

Reuben J. Jeffries

THERE SHALL
COME A STAR
OUT OF JACOB.
NUMBERS 24-17



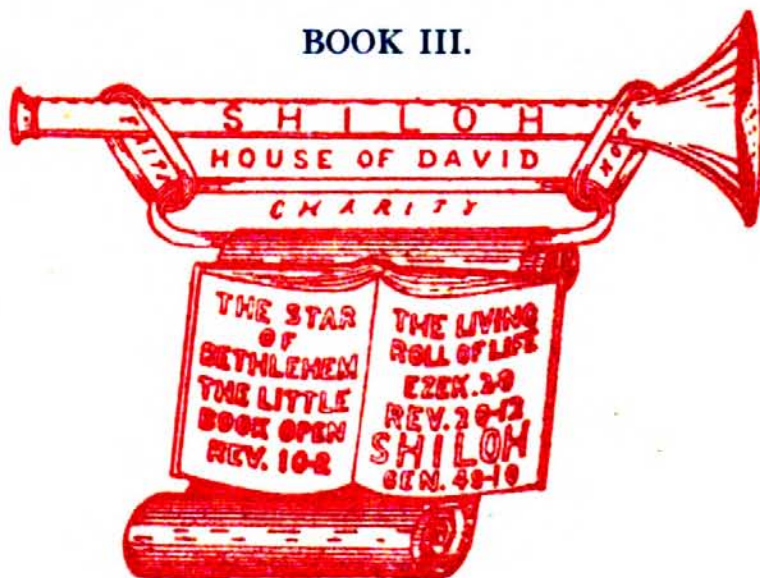
WHEN THEY
SAW THE STAR
THEY REJOICED.
MATTHEW 2-10.

THE DAY STAR WHICH SHALL ARISE IN YOUR HEARTS.

THE STAR OF BETHLEHEM

The Living Roll of Life

BOOK III.

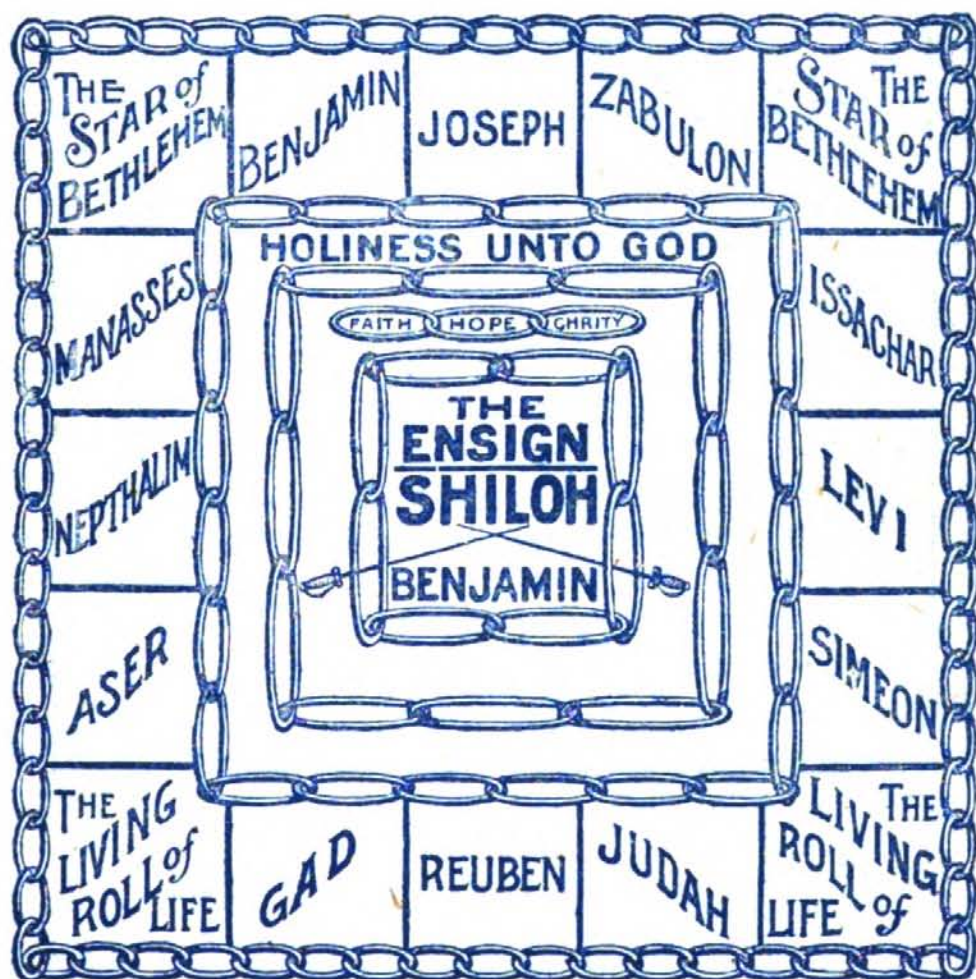


AND THE LORD WHOM YE SEEK SHALL SUDDENLY COME TO HIS TEMPLE, EVEN THE MESSENGER OF THE COVENANT, WHOM YE DELIGHT IN. BEHOLD, HE SHALL COME, SAITH THE LORD OF HOSTS. MALACHI 3-1.

THE STAR OF BETHLEHEM

The Living Roll of Life.

THE WORD OF GOD.—REV. 19-13.

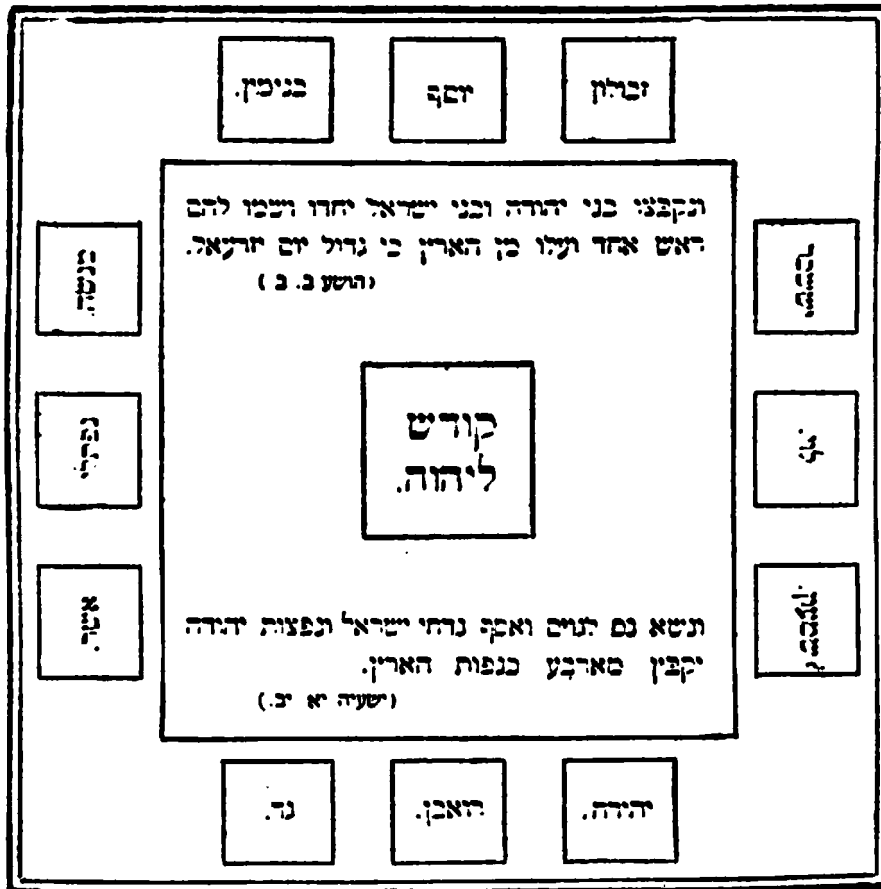


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BEHOLD THE MAN WHOSE NAME IS THE BRANCH;
AND HE SHALL GROW UP OUT OF HIS PLACE, AND HE
SHALL BUILD THE TEMPLE OF THE LORD. ZECH. 6-12.



IN THE DAYS OF THE VOICE OF THE SEVENTH ANGEL,
WHEN HE SHALL BEGIN TO SOUND, THE MYSTERY OF
GOD SHOULD BE FINISHED AS HE HATH DECLARED TO
HIS SERVANTS THE PROPHETS. REVELATION 10-7.

INTRODUCTION

TO MY DEAR BROTHERS AND SISTERS IN CHRIST JESUS,
GREETING:

WE offer you the closing part of the message of this visitation, which is the completeness of the message of the eleventh hour of the sixth day of the Lord's time, by which he has promised to finish the mystery of the creation, and make man in his image and after his likeness. This is the sounding of the seventh and last angel; and the opening of the seventh and last seal by the seventh key, which was given to the seventh angel for the house of Israel.

It bears its own credentials; and the wise shall understand. It is the sounding of the seventh thunder; and Israel have been commanded to eat up this little book, which is now unsealed. It could not be eaten until the moment in the hour of temptation arrived, because it was closed up and sealed. The mystery of the tree of life—the secrets of God—have been closed up and sealed; and they have never been written, and they shall not be written till the seventh angel shall sound. Then thou shalt prophesy again. He that hath the inward ear, let him now hear, and take the little book and eat it up.

It is written that the last word that was to be given to Israel was given before the standard was removed; and not another word can be added to the oracle; and he who gave the word then gives it now, (which is Uriel,) with this exception, that the word is now interpreted, and the interpretation of the word sounded differently in their ears. Yet it is the same word; for the gates are shut and shall not be opened any more—i. e., the gates are shut against the Old House, because of the rejection of the spirit of truth. When this full interpretation is given, then shall be fulfilled that word spoken at Ashton 16-6-1824, that, The kingdom shall come as different from your imaginations as she saw it. The difference between the understanding of the old man dressed in blue (the Old House) and the New and Latter House, shall be as great as black is from white.

They shall appear as another figure in each other's eyes, for they shall appear in white instead of blue. The difference between the law as held by the Old House, and the law of the spirit of life, is as great as black is from white; and it will appear as if new words are added. But this cannot be; 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. And the oracle is Jesus Christ. Life and immortality were brought to light through the Gospel; which was sealed—for he opened the Book, and then closed it again and handed it to the ministers. Luke 4-18, 20. Seal the law and bind up the testimony among my disciples. They were the types of the substance to come, which would be found when the FULL interpretation is given—which now comes forth; as it is written, When my preaching shall end, his shall begin. He gave testimony to the law, which was bound up; and James testified to the spirit of truth—and to him the sixth seal was opened; and now the seventh seal is loosed and the mystery made known.

The sounding of the seven thunders are by the seven angels to the seven messengers (or instruments) of this visitation—sons of thunder; the voice of God to man. The lightning from his throne flashes in upon us, and we recognize his voice as thunder sound, as they came in order, each with a key to unloose a seal, till the seventh doth sound—the Son of man, who is sent with the seventh key to unlock the third and last watch (or the third and fourth watch) of the eleventh hour of this the sixth day; which is the key of the House of David. Ex. Ser. 3, p. 216. This seventh key opens the book of life. Therefore it is called the "Little Book Open." This book was sealed with seven seals, and six do not open it. When the man was told to go dip himself seven times in the stream, six times would not have healed him. It had to be just as the prophet said. And so it is in this great visitation of God's spirit to man. His message has seven parts. And the twelve sermons (as the twelve apostles of the Lamb) will be found in this volume of truth—God's last message to man—of this great visitation of this latter

day; the sixth day, wherein man is to be made in his image and likeness, or finished—his vile body changed and fashioned like unto his glorious body.

But by what law shall it be done? The law in which they are conceived? No! Did not Jesus say to those of the law, Ye are of your father the devil, and his lust will ye do? Now then: If those of the law are of their father the devil, born in sin and shapen in iniquity, then by what law are they freed from the law of sin, in which they are conceived? Are they delivered by the same law in which they are conceived in sin? No! It must be by another law—the law of Christ; which will set you free from the law of sin and death. It is hoped as you study this finishing message that you will see the difference between the two laws—the one being the law of a carnal commandment by which no man can be made perfect, and the other being the righteousness of the law, by which Israel shall be delivered from the bondage of corruption into the glorious liberty of the children of God. The law of the spirit of life shall deliver them from under the curse of the law of a carnal commandment—or the law of sin and death. Therefore let Israel rightly divide, and come out from under the king of the law; Satan being king of the law of carnality, by which they condemned Jesus, the king of righteousness; and by the spirit of king Satan they cried out and said, “Away with this prince of life! We have a king! Cæsar is our king!”—a figure of Satan, king of the law of carnal commandments; by which the king of righteousness was condemned and crucified. Now O Israel, will you do the same with the Second Child, who is chosen to stand up in his stead; who comes at the appointed time with the testimony of Jesus for your deliverance? Now will you say, as did the Jews, that he is destroying the law? We say as did Jesus, In the name of God, think not that I am come to destroy the law or the prophets, but to fulfill it in righteousness, and not in the oldness of the dead letter which killeth. But as touching the law of life, we do establish it in truth and righteousness, as it was ordained unto life. But we ask, Why has it proved to be death? Because of carnality. Through the carnality of

the mind they have been deceived by it; and it rose up and slew them. But in the way of righteousness is life, and in the pathway thereof there is no death. It finds harmony with the gospel of life. Therefore law and gospel are joined in the life of Jesus Christ; as he was made by the righteousness of the law, and not by the law of a carnal commandment; (Hebrews 7-16;) and finished by the glorious gospel of light, life and immortality; by which we must be made in his image and likeness—he being the firstborn Son of God.

The book or roll of life—called the law and gospel—was sealed with seven seals; and heaven was searched, and none found worthy to open the book but the Lion of the tribe of Judah—Jesus, from the lineage of Judah, who held the sceptre of law, and prevailed with God to open the book and loose the seals thereof. But he closed it again—fulfilling the prophecy, Bind up the testimony and seal the law among my disciples; which remained sealed till the time of this his visitation—till he would send his messengers with the keys to loose them one by one, in order. The Extracts were extracts from the six seals of the book, till the seventh angel, or Son of man, came with the seventh key to open the book or roll of life. Therefore it is the **LIVING ROLL OF LIFE**; for under the seventh seal, the mystery of life was sealed up till the seventh angel doth sound forth the mystery of God, revealing the law of life.

The first is last, and the last first—and last; which has been sealed in the law, and none found worthy to open the seals but Jesus. And why? Because of a carnal mind, which could not see through the veil—remaining under the curse of the law. Even so in this visitation of the law, which was renewed by John, the great prophet like unto Moses, till the Second Child should come forth by the same law by which the first child was made, and be separated in manhood, wherein Jesus was separated in seed; both made by the law of righteousness—the same law by which the book is opened and the tree of life unsealed. Jesus was the firstborn of the seventh day, the beginning of the new creation of God. Yet he came forth in the fifth; and the Second Child in the sixth,

and yet the seventh; as he is the seventh messenger by Jesus-Christ—the messenger of the covenant of immortal life.

The alien covenant is shown in the **Extracts**, which was under the sixth seal. Ser. 3, p. 203. The other remained sealed, in the seventh to be revealed. Let Israel sing of these two covenants, because they will both be made alive in the seventh—as shown by Enoch, the seventh from Adam, and Jesus, the latter Adam, of the seventh. And now, 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 shall also quicken your mortal bodies by his spirit that dwelleth in you. Sing together, ye sons of men, ye morning stars! and shout for joy, ye sons of God! If the seventh key remains hid for one thousand years, it is only hid from the aliens; they remaining in the covenant of the righteousness of the law, by which they get their blood cleansed. So they can live in the law, sowing good seed; which brings forth good, pure, mortal fruit. The righteousness of the law—which forbids sowing mingled seed—if kept as Jesus kept it in his mortal life, will deliver you from under the curse of the law of sin and death; thus doing greater works than he did, by keeping it with the evil in the blood, till cleansed. Shout for joy, O ye sons of God, ye favored few, who receive the seventh key to unlock the seventh seal!—being sealed with seven seals; keeping the secret of the Lord unto immortality. The seventh angel, the Man-branch, the Prince, all have reference to the one instrument.

Beloved, in reading the **STAR OF BETHLEHEM**, we hope that it will be noticed that it is the finishing part of God's last message to man; and that it is given to Israel only; as it is written, I am not sent but unto the lost sheep of the house of Israel; as the Son of man was commanded to go speak unto the house of Israel. All who are acquainted with the writings of this visitation will understand that it is God's latter visitation—i. e., the vision spoken of in the prophets, which was for an appointed time; and was to speak at the end, and not lie.

The great message of this great visitation contains seven parts; given by the sounding of seven angels, as the

sounding of seven thunders; and when the seventh angel doth sound, the mystery of God shall be finished, as declared to his servants the prophets. Rev. 10-7. Therefore, as the seventh was to finish the mystery, it proves to be the finishing part of God's last message of this great visitation to man; which, like the other parts of the message, bears its own credentials; it being the spiritual interpretation of the mystery—the full interpretation, which was to be given. Extracts, Ser. 3, p. 248.

Seeing the six foregoing messengers of God's visitation were sent in order, by which the six seals have been opened, and the interpretation given in part, there remaineth a necessity for the full interpretation, by the opening of the seventh seal, under which the law of Christ was sealed; which was called the sealed writings by both houses—each claiming to have the sealed writings under seal. And so life was sealed to both houses, who have been waiting for the vision to speak again. The Latter House, or nearly all readers of the Extracts, have been waiting and expecting more to be given—all waiting for the future discourse which was to be given, telling who Shiloh is. Both houses have been wandering in the wilderness, virtually under the same law; as James said, We have now reached the first junction of our road in the wilderness; and they continued in that road until the STAR OF BETHLEHEM came forth to guide the wise men of the east to the child—i. e., the Second Child, which was to stand up in his stead.

This message contains the covenant in substance; which had not been given, but would be given in a few days (or years). Extracts Ser. 3, p. 40. It gives the two covenants rightly divided; which will separate the good from the evil, and prove the two manner of people. All will rejoice and sing of these two covenants. The morning stars will sing together, and the sons of God shout for joy. It brings out the substance of the law in righteousness, joined with the gospel of Christ—which brings forth twain; the substance of which is the double robe, the wedding garment, ready and prepared for this great marriage feast of the Lamb; ready and prepared as a bride adorned for her husband, who is

prepared by the law of the bridegroom, by the new covenant; and not of the old, which is ready to vanish away. They are not clothed with the garment of the old covenant, but of pure white, without spot or wrinkle. Therefore let all learn and understand that this marriage feast is not mixed with the old covenant; nor are they married by the ceremonies of the old. If any come into this feast not having the wedding garment of the new covenant, he must be bound hand and foot and cast out. O Israel, see to it that ye are unclothed of the old clothing, and clothed upon by the new! and I will come in and sup with you and you with me; and I will drink of the fruit of the vine anew with you in my Father's kingdom.

Israel, why stand the land to view?—
Cross over the rippling stream;
Come down and I will dine with you.
Come with me into the land of promise;
Come, my Beloved, my favored few!
Come dress yourself in the wedding garment,
And I will drink the wine with you.
I invite you all to this marriage feast,
That I may drink with you anew.
Come unto me my virgin Bride!
Come unto me my favored few!
Cross over Jordan's rippling stream!
Thou art the land I now redeem.

Furthermore, I wish to say to the readers of this **ROLL**, that in tracing the figures given, we hope that you will understand that it gives different lines of figures, and its beginning and ending from and to different dates—namely, visitation dates, circumcision dates and covenant dates, etc.,—that you may not become confused in these lines of figures. And as dates and figures are given in the former writings, so also they are carried out in harmony in the **STAR OF BETH-LEHEM**—not depending upon dates and figures for our redemption, as all who are of the spirit of truth will be led by the spirit in the way of all truth, keeping the law of the spirit of life for their redemption; not measuring time, expecting time to admit them into the kingdom without being ready and prepared within the time.

However, the time of visitation is come, and Israel shall know it; that they may be ready, that it does not come upon them as a thief in the night; for his message is sent unto you that ye may not be in darkness, for the wise shall understand. My sheep know my voice, and will come at the sound of their Master's horn. The seven churches are in the seed of the woman, handed down; and are now upon the earth, waiting for the seventh angel to sound, that they may be gathered home at the call and sound of the seventh and last trump—which is the trump of God.

You will find in this **LIVING ROLL**, waters to swim in; as in this great visitation, beginning with Joanna, waters to the ankles; then in the second watch of the night, waters to the knees; and in the third watch, waters to the loins; and now in this fourth watch, waters to swim in—a fountain of living waters—a river that no man can cross. It covers the earth as the waters cover the sea—the waters of the **LIVING ROLL OF LIFE**. If you will enter into the water, the water will enter you—I in you and you in me. If you drink of this water, it shall be in you a well of living water springing up into everlasting life. If my words abide in you, and you in me, ask whatsoever you will and it shall be done of my Father.

This pure river of water of life is as clear as crystal! which proceeds from the throne of God and the Lamb; which never runs dry. It runs between the two mountains of the law and the gospel of life; and the tree of life on either side is watered by this great river from the fountain head. The leaves of the tree are for the healing of the nations (the aliens); who bring their honor and glory into the city. The tree yields her fruit every month—twelve times a year, for the twelve tribes of the children of Israel. Twelve manner of fruit, according to the twelve tribes, shall she bring forth—trees of righteousness, the planting of the Lord. He that hath an ear, let him hear what the spirit saith unto the seven churches of Israel, who are in the seed of the woman; and twain shall cover twain. Truth is many sided, like a diamond—it shines from all sides; and, No prophecy of the scripture is of any private interpretation. So let Israel ob-

By the sounding of this everlasting trump, Israel shall be gathered from the uttermost parts of the earth to the uttermost parts of the heaven; for it is the trump of God, by which the dead shall be raised and come forth.

❁❁❁❁❁❁❁❁❁❁

England, it's the Star that glided away from thee!
Now it's shining across the deep blue sea.
It was to US it seemed so dark,
Till we saw its beautiful morning spark.

Oh! how dark to others it must be,
If the morning Star they cannot see,
Which has arisen to set no more—
It was seen by the wise men once before.

To the young Child it guided the way—
'Tis the same to you now, if you quickly obey.
'Tis shining in a cloud across the sea—
'Tis the spiritual Man-child to US, can you not see?

Oh! it must be worse than midnight dark,
If you cannot see its glittering spark!
To US it arose, and is shining in full view;
Still 'tis only seen by but a few!

'Tis sparkling now in the western sky.
Behold it quickly, for 'tis passing by!
Or you will be left in midnight dark,
No more to see its beautiful spark.

Many will mourn and weep and cry,
While the Israelite STAR is passing by.
At midnight to you the cry arose;
But many sleep on and still repose.

In the midnight of the eleventh hour,
The sixth angel cried with mighty power;
Awake! Awake!! Awake from your sleep!
Your Lord and Master you now must meet.

Royal law and gospel you now must keep,
Or still slumber on and for ever sleep.
From it the STAR arose in millennial morn,
But still many sleep and slumber on.

It is the seventh—the Sabbath mystery;
Accept it now and do it quickly.
Awake to the call of the seventh thunder!
Or still sleep on and for ever slumber.

It was to US the third watch did bring
The Living Child with healing in His wings;
And it's the song we all can sing;
Behold Him now! He is the King!

THE PRINTER'S OWN ACKNOWLEDGMENT TO CHANG-
ING THE ORIGINAL PLANS OF THE STAR,
WHICH IN THE MAIN HAVE SINCE
BEEN CORRECTED.

WE wish to call your attention to the fact of an open acknowledgment made by the printer who at first printed the STAR, that he changed things to suit himself. And here we reprint an article taken from his own paper, The Prophetic Age, near about three years after he printed the STAR:

SOMEWHAT ABOUT MARY AND BENJAMIN.

Recently daily papers of Cleveland and Chicago published flaming articles about Benjamin and Mary, who are the heads of the New Israel camp at Benton Harbor, Michigan.

We know a few things about them, and will add a few remarks to what has been circulated.

The great theme of their teachings is the redemption or saving of the body. They expect that they will not see death.

Benjamin and Mary, when they first came to Ashland, were as poor as beggars, so far as we could learn. The poor wife was slushing about in the snow and mud with shoes that were about worn out, and hard charity dictated the purchase of a pair of rubbers, which we know was sweet to her comfort. We gave them meals several times and had the prophetess living at our home some days in after years.

Their way was prospered somewhat, and finally a friend came with Benjamin and Mary and they paid several hundred dollars spot cash to print the "Last Message," "THE STAR OF BETHLEHEM," intended only for those who are in the inner court. We knew nothing of the nature of the work and made the contract.

Benjamin is uneducated, but he is inventive, ingenious and full of mysticism. His mind is intense and overtowering in the realm of the supernatural. We printed the books. **WE REVISED HIS MANUSCRIPT, CHANGED HIS PLANS OF THE BOOKS, AND FOUND OURSELVES IN A WORK THAT WE DIDN'T FEEL WE OUGHT TO BE DOING.** But we had the money, and he stayed by us till the books were done.

Strange to say the plan of the books proved to be exactly what he needed. He was accepted by the people of that way of thinking, as the Last Messenger. Money came rushing in for the four books in seven parts, and peculiar it is that his doings, places of living, etc., fit exactly to the prophecies of books written in that line of faith many years ago in Europe. This testimony was so striking that we pled mightily with the Lord to show us whether he was the true prophet of Israel or not; but the Lord turned away from us.

They are honest, good natured, and longsuffering. His name is Benjamin F. Purnell, a scotchman, somewhat like Dowie. Mary, his wife, is a harmless good soul of a woman, and believes with all her mind that Benjamin is inspired and the true messenger of the Lord; and the "STAR OF BETHLEHEM" is accepted as inspired by many.

Well, Benjamin and Mary have gone far beyond us. They are at the head of a great camp of believers, so as to catch the attention of the great daily papers. Their message has gone to the ends of the earth, and from all English countries their followers come to Michigan. Benjamin F. Purnell believes, as firmly as any one can believe of himself that he lives, that he is the last messenger, the seventh angel, and his writing is of the same character of the Flying Roll; and he does fulfill prophecies made by writers who were dead before he was born, or who never heard of him.

Some of his own subscribers on the strength of his article have since been caused to look into the STAR, and are today rejoicing in the most holy faith of Israel.

THE seventh trump has sounded, and the **LITTLE BOOK** is now open in the hand of the angel Gabriel; and the message of life is now being sent, and the mystery made known, and the call has gone forth to bring Israel to the shepherd and the fold of God. The ingathering has begun, and the fountain is now open in the **House of David**. The **Man-branch** has sprung up from the **Root** to build the temple of flesh and bone. Living bones and lively stones must now be gathered together. 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, before whom all nations shall be gathered; and he shall keep them as a shepherd keepeth his flock.

The seventh trump is blown by the seventh angel messenger of God; and the **LITTLE BOOK** is now open in the hand of the angel, and the interpretation is given unto life immortal. It is the substance of the foregoing angel messengers—the future discourse spoken of by James, the sixth angel, with the explanation as to who Shiloh is, unto whom the gathering of the people shall be; (Gen. 49-10;) and, as Jesus said, The Son of man, before whom all nations shall be gathered, and kept as a shepherd keepeth his flock—the **Man-branch**, His younger brother, by whom the gates shall be set up. Joshua 6-26. And, Strait is the gate, and narrow is the way that leadeth to life, and a few there be that find it. The 144,000 are now being awakened by this trumpet, and are called to the open gates. Therefore strive to enter in at the strait gate; for many shall strive to enter in and shall not be able—not striving lawfully, or when too late. He that climbeth up some other way is a thief and a robber. In the days of Jesus they were striving another way; and Jesus said, All that ever came before me are thieves and robbers. But it cannot be said by the **Second Child** in this the day of ingathering; for my sheep know my voice, and a stranger they will not follow.

This is the **STAR OF BETHLEHEM** which has arisen to set no more; and will lead the children of wisdom, for the wise shall understand. Dan. 12-10. It is the voice from the cloud, saying, This is my beloved son, hear ye him!—the Day-

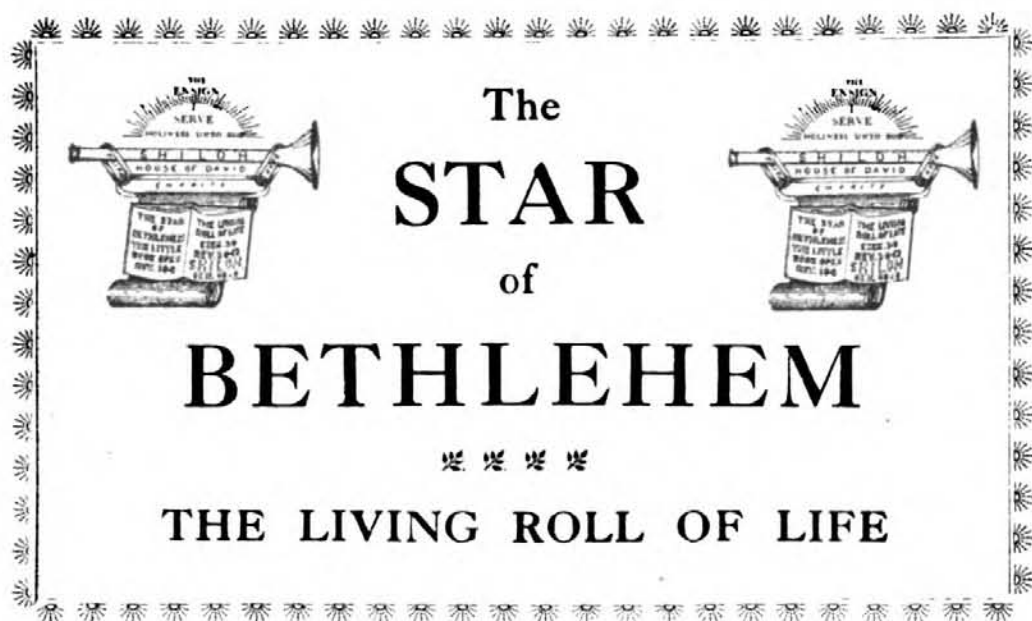
star that arises in your heart; the more sure word of prophecy; the word of immortal life to be made alive in you; the unsealed resurrected word, as from the tombs of the law, that we no more sit in tombs, nor seek refreshing streams from graveyards. He is not there! He has arisen! And because he lives, we shall live also. John 14-19.

At midnight of this visitation there arose a cry, made by the sixth angel, Behold, the bridegroom cometh! Go ye out to meet him! Behold, he comes leaping upon the mountains, and skipping upon the hills! The spring-time has come; the flowers appear upon the earth (Elect); the voice of the turtle (the dove) is heard in the garden of the bride. A garden inclosed is my sister, a spring shut up, a fountain sealed—now unsealed in the House of David; as it is written, In that day, a fountain shall be opened in the House of David—a cleansing fountain. And in that day the House of David shall be as God. Zech. 12-8. This STAR OF BETHLEHEM—the Living Roll of a book (Ezek. 2-9) of light, life and immortality—treats upon the visitation pertaining to the inner court; which admits men to the knowledge of spiritual things. The court without belongs to the Gentiles; (Rev. 11-2;) and the Holy City they trample under foot till the times of the Gentiles be fulfilled—which time has now come; and the Lord sets his hand now the second time, to recover the remnant of his people Israel. Therefore the spirit of truth is given, and the vision is now open which was to speak and not lie.

The first rudiments are clearly shown in the BOOKS OF WISDOM, and other literature of the House of David, leading up to the STAR OF BETHLEHEM, and the bright Day-star of the morning, which must arise in your hearts. And these who are spiritually minded will readily see the writings of this visitation, because it bears its own credentials. They therefore will not confer with flesh and blood, nor seek to arms of flesh—props. The elect now scattered abroad will be led to the immortal fold by that spirit of truth which was to lead in the way of all truth, and show things to come; (John 16-13;) and will not allow anything to hinder them from coming to the refuge and

ark of safety, that they may be prepared for the work against the day of judgment, which will now soon sweep over the earth. As in the days of Noah and Lot, so shall it be in the coming of the Son of man. The judgments are now coming on like sprinkles before the great storm. This message gives you a clear conception of what is now coming upon the earth; and he that knoweth his Master's will and doeth it not, shall be beaten with many stripes. Remember the days of Noah. He entered the ark against the approaching deluge, while those who stood without perished. This is the message of Shiloh, or Son of man; 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.





MY DEAR BELOVED BROTHERS AND SISTERS AND ALL THE
DEAR FRIENDS OF ISRAEL:

IT is with the deepest gratitude and humility of spirit, through suffering, that we are privileged and found worthy in His sight (which gives us great joy for Israel's sake) to be permitted to send forth that which has been received of my Heavenly Father and Mother, to be made known to you—though we be strangers, wandering from place to place, unknown; as it is written of Israel and Judah, A stranger, wandering from place to place for Israel's sake; who must seek me as the Bridegroom seeketh his Bride, that ye may be proven by me in this the day of the Lord, to which Israel have long looked with weeping and longing eyes, as the Bride looketh for the Bridegroom to return.

As we have now reached the end of our journey in Babylon, therefore I now call unto thee to return, and come unto me all ye that labor and are heavy laden, and I will give you rest—rest your bleeding feet. We are now in the end of the forty years' travel of the wilderness; and are at the threshold of the city of the great King and Prince, who shall be made manifest to all who seek him and search for him. By the word they shall find him; as it is written, Ju-

dah and Israel know him not, yet they shall seek him; and except they come with their brother Benjamin, they cannot see my face but in anger.

I wish now to make known unto you of the Old and New Houses of Israel—Ephraim and Manasseh, house of Joseph, children of the Bride of the tribe of Joseph—that ye must now be united by the younger brother, or son of my Mother. Manasseh, thou art the elder, and of Judah because of the law; and Ephraim, thou art the younger because of the gospel; and by the spirit of the truth of my Father he hath supplanted the elder son of thy Mother. Now hearken ye my sons! Listen to the voice of Benjamin, the younger son of the Mother of us all, that we may be gathered unto Shiloh, the Bride and Bridegroom; for the marriage of the Lamb shall now be performed, and all my children are invited to my wedding; by which all shall become one family of the house of Joseph—Jesus Christ, who comes in the woman's form—his Bride, of the tribe of Joseph. Therefore it shall be called the house of Joseph, because of his Bride, who is found among the Gentiles.

Did not Joseph marry a Gentile in the land of Egypt, who brought forth the two sons, Ephraim and Manasseh? And did not the tribe of Joseph go among the Gentiles with the ten tribes to be separated in the time of the end, when the Lord brings again Zion, who shall travail and bring forth the Bride now from among the Gentiles, even as she travailed and brought forth the Bridegroom from among the Jews? He now comes to receive his Bride, with the children. Then, O ye children of the house of Joseph, (Ephraim and Manasseh,) hearken now unto the younger son of Rachel—the second child of his mother; the Son of man. And we now remind you once again: If Judah and Israel acknowledge not Benjamin and come at the Master's call and join them in one spirit and heart, they shall not inherit the kingdom.

The two houses (Ephraim and Manasseh) shall stand divided. Therefore I send the younger son of Rachel (the Second Child) apart from the two houses—a stranger whom they know not, that the remnant of both houses

may seek him with me; that ye all might become one in me. I and my Father are one; and my younger brother dwells between my shoulders. I bear him up by the power of my spirit, for he is the beloved of my Mother. Hear ye him! For my Father sent him unto me for the sake of Israel, that they might have bread in the time of famine; that Israel might live and not die; for when ye sold me it was good for your sake. He sent me into Egypt—the land of the fall—that I might draw you unto myself; that where I am, there ye might be also; which fulfilled the words of my prophets, I called my son out of Egypt; although I provided the corn of the land for you while I was in Egypt—the land of the fall—where I was sold for your sake. After suffering the pangs of the fall for the sin of my brother Adam—betrayed by him with whom I took sweet counsel together, who hath the greater sin—I suffered for your sake, and put off my brother's clothing, the scarlet robe, and put on the robe of a king, provided by my Father; and sat down with my Father in his throne, that ye may now overcome as I have overcome, and sit down with me in my throne, even as I have sat down in my Father's throne.

O ye kings of Israel—sons of my Father—hearken ye now unto him whom I have sent unto you; that ye may all be one, even as my Father and I are one. As I have prepared a place for you, lo, I come to receive you unto myself; that where I am, there ye may be also. Now come, my love; come away and go with me in spirit. Let us look over the visitation of the eleventh hour and search out the landmarks, and review the guideposts of the narrow road which leads over the seven mountains. As we see the sheep scattered over the mountains—where many have been sidetracked in flocks here and there, and the city cattle have gotten into other men's pastures and are mixed with their cattle—you must now be separated and gathered home. My guide has brought me to the guidepost. I am appointed to go with the interpretation of the directing roll of the pathway of life, in which our Master trod. The heirs of Israel must follow him by the law of the spirit of life, who sent his messengers, preparing the way, or as standard bearers

of the light given them. Did I not send one of the chief messenger angels who stands in the presence of the Lord, whose name is Gabriel, who was sent to Jerusalem with a message to Zechariah, announcing the conception and birth of John, who was sent as one crying in the wilderness, preparing the way for him who was begotten of the Most High, and born of a virgin—made under the law, testified of also by Gabriel? And John came in the spirit and power of Elias, as the angel Gabriel said he should come. Yet, when questioned, he denied being the prophet, Elias, or the Christ; for it was well understood among them that a prophet should be raised up from among the people like unto Moses; and that before the great and notable day of the Lord, Elias must come to turn the hearts of the children to the fathers (the prophets) and the hearts of the fathers (the prophets) to the children. For the Lord said at that time, I would that all the children of the Lord's people were prophets. The time had not then come for all these things to be fulfilled in substance; for all is written for us upon whom the end has come—in this the latter visitation of my spirit. So we have the fulfillment of those prophecies; and we have heard the voice of one crying in the wilderness—the prophet like unto Moses—making straight the way of the Lord, or the second return of the living child which standeth up in his stead; with John the beloved by his side, who was chosen of him to prophesy again before many people, and to stand before kings and the rulers of this world.

Remember, John the Baptist was not Elias, nor that prophet, neither was he the Christ; but he came in the *power* of Elias with the spirit of prophecy to prepare the minds and hearts of the people to receive him who was to follow—who was greater than he; who would not baptize with water, but with fire and with the Holy Ghost. John came before; but John denied that he was chosen by the Lord to be *with* him and *after* him; but as to John the Baptizer, he should *decrease*, while he who came after him should *increase*, whose kingdom should have no end.

Now in this visitation, John, the forerunner and prophet, came as one crying in the wilderness of the law, like unto

Moses; and we hear James ask, *Who art thou? What sayest thou of thyself?*—which is the voice of one crying in the wilderness, *Make straight the way of the Lord for the coming of Shiloh, the Prince of Peace.* John's work was like that of Moses. John the Baptist made preparation for the Prince of Peace. Therefore he wandered three times around this planet for the immortal life of his body; but it was said to him, *Thou must plant, but another shall reap.* How many tears and bitter reflections has it caused me. Thou shalt labor in the body from the sunrising to its setting, (from the coming of the spirit of prophecy to its departure,) but Benjamin, the younger brother, or the second child of Rachel, should reap the fruits thereof, and bring in the everlasting harvest, the fruits of righteousness. Nevertheless thou shalt be great in the kingdom of heaven, where thou shalt be rewarded for thy labors of love, according to thy works.

Behold, I send my messenger before my face. James followed the prophet; the sixth who sounded in the spirit of the seventh, that the seventh might come in the substance of the Son of man; or that the word of the sixth might be made flesh in him, and crowned by Shiloh. These seven angel messengers show forth the seven spirits of God. Therefore the Second Child, or Son of man, could not come, nor the mystery be finished till the seventh doth sound and the seventh seal be loosed. Then, and not until then, could the mystery be unfolded and the interpretation given to the house of Israel. Therefore the grafts could not be grafted in, and live, till the seven golden pipes—or the seven spirits—were unsealed and set in order; that the substance or the virtue of the seven spirits might run through the seven golden pipes from the tree of life to the grafted branches, by which they grow. Therefore all grafts hitherto surely would wither, not receiving the sap through the seven—their light being dim for the want of oil through the complete seven golden pipes; which are not complete without the light of the seven.

It is written, *When my preaching shall end, his shall begin.* It is also written, *The words of the Little Book have not been written, and shall not be written till the seventh angel doth sound.* Then thou must prophesy again,

etc. So when the full interpretation shall be given, the word will be fulfilled, spoken at Ashton, 16-6-1824, concerning the vision of the old man dressed in blue—which was a vision of the Old House, who dressed in blue; who are in the wilderness of the law, or the dead letter of the law; who should come leaning upon his staff, as the law directs. But the interpretation of the word is given; and the spirit of the law of the Old House caused it to sound differently in their ears; though it is written, Not another word can be added to the oracle; 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. Therefore the oracle is in Jesus Christ, and revealed to man in this visitation of his spirit; and the full interpretation is given in this seventh part of God's last message to man, or the interpretation of the message; which was given in seven parts. Therefore it is written, When the seventh angel doth sound, the mystery shall be finished.

O House of Israel! do you want to be found crucifying the Lord of glory? Now let all Israel remember, that after you receive the knowledge, then every time you partake of the accursed tree under the curse of the law, you drive the nail into his crucifixion. It was for that sin that he suffered—even for them who are under the law, as well as for them who are doing it without law. For this cause the visitation is opened again for you, that you might be freed from the law of sin and death.

O Israel, the message of this visitation is one message in the main. But the message is not finished and completed till the seventh doth sound—giving the seventh part, which finishes the message of this eleventh hour. And when it is completed, it becomes the **FLYING ROLL**, with its seven parts, containing the substance of the seven spirits in one volume. This shall be made complete in one body—Israel; for by it the remnant of the different divided bodies shall be united, and made one body; then the word will have its fulfillment.

Each messenger represents a part of the volume of the **LIVING ROLL** of Truth; which shall be made alive in those

who receive the full message, with its seven lights, complete in one body—Israel. Therefore this **LIVING ROLL** itself—being the substance of the six foregoing lights—must be completed with the seventh; for it shall finish the work. Therefore this Roll, or Book of Life, shall be Volume 1, as it is the completeness of the message of Jesus Christ to his people of this latter visitation.

It is also counted as Volume IV, as it is of the fourth watch, or fourth quarter of the visitation of the eleventh hour—Joanna, John and James, three, and the full interpretation by the Branch, the fourth. As to the other three, they are counted with Joanna's part of the message; for they were her followers, as we have before shown.

Now this being the full interpretation and the completeness of the message by the Branch—male and female, the beginning of the new creation of God—it is called volume one; as it is written, From one to four, and from four to twelve, and from twelve to twenty-four, and from twenty-four to seventy; which shall give deliverance to the whole earth, and bring in everlasting redemption from the bondage of corruption—delivered from the curse of the law, into the glorious liberty of the sons of God. This little Book of Life open, is the substance by the volume of the message of the eleventh hour, completing the seven parts or lights of the visitation, which shall be made flesh in the twelve living volumes of the twelve tribes of Israel. The six stars or lights arose from the first, second and third watches.

They show their light along the line—lighting up the pathway, leading on to the city; and now this is the **STAR OF BETHLEHEM**—the child of the Mother Roll, the living **FLYING ROLL**—the union of the trinity below and above; and these three are one. Therefore it is volume one, and the union of the whole house of Israel, and the binding of Satan. Therefore it was called, **THE STAR OF BETHLEHEM**, the Living Flying Roll—the open Book of Life, volume one, of the fourth and last watch of the eleventh hour of the sixth day; as it is written in the Revelation of John (Rev. 20-12), And the books were opened, and the dead were judged out of the things written in the books; and another book was

opened, called the Book of Life, for the living. We are now in the days of revelation—yea the revelation of Jesus Christ; and no prophecy is of a private interpretation. The book was sealed to the Jew and Gentile, and was opened by Jesus Christ, but closed again; as it is written, Bind up the testimony and seal the law among my disciples. In this visitation of his spirit, the book was opened to John and James; who are numbered among the dead, to be judged out of the things written in the books. And it shall also bring judgment to the Jews and Gentiles in these latter days—and not only to the Jews and Gentiles, but also to the house of Israel.

On the 14th, the Lord will show me where I shall go to; for it is seven years and yet ten. Now it is written, Within seventy days shall the new life be given unto the woman (who is the whole house of Israel), and the spiritual Jerusalem builded; the life being therein. These are from the day that God began to visit Israel a second time. Christ laid the foundation, and Shiloh will finish the building. There are four foundations laid; but he who laid them, finished not the building; for behold, they are delivered into the hands of others to finish. The commandments were not obeyed. Then rejoice, O ye four mountains, if ye be able to finish the building! seeing he who laid the foundation had no strength.

It will be noticed that in the foregoing communication it states that Christ laid the foundation; then in the latter part of the communication it sets forth that he who laid the foundation had no strength to finish it. Now we ask, Why? It was because they kept not the law of Christ. Therefore he had no strength to finish the building. Therefore he had to put it into the hands of others—i. e., his word was given to others, who would bring forth the fruits of the spirit; and by the law of Christ the building would be finished. Now in this visitation it has been like former visitations. Without a vision the people perish. Therefore they were visited in the days of Moses; but for disobeying the law of life they fell in the wilderness, not having received the promise. Jesus fulfilled it, and entered into the promised land; and

the apostles pointed to the fact that there was a day of rest for the people of God. Seeing that they entered not in, there remaineth a Sabbath of rest; and so it stands good to this day for the people of God, who keep the law of the spirit of life.

We look back over the visitation of the law, and find the covenants of life renewed. But we also notice that they have not entered in. Therefore there remaineth the Sabbath of rest from the power of Satan for those who will now enter into the law of the spirit of life; which is the open vision now opened to the whole house of Israel, according to all former promises which were given by God, who cannot lie, before the world began.

It is written that the spirit of life should possess the temple within seventy weeks (days or years); which shall now be given to the new Eve of the New Jerusalem. The time of the seventy years is now coming to an end, from the time the woman set her hand to write—for she was a type of the end, when Israel shall come back into the spirit of the woman, Jerusalem; as was shown by Joanna, who gave birth to the visitation—the living word, which shall now be made flesh in us; the beginning of which shall be the manifestation of the spiritual Man-child, crowned by Shiloh, male and female. From the thirty years of the vision, or the spirit of the woman, the law was renewed for a time of forty years' travel in the wilderness—of which the forty years' travel in the wilderness of sin by the knowledge of the law was a type; and as the dead letter which killeth does not count—no man under it coming to ripeness or perfection, not being obedient to the righteousness of the law—therefore it was set aside, and they were silenced by the withdrawal of my spirit; which was given to another people. Therefore the forty years are to be counted from the time of the law, or the departure of the messenger of the law—1862. They kept my word in prison, and lost the key; but I opened the door to another people, as the doors of the prison were opened to Peter; who went immediately to the gate wherein the disciples were assembled.

They could not believe that it was he who was in prison

to whom the key was given to the kingdom—which is my Spirit. In substance, the sealed writings have been kept under lock and key even to this day, and in prison from my people. Therefore I said I was a prisoner bound in chains till the fulness of time, when my children should be gathered unto Shiloh. As the messenger of the law said, I am a prisoner who speaks for the house in the wilderness of the law. Are they not prisoners to this day? Why? Because they imprisoned my word and lost the key. Therefore they are bound and handcuffed; who cannot be liberated and set free without the key. Therefore I took my departure and returned in another ship, and ye knew me not; and refused to give me a cup of cold water to cool my thirst—like the Jews of the law, who gave me vinegar when I cried, I thirst!

O house of Israel, hearken! Hear ye! The key is given to another people; and is this day in the hands of that man upon whom my spirit shall rest. Ye mourned at my departure; and many went down in sorrow to their grave, who shall awake with joy and gladness at the rising of my body. Now, O ye children, who are now upon the earth, Awake! Hark! Listen to the voice calling, Come Israel to me! The door is now open! The key is found to the vault, and some of the prisoners shall now be set free!

For let us remember, The thing which has been is the thing which shall be, and God requireth the thing which is past; as it is written, The first shall be last, and the last first. Therefore the woman was first to call us to the visitation; who gave birth to the spiritual Man-child in spirit and in truth, and shall be found at the last to bring forth by the law of the spirit of life, which was found to be with the woman, as has been shown in type in former visitations. Did not the woman bring forth the firstborn by the virgin law of Christ? and did not Joseph hearken to the spirit of truth and keep her a virgin till the child was delivered? Was not the woman found with the spirit of truth at his resurrection, who saw the spiritual body, but sought for the terrestrial body also, which the woman brought forth? first the natural body—the seed of the woman, a cleansed body—and after that a spiritual body, for the terrestrial body

of the Jerusalem Mother; and in this visitation the woman brings forth a spiritual child for the natural, that it may be conformed to the image of the man Jesus Christ. Therefore the woman began the work of the new creation, and she shall finish it; and brings to birth.

Now, O Israel, let us learn and understand how it was destroyed from among men. It was destroyed by the fleshly works of the old Adam, by the law; and by the law the natural man took its place—the Old House being the natural man (the old man Adam) till the youth appeared in the beautiful garment, whole, without seam—the spotless robe of the marriage of the Lamb of God.

The seed of the spiritual Man-child was planted in every messenger of the visitation, but was destroyed before manhood by the law of a carnal commandment; as it is written, Satan stood before the woman, ready to devour the child as soon as it was born—as was shown by king Herod, in the birth of the firstborn. He has hitherto destroyed the seed of the spiritual child, by sowing his seeds (or tares) in the field by the law; and it has proven to be the enemy who sows the seed in the field, which destroys the spiritual Man-child—like that of Lamech, who said he had slain a man to his hurt, and a young man to his sorrow, by the two wives. O virgin of Israel, awake! No murderer shall inherit eternal life. And if we destroy the spiritual Man-child before it comes to the full stature of the man Jesus—the Prince of life—how can we inherit his kingdom?

Now let us remember the words uttered by John, by the spirit of Shiloh, which said, O Yaakov, the end of thy preaching shall come and mine shall begin; that my spirit may sit upon every preacher; and Israel shall see it. I came back in another ship—another vessel (James, a stranger, a chosen vessel of the Lord); by which I caused the word to be liberated from the prison and sent to my children scattered among the Gentiles, that their hearts should be turned to their God. And now Shiloh shall come and liberate some of the prisoners of the vault of the prison, who are now willing to open the prison door, and let my word go free, which they have imprisoned. But many of that Old House

are like the Jews of old, who kept seals upon the tomb and bribed the keepers there, that my body should not arise; or the spirit of my word, which they have in prison, locked up, like the seals upon the tomb.

O Israel, let us remember it was for this cause I withdrew my spirit from thee, and have taken the key, leaving you in prison; that ye might remember in the end the spirit of the law; but remember, God alone is the avenger. He that leadeth into captivity shall go into captivity. He that kills shall be killed—for he that now slayeth an ox shall be as if he had slain a man, and he shall not live to inherit my kingdom on earth. If ye imprison ye shall be imprisoned. Ye have kept my word in prison, and I withdrew and caused a silence among you for a half hour.

Now I shall once more visit the prisoners, to see who will be willing that the seals shall be broken and my word go free, for Israel's sake. O Israel, remember it is also written and on record to this day, Who has been as blind as my messenger? They will say, Did he not command it to be kept under lock? Hark ye! Did he not also say, I am a prisoner? Has not my word been a prisoner even to this day? And who has been as blind as the prisoners of the Old House to the law of the spirit of life? Has not death been among them? Harken ye, who have a little life, and keep no more the seals upon the tomb, which binds and keeps my truth in prison. For I was hungry, (my people,) and ye gave me no meat. What ye do unto one of the least of these little ones, ye do unto me. Remember, if ye keep my word in prison, ye also shall keep me in prison. Remember the words of the Master at the grave of Lazarus, when he bid him come forth, who was bound hand and foot. Did he not command that ye should loose him and let him go free? Do ye not know that so long as ye keep my word bound in prison, that ye keep your brother bound? Open the tomb, and let my word go free; and let him who can receive it, receive it. He who now obeys this, shall be made free. I will loose the seals, that he may arise from the law of sin

and death and walk in the spirit—in the beauty of holiness; that the middle wall between the houses be broken down.

It is written, When the seventh seal was opened, there was silence in heaven for the space of half an hour. The seventh seal was opened to John the divine, who was chosen of God to prophesy of Jesus, and the coming Shiloh. John, the beloved of the Lord, ministered at times to John the messenger of the second watch—giving the mysteries of the kingdom for the Israel of God. For this cause he ministered to John, the great prophet who was to be raised up from among the brethren, like unto Moses, with the spirit of Moses; which is very different to that of John the divine.

John the Baptist was a forerunner of the coming Lord—Jesus, the Messiah. He also ministered to John Wroe, as one crying in the wilderness, only to prepare the way for the coming Shiloh. Therefore by these ministering spirits we have the renewed law like unto Moses, to make straight the way. But unto John the seventh seal was opened; and the word spoken through John Wroe—through the spirit of prophecy—for Israel, in the end. But it was sealed up again—which is called the sealed writings—till the time of the half hour silence be over, when it should be unsealed to the chosen by the same spirit of the divine.

It is written, Seal up the things which were uttered by the seven thunders. He calleth those things which be not as though they were already written or done; and like the scriptures, which have been written, but being sealed, it needs be that it should be unsealed, seal by seal, as shown in the book of the Revelation of Jesus Christ, by John. Inasmuch as he was about to write, he was commanded to write it not—that it should be sealed up till the seventh angel doth sound. Then the mystery should be finished, as declared by the prophets.

We note from Revelation 10, The mighty angel came down from heaven, after the sounding of the sixth—clothed with a cloud—the rainbow of the covenant upon his head; his face as it were the sun, and his feet as pillars of fire; his understanding lighted up with the light of the angel Uriel, the angel of light; and he had in his hand a little book open.

Now let us remember Jesus, who entered into the synagogue and opened the book—for it had hitherto been closed and sealed till the Lion of the tribe of Judah prevailed with God to open the book, which was sealed with seven seals. He opened the book in the temple, and closed it again. Now even in this visitation it was opened in the temple—or to the messenger of the second watch—but closed again. Now without a vision the people perish. Therefore let all Israel seek for it to be reopened, and the mysteries of the seventh seal made known. The seventh seal was opened to John the Divine, who ministered to the messenger at times, which we have on record, showing the pearl of the truth of the coming Shiloh, who should be revealed at the fulness of the week of weeks. Now let us note: After the seventh seal was opened, they entered not in—not being prepared; they being in their old clothing and the dead letter of the law; who measured not up to the law of the spirit of life.

The word was sealed to them, and closed up, and I ——— withdrew, leaving them in silence; which continued for a half hour of 41 years and 8 months. They not being prepared to receive the things uttered by the seven thunders, they were sealed again. It is written, When the seven thunders uttered their voices, (i. e., by the seven angels of light and truth, embracing the visitation,) I was about to write; and I heard a voice from heaven, saying, Seal up those things which the seven thunders uttered, and write them not. James said, They have not been written, and will not be written till the seventh angel doth sound—i. e., the seals which seal the tree of life from man shall be unsealed to the ones obedient to the spirit of life, who do not destroy the spiritual child by the law which nailed Jesus to the cross. He came of the tribe of Judah, antitype of Joseph—which seed descended by the law of Judah. He was born of the tribe of Judah; and offered life to the Jews, who rejected it; and he turned to the Gentiles.

Now let us remember that Joseph was with the ten tribes scattered among the Gentiles, who are to this day among them; from which tribe he shall find his Bride, in whom he shall be glorified. Therefore we see his first coming

was to his own—the Jews. The Bridegroom came by the law of Judah; and his Bride shall be of Joseph from among the Gentiles. She being found among the ten tribes, she is the seed of the free mother—Jerusalem and her children, the church bride. Therefore neither Jew nor Gentile can complain or find fault; for they are made equal in his first and second coming, and are offered equal opportunities, both for the soul and body.

As the Jews rejected the Bridegroom, so also will the Gentiles reject the Bride. Therefore it shall cut off the Gentiles as well as the Jews—fulfilling the scripture, Two parts shall be cut off and die; and the third shall be left therein, who shall receive the Bride, and behold her, and come to her. The angels saw her and ministered unto her. He shall drink of the fruit of the vine anew with her and the children wherein he shall be made perfect, or perfected in his Bride. Male and female created he them. They shall bring forth children by his spirit, and fill the earth with the fruits of the vine. She is the only daughter of her mother (see Song of Solomon)—even as Jesus was the only son of his mother in her virginity. She is the daughter of the Prince—the only one among all daughters earthly born, viz., the 144,000 born not of blood.

There are two laws—one to stop lying (for Satan was a liar from the beginning and abode not in truth), and the other is the flesh. There are two leading evils. Satan came to the woman at first with a lie—persuaded both to do evil, and then caused them to cover it up lest they be found out. He blinds his subjects and hardens their hearts, till they will try to deceive and lie to the Holy Ghost—yet know at the same time that they cannot deceive that Spirit. Many are like Ananias and Sapphira; who tried to deceive the Holy Spirit which was upon the disciples. They fell dead when the word was spoken; and many will be as they were. If we do evil and try to hide it till it is pointed out, and still try to do the same thing, how can we escape the same fate as of Ananias and Sapphira?

It was given by John, by the spirit, that a man must have two wives; and many arose and went out, without seek-

ing the spirit of light and truth. It is a truth that he must have two wives—the one spiritual and the other temporal; and without the spiritual he is overcome with lust. And the wife must have two husbands, and yet one—even Christ. It is written, Two women shall be grinding at the mill; the one shall be taken and the other left. And there is a great struggle between the spiritual and the fleshly—between the evil of the flesh and the spirit. By overcoming the world, the flesh and the devil, if the spiritual prevails, the evil of the fleshly woman shall be taken (i. e., taken away) and the other left.

So long as I am in the world, I am the light of the world. And if the husband has that light, has she not two husbands? And if woman has Jerusalem above, has he not two wives? If it is not so, he and she will be overcome with lust, by the attraction of Satan, who attracts the evil; not having the two immortal Spirits to withstand it. This is the truth; and let all Israel seek for it night and day lest they be overcome. Remember, the stronger the spirit is working in Israel, the stronger Satan works to attract Israel away from the truth.

Benjamin Wroe was worshipped, and he was taken away. But will it be so now with the substance? He will not be worshipped because of the dust. The seventh tub shall be turned upside down. But the water will not run out, and Israel will remain in it unmoved; because they will stand by the word of truth, and view all things through the spirit and not the flesh. Therefore they will not be thrown out of the ship. But all who are drawn in through the attraction of the flesh, shall not stand. Nothing can remain and stand but those who can remain in the fire by the word, like the three Hebrew children.

John said, Many times in vision have I seen Israel gathered, but the iron gates closed against me. And, said he, If I be taken away by death, then will my carcass be a witness unto the nations, who are of the slain. If I am to die, I would rather stay among you and be buried. My yoke has been great; and can surely be compared to what is said, that, Some shall be saved by the skin of their teeth, etc. When I am out of the spirit I am out of season.

THE PRINCE OF PEACE OF THE HOUSE OF
ISRAEL. CHRIST IS KING OF KINGS
AND LORD OF LORDS.

JESUS was a Prince—the mighty Prince Michael, the spirit of Jesus; (Dan. 12;) which standeth up for the deliverance of his people. Every one shall be delivered whose names are found written in the book of life. They shall be delivered by the spirit of life which is in Christ Jesus—King and Prince. Christ is the King of twelve kings of the children of Israel, of the House of David. Jesus is the antitype of Joseph, father of the two houses, Ephraim and Manasseh. They are the two houses of Israel. Jesus is the Lion of the tribe of Judah. He came unto his own, and they rejected him; even as Joseph was rejected by his brethren, and sold into Egypt that Israel might be saved in the time of the great famine of those days.

It seemeth good in the eyes of the great Father of all men to prove the brethren, for his name's sake. Since Jesus is the antitype of Joseph, and has been seated upon his Father's throne, he holds the sceptre until all are proven, and Satan dethroned.

There were two sons of Rachel—Joseph and Benjamin; and ten half brothers—sons of Jacob by the bond woman. Rachel, in substance, is the mother of the free—Jerusalem above, who is free; the mother of the new creation; the latter Eve, clothed with the sun, and the moon under her feet, and a crown of twelve stars upon her head. Jesus was her firstborn. Where is the second? King Solomon speaks of the Second Child who shall stand up in his stead. Jesus, like Joseph, was thrown into the pit; but the Father raised him up, and he is seated at the right hand of his Father, in his throne. Now, where and who is the second that shall be brought forth, as his brother was? The best royal robe was put upon Joseph; and he was made a ruler next to the king on the throne. So was Jesus raised from the pit and seated on his Father's throne. Was not Benjamin the second son of Rachel? And his elder brother

called for him; and he was also clothed, even with five suits of raiment; and his mess at the royal table was five times more than that of his brethren. Benjamin is the Second Child of the mother of the free—a Prince of the House of David.

King David sang of little Benjamin and his ruler—the immortal spirit of God. Solomon, the son of David, also spoke of the Second Child which standeth up in his stead—i. e., instead of his elder brother, Jesus. When Jesus was speaking of the Son of man, he was speaking of his brother Benjamin—the second son of Rachel, the immortal Mother. Therefore, when the Son of man—the Second Child, the Man-child—shall come, then the brethren who follow him through the regeneration shall sit upon twelve thrones, judging the twelve tribes of the children of Israel.

The first and second child are kings of the two houses, comprising the whole house of Israel. And the ten sons of Jacob are kings of each of the ten tribes. When the ten tribes were scattered, Benjamin remained with Judah, keeping the laws. The ten tribes forsook their God—like the ten brothers who sold their brother Joseph into Egypt, through envy of the devil; which was their father, spiritually. Therefore they were inoculated by his spirit of envy, which brought death into the world. And the ten tribes became blinded in part and departed from the God of Israel. They took to themselves daughters of the land among the heathen. But Judah and Benjamin still held to the laws of Moses, and that gave them pre-eminence of divine favor. Therefore out of these two tribes the first and second coming of the Son of man must come. It is theirs by the promise of the inheritance. So out of Judah came Jesus, the Lion of the tribe of Judah; and he offered life to his own, and his own rejected it. And Judah—i. e., the tribe—lost the sceptre and was cut off from life.

Now seeing the most of them who accepted Jesus and the apostles were chiefly Jews, of the tribe of Benjamin, Paul said he was of the seed of Abraham, and of the tribe of Benjamin. John was the beloved of Jesus—the seed of Benjamin; and he should tarry until he came; for in Benjamin his second coming should take place, and John should

prophesy again. The mystery of the seven thunders are not complete, for only the sixth part has hitherto been revealed until now. Ex. Ser. 3, p. 226.

Seeing the ten tribes were given up until the fulness of the Gentiles be come in, and Judah rejected Jesus—and does to this day—who was it that accepted him as his first coming, if it was not Benjamin? The apostles were Jews. Then seeing the ten tribes were scattered and given up, and Judah rejected him, would there not of necessity be a split with Judah and Benjamin? Therefore Benjamin is come into this visitation. They came into the visitation of Christ at his first coming, and that gives Benjamin the pre-eminence with Jesus Christ. Therefore from that tribe came the Son of man, and the Second Child that standeth up in his stead.

Benjamin's work was among the Gentiles after the coming of Christ; and since that time—being among the Gentiles in the visitation of Jesus Christ—the seed is among the Gentiles. Therefore he is come in this latter visitation, and shall be grafted back into his own stem with the graft and seal of the living God.

If Israel (the ten tribes) and Judah (the one tribe) accept not Benjamin, neither shall they inherit the kingdom. Of those who still believe that Benjamin is yet with Judah, we would ask, Where are the Jews that are in this last visitation? If Benjamin is still with Judah, then he must be still in unbelief with Judah. Then why should Israel be called upon to accept Benjamin? That would be to reject the visitation of Christ. But this cannot be.

Benjamin is called the chosen of the Father, and blessed by his elder brother, Jesus, and is come into this visitation; and out of the tribe of Benjamin cometh the Second Child. All who reject him shall be cut off, as those who rejected the first child; as it is written, If Israel and Judah accept not Benjamin, neither shall they inherit the kingdom. Jesus Christ will prove the ten by his brother Benjamin. Then the foundation will be laid, and Israel gathered unto Shiloh. Benjamin was brought forth twain—male and female created he them; and the graft lit in the latter part of the third watch of the eleventh hour.

But the question is again asked, Can any good thing come out of Nazareth? Benjamin held with Judah under the law until the Lion of the tribe of Judah came forth with the spirit of the law of life. Here, then, Benjamin, by the spirit of truth, accepted the King and Prince of Israel, and the silver cup was again found in his sack's mouth—which was the spirit of truth; and Judah still held to the dead letter of the law of sin and death. Hence Judah and Benjamin split. Benjamin's hope was renewed by the law of the spirit of life and immortality, which was brought to light through the gospel. Benjamin held with Jesus, for he was anointed high priest after the order of Melchisedec, having neither beginning of days nor end of life. Benjamin, being spiritual, followed the spirit; and thus split with the natural Jews—who said they were Jews but are not, but are of the synagogue of Satan.

The Extracts of the Flying Roll—given by the Lord through the sixth messenger—came forth according to the words of the Lord, with law and gospel; for Israel must first come by the law of righteousness, as it is a schoolmaster to bring us to Christ. By the living child we cross Jordan with the gospel unto the law of liberty, by the law of the spirit of life. Therefore as captain of the host of the Lord am I now come, to bring Israel in from the law of sin and death into the law of the spirit of life; also unbelieving Judah; and to unite the whole house of Israel. I now come by the law of the spirit of life under the gospel, and not the dead letter of the law in the wilderness. Jesus came with the gospel of life, and Benjamin dwells between his shoulders; and so comes from under the law of sin and death. O house of Israel, ye must come from under the mountain of the dead letter of the law, which came by Moses. Grace and truth came by Jesus Christ unto eternal life. Why do ye still want to tread the well beaten paths of the Jews unto death? Israel must follow on in regeneration by the law of the spirit of life. It will lead you in the way of all truth—the grace and truth which came by Jesus Christ. Therefore if Judah and Israel accept not Benjamin, neither shall they inherit the kingdom.

The sceptre shall not depart from Judah, nor a law giver from between his feet, until Shiloh come (to Benjamin, the Second Child); and unto him shall the gathering of the people be. The sceptre was taken from Judah, as a tribe. They lost it, and it was given to Benjamin by Jesus Christ; for he accepted him and dwelt between his shoulders. So the spirit of the law of life departed from Judah's feet—i. e., their understanding. As the first (Adam) was typical of the second, so Jericho in some cases was typical of Jerusalem below. Hence the foundation will be laid by his firstborn—Jesus, the substance of Abraham; (Joshua 6-26;) and the gates thereof set up by his younger son—Benjamin, the substance of the former types and shadows pertaining to the same; the Second Child that standeth up in his stead; the captain of the Lord's host. Joseph dreamed that eleven stars made obeisance unto him. Jesus is the antitype of Joseph, and the apostles were the issue of Jacob; and Judas, through envy of the devil, fell, leaving the eleven. I chose twelve, but one was a devil. They are types of the true sons of Jacob yet to come. One was chosen instead of Judas to fill up the square number. Jesus, being the high priest, the substance of former types, was taken into the heavens; and now he comes as Michael, the great prince, to deliver his eleven brethren. The ten were scattered among the Gentiles long before his coming; and Benjamin remained with his brother Judah, until Jesus—the Lion of the tribe of Judah—came, calling them to the law of the spirit of life, to set them free from the law of sin and death.

Judah, in rejecting, lost the blessing; and like Reuben, defiled themselves with the concubines, the handmaidens of the Lord; thus rejecting the royal law of the spirit of life, as set forth by Jesus—the Prince of life and King of Israel—and sought his overthrow. Judas became offended, and went out in the night and joined his brethren—leaving eleven chiefly of the tribe of Benjamin. Here is where Benjamin obtains pre-eminence in the second coming; and Judah shall be last, and the last (Benjamin) shall be first into this visitation.

Now eleven remain among the Gentiles for the gathering of this visitation, and one is wanting—who shall come in last. The ten were scattered; and of the two—Judah and Benjamin—one is come into this visitation, which is Benjamin. Therefore one is wanting, which is Judah. Here then are the eleven among the Gentiles, making their obeisance to Jesus, the antitype of Joseph. The Lion of the tribe of Judah now comes in *spirit*—the great Prince, to make restitution and to deliver his children which were given into his hand. All shall be delivered whose names are found written in the book; and none of them are lost but the son of perdition, that the scriptures might be fulfilled.

So now, O ye sons of Jacob, be obedient now to his first-born, the Lion. The law giver was between his feet; and it could not depart from his understanding until Shiloh came. Then they shall be gathered unto him—or into that spirit—from under the law (i. e., the dead letter of the law) into the spirit of life according to Jesus Christ, who was conceived according to the Spirit. He was the firstborn of Rachel, the mother of the free.

And so we must also be made under the law by following him through the regeneration and birth of the spiritual mother of the free. As Benjamin accepted him in his first coming, he gives him the pre-eminence as firstborn of the latter visitation; as was shown in type in Egypt. Therefore he was chosen as captain of the Lord's host. Benjamin, the second child of Rachel, is in Ephraim, of the House of David, and of the tribe of Benjamin. Jesus, the first child, came of the Jews, and they rejected him. This cut them off and brought their overturn.

Now the Second Child comes of the Gentiles, and they rejecting him, it will cut them off, and bring the third and last overturn. Israel and Judah will now accept him, and be grafted back again into their own stem; which will bring the restoration of all Israel.

It was Benjamin—or rather the acceptance and loyalty to him—that brought the whole family when they were tried by Joseph in Egypt. Ephraim and Manasseh—the two houses, represented by the two sons of Joseph—were

given (spiritually) into the hands of Jesus, and none of them are lost.

Benjamin, the captain of the Lord's host, is now come to unite in one the children scattered abroad. Ephraim and Manasseh are made one in Christ by Benjamin; and Judah must come. Therefore, if Judah and Israel accept not Benjamin, neither shall they inherit the kingdom. Jesus was the true shepherd of Israel and Judah; and he chose twelve. One being a devil, left eleven—a representative, or king of each of the ten tribes; and Benjamin coming in, makes the eleven; and Judah makes the twelve. And so it will be of the twelve sons of Jacob; forming one perfect square—one hundred and forty and four thousand. Hence the mother is in travail, and pains to be delivered. This is both natural and spiritual, like that of the firstborn. He was made by the law in woman, according to divine direction, and afterwards was born into immortality by the mother of the free; to whom he gave greater honors, and said, Much more blessed is the barren, and the wombs that never bare—i. e., according to the flesh. And so with the second, and the whole house of Israel. There is Rebecca in the wilderness with the children under the law—the woman of Mount Sinai—until all are crossed over Jordan by the law of faith, and not by sight, on arms of flesh. Blessed is the womb of Rebecca, or the mother with the law, for all must be made under the law. But much more blessed is the womb that never bare—the mother of the free, who had no touch with evil. Let us remember the law in woman. Blessed is that child who has that law in his heart; for none can cross the Red Sea, until the red waters part, without falling as Adam did. However I will say here, There is no doubt but all Israel of this visitation have long since crossed the Red Sea, wherein lieth the great dragon which is in the sea. (See Book Rev.)

But beloved, there is another river to cross, and then fighting to be done for the promised land—to wit, the redemption of our body—by the living child. For Moses' body, Michael fought; and the dragon will follow on and contend for them. O Israel, why seek ye the living among the dead under the dead letter of the law?—for under that

all are dead. Yet some are looking for the living from among the dead—even from the first Adam who has been slain by the red dragon which is in the sea. Many desire a human prop. If arms of flesh be your staff, the waters of the rivers will never part, for it parteth only to the spiritual child; and after you cross, you will find the Canaanites still in the land, who must be slain before ye can enter the holy womb of the mother of the free. Be ye not deceived, and think that ye have crossed it so long as ye are still in the wilderness with the dead letter of the law, which is only a schoolmaster to bring you to the Christ of the living God, to lead us in the way of all truth and show things to come.

We are to cross by the righteousness of the law of life, by the gospel—a cutting loose from the flesh in every sense of the word; knowing no man (no woman) after the flesh—not only abstaining from it in actual deed, but in spirit and in truth by the grace of God; for grace and truth comes by Jesus Christ, from God. When lust is conceived it bringeth forth sin, and when sin is finished it brings forth death. Then daily crucify the old man of sin, that he does not cause you to lust or sin in thought, word or deed.

The full gospel will give you the land, and nothing short of it will do. Life and immortality were brought to light through the gospel. It contains the spirit of the righteousness of the law. This is for Israel. The law is a mountain to cross; but there is another mountain, great and high—much higher than Mount Sinai; and if ye will keep his sayings, given on this mount, ye shall never see death. Mount Sinai will bring you to the mount of Esau. Now is the time. We humbly bid you to come up hither, and I will show you the Bride, the Lamb's wife. Come up out of the wilderness and from the plains of the flesh. Abstaining from it—even as some do under the law—simply because you are commanded to do so by human props will not give you the promise.

Some did the same under Moses, and yet fell in the wilderness by lusting back after it. All must be tried by the law of freedom—with the restraint of law by man taken away—before your inheritance of the purchased and promised possession can be proven.

Michael fought for Moses' body, and is now standing up for the deliverance of your bodies, partly cleansed or purified by Moses' law. And ye are clean, but not all. The Red Sea—or blood of the woman, wherein the red dragon lieth—you cross over by Moses' law. But will you be content sitting in the shade of thy tent, with the shadow or type of the body, on the wilderness side of Jordan? Cross over! come over and help us fight with Michael—the spirit of Jesus—with his gospel of life, for the substance! O house of Israel, your younger brother has come. He is pointing the way! The mother Rachel was a type of the mother of the free—Jerusalem above; and her two sons, Joseph and Benjamin, were typical of the first and second coming of the Son of man. Ephraim and Manasseh, Joseph's two sons, are types of the two houses—the sons of Jesus, spiritually, as all are begotten by him, and come under the head of the Lion of the tribe of Judah; who now pulls the house of Joseph (Ephraim and Manasseh) out of the pit. So Jesus, the antitype of Joseph, becomes head of all. All is given into his hands, as he is the firstborn of the immortal mother, the antitype of Rachel. And Benjamin, the Second Child that standeth up in his stead, must now unite the houses and families of Joseph—or of Jesus in substance; and all must come under him as head, for they differ now in opinions, as families do. O ye ten sons of Jacob, ye sold your elder brother; and this charge cannot be laid to Benjamin—neither in Egypt, nor at Christ's coming; for he is the only one of the tribes of Israel who did not reject his coming. Therefore the second coming Son of the mother is Benjamin; and by him, Jesus Christ will prove his brethren. They rejected and sold the elder, (Jesus,) and their houses were left desolate. Now will you do the same with your younger brother, Benjamin, who came unto him as the scripture hath said? The silver cup of his elder brother was found in his sack's mouth; and the five suits of raiment and mess of the bread of life, given by his elder brother—the mortal and immortal spirits, four, (as he comes forth male and female,) and the spirit of God, five. And this is the mess I part unto thee. He was to ravin as a wolf; and now he divides the spoil with the brethren,

that ye also may put on the raiment of the five wise virgins, with oil in your vessels sufficient to light your way to the door.

Now the five must be found in substance, and not in type. The temptation of the wilderness will be offered to all who cross by the law of the spirit of life. Satan offered the temptation to Jesus after a great fast. After fasting or abstaining from the riotous living of the old Adam, Satan will come before you with the clean, pleasant meats of the wilderness; and after a long fast from the meat of the tree, its temptation comes with a double force. Here is where that old fox comes pleading law—which has taken away the key of knowledge—to turn man from the tree of life. It shall be repeated to him again, Thou shalt worship the Lord thy God, and him only shalt thou serve—and not flesh; for to whom ye yield yourselves servants to obey, his servants ye are—whether to the flesh unto corruption, or to the spirit unto life eternal.

Satan is transformed into an angel of light. His plea is, The woman by the flesh will cleanse you. If this is your destiny, the wilderness side of Jordan is your heritage; which is well watered. O spirits of the just, thus saith God, The Canaanites must be slain, and the land taken, for it is yours by inheritance. It is ours by promise; and by the law of the spirit of life we shall obtain our inheritance by the mighty God of Jacob.

Satan came to Jesus pleading law; and if he could have got Jesus to have yielded to the law of Moses, and brought forth offspring, he would have overthrown the plan of salvation and redemption, and he would have claimed the bodies—they not knowing his craft; for Satan wanted bodies to dwell in which would not corrupt, through the offspring being pure, (i. e., without evil,) but also without knowledge of his craft. Blood is his, and he (Satan) will contend for it as long as it runs in the veins of a human body. This will be shown in the end, when he is loosed a little season. He caused Adam to fall to the life of blood, and he claims it; but he will be foiled in the end, for the aliens, (Mount Esau,) who receive their blood cleansed, will be made perfect

men, immortal. At that time, their blood will be taken away. The third class—the strangers to the commonwealth of Israel—still having the evil in their blood, when Satan is loosed he will attract that evil; and they, with their children, will be destroyed by standing and holding with him. It was through envy of the devil that death came into the world; and whosoever holdeth with him shall surely find it.

They will then take their place in the final resurrection, and blood life will be wiped off the planet. Its inhabitants will be perfect men—immortal; and those of a higher order of immortality—God-man—will visit other planets, as set forth by the sixth messenger. Satan is to be bound; but let us remember that we are to bind him within ourselves, by the power of the mighty Prince. The 144,000 make up the chain, and the mighty head archangel holdeth them in his hand. O ye Christian Israelites, you have been called out of Egypt; and by Moses' law ye cross over the Red Sea, from a land of darkness and sin. You have of course set out for a promised land, to-wit, the redemption of your body.

The Egyptains know no law, and of course they perish in the Red Sea, by the great dragon. The seed of Israel pass over it by the law of the clean and unclean; and it is woe, woe, woe to that woman (or man) who enters the wilderness, if she be overcome, and give them the red water of the sea to drink. But, O ye children of Abraham, there is another river for you to cross; which cannot be crossed but by the living child. The law cannot make you perfect. So why wander in the wilderness so long?

It is written that the woman finishes the work. So she will; but let us not overlook the fact that the natural cannot take you further than Jordan. There he is handed over to the mother of the free. Satan has had many delusions afloat by his subtilty regarding the woman. He used her at first; and he has not forgotten how. She, under the law, is Hagar of Mt. Sinai; a type of the one to come, mightier than she—the mother of the free. As the first Adam is a type of the latter, so the first Eve is a type of the latter. Jesus came; and Christ, the Spirit, spoke through

him and testified of him. But the people said he exalted himself, and made himself out to be the son of God. They said the Messiah was to come, but he was not the man. They looked for another—but the rejection of him only brought their own condemnation. The rejection of Noah did not stop the plan nor take anything from Noah; and now the same thing will be said of the Second Child—Benjamin. They say it is the spirit; and so with them it is *all* spirit, without a body for that spirit to rest upon; and this is antichrist, or of an antichrist make up.

I testify not of myself, but it is here given unto you, as it is given unto me, and God's will must be done. I come unto you with the testimony of Jesus Christ. The Gentiles bow down to Jesus, but they will reject Benjamin, and fall short of the kingdom. Now if ye reject the testimony of Benjamin, are ye not rejecting the spirit of truth, which is the testimony of Jesus Christ? Some say they accept him as a brother—but yet are envious because of the silver cup and the suits; and seeing that his mess was five times more, they say he is exalted. I would all the Lord's people were prophets—for the spirit of prophecy is the testimony of Jesus Christ. If all seek for it, and lay aside the envy, we would be in a better way to know.

Jesus is King of kings, and Lord of lords. He will reign as king over twelve kings on earth; though he said his kingdom is not of this world—not of this Satanic world. Zebedee's children (James and John) could not sit upon his right hand and left in his kingdom, for it was for them for whom it was prepared of my Father. But he will sit as King of the kings of the whole house of Israel—Ephraim and Manasseh upon his right hand and his left, and two tribes appointed to Manasseh. Benjamin will now be brought from among the Gentiles with Ephraim, and appointed back to his place. Judah and Benjamin are lawful heirs, for holding with the laws of God, given by Moses. Joseph and Benjamin were the lawful heirs—lawful sons of Rachel; and so Judah and Benjamin, the first and last of the tribes, are lawful tribes by holding to the law given by God to Moses; while the ten forsook them. Therefore

they have been closer to God; and for this cause, from out of these two tribes come the two first lawful heirs of the kingdom. The fact of Benjamin leaving Judah and accepting Jesus Christ, the King, only brought them closer to God. Therefore he is chosen as the Second Child and leader of Israel, in this our day of this visitation. And for this cause he has told you that if Judah (from the Jews) and Israel (the ten tribes from the Gentiles) accept not Benjamin, neither shall they inherit the kingdom.

We do not send this unto you for any purpose pertaining to self interest, but that ye may see and know the deeper truth concerning the tribes, and of the coming of the Son of man the second time without sin unto salvation; that you might be partakers of the heavenly calling. Judah and Benjamin are placed among the sealed in Revelation—head and tail; but the first shall be last and last first concerning the two tribes; and from them are the Alpha and Omega, the beginning and the end, the first and last.

I looked, and lo, a lamb (which is Jesus Christ) stood on Mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. These are they which are not defiled with women, for they are virgins. These are they which follow the Lamb whithersoever he goeth—redeemed from among men; being the firstfruits unto God and the Lamb. And in their mouth was found no guile, for they are without fault before the throne of God. This is the standard to which all must now come by the gospel of Jesus Christ, that they may be able to stand against the great wrath of the devil; for he is now coming in great wrath, as he knoweth his time is short. Jesus came to destroy him who had power of death. 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. O ye Christian Israelites—house of Manasseh—lift up your heads and step over on the side of life, and on Shiloh's side now stand!

The first covenant made to man after the deluge of the old world, was a covenant of life; and though meats were given, they were plainly told that the result would be death

—that the life of the beast would be required at the hand of man; for Satan was the author of death, and he that holdeth with him on that side shall surely find it; and it has been so from that day to this. Lift up thy head, for thy redemption draweth nigh!

Meats are for the belly, and the belly for meats, but God will destroy both it and them. He that defileth the temple, (with any deadly thing,) him (Satan) will God destroy; and all who hold with it. Jesus Christ came to abolish death, and to destroy him who had power of death, which is the devil. He that holdeth with him shall surely find it. Thou shalt not kill. Even the life of the beast will be required at thy hands. Why make your throat an open sepulchre, and your belly a graveyard to bury dead flesh? Come out from the wilderness and cross over and help us in the land of promise! There will be no more death after the death of the evil; and the creation shall no longer groan in pain and death. The sheep and cattle and fowls in abundance to eat will not be; for Satan, the author of death, will be bound; thus saith God. Therefore there shall be no more death, sorrow, nor crying; neither will the beast groan in pain because of satanic reign. All tears shall be wiped from off all faces, and death shall cease for one thousand years.

Whatsoever ye sow, ye shall also reap. If ye take the life even of a beast, ye shall surely reap it. So turn! for why will you hold with him on that side, and die? The living child's sword is now drawn. Come out from the dead letter of the law, and on Shiloh's side now stand! He standeth with the drawn sword over against Jericho; and as captain of the host of the Lord am I now come. Why seek ye the living among the dead? He is not there! He is risen! Out of the law, renewed by John, arises the spiritual Man-child—made under the law, but caught up to God and his throne; and now descends upon one of the tribe of Benjamin. The thing that has been is the thing that shall be; and there has been a resurrection, in the overturn of every messenger, in spirit; and like at the feast of the marriage at Cana of Galilee, the first Adam and the latter

Adam will be there. And so both will be seen. One fell by the blood, and the other will stand by the spirit.

The tub of Israel was upset seven times to prove Israel. The first Adam fell; but from him was there not a resurrection of the latter Adam? So all are for us upon whom the end has come; and the first and latter Adam shall be seen; and likewise with the Eves; and the thing that has been is the thing that shall be—to prove Israel.

He that hath an ear let him hear what the spirit now saith unto the seven churches of Israel. The abomination of desolation stood in the holy place, (or where it ought not to be,) and Satan transformed himself and came at the house of Israel. All have been tried at the overturn of the foregoing messengers, and shall we escape who are for the prize without a terrible shaking up by the wicked prince of Israel—working his lies and lying wonders? It matters not what a man *did* possess, let us always be ready to follow the spirit whithersoever it leadeth.

Adam *did* possess the immortal spirit; but Satan came, and he lost it. And by what law did he fall? Hark! Can we now commit the same thing without the same effect? There is a law of liberty unto death; and if we take liberty to transgress the law of life, we will slay a man to our wounding, and a young man to our hurt—even the spiritual Man-child; and so sell a boy for an harlot, and a girl for wine, as the former Israel. The boy and girl which were sold for wine, (i. e., the wine of Jezebel,) are the two Immortal Spirits; which are immediately sold when the wine of the harlot is taken. This sale and exchange has been made in the house of Israel in this visitation; and great trouble brought upon Israel by the wicked prince, transformed into an angel of light. So let the spirits of the just now learn his craft and stand with the mighty Prince of God. Thus saith the Lord of Hosts: Thou profane and wicked prince of Israel, (for this transformation; sitting in the temple, exalted above the Most High; showing thyself to be God, Father, Lord, Shiloh Immanuel, King and Prince; with the abomination of desolation spoken of by Daniel, sitting in the holy place,) thy days have come, and iniquity

shall have an end. Remove the diadem, take off the crown, and give it to him whose right it is to reign—Jesus Christ, King of kings and Lord of lords. Thus saith he, the Lord of glory, to thee, thou wicked prince: I will bind a chain around thy neck, and bind thee down, that ye deceive the nations no more until a thousand years are expired. Now what thou doest, do quickly.

Israel, let us remember what is written: When he seemeth to carry away the seed of Israel with the flood of his lying wonders, then an ensign shall be lifted up by the true Prince—mighty in word and deed, endowed with the power of the Almighty God; and he will deliver with a mighty hand. Even so come Lord Jesus.

Lucifer was son of the morning until iniquity was found in him by the law of transgression, or rebellion, against the Creator, who governs the world by love which changes not. Adam was created a noble vine—immortal; and by the law of transgression he fell and became a degenerated plant of a strange vine. There is a law of generation which brings forth everything after its own kind; and the crossing of the law of generation is forbidden. Therefore we are not to sow divers seeds, nor mingled or mixed seeds in the field. But this has been done even until nature refused to act. There is also a law of regeneration unto life immortal. The same act of Adam now will bring the same effect—otherwise what profit would the former examples be? All are for our learning and admonition upon whom the end of the old world has come.

Therefore let not man be so vain and foolish as to hold with it. It is holding with the first Adam. Neither let us rail upon it, in any wise; for the deceiver and the deceived will be brought face to face in due time. We cannot blame or rail upon the deceived; for the blind cannot see until the vail is removed by the angel Uriel. The true stranger of the house of Israel is led by the Immortal Spirits—the same spirits that led Jesus in the way of all truth. They go about their Father's business; laboring not for the meat that perisheth; giving up all for the kingdom's sake. Although the tenth is the Lord's, (and he will get it,) yet if we are of

the priestly order we will lay *all* upon the altar—even our bodies, a living sacrifice. And if we refuse, like the young man, we will depart in sorrow. So what we do, let it be of a pure motive. Many often give up much for self-promotion; and some pass over it by self-interest, etc. Such cannot stand the fire. Whosoever falleth upon this stone shall be broken; and whosoever it falleth upon, it shall grind him to powder; and those who pass under it by self-interest, it shall fall upon them like a death knell.

So above all things let our motive and purpose be for the kingdom of God. While it is said, Let no man deceive you, we say, Let us examine *ourselves*, and see that we do not deceive *ourselves*—for God is not mocked. These are to stand without fault before the throne of God. A deceitful tongue shall not be found in their mouth—no guile; honest in purpose and in heart. As we have left the first principles, now let us go on to perfection—perfect as he is perfect.

The Philadelphian church is to be without fault. The time is coming (and now is) to come out of the wilderness from under the dead letter of the law. It is comparatively a birth to be delivered from under the dead letter of the law and resurrected by the gospel into the glorious liberty of the children of God—freeborn of the mother of the free.

There are two nations in thy womb, and two manner of people shall be separated from thy bowels. The one remains with the bond of Mt. Sinai, under law of man, on the wilderness side of Jordan, pertaining to Mount Esau; and the other delivered by the spiritual child, unto the gospel of Jesus Christ, to be conceived in the womb of the mother of the free, Jerusalem above, of Mount Zion, with the Lamb; having with him an hundred forty and four thousand, who suffered without the camp, bearing their reproach with him for the kingdom's sake, as strangers in the land—despised and rejected by the old world, because I have chosen you out of the world. The separation of the two people is by the law of Moses—the law of separation found in the woman, both natural and spiritual. By this law she now separates the children like she separated Jacob and

Esau, by sending Jacob away; who obtained the blessing as a deceiver, yet true. Jacob was a deceiver—yet according to the spirit, he was true in purpose and in heart. His motive was far reaching. Therefore he obtained favor of the Almighty.

Jacob was separated and sent away by the mother to save his life. And so the land of the promised possession is ours by promise, and not by the law which was added because of transgression. So now, by the living child, let us go on to perfection, and no longer look for the living among the dead. For as there was a forerunner to the birth of Jesus, so also shall it be in his second coming; for the way has to be prepared much more now than at that time; and out of the law they must be resurrected. As the ten sons were sons of the bond, and run their destiny as foretold by Jacob, so now the mother, with the children in the wilderness under the law, shall bring them to the river.

John came preparing the way of the Lord and baptizing them in Jordan—signifying their overturn. As in the days of Noah, they were all baptized into death; and the children of Israel were baptized unto Moses, in the cloud and in the sea (of death). Now the deliverer has come out of Zion, and the deliverance shall be by a great struggle—like the two children struggled in the womb. Nevertheless, they must accept deliverance at the hand of the child. The mother (law) has been in travail, and now ye must be presented to Christ. All who wish to stand on Zion's hill must come forth. The bond, and all who still remain with the old mother law, will be found sons of the bond, and bond-servants for a thousand years. Sing and rejoice! The Lamb's wife hath made herself ready. The uniting of the houses is to take place by coming out of the wilderness; and the marriage of the Lamb will take place.

Jesus, the bridegroom, knew not woman. So also his bride will not know man—i. e., after the flesh; for they are virgins. Jerusalem—the mother of the free—is the bride of Christ, the spirit of God. But Jesus must have an individual bride, as he created them male and female; and he is not perfect until he receives his bride. Remember the key, that

No prophecy is of any private interpretation; the first shall be last, and the last first. He has taken his journey into a far country, like Joseph; and as Joseph was raised to the throne, so Jesus is seated on the throne of his glory at the right hand of his Father; to prepare a place, even as Joseph, with the bread of life in abundance, that we may eat and not die. And now Benjamin comes—the Second Child, the Son of man, male and female—with the graft, Shiloh Immanuel. They who follow him through the regeneration are approved unto God—tried as gold is tried in the fire, and as silver is refined; like the ten tribes were tried in type by the Father, through Joseph by Benjamin, and the ten gathered in. And last of all Judah cometh; then he is perfected in the whole kingdom, with the twelve tribes of Israel complete. In the sealed, Judah is first and Benjamin last—so the first shall be last and the last first. Therefore Benjamin comes first and Judah comes last.

The beginning of miracles with Jesus was at the marriage feast in Cana of Galilee. So it will be now. Ye must be married unto him first. How can you expect the wedding and the great marriage feast of the Lamb to take place if his bride make not herself ready? If she is espoused, and proves not true unto the espousal, will he get married to a harlot, as the first Adam did? Though at this marriage feast the first and latter Adam and Eve will be there, yet one will be without the wedding garment.

O man, lift up thy head! His bride must be ready; and he that knoweth his Master's will and prepares not himself, shall be beaten with many stripes.

Now, as touching the bride, she is of the tribe of Joseph. As Jesus—the seed of the woman—came through Judah to offer life to his own, so the seed of the bride, in Joseph, went among the Gentiles. So now he comes in his bride to make a union of the two houses. For the same reason the second sonship is Benjamin's by inheritance; for he did not sell his brother as did the ten—though God is love and worketh all things after the counsel of his own will, and has a blessing for all. The blessings of Israel's tribes were plainly foretold by Jacob. Reuben, thou art my

firstborn, my might; the beginning of my strength—like John, preparing the way. And so now in this visitation of the law, Reuben, the first, the beginning of strength, being unstable as water; but before it could be turned into the wine of the kingdom, went up to his father's bed. Being in the evil state, he defiled it with his father's concubines—the handmaidens of the Lord. Therefore he shall not excel, though he was the firstborn. He was of the bond, and not of the true mother of the free. Judah, thou art he whom thy brethren shall praise; and thy father's children shall bow down to thee. He is the Lion of Judah according to the lineage, but according to the spirit, he is Joseph—the true antitype, the Shepherd, the stone of Israel, the chief corner stone, a fruitful bough (of the vine), a fruitful bough by the well (of living waters), whose branches run over the wall. All the branches shall drink of this water, and it shall be in them a well of living water springing up into everlasting life.

This blessing, following Joseph, is not necessary to the *tribe* of Joseph, but the *house* of Joseph—beginning with Jesus, the shepherd, the stone of Israel; and the whole house which was given into his hands by the everlasting Father. The arms of his hands were made strong by the mighty God of Jacob. All rule, power and authority was given into his hands by the Almighty, as all ruling power was given into the hands of Joseph; and the promised blessing is to the house of Joseph, or Jesus—Ephraim and Manasseh. But the shepherd stone was Jesus—the offspring of David, the bright and morning star of Jacob; and the Second Child is of Benjamin, the Prince of the House of David. Thus saith the spirit: The blessings of the heavens above and the earth beneath, the blessings of the terrestrial and celestial, shall be on the head of Joseph (Jesus); and on the crown of the head of him that was separated from his brethren.

Was it not Joseph in Egypt who was sold and separated from his brethren? So was Jesus of the tribe of Judah. And Judah is also separated from the tribes; for of the two, one has come into this visitation—which tribe is Benjamin; leaving Judah separate from his brethren. Thou (Benja-

min) was brought forth when the womb was weak; yet in the beginning he shall be stronger than all the ten tribes. His ending of the old world is little, but the beginning of the new world much; for all the tribes of Israel shall be gathered.

Out of Benjamin comes Shiloh. In the morning he rises as a wolf, and in the evening he shall divide the spoil with the ten tribes. Now Rachel (or the Immortal Mother, Jerusalem) brings forth the second time, when the womb is weak. From her comes Jesus and Benjamin—the two houses and families of the whole earth—by Judah and Israel. Was not Jesus of Judah—the one house; his own? Then must not Benjamin be of the other house of Israel? Therefore he comes of the Gentiles, to gather his people from among the Gentiles. Therefore King David sang of little Benjamin, with his ruler—which is the two immortal spirits, Shiloh Immanuel; the Second Child, which Solomon also sang about, who should stand up in his stead—i. e., instead of his elder brother Jesus, but by the same spirit; and by that spirit he will graft Israel and Judah together. How can he graft Israel and Judah together except he comes forth with that spirit—his ruler, Shiloh Immanuel—as captain of the Lord's host, Son of man, the Second Child? If Israel and Judah accept it not, neither shall they inherit the kingdom. For he now comes to his own even as his elder brother Jesus, the Lion of the tribe of Judah, came to his own; and these are the two kings of the two houses and families of the whole earth—the new creation. Ex., Ser. 2, 108-110. Jesus is King of kings, and the head of the whole house of Israel. He comes in spirit—the mighty Prince—to make restitution.

Now let the house of Joseph (i. e., Ephraim and Manasseh, the two houses of Israel) be united in matrimony, to take the covenant by the third—Benjamin, the high priest; object as they will. If you will not be united in matrimony by Benjamin your younger brother, you can have no part nor lot in the matter. This great marriage feast must take place in the House of David. O house of Israel and Judah, come, let us all be united in the one House of

David this day! O Israel, my ten brethren, hold fast to your younger brother Benjamin, for the Father's sake, that Joseph (Jesus) may bless you, that ye may have an inheritance in the land with him; and Judah will come. The seed of the youngest son will be found in Zion at your return; and I will make them one nation in the land, upon the mountains of Israel. And one king shall be king to all, and lord over all the earth.

O ye sons of Jacob, or of Jesus; ye gates of the everlasting city! Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the king of glory shall come in! His glory reached to the uttermost bounds of the everlasting hills. Behold, he cometh leaping upon the mountains of Israel, in Zion, and skipping upon the hills of Esau! His glory is like the firstlings of his bullocks, and his horns as the horns of the unicorn. With them he shall push the people together to the end of the earth—the ten thousands of Ephraim, and the thousands of Manasseh, from the uttermost parts of the earth, to the uttermost parts of heaven.

They shall be gathered by the mighty horn or trumpet of the mighty God of Jacob; and when the seventh trumpet doth begin to sound, the mystery of the seven thunders shall be finished. Tomorrow, about this time, I will send thee a man out of the land of Benjamin; and thou shalt anoint him captain over my people Israel, that he may save my people from the hands of the Philistines. For I have looked upon my people, because their cry is come unto me. 1 Sam. 9-16. Therefore he said of Benjamin the beloved of the Lord: As captain of the Lord's host am I now come. Josh. 5-14. John, of the seed of Benjamin, was the beloved of the Lord; and remember he should tarry until I come. And now beloved, as captain of the Lord's host am I now come, and shall dwell in safety by him; and the Lord shall cover him all the day long, (clothe him with the suits of raiment,) and he shall dwell between his shoulders. Deut. 33-12.

The lot of the tribe of Benjamin, in their inheritance, came between Judah and Joseph, or Israel; and if Judah and Israel accept not Benjamin, neither shall they have part

in the inheritance of immortality. Benjamin accepted the great Master and King of Israel, and separated from his brother Judah, who rejected him; and the ten were scattered and called the dispersed of Israel. This brings Benjamin between Judah and Israel, as the third part, between his Lord's (Jesus') shoulders; and in the dispensation of grace he was scattered in Israel among the brethren. Ephraim, the bright and morning star, comes rejoicing, bringing in his sheaves. Manasseh, thou art the firstborn of this visitation (i. e., the first in the vision); beloved of the Lord, for Benjamin was with thee. He is come in this visitation. Therefore by the spirit of Benjamin, Manasseh went out in the morning of this visitation and led the people by the evening star, and divided the spoil amongst all his children; and Benjamin (i. e., the true seed and spirit of the just) was scattered over the mountains of Ephraim, ravening as a wolf in the morning among his brethren.

Rejoice, O Ephraim, thou bright and morning star! Sing thou, O daughters of Israel, and rejoice ye, all his virgins! The son of righteousness has arisen with healing in his wings! All shall be gathered and appointed back to their respective tribes—the ten of Ephraim and the two of Manasseh; the two sons, one upon his right hand and the other on his left in the kingdom; (Ser. 3, p. 86, 164;) Manasseh two, and Ephraim ten, as they stood in type. But when Manasseh stumbled, Benjamin departed from him, as he did from Judah; and came into the visitation to bring the glad tidings of the redemption of the body to Ephraim. And thou shalt sing for joy, seeing thy redeemer whom thou trusteth in has redeemed thee. He will clothe thee afresh, and conquer by the hands of the woman.

Thy five friends shall be found in the house of Israel, and it shall be proven to the whole race of man and devils that thou "Benjamin" art my servant, whom I have sent with my word to gather Israel, by Shiloh; and it shall be as drops of honey upon the leaves of the trees. Those who seek to eat it, in their mouths and on their tongues it shall be bitter as the gall and the vinegar of Calvary. It is better to be crucified with him, and die to everything pertaining to

the old world—for it needs be God's will must be done. In the *end* it shall be in their bellies sweeter than the honeycomb. Sing and rejoice! The glorious Star of Jacob has arisen—the Star of the morning! O Manasseh, thou wast called to the visitation; and by the rejection of the sixth messenger thou wast cast off until Ephraim thy younger brother be gathered into the vision. And inasmuch as Jacob (or Israel) stretched out his right hand upon Ephraim's head, who was the younger, and his left hand upon Manasseh, the elder, guiding his hand wittingly, and blessed them, and as Jacob supplanted Esau—having purchased the birthright, having hearkened to the voice of the woman who took the blame upon herself to save the child—therefore now the blessing falls upon Ephraim. The Jews under the law were called to the law of life, and refused the holy one of Israel, and were cut off; and salvation came to the Gentiles. So in this visitation Manasseh standeth still under the law, and the blessing came to thy brother Ephraim; and so Zechariah will be fulfilled: For lo, I will raise up a shepherd in the land. And so Benjamin is found among the Ephraimites, as it was of old. The Jews rejected the holy one, the prince of life, but Benjamin—according to the promised blessing pronounced upon him—came in and brought good tidings of great joy to the Gentiles. Even so now in this visitation, Manasseh—the brethren to whom he belonged—rejected the message of the sixth, and stood still at the death of the fifth, like Judah of old. Benjamin accepted, and so the silver cup was found in his sack's mouth. He goeth to his brother Ephraim, and the blessings fell upon Ephraim. Therefore from Ephraim the shepherd cometh; and in his mouth the silver cup is found—the cup of his brother Jesus—to unite the brethren. Therefore he must come into the house of his elder brother and bring his brethren. So *he* hath not obtained that which he seeketh for, but the *election* hath obtained it.

Manasseh, thou who art called Christian Israelites, lift up thy head! The time of grafting is come! Thou wert cut off, or blinded in part, until Ephraim came in; and as thou art waiting for the vision to speak again, thy time of

rejoicing has come. The spring-time has come again; the flowers appear on the earth; the voice of the turtle is heard again in the garden of the bride. It is thy beloved brother Benjamin, whom thou hast long looked for. Believe me for the truth's sake, and the truth shall set you free. Ser. 3, p. 87, 178. O Ephraim, boast not against Manasseh for blind unbelief; for they shall now be grafted back again. To all who now accept their younger brother Benjamin, whom the Lord hath sent unto you, it will be life from the dead—a resurrection from the dead works under the dead letter of the law into the glorious liberty of the sons of God by the gospel of Jesus Christ. All will be appointed back again to their tribes. Benjamin and Joseph are at the east gate—the gate of the rising of the sun. Jesus, with Benjamin, are the sons of the morning; with whom the son of righteousness arises with healing in his wings. The standing still of Manasseh proved a blessing to Ephraim. Now Manasseh must be grafted back again; and so all Israel shall be saved. So we see how the unbelief of Israel brought salvation to the Gentiles; and how the standing still of Manasseh brought in Ephraim during the third watch. In this fourth watch Manasseh is grafted back again; which will prove the restoration of all Israel. Then every tribe will be appointed to his house, in equal proportion—six tribes to each house. Jesus, the antitype of Joseph, is king of the house of Manasseh, for Judah shall be appointed to the house of Manasseh; and Benjamin, the Second Child, is king of the house of Ephraim—for he is the younger; and Jesus, the firstborn king of Judah, is with the house of the firstborn, and the head of all Israel.

But as the first is last, and the last first, and the blessing of the visitation transferred to the younger, so Ephraim comes in now with the Son of man—the Second Child that standeth up in his stead, by the will of the Father. Last of all comes Judah with the house of Manasseh; and Jesus, the Lion, shall appear, and the house shall be complete. He shall be perfected with his bride complete—male and female, with its twelve heads or kings, three at each gate, looking east, west, north and south.

Many of this visitation will sell their birthright, as Esau did to Jacob, and then still claim it and find fault with his brother, because he is in Esau's clothing for awhile; and accuse him of deception—forgetting that he had previously sold his birthright, and his brother obtains it by inheritance as a deceiver, but true, for he is the rightful heir. Remember they were brought forth, by the same mother—Two nations are in thy womb, and two manner of people shall be separated from thy bowels. This does not only show the separation of the old world and new—the cutting off of the Gentiles and the bringing in of Israel—but it also will be seen in the house of Israel, according to the law.

Two manner of people shall be separated by the law—Mount Esau, and the children of Mount Zion. After Mount Esau sells her birthright, the children of Mount Zion come in as deceivers, and get the first blessing. Yet Mount Esau will still cry out to the Father for a blessing, saying, Hast thou but one blessing? It will be granted unto them, and they will serve Mount Zion. Esau clings so close to the flesh, by the dead letter of the law, that a child of the spirit, who sees the further faith, and comes in by the law of the spirit of life, appears as a deceiver to those of the law—even as Jesus did. O house of Manasseh, your shepherd has come! Hark to his mournful cry, Come Israel to me! Ye can quite understand how it was that the spirit has been moving from tent unto tent in the past ages; that he was with the prophets of old, and was the same spirit (Christ with Moses) that led the people in the wilderness, and with Elias, etc., until a body was found for that spirit to show the full power; and that this was he, that was with the church in the wilderness. All is for our learning and admonition upon whom the ends have come. The thing that has been is the thing that shall be, and God requireth the thing that is past. Now can you not understand that it has been doing the same in this visitation, until Shiloh came? The sealed writings are to be read by the same spirit that gave them; and Shiloh—of Benjamin, the beloved of the Lord—has the keys to unlock the gates and loose the

seals by that spirit of truth which is to lead us into all truth and show us things to come. It is the silver key, or cup, that belongs to Jesus. Yet it is found in the mouth of his brother Benjamin, the second son of Rachel, the mother of the free. The sealed writings were to be sealed up at the end of the life of John in the same way and manner that they were sealed with Daniel until the time of the end—until Daniel would be resurrected and stand in his lot at the end of days; i. e., until that same spirit that gave them returned to unseal them to those of the wise, who waiteth and cometh to the thousand three hundred and five and thirty days.

The spirits of the prophets have returned, and minister in this visitation to the seven stars, until the mighty Prince comes again to minister to his brother Benjamin—even as Joseph ministered to Benjamin in Egypt—five times greater. His clothing signifies the Spirit; and the mess, the word of wisdom or bread of life. Was not Benjamin to ravin as a wolf and divide the spoil? When Jesus, the antitype of Joseph came, John—the descendant of Benjamin the beloved of the Lord—as Moses, blessed Benjamin. The substance and shadow—type and antitype—was shown in the day of Jesus. The spirits of the prophets were there; as Jesus said, Truly Elias is come. And the spirits of the just were there—twelve legions of angels. The spirits past, and spirits to come, had all met and surrounded the great King, and centered around the great ruler of both heaven and earth—Jesus of Nazareth, the head archangel, in whose hands was given all rule, power and authority.

The great battle of the dragon and his angels, and of Michael and his angels, was then going on in heaven and in earth; and Gabriel ministered to John the beloved of the Lord—the Lord's brother. He that hath an ear, let him hear what the Spirit saith now to the seven churches of Israel. The spirits of the just—to whom the promise was made by God (who cannot lie) before the world began—were there in those days, and sang to the shepherds, and ministered to Jesus; and afterwards ministered to the apostles and confirmed the covenant of the promise of the life

which was made to them, and helped battle against Satan in the apostles; for remember, it was the spirits of the just, who now have bodies, that fought with Michael for the promise. It was these spirits that stood with Jesus (in spirit), and strengthened the apostles in the battle—hence the victory is theirs, and not necessarily the apostles. Therefore the apostles fell short like the patriarchs, and died in the faith, not having received the promise. The spirits of the just fought to confirm the covenant; and now are in the earth, and are entering into the great battle of Jehoshaphat to dethrone Satan and bind him for one thousand years. As soon as the spirits of the just withdrew from the battle, Satan claimed the bodies of the apostles. Yet they will have a great glory, by the God of all love, when the spirits of the just now dethrone Satan, and come into their promised possession. Benjamin was still with John—the beloved of the Lord Jesus; and it was that spirit that Jesus was speaking to when he said, If I will that he tarry until I come, what is that to thee? This saying has puzzled the world—even the apostles themselves. The saying went abroad that that disciple (John) would not die; but if I will that he tarry until I come, what is that to thee? John did die as well as the rest of the disciples; but many think to this day that John did not die.

Let us remember what was said of James and John when their mother desired that it be granted them to sit upon his right hand and left in the kingdom. He asked if they could drink of the same cup that he drank of, and be baptized with the same baptism, etc.—and so they were, as they were both baptized into death; but he said, To sit upon my right hand and left in my kingdom is not mine to give; but it is for them for whom it is prepared of my Father—i. e., for the spirits of the just. Gabriel was ministering to John, to whom Jesus was speaking, If I will that he tarry until I come, what is that to thee?

Remember, No prophecy of the scripture is of a private interpretation. John afterwards prophesied, and his prophecy remained until he came; for these are for the time of the end. John returned in the second watch of the night,

and prophesied again; fulfilling the words, Thou must prophesy again before many tongues, kings and people. But let us not forget that the promise was for the spirits of the just; and the interpreter was to be delivered from going down into the pit; and the type was shown in the first and second watch of the end, or of the third and last watch.

Now the antitype of John is Benjamin; to whom Christ, through Jesus, spoke saying that he should tarry until I come. Hark ye, my sheep! Know my voice! Come my lambs! Come unto me, and I will keep you as a shepherd keepeth his flock. Thou upon whom my spirit shall rest art he to whom former types pointed. John, of the second watch, departed and gave place to his brother James, the sixth; who wrote the message to the brethren scattered abroad. Now John comes again, and ministers to Benjamin, the Lord's brother. Naturally, John was called the Lord's brother; but in spirit it was the second son of his spiritual mother; and he shall finish the mystery. The spirit of man (i. e., the spirit of the Son of man) should leave him (i. e., the foregoing instruments) and come to a new man, or be resurrected in another who shall reap—i. e., the true heir of promise; and they shall not know where thou art, yet thou shalt be upon the earth. So it has been with Benjamin. His work has been as a true stranger over the mountains of Ephraim. He is little in the old world, and unidentified with the houses; and these nine years travelled, preaching night and day, scattering the printed word of life—often without a place to lay his head, like his brother; without any account of his work—the houses not knowing where "Thou" art, nor where his work is; yet he is upon the earth; "Thou" being he whom I have elected, upon whom my spirit shall rest; and it shall be his ruler, for the Lord shall cover him all the day long. Deut. 33-12. Hearken unto this trumpet, house of Manasseh, the first covenant of this visitation; and O Ephraim, thou art the last. They shall now be made first and last—the first last, and the last first—three in one, and one in three. The envy of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah, with

Manasseh shall not vex Ephraim, for the Prince of Peace shall be with them, and all shall be united in matrimony. As blindness in part happened to the Israel of old until the Gentiles be come in, so blindness in part happened to the house of Manasseh until Ephraim be come into the vision.

So now, Manasseh, seek no more for the living among the dead, for he is resurrected. He is not among the dead. He is alive, and behold he is alive for evermore. The living child is now upon the earth—living earth; for he is not the God of the dead but of the living, and he comes with the living word; though some say not another word can be added. No; we cannot add to the living word, which is given by Uriel, the angel of light; but if all were written, the world could not contain it. Part of it was interpreted by James. Though it sounded differently to the house of Manasseh, yet it was the same word; and the gates were shut with the sealed writings—closed up and sealed until Ephraim be come in. When the seventh angel doth sound, then thou must give the full interpretation of the same word given by Uriel. So when the full interpretation is given to finish the mystery of the seventh thunder, and the fulfillment of the word spoken at Ashton, 16-6-1824—that the kingdom shall come as differently from your imaginations as she saw it—the kingdom is come unto you. It comes by the will of God to every one whose name is found written in the book.

The full interpretation of the same word shall appear as if new words were added; but this cannot be. It is the *spirit* of the word that Jesus brought, which appeared so different to the Jews. The word of the law of the spirit of life seemeth very different to the dead letter of the word of the law. It is the spirit of life—the word of life that was with God in the beginning; and it was God. It took upon itself flesh and dwelt among men, in Jesus Christ. It is the same word now to be made flesh in us.

O Israel, shake off thy tattered swaddling garments of unbelief, and walk in the spirit with him unto the glorious liberty of the sons of God. My five friends shall be found, and the five suits of raiment are waiting; and as I live, saith

the Lord, before the mule has gone all over Israel, this shall be interpreted to all your views; and the interpreter shall be delivered from going down into the pit, for the seventh shall stand.

This Little Book could not be eaten until the time had arrived—the hour of temptation; i. e., after the appearing of the great and mighty angel, the great Prince who standeth for the deliverance of his people; who standeth up first in the Second Child, Shiloh Immanuel, the mighty God, the everlasting Father, the Prince of Peace. So it shall be from one (your mighty God) to four, and from four to twelve, and from twelve to twenty-four elders, and to seventy; and by seventy he shall overcome; and so deliverance shall come to the whole earth. This mighty angel came down from heaven, clothed with a cloud. So the Second Child was clothed all the day long by his elder (Christ and God); and his tabernacle with men. A rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire; and his understanding is lit up with the spirit of the almighty God, the everlasting Father. He is the Prince of Peace—Shiloh Immanuel, the Second Child. The question as to who Shiloh is, was to be answered in a future discourse; and so it is now answered in the Little Book, open in the hand of this mighty angel. Rev. 10; Ser. 3, p. 226. The hour of temptation could not come until the Son of man be clothed. Therefore the Little Book could not be eaten until it was opened. Remember it is the seventh that finishes the work in us; and it (i. e., the seventh) was closed up and sealed; as it is written, Seal up those things which the seven thunders uttered, and write them not. And it is also written, that they have never yet been written, and that they would not be written until the SEVENTH angel doth sound. Then thou must prophesy again before many people, nations, tongues and kings. He that hath an inward ear, let him now hear. If I will that he tarry until I come, what is that to thee? The beloved of the Lord, even the Lord's brother John, was his brother according to the flesh, and the second son, his brother according to the spirit—even the younger brother, son of Rachel, or the mother of the free.

Blessed and holy is he who waiteth and cometh to the days of Daniel—i. e., until the seal is unloosed. He shall dwell in safety by him, and the Lord shall cover him all the day long, during the thousand years; for he is the beloved of the Lord—the Lord's brother. Beloved, come and take the Little Book now open, Eat it up, and it will give thee sweet meditation in thy beloved!

As Jesus was the type of Joseph, the first coming of the Lord, so also the second is the antitype of John, the Lord's brother, in spirit and in truth; who should tarry until he came again. Then by him he would prove his brethren.

House of Israel, will you now sell your younger brother? O Israel, shall tribulation, distress, persecution, famine, nakedness, or the sword of Goliath hinder thee in thy labor of love?

The disciples of the first and second watch. fell asleep. Now will it be so with thee? Wilt thou of this last hour watch with me? It is now the time of temptation. Faintly o'er the murmuring sea—hark! I thought 'twas the voice! Yes, 'tis that same mournful cry. Yea, I told thee I was going away; and when I returned, ye rejected me for the same reason that my brother was sold into Egypt. And so my brother James was also sold by ye; and I also took my departure into Egypt for the sake of my brethren, that all may have bread, that they might not die in this great famine.

House of Manasseh, hear the voice of John—he whom Jesus loved. The cup which thy Father has given, shalt thou not drink? Yea, verily; but he knoweth the way that I take. His beloved was known of him before the world was; and my beloved has caused me to tarry until he comes again to be glorified in me, and I in him. And if these hold their peace, the stones would immediately cry out—and they are crying out now, above and below, How long, O Lord, how long? They are crying from the uttermost parts of the earth to the uttermost parts of heaven, Come over and help us chain the great red dragon and bind him down, that he deceive the nations no more for one thousand years; and all tears be wiped from off all faces, and sorrow flee away. Let us cut the chain wherewith Satan has bound

Israel—yea, every chain that binds us to the old world. Loose every tie that genders to bondage. Thus saith the Lord, The works that I do, shall ye do also, and greater works than these shall ye do. Come let us bind Satan in us, and fulfill his words. Jesus freed the nations and gave deliverance to the whole earth, that heaven and earth might sing in shouts of praise to God and the Lamb.

The book of the Revelation of Jesus Christ is the visitation to the mother of the new creation—i. e., the mother of the spiritual Man-child, which shall rest upon the whole 144,000—the children of the kingdom of God—the seed of Jesus Christ which was to come, to whom the promise was made. She who was clothed with the sun, and the moon (i. e., the light of the moon or law) under her feet, has become the mistress of the whole earth, because of the visitation of the spirit of Jesus Christ. She travailed in birth, and pained to be delivered; who brought forth the spiritual child—the living child of the new creation; which was caught up to God and his throne till the body was prepared by the law of his Father, or the law of the spirit of life in Jesus Christ; which is the life germ of that law which was renewed by John.

Joanna was as Rachel, and the child was the spiritual Branch. Mary was also as Rachel, who brought forth the firstborn of Israel. Joanna, like Rachel, died after the birth of the Second Child, but the child lived with its Father—the Father of Israel; who shall return and rest upon the body.

The half hour silence in heaven is a time of famine, till the return of Benjamin; and before his return, the name of the messenger shall be changed seven times. Then it shall be interpreted to all Israel; who shall see eye to eye when the Lord brings again Zion. And the seven churches are in the mother who brought forth the spiritual child. As it is written, The seed which believed in her has become seven churches. Seven times shall they be tried—i. e., seven messengers shall arise; as it is written by John, Thy name shall be changed seven times, and yet thy name shall be John Wroe, not being separated from the old world. All shall receive a change of name, when the change is made

from the old world to the new. He shall plant, and another shall reap; as it is also written, Benjamin shall reap the fruit thereof.

These are the seven churches which are in Asia, and a remnant shall come out of all these churches and shall join themselves unto one church; whose life shall be of the spiritual child—the child of one Mother and of one Father. Now the seven are warned, and he that believeth that God has warned all these seven churches, and taken a remnant out of them, shall be able to partake of the tree of life.

This shall be the church of Jesus Christ according to the book of Revelation—the substance of the visitation to the woman; the living church, the Bride of the Bridegroom. These are the virgins of the immortal church, who stand without fault before the throne of God, because they leave the dead works of the law and return to the visitation of the woman, Jerusalem, for birth; which is the law of the spirit of life, which brought forth the living spiritual child, which was received into the heavens of rest, and has now descended to the earth wherein we must all dwell. The kings of the earth shall bring their honor and glory into it. It is the temple of the living God that shall be given to man. Now, Son of man, thou shalt be sent with the interpretation of the revelation of Jesus Christ; and the angels shall minister unto thee, and to the whole of the sealed of the temple of the heavenly New Jerusalem. Now the marriage of the Lamb shall appear. The forty years are closing; and he that eats animal food shall be to me as if he had cut off a dog's head.

As John the fifth messenger was meditating in his mind concerning the vision, the angel of the Lord said, It shall be made plain to you all at the expiration of forty days (which are the forty years); for the world must be warned forty years—from John to the message (1902), and from James, 1875 to 1915.

It is written, After the forty years are up, he that eats animal food shall be to me as if he had cut off a dog's neck; nor is he that sheddeth man's blood to go free. Then he that eats animal food after the forty years are over, or cuts off a bullock's head, shall be as he that hath slain a man. He

shall die and not live. Then is there not a man in Israel that will eat no animal food on my Sabbath? O Israel, I tell thee from this date thou shalt have a loathing heart. Thou shalt eat no animal food from the beginning of the sabbath till it is ended—which begins with Israel from the date I rest upon the Son of man; and happy is the man that obeys this command, that immortality may be given to him. These that are joined with thee will say, This is not a law. But I will tell what they are like; they are like the swine, which divideth the hoof but cheweth not the cud—they are unclean, saith the Lord.

Then obey the Lord's commands that are not made into laws. These two months (or years) are the time of the healing power of the Lord among his people; and in these days ye shall be able to keep the righteous laws of the spirit of life. See Private Word, 25-8-1825.

Israel, lift up thine head! Hark ye unto the voice of the spirit of the Bridegroom, and leave the types and shadows behind thee; for the time is come to enter into the spirit of the word, which shall be made alive in Israel. The words now spoken unto you, they are spirit and they are life. The door shall now be opened unto all who are willing to keep the new commands of the living God. No murderer shall enter therein, nor he who partakes of the flesh of the dead; for their feet are swift to shed blood, and they make their belly the grave for their dead. I condemned the law of death at my first coming. Now the time is fully come; and let Israel follow me and let the dead bury their dead. They crucify the Lord afresh, and put him to an open shame. By the law of Moses they are bitten by the serpent. How shall they now be healed? Look upon him who was put to death by the dead letter of the law of Moses, and kept alive by the spirit of life—the commands of him who was made a curse for us; for by the law of the spirit of life which is in him, we live.

John said, From the time the woman (Joanna) set her hand to write, should be seventy weeks or years, when the spirit of life (or Shiloh) should enter the temple. Now if they count this as being fulfilled in John at the end of the

forty years of the law, why did they not keep his command? Did he not say those who eat flesh after the forty years are up should die? Then according to that, there would be no hope for the Old House. But we are happy to tell you that there is yet hope; for the forty years count from the time of the law, i. e., from the time of his departure—forty years for one house, who followed John during his natural lifetime, and forty for the New House from the time of the law, that the scriptures might be fulfilled, and that all may be warned till Shiloh comes to gather his people into the one spirit of immortality; who shall follow the Son of man through the regeneration, and sit upon twelve thrones judging the twelve tribes of the children of Israel.

This shall be a year of years—the beginning of the day of the Lord. The clock points to two in this century, and the covenant of the Lord shall be given for immortality during the year. All who are found eating animal food, or partaking of the tree, shall die and not live, because they have broken the everlasting covenant of immortal life—i. e., with knowledge, and persist in flesh works. How can you go through the regeneration with me while feeding the animal? My commands cannot be broken; and I have said, no flesh eaters—neither man nor animal—shall inherit my kingdom during the Sabbath; which begins with my people at the coming of Shiloh. If a man—though he be numbered in Israel—breaks the last covenant, he is cut off; he is not Israel. Therefore my word is not broken by animal eating in the sabbath, because they are not of my sabbath. Some shall die while partaking of the tree, because of a broken covenant.

The sealed writings are to be written and opened to Israel at the expiration of forty years, as it is shown by John. Now let all Israel learn and understand that the law was ordained unto life, but it was sealed. What was sealed? The tree of life. The law of the spirit of life was sealed, lest they would reach forth their hand and partake of the tree of life. The book of life was unsealed and opened by Jesus; but he closed it again. The law of life and the testimony were sealed to the disciples; and even in the latter vis-

itation, the law was renewed by John, and the word was given but sealed even among his disciples—otherwise they would have reached forth and partaken of the tree of life. Therefore the law and testimony—even of this visitation, as in former days—were sealed till the time appointed of the Father; the fulness of the week of weeks, forty years twice told—forty for Manasseh and forty for Ephraim. From the time of the law given by John (1862), should be forty years—a time of a half hour silence. At the expiration of forty years of the half hour silence, the sealed writings of the law should be unsealed to the understanding of the house of Israel, so that they can see and understand the law as it is in Jesus Christ.

This shall be the opening of the book of life, or the sealed writings; which is the germ or kernel of the law, the spirit of the law. So he that receives it now and eats it, shall have the saying of Jesus fulfilled in him: If my word abide in him, and he in me, let him ask whatsoever he will and it shall be done; and the silence in heaven shall be broken by the loosing of your tongue, that ye may speak as did the Master of Israel, who spoke by the spirit of truth, as one having authority, and not as the scribes and Pharisees.

The forty years points to the clock of 1902, and the writings are now ready for print. Now let the five friends come forth; for the half hour silence of forty-one years and eight months shall be broken with great rejoicing in Israel; and the everlasting truth of the covenant shall be made and kept by the Israel of God, and it shall be as I foretold you. Have I not chosen them the five? If five will observe my laws, and walk in them, I will fight the battle with five; and so long as I can find five, I will not forsake Israel, neither will I leave him. I will work my work by that five, until they all be gathered.

Twelve will I have; but five shall bear the whole burden. It shall be Gideon's number. The other seven have not a part in this work until the battle, etc. Now does not this foregoing communication show that the foregoing five were types of the five who shall be found worthy, by keeping the laws of Christ, to have a part in the gathering

of Israel unto Shiloh; by the spirit of Shiloh who shall be with little Benjamin, as is written? For the word "*Thou*" I have before explained unto thee, and thou shalt be a captain unto the Hebrews of both houses, that they may become one; and this is little Benjamin. And thou (John) shalt labor; but he (Benjamin) shall see the fruit; and my son Shiloh shall be with him. For the next shall shut the door, and open the windows in heaven, of fire, storm, hail and thunderbolts, which shall destroy all but that which is cleansed—which is my word; for this is my last covenant which I will make with man until the final resurrection. Ashton, 13-4-1824.

Have I not told thee that Israel shall know the time to the very minute? Now I say unto you all, that the fullness of time has come; to which I have pointed by my messenger, since the world began. Manasseh was called to the visitation, and so was Ephraim; but were not the former houses types and shadows of the latter houses who are to be redeemed? Are not the former dead; who died in the faith, not having received the promise?

Therefore all is written for the children upon whom the end has come. I have been hungry, and ye gave me no meat; I have been thirsty, and ye gave me no drink; in prison, and ye visited me not. I am he who was, is, and is now come, to give life to every one who will seek to do the work. Remember it is written in the communication called the Private Word, as follows: I have been hungry, and my people gave me no meat. I have been thirsty, and the wine was poured out to the vine, and the heads refused to hand it forth. My word has been naked to them, and they have refused to clothe me. My word has been bound in prison, and they have refused to throw open the prison doors; nor have they ministered to me. I will get myself from those to whom I have been bound.

He furthermore says, I will cause a house to be built. There Ephraim shall worship, for Manasseh has forgotten me. I have become a stranger, and my word is bound in prison. I will burn down the prison walls and the gates thereof, and my word shall be free to all. My word which

has appeared as nakedness to the house of Manasseh, shall become a beautiful garment. This shall come to pass when I have purged my floor.

Now brethren, let us look back through the visitation and see who has been guilty of keeping the word bound in prison from the children, when they have been commanded that it should be free. Did not Manasseh keep it bound and imprisoned till I caused it to be released by another messenger, and sent to my people scattered among the Gentiles? And did I not tell my servant John that I caused it to be sent to my people scattered over the broad earth among the Gentiles? What word was sent to the Gentiles? Was it not the Extracts which I caused to be delivered from the prison, wherein they kept it concealed? And did they not rise up in rebellion against the instrument which I caused to send it forth, accusing him of stealing it? And then my word became naked unto them. My word was bound in prison, and they have refused to throw open the prison doors. Neither have they ministered to me; as I told you in another part of my word, that when I returned ye would not give me a drop of water to cool my thirst.

Then I said I would get myself from those to whom I have been bound. Therefore I caused a silence for a space of one half hour. Now, O ye my children, can ye now understand my words when I said I am bound in prison, handcuffed, carried about from place to place till the last bone of my people be gathered? I send my messengers about from place to place, as ministering spirits—servants of the Lord Jesus—till Israel be gathered unto Shiloh.

I withdrew from the house who kept my word bound; which should have been free for my children who were scattered abroad, that they might have their ears unstopped to hear the voice of the Bridegroom, and might be prepared to go out to meet me when I come.

I said I will burn down the prison walls, and the gates thereof, that my word may be free to all. Are ye not still complaining about it to this day? O house of Manasseh, my word which has appeared as nakedness to you, shall become a beautiful garment when I purge my floor at my

coming, when the clock points to two; when I shall receive my bride and form my trinity, in the beautiful month of May.

O house of Israel, hearken ye! Watch therefore, that ye are not eating animal food during these days, after the expiration of the forty years spoken of in the revelation of the second watch.

The fulfillment of circumcision is life from the dead. By the spirit of life we receive the true circumcision of the heart and flesh, by the spirit of burning. Now let us search out all the proofs of the Lord's visitation, for the spirit of the word—the germ of life. The fulfillment of types and shadows shall now be seen in Israel, and this circumcision and baptism of the Lord is unto life immortal; for it never belonged to the dead. The types and shadows of it were given for the dead, even as Adam was a figure of him who was to come in the substance, for he is the substance of the first Adam; the first Adam being unfinished; to whom belonged types and shadows of better things to come, in Jesus Christ the latter Adam, made in the image of God with knowledge. In him, by the law of the spirit of life, we are to be conformed to the image of Jesus Christ, the latter Adam; and this shall be the passing away of the former things belonging to the first Adam, with its types and shadows, which shall be fulfilled in living substance.

Abraham being circumcised was of righteousness. But the first man that *fulfilled* it, received it. Then he changed the mortal body to immortality—thus showing the circumcision of the flesh was for the dead. And Abraham is dead. Nevertheless all those types and shadows of better things to come in Israel, were fulfilled in Jesus unto immortality; now to be also fulfilled in his Bride, who shall not be circumcised in the flesh and for the flesh, nor baptized into death unto the resurrection; but they will be circumcised with the living circumcision of Christ and baptized with his baptism unto life immortal. Abraham, as well as Moses, came short of the promise which was fulfilled in Jesus. Now let the children of Abraham follow the living substance of Abraham—Jesus Christ; and let his bride keep his commandments, for he is

the husband of the new creation. Therefore let them keep the gospel law.

We learn from the book of the generation of Jesus Christ (son of David, by the law of a carnal commandment, and the son of God by the law of the spirit of life) that the seed of Jesus was handed down from the first Adam by the law of a carnal commandment, which is based upon the tree of knowledge of good and evil, which purifies the seed. This law was added, after the fall, because of transgression, until the seed should come to whom the promise was made; which seed should come, and has come, to be made perfect by the law of the spirit of life; as no man can be made perfect by the law—i. e., by the law of a carnal commandment. Nevertheless, the seeds of the Holy came down the line through Seth, Lamech and Noah, and travelled down the line, through Abraham, Isaac, and Jacob—the father of the twelve sons of Israel. Now the birthright—according to the law or custom of the royal line—was to be given to the firstborn; counted by the heads of the male firstborn. Nevertheless, the law of separation in woman changes the lineage, and overrules the dead letter of the law; for man cannot purify his seed, but woman can.

Therefore we see a great problem and apparent confusion in tracing the lineage of the children of Israel. When we turn to Matthew, and compare it with Luke 3, we find a great difference, and problems hard to be understood—even impossible to be understood except by the spirit. Notice! The lineage traces from Joseph, husband of Mary, and calls his father's name Jacob; whereas Luke calls his father's name Heli, and traces it from Heli to Nathan, son of David. Matthew first traces it through Solomon, son of David; and both trace it unto Judah.

The problem is, that the two seeds, Joseph and Mary, with the two seeds, Jesus and the Second Child—Son of man, as Solomon calls him the Second Child who shall stand up in his stead—trace through separate lineages; and the seed of Mary traces to Nathan. She was the daughter of Heli. Heli and Jacob were brothers—sons of Matthan; and Joseph

a son of Jacob, who was the son of Matthan; and Mary and Joseph with the two seeds, met in David.

Therefore the house of Israel is also called the House of David. The trinity met in David, making it a great house; and the genealogy runs to Judah, because Judah prevailed above his brethren. The sceptre was given to him; as it is written, The sceptre shall not depart from Judah, nor the lawgiver from between his feet, until Shiloh come; and unto Shiloh shall the gathering of the people be. Yet the seed of Jesus was in the loins of Joseph, who was sold into Egypt; where is shown the type and substance of the first and second coming of the Son of man, according to the seed, and the coming of Christ according to the spirit.

Now how and when did the seed get from Joseph's loins over into Judah? Joseph and Judah were brothers—sons of Jacob. Why was not the firstborn counted to Reuben, who was the firstborn of Jacob? Because he defiled his father's bed, and it was taken from him. He lost the blessing by transgression. Now why was it not given to the next eldest? Because Judah prevailed above his brethren, and so the sceptre of law was given to him; but the birthright belonged to Joseph. Why? Because he was the firstborn of Israel's beloved bride, and not son of the bond. Therefore he was chosen of God, and given one portion above his brethren; which was given to him by Jacob, or Israel, his father. Therefore the seed of Jesus was transmitted to him and separated by the law of separation of his mother. The spirit of vision and interpretation was given him; and the favor of divine providence attended and watched over him, against the power of Satan and the envy of the devil, which caused his trouble, and also caused great sorrow and grief to his natural father, who observed his visions but understood them not. Nevertheless it was for the good and welfare of the whole family—like the fall of Adam, which brought sorrow, lamentation, mourning and woe; and yet it was to prove the creation and fit them for eternal happiness, with wisdom which shall not fail nor fade away—eternally in the heaven of rest, never to be deceived by the subtilty of the deceiver. when once they

receive the eternal redemption from the effects of the fall; for they shall be raised with the wisdom of God.

Now the seed of Jesus travelled out through the loins of the stranger, and came into the lineage of Judah by the woman, Ruth, of the Moabites. She became the wife of Boaz, and she was blessed; and was to be made like Rachel, because the seed of Jesus, the descendant of Joseph, son of Rachel, was in her. Here we see how the seed came into the lineage of Judah; for the son of Ruth was Obed; and Obed begat Jesse, and Jesse begat David; and in David the seed of Mary and her seed (Jesus) met with Joseph, husband of Mary; who was of the lineage of Judah. The lineage according to the law counted back in the lineage of Judah. David was of the tribe of Judah; and so the seed of Joseph—husband of Mary—was also the seed and tribe of Judah; and Mary was of Joseph the son of Rachel; who came into the tribe of Judah by Ruth, who married into the tribe of Judah. And here we see how the seed of Mary (the bride) and Joseph (the bridegroom) met in the House of David with the seed of Jesus (the son) and his bride. Here we see the trinity in the House of David—which made him a king and a great man in Israel. Therefore the house of Israel is called the House of David. There shall be a fountain opened in the House of David for sin and uncleanness; and therefore Jesus was called the son of David, according to the seed—the root and offspring of David, the bright and morning star. The seeds, by the law of separation, were separated from David; and here the seeds were also separated from the seed of Mary, and transmitted by the law of separation to Solomon, the seed of Jesus, with Joseph—a type of the bridegroom in Solomon, the wise king.

Mary came into the loins of Nathan, as the lineage is traced in Luke 3; which is in reality—by the law of the spirit of life, or the spirit of truth—tracing Mary with the son; but by the law it named the man head instead of the woman, because the man is head of the woman. Therefore the genealogy counts from Joseph, son of Heli, according to the law—in other words, Joseph, son-in-law of Heli, counting Joseph son of Heli according to the law; which has

virtually the same meaning as son-in-law. But the spirit of it is, that they were in reality counting the genealogy of Jesus Christ; and Jesus was the seed of the woman, and not of Joseph—and yet he, by the law, was called Son of man, or son of David, of the tribe of Judah; and no doubt but that seed was in Joseph, or with the seed of Joseph, in Solomon; but by the law of separation it was separated again, as it was separated from the seed of Mary in David; and the two seeds, through marriage and intermixture of marriage, changed about by the law of separation, and came out in the virgin Mary; and while in her, it was attracted by the power of the Holy Ghost, which overshadowed her. She, by the power of attraction, conceived; and the child was born of her, who came through the lineage of Judah, of the House of David.

Therefore it fulfilled the prophecy of Jacob, who said, Of Judah shall come the chief ruler, by the law; as Paul said, He was made under the law. Therefore the seed had to come from Joseph, son of Rachel, into the tribe of Judah, because he was given the sceptre of law, by which the seed had to be purified and the body made under the law. Nevertheless, the birthright was Joseph's; which also proves that Mary, who gave birth to Jesus, was of the seed of Joseph. Therefore the birthright was Joseph's according to the law of the spirit of life; as was shown in type by Joseph, son of Rachel—for she was a type of the mother of the free; and therefore the birthright was Joseph's—son of the free beloved bride of Israel; which came out in the virgin by the law of a total separation from the evil. Therefore she was only espoused; and the angel withstood the evil until she brought forth the son of the free mother. And Joseph—son of Jacob—the espoused husband of Mary, connects the types and antitypes.

Joseph, husband of Mary, was also son of Jacob, even as Joseph in Egypt was son of Jacob. Here we see the type of the bride and bridegroom, with the son; a trinity below, and the type of the trinity above—the Father, Mother and Son. Nevertheless, the lineage of Joseph traces back through Solomon; while Mary traces through Nathan, who

was son of David's *lawful* wife. Solomon was the son of her who was the wife of Uriah; whom David took unto himself after the death of Uriah.

Now we see, wherever a trinity of these seeds met, it made a great house; and formed an ark both in spirit, and in royal seeds, which were in the ark. They met in Noah with the seed of the whole house of Israel; and we see they met in Abraham, and separated by the law of separation. Fourteen generations from Abraham to David, and another ark formed a trinity in the House of David; and fourteen generations from David to the time the children of Israel were separated by a spiritual separation, and the ten tribes scattered and carried into Babylon; (for it is written, He that scattered Israel shall gather them—which was Shiloh, the spiritual separator;) and there were fourteen generations to the birth of Jesus, by counting Jesus and Mary.

Now it is to be remembered that in the genealogies of the royal seed, there is a seed to be reckoned according to the law of the spirit of life. This is the Second Child of Rachel, by Israel—the Son of man who was spoken of by Jesus. King Solomon, and also David, sang of little Benjamin and his ruler; who was a type of the spirit along the line, and who was called “the child” by Israel. The mother's babe *naturally* is also called the child *spiritually* in this visitation. The same was used as a uniter of the brethren in Egypt, in the time of the famine; for by him Joseph proved his brethren. And even so it shall be now in this visitation.

Jesus Christ, the firstborn of the heavenly Jerusalem, shall now prove his brethren by Benjamin. Remember he held with Judah until the Lord came—until Judah departed from the spirit of the word, and rejected the chief ruler which came out of Judah. Jesus came unto his own, and his own received him not. The ten tribes were scattered. So Benjamin received him; and he *departed from* Judah—for how can two walk together except they agree? Therefore they were separated by the law of spiritual separation; and the children of Benjamin were commissioned among the Gentiles by Jesus Christ—i. e., a seed from the tribe of Benjamin. Nevertheless, the twelve were chosen—a re-

presentative of each of the twelve tribes of the children; but the seed of Benjamin was chiefly the instrument among the Gentiles; as Paul was chosen an apostle of the Gentiles, and a leader among them; he being of the tribe of Benjamin, and of the seed of Abraham. And from that tribe the Second Child, or Son of man, shall come; and by the spirit unite and prove the twelve tribes—the whole house of Israel.

Therefore he is come in this visitation male and female, and shall be called Shiloh. Jesus was male and female; and the male seed was purified and separated by the law of separation in forty-two generations from Abraham; but it takes longer for the female according to the law, for it takes eighty days for a female. Therefore, according to the same time, it brings the female into this visitation—for the mother must finish the work; and of her comes the Second Child (or Son of man) of the *new creation*—separated by the law of a spiritual separator. Herein comes the seventh mystery—the natural mother with the law—even as Mary with the first child, who separated the body by the law first, and delivered him over to the spiritual mother; who was more blessed, for Mary fell from the law of Christ after the birth of Jesus. Therefore we see how it was that Rachel—i. e., the natural Rachel—brought forth Joseph, her firstborn; and after bringing forth her second, (which was Benjamin,) she died—like Mary, who was the antitype of Rachel; who fell from the law of the spirit of life after the birth of the child, and died.

Even so in this visitation. The woman with the law delivers the Second Child; and she dies with the law—which must pass away after the child is delivered unto the heavenly mother Jerusalem; fulfilling Genesis 49-10: The sceptre shall not depart from Judah, nor the lawgiver from between his feet, until Shiloh comes—that is, until the child is delivered unto Shiloh. Therefore the female seed came on down the line, and is separated in this visitation; and by the law of the spirit of life is totally separated from the evil, and set apart for the work of the Father and Mother. This comes two-fold. No prophecy of the scripture is of any private interpretation. Therefore the mother of Mt.

Sinai both came with the law, and by it separated the Second Child like unto the first—with whom there was the natural with the law, and after that the spiritual. The thing which has been is the thing which shall be, and God requireth the thing which is past.

Therefore she came and separated the Second Child in the third watch of the visitation, according as it is written by James, that, Before the third watch was up, the graft should alight. There had to be a body prepared by the law, and a mother with the sceptre of the law, as she has the sieve of separation; and the time of the law ended with the third watch. So there is virtually a death or passing away of the law after the birth or deliverance of the child from the bowels of her with the law—like as was shown by Rachel and her second child. Since the birth of the child, Shiloh comes; and the sceptre of the law of Judah passed away. So unto Shiloh shall Israel be gathered—into the same spirit, from under the law.

Therefore the law dies; for it has done its work. All Israel is given the Branch, and is grafted into the true vine—the heavenly Mother; and the female seed of Israel is handed down, (which seed is also of Joseph,) because the seed is male and female.

So it is written in the book of the flying messenger of the visitation of the second watch that she is of the tribe of Joseph; and Benjamin comes forth and is separated from the mother-in-law, or from the law of a carnal commandment (the mother according to the law); and so is totally separated from the evil by the spiritual law of separation, or by the law of Christ; and James with her, forms a trinity; and by him they are brought forth. The graft, or branch, is found in Ephraim, the younger son of Joseph; to whom Israel gave the right-hand blessing, contrary to the law of a carnal commandment. But he blessed him by the law of the spirit, which guided his right hand and placed it upon the head of Ephraim; and from Ephraim—who is among the Gentiles—comes the Second Child, by the law of the spirit of life.

Manasseh is also among the nations of the earth. He

is in the visitation of the law. Therefore the younger supplants him by the law of the spirit of truth; wherein Manasseh must come and be united by the spirit of the word. Then last of all, Judah shall be grafted in—for all must come under the one head, and in the same house; of which Jesus is head, and Joseph a type. So Israel is called after the two sons.

Therefore we all become heirs of God and joint-heirs with Jesus Christ; and so all Israel shall be saved. Hence the royal household of Jesus Christ is from Jacob, and called after the house of Joseph and after the names of his two sons; for he was the true type of Jesus, the head and king of the whole house of Israel; who must be male and female, the seed of Joseph—born of the royal mother of the promise, for whom Jacob served. But Leah was given because of the law—i. e., the dead letter of the law. Therefore she became the bond wife, substituted instead of Rachel, his beloved, who was his by virtue of promise; from whose bowels came forth Joseph and Benjamin, types of the first and second coming of the sons of God by the mother of the free—the heavenly Jerusalem, the beloved bride of the living God.

Before Moses departed, he blessed the sons of Israel, and turned the sceptre over to Joshua; who crossed Jordan. Moses said the Lord came from Sinai—i. e., he came from the law; as Paul said, He was made under the law, and arose up from Seir unto them. Seir was the habitation of Esau; and the Lord came forth from the lineage of Jacob; and Jacob came forth with Esau, and supplanted him. And yet Mount Esau shall be glorious. Esau represents the natural man (Adam)—the red man; i. e., a man whose life is blood. Did not the Lord raise up from him, as was shown in type by the birth of Jacob and Esau—the old world and the new? Yet Esau will be represented in the Sabbath millennium; who comes into this visitation and comes under the law of a carnal commandment—from which the seed of the Lord arose, and was separated and raised by the law of the spirit of life. It is also written

that God came from Teman, and the Holy One from mount Paran.

How is it, when we understand that God and Christ had neither beginning of days nor end of life—without father, without mother, without descent? The first Adam was the Teman (twain-man) wherein God dwelt—for God was in his temple; and did not God withdraw from Teman (the Adam-man), and the Holy One from mount Paran—paradise? And was not that same spirit of God put within the Holy One—Jesus? And the mount of paradise rested upon him, and afterwards was put within him; and he returned back again unto the Eden of paradise. So God came from the Teman, and entered into the Holy One—which made him God-man.

His body was made under the law of mount Sinai; and he became King of Israel. And Michael, the spirit of Jesus, comes now to prove his brethren by him with whom Joseph's silver cup was found—which is the spirit of truth; and makes him the beloved of the Lord.

He was beloved of Joseph, and also of the father, by reason of his mother—Jacob's beloved; as also was Mary blessed among women, who gave birth to Jesus, the son of God. And did not Moses bless Joseph, and call him beloved of the Lord? Benjamin likewise was called beloved of the Lord. And why? Because of the mother, the beloved of Israel—the mother of the two children; for out of them would come the first and second sons of the heavenly Jerusalem. Moses said, Benjamin, the beloved of the Lord, shall dwell in safety by him, and the Lord shall cover him all the day long, (i. e., clothe him,) and he shall dwell between his shoulders. Jesus came of the seed of Joseph, in *antitype* of Joseph. He came unto his own. They rejected him, and sold him into the hands of sinners; and thus fulfilled the type as shown in Egypt. It is equally true that Benjamin, the Second Child, will come—and has come, to prove the brethren. Those who are not Israel will reject him, as Judah rejected the firstborn who arose up from Seir unto them, and shone forth from mount Paran; and behold, he cometh with ten thousand of his saints.

From his right hand went a fiery law; (which is the law of the spirit of life;) and it will consume the evil of Israel, and give them the right-hand blessing, as was given to Ephraim. This will divide the sheep from the goats, and place the sheep upon the right hand. The wise virgins of Israel will receive the right-hand blessing, and leave those of the law of a carnal commandment—the children of the bond with the mother of mount Sinai—on the left. When Jesus was delivered by the law, the law was set aside until she travailed again; and now when the Second Child is delivered, it is also set aside. Thus the children shall be separated by the law of a spiritual separation. Yet the children of mount Esau shall be beautiful; who shall serve the children of mount Zion, and shall have the law for a thousand years. But the law of Christ shall set every man free from the law of a carnal commandment—or the law of sin and death.

That law is full of the fire of the Holy Ghost; which shall burn as an oven—yea, even as the fire of a great furnace; which shall purify and separate the dross from the pure metal, and refine them as silver is refined, and try them as gold is tried. This fiery law will try and prove every man who shall learn the deep secret that “anger means love in thy word,” even as Joseph learned it in Egypt—and yea, all Israel shall learn it as his brethren learned it by the hand of Joseph in divine providence; and shall be proven even as Joseph proved his brethren, for he loved them. The people of Israel and the people of the saints are in thy hand; and they shall sit down at his feet; and every one shall receive of his words, like Mary—who was also a type of his bride; also like John, the beloved of the Lord, who was joined with her in love by the law of Christ.

John the beloved, was a type of Benjamin the beloved; and in his loins was the seed of the Second Child—for he was son of Mary, of the House of David; and that seed of Benjamin came down the lineage between the Lord's shoulders, and came out in Mary—Jesus being the firstborn. John was the second, but was of the seed of Joseph, who was son of David; as the angel said to him, “Joseph, thou

son of David" when informing him of the conception of Jesus being of the Holy Ghost.

Here arises another question: How did Benjamin get into the lineage of Judah also; for Joseph was the son of David who was of the tribe of Judah? It will be observed that the twelve tribes married through each other to keep the seed in Israel, as we have shown; and thus the seed of the Second Child also came into the lineage of Judah with the seed of the Lord; as it is written, He shall dwell between his shoulders, and the Lord shall cover him all the day long.

Therefore it was by that seed, which was the type of the spirit, that the spirit of prophecy followed Israel with him, and the seed of the Master; and the seed came into Judah, because of the law to purify the seeds as they travelled down the line. Therefore John had the spirit of prophecy because of the seed of the beloved—the second son, upon whom the Second Child should rest. Therefore John was chosen for a further work by the spirit of prophecy—the silver cup of the Lord, the testimony of Jesus Christ. Do not most all the prophecies testify of the first coming of Christ to the seed of Joseph, and unto the second seed of Rachel—Son of man, the Branch, Shiloh Immanuel (God with us), male and female—when man shall be finished, complete in Christ; made in his image, "Bone of my bone and flesh of my flesh," with the graft of the spirit? Therefore the prophecy of the first and second coming is the substance of most all the scriptures; and so it was shown in type in the sons of Israel in the time of the famine—which is now coming, when the sons of Jacob shall come for corn.

Now, O ye sons of Jacob, if ye have understanding, answer me! Why was it that ye had to go down to Egypt for bread? Was it not because Joseph was sold into Egypt by his brethren? Now why is the famine in the land of Israel? Without a vision the people perish; and except your brother Benjamin be with you, you cannot get more corn. This shows that ye *have* received corn from Joseph. Yes, the brethren went down unto Joseph and received corn. England is the land of Joseph because of the visitation.

Have ye not had the corn of the land given to you in this visitation, while the famine was sore in the Egyptian world? Why need you more? The corn was given you, that ye might not die or perish with famine. Why do ye yet hunger and thirst? Is it because you do not want to bring your younger brother with you? The lad must be with you when you come. Complain as you will, you will have to come to it, or perish. The vision of Joseph must be opened for the last time, and the secret made known to the brethren; and I will keep him until Israel come. And when ye come, the vision of Joseph (or Jesus) will be opened unto you, and the interpretation given; for I will then make myself known unto you; and you will find the silver cup in his sack's mouth, and know why I pursued after him and had him brought back unto me in Egypt. Therefore you must all come, that I might prove you by him to whom I gave the silver cup. Will you find the open vision of Joseph in the camps of the old houses? or in Egypt with the stranger who is suffering without the camp of Israel with his elder brother?—as you may see by the type of Benjamin, who was pursued and accused of stealing the cup, and was brought back as a thief, to suffer in Egypt until the mystery be revealed and made plain, that “anger means love in thy word.” Many are crying out today in the camps of Israel as did the brethren when Benjamin was taken, leaving them in the dark as to how it would terminate—a figure of the spirit of interpretation being taken away from Israel; who are waiting the further revelation to be revealed by Joseph and Benjamin. The brethren returned with Benjamin to await the moving of the waters, and for the vision to speak for their deliverance. If there be a messenger, an interpreter, one among a thousand, then be gracious unto him and saith, Keep him from going down into the pit; I have found a ransom; (as shown in type by Joseph and Benjamin;) and his (Israel's) flesh shall be fresher than that of a child's, and he shall return to the days of his youth—by that spirit which shall open the vision of Joseph to all Israel; and by it shall all Israel be saved.

He that hath eyes to see and ears to hear, let him hear

and see that Benjamin was sent for, and kept as a ransom by Joseph for all Israel; which was the means of bringing all Israel into the land of plenty.

Therefore this child was foreordained and predestinated, by the eternal counsel of God with the Mother, to bring all Israel into the open vision by the open book of light and truth; and for this cause and to this end came I into the world, that I might testify unto the truth by the spirit of prophecy, into which all Israel must come; and by it enter within the veil—delivered from the bondage of corruption into the glorious liberty of the children of God; sons of one man; freed from the law of sin and death—from the law of a carnal commandment into the glorious rest which remaineth for the people of God; born of the mother of the free—the heavenly Jerusalem mother, antitype of Rachel and Mary; the Second Eve, which answereth to Jerusalem as does the latter Eve now; (who was as the Hagar at first, under the law;) which answereth to Jerusalem above; who shall withstand the evil until the spiritual child be delivered by the law of the spirit of life of the third Eve—the Jerusalem above, joined with her husband; as was shown in type in the seed of Mary joined with Joseph, in the House of David. After the ten tribes revolted and were scattered among the Babylonians, Judah and Benjamin—who contained the anointed seed of the holy of the House of David—held with the law of the Lord, which was separated by the royal law of separation, in Judah; fulfilling the words of Israel; that from Judah would come the chief ruler of Israel; and Benjamin also with his ruler, as was plainly manifested with John, son of Joseph and Mary. Here again we see the seed of Benjamin dwelling between his shoulders, and the counsel of the Lord between them both. Let it still be remembered, that although they came out in Judah, of the House of David, it was necessary, because he held the sceptre of the law of the separation of the seed.

Nevertheless, the birthright was Joseph's by the carnal commandment; but the mother gave the birth by the law of the spirit of life, without the aid of Joseph—but by

Ishi husband, the maker of the new creation. Therefore the birthright must count from the free mother, and not the bond. It is by the dead letter of the law that the lineage counts the firstborn of the bond wife, or mother—the law, or Hagar of mount Sinai with the children, or seed, which was in travail by her.

The birthright of the promised immortal life of the body counts from the heavenly Jerusalem Mother; and the birth of the bond does not count. Therefore it belongs to Joseph, because from his seed came Jesus, the firstborn of Mary, the virgin—free from a Satanic husband; an antitype of Rachel, and type of the heavenly Jerusalem Mother, from which Jesus, son of God, was born. So the seed of the Second Child came forth also from Mary of the House of David, in John, the beloved of the Lord; who came in the visitation of the Lord, and was chosen for the work in this last visitation, as a forerunner, preparatory to the coming of the Son of man—the Second Child.

Therefore he renewed the law of a carnal commandment—which also contained the law of the spirit of life—that the seed might be separated by the law of separation. Benjamin came under that law, and was prepared by it and separated by the spiritual law of separation; for two manner of people are in the law, as foreshown—the bond and free. They must be separated from the bowels of the law into the law of the spirit of life; and this separation shall go on till every child is delivered and separated by the law of the spiritual separation—of which Benjamin is the first of this visitation. He was lawfully separated, male and female. And yet he is called the Second Child of the heavenly Jerusalem Mother, but the first of this visitation to receive the birthright, like unto Joseph—the second child of his mother, the beloved of Israel; but in Revelation he is last.

It is also written, The first shall be last and the last first—that Joseph was the firstborn, and Benjamin was the seed of the same mother; who was the last of Rachel's womb, but shall be first of this visitation—i. e., of her last travail by the spirit of Christ. By that spirit she travails in birth and brings forth a spiritual Man-child—the Branch; brought

forth by the woman—not by the man, nor by the will of the flesh, but wholly of God; which was caught up to God and his throne until the woman of mount Sinai travailed with the law. Remember, it is by the law that the body is made; who travails with two nations in her womb, and two manner of people shall be separated from her bowels. Therefore it is by the spiritual law of separation that they are separated; of which the separation by the law of a carnal commandment was a type. By the law of spiritual separation, the body, when prepared, is separated by the spiritual mother for the spiritual Man-child to rest, as a child; and afterwards is clothed with the double robe. So there is a mother of the law (Queen of mount Sinai), and a mother of the heavenly (Jerusalem). Therefore the child is delivered first from the law by the spiritual graft, and receives the birthright by a supplanting; as by the law, Reuben is firstborn, but of the bond—which signifies the law, as shown by Paul; (of which Rachel and Leah were types, as foreshown;) but inasmuch as Reuben defiled his father's bed, he lost the blessing, and the birthright was given to Judah.

In those days, Judah was also of the bond; but prevailed above his brethren, and the sceptre of the law was given to him till the chief ruler came forth, made under the law. Notice! He receives the heavenly birthright, and leaves Judah with the law in the background—i. e., with the bond; and all the scriptures are for us upon whom the end has come. Jacob's family is of the kingdom to come. Therefore Reuben—firstborn of the mother with the law—came forth in this visitation, and did the thing as foreshown in type; i. e., went up to his father's bed and defiled it, by calling in the handmaidens of the Lord and defiling them; and for this cause he lost the blessing. Now remember, the heavenly Jerusalem birthright was Joseph's—who received it. Now by his spirit he causes a supplanting; and the second birthright was given to the Second Child, who is virtually the same. Jesus has the birthright, and prevails with God. Yet all Israel must be born of the same mother.

Jacob supplanting Esau was a type of the parting of the two worlds—the two nations in the womb, to be sepa-

rated by the spiritual law of separation; and no one shall be supplanted without a cause. Therefore Reuben, the first-born of the law, fell by transgression—an example for all Israel.

As soon as he was born of the bond by the law, he was deceived—not having the knowledge to discern between the bond and the free. Like Absalom, he was riding like a mighty man. Absalom went in unto the handmaidens of David in sight of all the people; which proved him to be a seed of Reuben—which is proof of the latter end of the bond; for he shall not be heir with the free.

Let it be remembered by all Israel, that, like Achan's crime, the accursed thing was committed in Israel; which is called the valley of Achor to this day. All these things are for ensamples for us upon whom the end has come.

Now is the proving time; and to this end the evil was created and placed in the city—to prove the creation. When? Now is the time when he is proving his people for the new creation. Therefore all is written for our learning and admonition upon whom the end has come. So Reuben, the firstborn of the bond, lost his birthright—which was well understood by Matthew and Luke, for in tracing the lineage by the law, they passed by Reuben and counted Judah. Here we see the type of the end set again in Absalom for the same transgression of Reuben; for Absalom went in unto the handmaidens of his father in the sight of all the people, while he was aspiring for the kingship; and sought David's life. Afterwards he hung in an oak—a type of the tree of death in woman; as it is written, Cursed be every man that hangeth on a tree. He was caught by the hair; and like Samson, was betrayed by a woman, who cut off his strength. Was it not fulfilled in Israel in this visitation? Therefore there was a need of a supplanting; for the child which is in the womb must come forth when she travails; and who can hinder it?

The promise was that they should be gathered back again into their own land. The first shall be last and the last first. Adam was at first made immortal, and was in the garden of paradise. His spirit was in the body with

God; and God withdrew, leaving him alone. He could not withstand Satan, who came with the woman; for Satan gained his ground with her. Neither Adam nor Eve had knowledge—i. e., of Satan's craft; they hearkened to his subtilty, because they had done so in heaven.

Lucifer stood up against God, as head; and the question had not been settled clearly in their minds unto whom they should hearken. Nevertheless, Lucifer was cast out and drew the fallen spirits. Eve was created with a body containing blood; which was the veil. She hearkened to his subtilty, and thus she was deceived; and Adam hearkened to her who was made lower, and he fell from his first estate. The inheritance was divided and separated by the law of separation in woman.

Therefore this law of separation—both natural and spiritual—became necessary to separate the spirits of the just, and divide the inheritance of the two manner of people, because of the rebellion which took place in heaven. Therefore the supplanting had its beginning in the spiritual realm; for Lucifer was son of the morning—a choice cherub (spirit) until iniquity was found in him; for which he was supplanted by Michael. Here comes the mystery of iniquity. From what mother did Lucifer spring? or was he born? He was created the first cherub, and separated because of iniquity.

Did the law of separation have its origin in earth? Nay! I form the light and create darkness; and peace was made after the rebellion; and I create evil, and put it into the city, which should separate the children of darkness from the children of light, by the bond and the free mother. The mother of Michael, helped him; and it was by her that he supplanted Lucifer, and the first Adam and Eve (the bond), who shall not be heir with the free. Therefore cast out the bondwoman and her son. Was he not cast when he rebelled? He was supplanted by the younger (Michael) and separated by the law of separation. Therefore the supplanting had to be, because Adam was in the flesh. First he was the elder according to the flesh, but was supplanted by the latter Adam, because of the mother of the free—the

latter Eve with her son. The types are shown all along the line from the fall of Adam; which were so beautifully shown by Jacob and Esau. The mother interceded for Jacob, and helped him; and so she will help every one who keeps her laws—which is the law of the spirit of life; and by it she will help her children supplant the first Adam, who sell their birthright for a mess of pottage, as did the first Adam after the fall.

The son of the bond had his inheritance divided by transgression (as is shown afterwards all along the line) by the law of a carnal commandment; and the birthright was forfeited, like Reuben's and Esau's were. Lucifer was supplanted by Michael, and the kingdom given into the hands of him who is the firstborn of the free mother. The type was shown by Joseph (a type of Jesus), who was sold for the good of all Israel—and even for the first Adam's race; for by his seed shall all nations be blessed—as Jacob blessed Joseph, and said he should be gathered back again into his own land. How far-reaching is the word: First, that the seed of Jesus in his loins should return—which crossed and came back into the land of Israel by Ruth, and came into the House of David to be separated by the law of separation; and so all Israel came out of Egypt into the wilderness of the law to be separated likewise, and come back into their own land—to wit, the body immortal; from which Adam fell and was driven out. The seed came out of Egypt into the wilderness; and the holy seed of Jesus, from Joseph, was separated by the law in its appointed time. But the ten tribes left the land of Judah, and the law, and went into the land of Babylon until the appointed time; when the seed of Benjamin should be separated, and Israel gathered back again out of Babylon into the land of Israel.

When Sion again travails and brings forth the Second Child—Shiloh—then unto Shiloh shall the gathering of the people be. So all Israel shall be saved, and brought back into the promised land of rest. Let all Israel now return! return!! return!!! The sceptre shall not depart from Judah, nor the lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be.

Judah was given the sceptre of law, for he prevailed above his brethren. They wanted to kill Joseph through envy of the devil. They were the instruments of cruelty. But Judah prevailed, and they sold him—which proved to be by divine providence, to save much people alive. Therefore the sceptre of law was given to Judah, that of it the seed should come to whom the promise was made; and the lawgiver is the spirit, of which Benjamin was the type.

Therefore the seed of Jesus and Benjamin came down through the law and held with the law, from which the ten tribes departed. Therefore from it the seed of the first-born was separated; and the lawgiver shall not depart from between his feet—or his understanding—till Shiloh come; for the spiritual child is with him, and in his understanding; and he has his understanding given to him, as was typified by the silver cup which was given when Benjamin came unto him. He has the testimony of Jesus, which is the spirit of prophecy—Shiloh; and unto Shiloh shall the people be gathered. He shall lift up the standard, and an ensign for Israel to be gathered to; and when all Israel are gathered into the spirit of Shiloh, the law of a carnal commandment shall depart from Judah, and the lawgiver from between his feet (or understanding), and the law of Christ given to them—first, the law of the spirit of life, to prepare them for the law of Christ, in the city of Shiloh.

Benjamin found refuge in the Rock; and virgins were provided for them, who had not known man, to preserve seed and restore the tribe. Shiloh was the gathering place for the whole congregation of Israel when they crossed Jordan and gathered at Shiloh. Yet the children of Israel were slack to go to possess the land of their inheritance and enter into their rest. The tabernacle was set up at Shiloh, and the land subdued before them—a type of this very time; for Israel shall now be gathered by Shiloh, as it is written, Unto Shiloh shall the people be gathered. And by the law of the spirit of life they shall subdue the land according to the command given at first, which the first Adam failed to do; and the tribe of Benjamin, taking unto themselves the virgins for wives, while in the Rock of Refuge

(where we must all seek, for all who are not virgins shall be put to death—as was commanded in Num. 31-17, 19: "All who had not known man after the flesh were to be kept alive") was a type of this day; and all who become virgins by the law of the spirit of life shall become the bride—even as the virgins who were found and became the brides of the children of Benjamin. The breach shall be bound up and restored, which was made upon the children of Benjamin as a type.

Now let all Israel fast from the evil which caused the breach among the children of the son of man. The fast which is well pleasing to God is to fast from the fruit which was forbidden at first, which caused the breach. And thou shalt be a restorer. Then thy light shall break forth as the son of the morning; and thy health shall spring forth speedily. The dead letter—or the law of a carnal commandment—belongeth to the outward Jew; who proved it by condemning the chief ruler, who showed forth the law of the spirit of life. Therefore they said, By our law he ought to die. Paul also speaks of him who is a Jew outwardly; and John says, The outward Jew is of the synagogue of Satan. Therefore the outward Jew is of the dead letter, or after the law of the carnal commandment. He is yet the temple of Satan.

The outward Judas, of the bond, held the outward form of the law, and by it he betrayed the Lord; which caused his death. And by the same law he is still crucified afresh, for the dead letter killeth, and is contrary to the law of the spirit; for it (the law of the spirit of life) works life, which delivers the living child undivided; which is given to the right mother—the mother of the free. Here we see the two women contending for the child; and the woman of the dead letter of the law (Hagar, of mount Sinai, the bond by the law of a carnal commandment) divides the inheritance of the child, and wants it slain; but the king gives it to the mother of mount Zion, of which Rachel was the type. The seed of Jesus, from the lineage of Joseph, was in the house of Joseph, and in the house of Solomon; and because of it, he had the spirit of wisdom:

to discern and judge the mothers, and decided it by the law of the spirit of life. The child was the type of the seed of Benjamin; and the same sword was drawn over the child in Egypt, when Joseph was proving his brethren to see if they were willing that the child be slain.

The line is already drawn, and we must trace it—comparing spiritual things with spiritual, and natural things with natural. The one law was to separate the seeds, and the other to separate the children; for the law contains two parts—life and death; the law of a carnal commandment, and the law of the spirit of life. Therefore the law which was ordained unto life, many have found to be unto death by the carnal mind—which could not understand the things of the spirit, because of these conceptions, being the seed of the seed of Abraham by the bond wife; which was a type of the uncleanness of the woman, and the *seed* of Abraham—but not the *children*. Therefore the spirit could not shine through the veil to light up the spiritual understanding of the inward man. Hence the dead letter killeth, but the spirit maketh alive. Therefore man died for the want of wisdom, as it is written. Through the carnality of the flesh, the law killeth; and the corruptible—the mortal life—is destroyed by the power of Satan; and by the law of Christ, the incorruptible part (the soul) is raised incorruptible. As to the living—the children of Abraham—they are the spirits of light; and the spirit, by the law of the spirit of life, penetrates the veil and destroys it, without the death of the temple. And this mortal shall, by the law of Christ, put on immortality; and shall become the sons of the living God by the free mother, which is in God.

Therefore Benjamin, the seed of the free, travelled down through the royal lineage between the shoulders of his elder brother who gave him the silver cup; and between the feet of his understanding; which has been separated that the branch from Jesus Christ might alight upon that seed—not seeds, but *one* seed, which was to come—the Second Child; that the seeds which were to come might be proven, and follow through the regeneration, by the law of Christ—the *one* seed of the true vine, which produces the branches.

He said, I am the true vine and ye are the branches. Hark ye to the spiritual child of the heavenly Jerusalem! The seed of the royal house descended through the mortal to the immortal God; for he sowed the seed in the earth, to be separated by the law of separation. Therefore the seed of the woman, the beloved bride of Israel, was sold into Egypt, and travelled down the line, and came back into the land by Ruth—the stranger, who gathered the gleanings; the wife of the dead—that he might become the resurrection of the dead; for Ruth was a type of the incorruptible bride, as she had been the wife of the dead. (See the book of Ruth.) And as he descended into her womb and was brought back into the House of David, even so it was separated by the law of Judah, and sold and descended into hell, and was numbered with the dead. But by the law of the spirit of life he arose, and became the husband of the incorruptible and immortal bride, to be raised by the law of Christ. Ruth was to become like Rachel, because of that seed; for Rachel was a type of the mother of all living—as was the first Eve with her husband a type of him who was to come, because of Adam who was called the son of God. In tracing the lineage in Luke, we find it traces the seed of the latter Adam (or Jesus) to Adam, and calls him the son of God—which proves again that it is traced by the law from the male head, and calls him son of God; whereas he was only the *type* of the son of God which was to come.

Israel, lift up your eyes and look into the law of the spirit of life, that the veil may be drawn back and the seventh seal opened to your understanding; that your younger brother may be received with rejoicing! Prove yourselves to be the sons of one man—adopted sons of the one mother by the law of the spirit of life.

O Israel, lift up your heads, and learn and understand the difference between the dead letter of the law and the law of the spirit of life; and then thou shalt be delivered from the mother of death—the bond, the first Eve; and the mother of the free, the latter Eve, will contend for thee; and the King will deliver thee into the bosom of the mother of eternal life.

THROUGH ENVY OF THE DEVIL DEATH CAME INTO THE WORLD.

JOSEPH was sold into Egypt by his brethren through envy of the devil. They envied him because of his mother, who was Jacob's beloved; and her firstborn was greatly favored by the Father for her sake, for she was a representative of Jerusalem above, who is free, and brings forth children freeborn by the law of the spirit of life; who shall overcome the evil of the firstborn of the bond (or the first Eve), and by the spirit of Joseph, will cast out the bond with her son—Cain, in whom the envy arose.

Was it not through envy at first that death came into the world? It was manifested in Cain, through the envy of his father, the devil—which has followed the generations of the first Adam; and for the first crime committed by Adam, he was driven out of the garden; and Cain was rejected and a mark put upon him—who was cast into the land of Nod, on the east of the garden. This spiritually signifies the fall—which was the land of sleep; for a deep sleep fell upon the Adamic man in the fall, wherein Cain knew his wife. As it is written, And Cain went out from the presence of the Lord, and dwelt in the land of Nod. This spiritually means to live after the flesh; for therein he knew his wife, and she conceived after the manner of the fall, and bare Enoch; and she buildeth a city, from which came forth the great city who hath made all nations drink of the wine of her fornication.

The first establishment of the city was called after the name of Enoch, of the lineage of Cain. Let us remember there were two Enochs; one from the house of Cain, and the other from the house of Seth who was given in Abel's stead—the seventh from Adam, who walked with God and proved the covenant to be alive in the seed of the promise, who keep the law of the spirit of life; who stand not with death, but understand my command, Thou shalt not kill. If any man kill Cain, vengeance shall be taken

seven-fold; for vengeance is mine, and I will repay, saith the Lord to the sons of men. In the process of time, from the lineage of Cain came forth Lamech, who took unto himself two wives. Herein is set a type which is far reaching, and an ensample for the sons of men upon whom the end has come.

The names of his two wives were Adah and Zillah; and Adah bare a son, who was the father of all such as dwell in tents and have cattle. One of these wives is a type of the free, and the other a type of the bond—like unto that of the wives of Jacob, who brought forth sons of the free and of the bond; who sold their brother while out with the cattle; and like Lamech, who had slain a man to his wounding and a young man to his hurt. This was shown in Jesus, the antitype; who was slain by the Gentiles of the lineage of Cain and Lamech, and betrayed and sold by such; who were also keepers of cattle like the Jews who claimed to be the shepherds. Now let all Israel watch lest they hear the voice of Lamech, and fall after the same example. Remember what he said: Hearken unto my voice, O ye wives of Lamech, for I have slain a man to my wounding and a young man to my hurt. If Cain be avenged seven-fold, truly Lamech seventy and seven. For Cain slew his brother Abel without the knowledge and ensamples before him; whereas Lamech, by receiving the two wives, (which was typical of the immortal, and the wife or helpmate to raise him from the fall and the curse of the first Adam,) through disobedience to the young child which was formed in him, sinned against the wife of his youth, (Zillah,) and took to the natural (Adah) after the similitude of Adam's transgression.

Therefore he, by that act of disobedience, slew the man—i. e., the spiritual man—to his wounding; and the young man—the young spiritual child—to his hurt. If Cain be avenged seven-fold, surely Lamech shall be seventy and seven-fold—a type of the end. For after you have tasted of the good word of God and the power of the world to come—which is the Sabbath of rest, the millennium of the new world—and then sin against the Holy Ghost, the wife of

your youth, you then surely slay the young child (the spiritual Man-child) to your own hurt, and to your wounding, and shall be avenged seventy and seven-fold; for such shall not be released until the final resurrection. The thing that has been is the thing that shall be, and God requireth the thing which has passed; and he has set ensamples for us upon whom the ends of the old world have come. Yet many in this visitation have fallen, and some after the similitude of Adam's transgression—who chose the first Eve; and like Esau sold their inheritance for a mess of pottage. They, like Lamech, have sold a boy for an harlot and a girl for wine; i. e., they have sold the young boy (the spiritual young man) for an harlot—even the mother of harlots; and their girl (the wife of their youth) for the wine of the harlot, who has made all nations drink of the wine of her fornication. This is the abomination of desolation standing in the holy place, or where the holy place ought to be; and the man of sin is revealed. For this cause there needs be (as has been) a supplanting, and the spiritual young Man-child given to the rightful heirs; who by it will bring forth the fruit of the spirit, unto the glory of the Father and Mother of the living child. The law of the spirit of life has been given to man, and by it the door of immortality has been opened to man in every age.

This is found in the law of Moses. Enoch, the seventh from Adam of the first dispensation, found it, and by it entered by the door—which was Christ; who opened the door for them who walked in the law of the spirit of life. Elijah also found it and received life. But others only saw the form of it, (which is called the dead letter,) and found death—who returned and made sacrifices as in the first dispensation; who drank of the spiritual Rock which followed them in the wilderness, and were baptized unto Moses, in the cloud and in the sea, that they might be made like unto angels; like those in the first dispensation, who refused the ark, but afterwards were baptized together with the whole planet. They also heard the voice of the son of God by the spirit of Christ, who preached unto them

—the prisoners of hope—that they might be judged in spirit, according to men in the flesh; and receive bodies like unto the angels by this same Christ—the spirit of God—which moved upon the face of the deep, and was manifested in Jesus, the firstborn of the heavenly Jerusalem, the mother of the free. Jesus opened the door of immortality and entered in, and shut it again and sealed the tree of life until the seed should come to whom the promise was made. He chose his disciples as types of the sons of God which should afterwards be revealed, wherein the creature is waiting for the manifestation of the sons of God, to whom the door of immortality should be opened again for the whole house of Israel; who should become the stones of the great immortal city—Jesus himself being the chief corner stone.

The disciples of the incorruptible bride—the incorruptible foundation—were commissioned to go forth and preach my gospel in all nations; (whose sound went into all the world;) baptizing them in the name of the Father, and of the Son, and of the Holy Ghost—not for the putting away of the filth of the flesh, but for the answer of a good conscience; baptized unto the death of Jesus that they may be raised with him and be made equal unto the angels in the first resurrection. The door of immortality was closed, and the tree of life sealed—as was shown by the Lord to James and John, that they should also drink of the Lord's cup, which he desired to pass away from him. Nevertheless, he was willing to submit to the will of the Father; and that James and John should be baptized into the same death with the Lord, and be raised with him as servants of the Lord, to minister in the Lord's work unto the coming of the true immortal disciples and apostles; who should do and observe the commands and understand the true baptism of the Holy Ghost, and of the Father, and of the Son.

They shall understand the baptism of the Son by the Holy Ghost, and understand the true interpretation of the things said and done by the Lord to the disciples. He said, What I do now, thou knowest not; but thou shalt know hereafter. The true disciples—i. e., those chosen of the Father to sit upon his right hand and his left—shall know

by going with him through the regeneration, and receiving the baptism of the Holy Ghost and with fire—the water of life, which is as clear as crystal, and proceeds from the throne of God and of the Lamb.

Now let us remember that the deeper things pertaining to the law of life were sealed from the disciples; and they could only look as it were upon the outside, or the surface. The things of the most holy, contained in the law of life, were sealed; as it is written, Bind up the testimony and seal the law among my disciples.

Therefore they reckoned the birth of Jesus to be of the tribe of Judah; who came unto his own and was made under the law which was held by Judah. Therefore in the main, Judah held the sceptre of the law, and out of it Jesus came—made under the law; and came unto his own to offer them life by the spirit of the law. They being only in the dead letter of the law, rejected him, together with the law of life. By the spirit of the law he was the seed of the woman, of the house of Joseph, but called of Judah because of his father-in-law, according to the customs of law, he being of that tribe. The lineage traces from Abraham down to Joseph in Matthew; and in Luke 3, it traces back to Adam, son of God. Therefore they reckoned it on the heads of the *firstborn*. But the law of supplanting overrules it, and Judah comes in through the law of righteousness. Therefore the lineage is reckoned from him down to David, and on down to Joseph. Therefore Jesus was called of Judah, because of Joseph, the husband of Mary the mother of Jesus. Now let us notice the other side of the house by the law of the spirit of life. Remember that Judah, who supplanted Reuben, was of the bond wife of Jacob, or the wife of the law. Therefore the Shepherd could not come of the bond. He must be free born—not by the will of man, but of God. Therefore Jesus' seed was in the loins of Joseph, the firstborn of Rachel; and yet it is noticed that both Matthew and Luke trace up into Judah, which seems to unlink us. The question may be asked, Why did the lineage not trace into Joseph? We answer by the spirit of truth, that it was because of the law, which had to trace

to the firstborn of the father—not reckoning the two wives, the bond and the free.

Therefore Judah, by the dead letter of the law, had right to the birthright, as he supplanted Reuben, who fell because of his unlawful crime; and yet the true son of righteousness must be of the mother of the free—of Rachel. Therefore the seed of the woman of the free was in Joseph, firstborn of Rachel, and was sold by the envy of the brethren; for he was of the lawful wife of Jacob by the law of promise. The envy of the devil has followed that seed—the pure seed of the woman of virtue; and by it he shall get his head bruised, which shall be his destruction. From Joseph, the firstborn of the free, that seed has been handed down. Moses said, From Joseph should come the stone of Israel—the Shepherd. Therefore Jesus came of the virgin—the seed of the woman. Of Joseph is the stone of Israel, and the true shepherd of the sheep and cattle of Israel. He was betrayed, through envy of the devil, by one of the sons of Judah—Judas. Jesus was put to death by decree of king Satan—the prince and king of the dead letter, as the Jews held it; full of envy and death. They said, By our law he ought to die; and the Father suffered it to be so, and proved the power of the law of Christ, which maketh alive; which raised him up; and he said, I am he who was dead and am alive, and behold I am alive for evermore. And because I live ye shall live also.

He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life. Rev. 3-5.

O house of Israel, the time is come for a change of raiment—from the old man dressed in blue, to that of the new man, dressed in white, by a change of the law. Heb. 7-12. Ashton, 16-6-1824. Compare with Extracts Ser. 3, p. 248. It was a vision by a woman, who saw an aged man dressed in blue—who was a figure of the old man Adam, under the law of the Old House dressed in blue—which is, till I come. But the young Man-child is dressed in pure white—the righteousness of saints; and by him a remnant of both houses shall be gathered and united, and made one in me.

This I told you by my servant James in the closing part of the message, that when the full interpretation shall be given, then the word shall be fulfilled, spoken at Ashton, 16-6-1824:—The aged man dressed in blue is only till I come; for when I come ye shall be changed, and appear in white; and the difference between you then and now shall be as great as is between black and white; for you shall appear as another figure in each other's eyes; and the kingdom shall come as differently from your imaginations as she saw it. And I swear by the strength of my arm, that when the 42 months are about up (which are 42 years) the gates shall be shut and shall not be opened any more. The residue shall become as aliens.

Thus saith the Lord: The aged man dressed in blue till I come, is the Old House—or those who are as the old Adam, under the curse of the law of a carnal commandment. And are they not dressed in dark blue, even to this day of my appearing? My people shall now be changed and dressed in white—which is the wedding garment with which all are clothed. And it shall be as I told you by my servant John—that the difference between you then and now, shall be as great as black is from white; for I tell you, O ye old man of the Old House, in the name of my Father, that your dress of dark blue is a figure of the garment with which all are clothed under the dead letter of the law, which killeth. But now, O my people, the time of the 42 years is about closing, and all who walk with me must put off the garment of dark blue and put on the garment of white. Forty-two signified a change of message, and the royal law.

I have told you that the kingdom shall come as differently from your imaginations (i. e., of the Old House) as she saw it. It shall also come different from that of the aged man dressed in blue under the curse of the law in type and shadow; for it shall come as a young man in the days of his youth, dressed in the beautiful garment of white; for he shall be changed by the young spiritual child and become the Man-child, which shall be the beginning of the days of his youth. Now as a young man marrieth a virgin, so it will be with all who are willing to make the change by put-

ting off the garments of the old man and putting on the new, by the renewing of your faith from that of the Old House with the dark blue, to that of the new; that you may appear dressed in white, and not in blue. The old man dressed in blue was to be an old man leaning upon his staff—which is the law. Thy affliction and thy travail shall bring grey hairs upon thine head. O house of Manasseh, thou art the old man with the grey hairs—or the aged man of the old man Adam, under the curse of the law—dressed in dark blue, (a type of the law of sin,) leaning upon his staff of the law of a carnal commandment, without the vision of the spirit. Now the time of forty-two months, or years, is closing. Awake out of thy sleep, and join thy staff to the young spiritual Man-child; and lay thy right hand upon the other staff, that thou might be able to balance thyself in the scale by the spirit of truth, and be able to enter in at the straight gate by that spirit of truth, which runs between law and gospel; for the gates shall be closed at the fulness of the seventy years, and shall not be opened any more—i. e., no open vision in either houses. Extracts, Ser. 3, p. 248.

This little book of life is open for you, that you by the light of it might be able to see how to change thy garments, and be clothed with the double robe of righteousness—the white wedding garment of the marriage of the Lamb of God. O house of Manasseh, it must come as differently from your imaginations as she saw it. Therefore it needs be that you make a change of your idea of obtaining the kingdom; for by the law, no man can be justified or made perfect.

Thus saith the Lord: Israel shall ride on white horses—which is their bodies purified and made white, without blemish; as described by John in the book of Revelation, and also in the Private Word given by John in the second watch of the night, at Bradford, 16-7-1826. The four in number shall be grafted from the house of Ephraim; for there shall be no flesh cut from them, neither shall a knife touch them; and they shall go out on the fourth year, (which is the fourth watch,) and every man shall go forth with the sword of the spirit by his side. They shall have the spirit of truth on

their side, and every man to his office. And when the searching is made for the last time, wherever there is any likeness found—which is the bringing forth of children after the flesh—they shall not be married unto the Lamb, neither shall they receive the seal of the living God; for did I not pronounce woe upon those who are with child and give suck in those days? But they may prepare for the second. I am coming for my bride, who must be a virgin undefiled by the work of the old Adam, who is yet dressed in blue—married by the priest of the Levitical priesthood. Thus saith the Lord: No one but my sealed shall taste of my dinner of the immortal marriage; for the two sacrifices shall be made—one for the world, and one for my people; which shall be a sacrifice of all things pertaining to the old Adam race; as my people shall all willingly lay their Isaac upon the altar, and by the sword of the spirit cut off all connections of the flesh, which is so nourished under the law. The beasts shall be killed by the cleansing of the blood, and the dinner prepared; and my people shall be protected from the sacrifice of the world by the word.

Thou shalt cause a handful of dust to be thrown upwards, that it may become lice upon both man and beast; but my people shall be sealed, and my youth shall deliver the seals which are now delivered for you.

O my people! In the last covenant of life given by the youth, (to whom the word *Thou* signified upon whom my spirit shall rest, and turn back to the days of his youth, by my word being made alive in them, which shall fill all my people with virtue, the youth of life,) every soul shall be led by a child—the child of my youth. Let them prepare a robe—even the double robe of righteousness—that they may be able to stand before him; for he shall stand upon the top of a table—even the table and testimony of Jesus Christ—in the midst of my people. The first table of the law fell in pieces on the ground; and now the table and testimony of Jesus Christ is found; and he puts his rod down in at four points, for the number four, twain, in a perfect square—the establishment of the seventh church. The seven churches have been in the seed of the woman, as described by John;

and they are now upon the earth in the name of Israel. Satan, in trying to overthrow them, is being permitted to come among them to work his many ways of deception and delusion, to deceive the elect if it is possible—fulfilling the word spoken by John at Park Bridge, 18-9-1825. It shows the seven churches of Asia were in the seed of the woman—seven parties, or heads; who should be permitted by the influence of Satan, till the Lord should draw the veil from their eyes. Then shall the followers have their eyes opened, and they shall see into the works of their leaders; for the Lord shall only have one church out of the seven. Six shall be blinded by Satan, till the Lord shall open the eyes of their followers. Then shall they return unto the church of the Lamb of God.

The battle must be fought in Israel by the different bodies to prove my people by my word. The seven churches all run in the race, but one receiveth the prize. The battle must be fought by the seven churches for the truth; and the six shall tremble before the seventh. Therefore the confusion must needs be in Israel; which brings on the war which will bring out every jot of my scripture. The seventh shall be found with grace, and bring my people to the oneness of the trinity; and there shall be the one church, one faith, one Lord, and one baptism—which is the baptism of my Holy Spirit.

Thus saith the Lord of hosts: I spoke to you through my servants going before, saying, My people hear my voice and keep my commandments which I gave unto you. A new commandment give I unto you, and yet an old commandment, which ye had from the beginning, closed up in a shell and sealed—the spirit of the word, which was with God, my Father, which was the spirit of life, which is God. The word which was hid with Christ in God, is now once more revealed in the Son for you.

I hear many say, as they read my word which I gave through my servant John, that they must keep the law like the Jews of old, who said they kept the law; but I say unto ye of John, as I said to the Jews, Moses gave you the law,

but none of you keep it. Remember, O house of Israel, I was speaking to ye through John.

I asked you to keep my commandments. Did you hear my voice? or was it John's voice, or the voice of Moses, or some other voice? Is a servant greater than his Lord? Hark ye, and consider the nature of my commandments which I gave unto you. Was it a new commandment, or that which waxeth old and passeth away with the carnal man, or the old man dressed in blue? Thus saith the Lord, They who hear my voice shall not wax old or pass away, but he shall return back to the days of his youth. All who keep my commandments in spirit and in truth, though they have passed the flower of their age, they shall come back to womanhood, and prove my gospel true; that it may be known and proven that my spirit shall take away the flower, and show the fruit of the tree of life in them, equal to the young virgins of my bride.

O woman, marvel not at this; for the hour is coming, and now is, when my spirit shall do this for you who keep my virgin law as I kept it. So when thou hast overcome the world, the flesh and the devil, the sword shall be removed by my spirit, and the fruit of the immortal tree shall appear. Thou hearest the cry, that thou shalt not follow man. Let all Israel discern my speech—if thou hearest my voice. Did I not tell thee, When the Son of man shall come, they who follow him through the regeneration shall sit upon twelve thrones judging the twelve tribes of Israel? He shall follow me by my word; and by the law of the spirit of life he shall go with me through the regeneration. And they who follow him as he followed me, by my word of the law of the spirit of life, they cannot lose the way; for I am the door, the way, the truth and the life.

Beginning with my footsteps at twelve—when I went about my Father's business—I taught the truth of the Father, that ye might be clothed with his spirit and enter into his glory. I am coming to receive my bride. Shall I receive another man's wife? Nay verily. She is a virgin. She shall not be married to any man on earth, or to angels; but to me—who was once on earth, and now in heaven at

the right hand of my Father; and I shall come and establish my kingdom in earth as it is in heaven. The branch of me was also taken from the woman; which shall be given to the Son of man. This Branch is twain. Shiloh is his name. They shall agree with my bride in spirit and in truth; which shall form a trinity for ever in heaven and in earth; in which all Israel shall be gathered, to live and reign with me on earth a thousand years. This branch lit according to the will of God in the appointed time of the third watch, according to the word given by James, which is recorded in the sixth part of the message of this eleventh hour; which tells us that the graft would alight before the third watch was up. This was fulfilled at cock-crowing of the morning of the 12th day of March, 1895; and by the message of the Branch, all Israel shall be grafted into the further faith of the Lord Jesus, for the cleansing by the word, which is spirit and life. This thou shalt cause to become immortal in whomsoever it is grafted.

Jerusalem above, the mother of us all;
O Israel, hearken to her heavenly call.
Come, O Israel, come one and all,
Receive your redemption from the effects of the fall!

Deep is the volume, so wonderfully divine;
She brings forth children two of a kind.
Mother, O mother, thou heavenly dove,
Fill thy children with thy heavenly love!

MICHAEL AND GABRIEL.

IN the beginning when the earth was made, before the borders of the world stood, or ever the winds blew; before it thundered and lightened, or ever the foundations of paradise were laid; before the fair flowers were seen, or ever the movable powers were established; before the innumerable multitude of angels were gathered together, or ever the heights of the air were lifted up; before the measures of the firmament were named, or ever the chimneys of Sion

were hot; and ere the present years were sought out, and or ever the inventions of them that now sin were turned; before they were sealed that have gathered faith for a treasure; then did I consider these things. And they all were made through me alone, and through none other; and by me also shall they be ended, and by none other. And when the world that shall begin to vanish away shall be finished, then shall I show these tokens: The books shall be opened before the firmament, and they shall see all together; and the books opened, and the dead shall be judged out of the things written in the books. And another book shall be opened, called, The book of life—the Little Book open in the hand of the angel, Gabriel, now in mortal visibility. And the trump is blown; which is the trump of God—the Lord himself, with the voice of an archangel, and with the trump of God. And this is the trump of everlasting life—the testimony of Jesus Christ. He is nigh thee, even in thy mouth; (Rom. 10-8;) and said, I will speak in you, and walk in you, etc. And this angel messenger was seen by John, flying through the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth; and the meek by it shall inherit the earth. There were angels and messengers, and prophets going before Jesus, the great angel messenger, Michael—the archangel, the spirit of Jesus, who was the head counsel against Satan, with the archangel Gabriel, even before the world was, or ever the winds of heaven blew; before the world set in motion to whirl the winds across the deep; before the fall and slumber of Adam's sleep.

Therefore Michael and Gabriel blow the trump that his elect now must seek. These archangels stood in the presence of God before it thundered and lightened, or ever the foundations of paradise were laid—the foundations being Eden, the paradisaical state of the earth; before the fair flowers of Eden were seen, or ever the movable powers were established; before the world was shaken by Lucifer, the anointed cherub of Eden—once a bright and morning star of Paradise; from whence he fell by self-exaltation and rebellion; who was the man that shook the kingdoms.

and made the world tremble. Notwithstanding all this, the things that are shaken shall be removed; as God, through Michael and Gabriel, will also shake the earth—and not only once more the earth, but also heaven, that the things that are shaken might be removed, and the things that cannot be shaken might remain. Before the innumerable multitude of angels were gathered together, Michael and Gabriel, called Son of man, were invoked before the Lord; Michael, who was spoken of in scripture of ancient days, and therefore called, The Ancient of days; and Gabriel Archangel, who was with him, and called Son of man, with the Ancient of days. Before the sun and signs were created, before the stars of heaven were formed, his name was invoked in the presence of the Lord; and Gabriel, who appeared to Mary with a message concerning the conception of the body for Michael—who was called Jesus. And Gabriel said, I am he who stands in the presence of the Lord. A virgin message he brings for thee. Jesus was declared by angels, and spoken of by prophets; and it was said, 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*—signifying Michael, for which the body of Jesus was prepared. And this was the message to Mary: The Holy Ghost (the mother Jerusalem) shall come upon thee, and the power of the highest shall overshadow thee; and thou shalt bring forth a son. And so it was said before, Unto us a child is born, and unto us a son is given; made under the law—but not the law of carnal commandments; therefore a new message.

He therefore was made after the power of an endless life; and therefore he brought life and immortality to light through the gospel; for which he was condemned and crucified, as the ancient scriptures foretold, and which was afterwards revealed; and yea more—the gospel of life given and sealed with his blood; to be unsealed by Gabriel—Son of man—who was with the Ancient of days. Jesus gave the gospel—brought life of body and immortality to light through the gospel during his three years ministry; it being unsealed to him by Christ who rested upon him at the

river. But note! He sealed it again with his blood, and said, It is finished. Therefore it needs be that it must be unsealed by Gabriel—Son of man; and no more a fountain filled with blood; no more death; for he was dead and is alive, and behold he is alive for evermore; and because he lives we shall live also. Therefore there is a fountain opened in the House of David for sin and for uncleanness—a cleansing fountain by the law of Christ, now unsealed, and the door of life and immortality opened by the key of the House of David, given to Gabriel—the Branch. Jesus the root and offspring of David, the bright and morning star; and now the Branch springs from the root—called the Man-branch, who shall grow up out of his place and build the temple of the Lord. It is the Second Child who stands up in his stead, and grows up out of his place—branch from the root and offspring of David. And in that day the House of David shall be as God. Zech. 12-8. It is the antitype of the child Jesus set in the midst of the disciples—the disciples figures of the elect to come, and the child in their midst, of whom he spoke and said, They who receive this child in my name, receive me. Therefore this child is sent in his name, and stands up in his stead; the branch from the stump which was cut down at the cross, and arose and was taken from the earth, and promised that he would send him “He” the spirit of truth—Shiloh—to the Son of man, before whom all nations (or Israel from among all nations) shall be gathered. And therefore he comes with the voice of an archangel and with the trump of God.

Enoch, a living witness of life immortal—the seventh from Adam—foretells: I beheld the Ancient of days, whose head was white like wool; and as described by John, who saw Jesus glorified, The hair of his head illuminated as the sun—therefore described as white like wool. And so Enoch said, And with him another, whose countenance resembled that of man; whose countenance was full of grace, like that of one of the holy angels—meaning, like one of the sons of God, who were called holy angels; among whom some fell, and others were taken to glorified worlds. Then I enquired of one of the holy angels who

went with me, and who showed me every secret thing concerning this Son of man—who he was, whence he was, and why he accompanied the Ancient of days. He answered, This is the Son of man to whom righteousness belongs, with whom righteousness has dwelt, and who will reveal all the treasures of that which is concealed; for the Lord has chosen him, and his portion has surpassed all before the Lord in everlasting uprightness. This Son of man shall raise up kings, and the mighty from their couches, and the powerful from their thrones; shall loosen the bridles of the powerful, and break in pieces the teeth of sinners. He shall hurl kings from their thrones and their dominions, because they will not exalt and praise him, nor humble themselves before him by whom their kingdoms were granted them. The countenances likewise of the mighty shall he cast down, filling them with confusion; and darkness shall be their habitation. They shall deny the name of the Lord, and shall expel him from the temples in which they assemble; and with him the faithful, who suffer in the name of the Lord.

In that hour was the Son of man invoked before the Lord, and his name in the presence of the Ancient of days; and before the sun and signs were created, before the stars of heaven were formed, his name was invoked in the presence of the Lord. A support shall he be for the holy and righteous to lean upon without falling; and he shall be the light of nations. He shall be the hope of those whose hearts are troubled. All who dwell on the earth shall fall down and worship before him, and shall bless and glorify him. Therefore the Elect and the Concealed one existed in his presence before the world was created; and for ever in his presence he existed; and has revealed to the saints and to the righteous the wisdom of the Lord of spirits. For he has preserved the lot of the righteous, because they have hated and rejected this world of iniquity, and have detested all its works and ways; for in his name shall they be preserved, and his will shall be their life.

Michael was spoken of from before the foundation of the world in all the scriptures since the world began; and

so also was Gabriel. These were brother spirits, or arch-angels, to whom the promise pertained. And so Jesus, in spirit, stood as a lamb slain from before the foundation of the world; and Gabriel for the works that he did—crucify the old man, the greater works, as Jesus had no evil to crucify; and afterwards do the works that Jesus did, in His stead—Jesus being the pattern and waymark; and greater works—gathering the elect, while in their evil state—which Jesus did not do; but said, How oft would I have gathered you. Matt. 23-37. The whole scriptures are parables—sealed; to be unsealed by Gabriel, Man-branch, and Son of man. Jesus therefore spoke in proverb and parable; and without a parable spake he not anything. Therefore this proves the gospel to be parables spoken by him. Therefore the messenger and interpreter had to come to show unto man his uprightness; that he with them be delivered from going to the pit; who shall never see death. And all the living who walk under this sunlight are considered with him; to whom he will unseal and reveal the mysteries of the scriptures, that they may be sealed with him, and by him.

Therefore this Gabriel in mortal visibility is prepared and set apart for this work, and to sound the trumpet that Israel might be called to the great ingathering and restoration. This was typified at Jesus' birth by the great angel Gabriel, then in spirit, who appeared to the shepherds; and suddenly around about him there shone a great light, and immediately there appeared with him the heavenly host (spirits of the just) who sang, Peace on earth and good will towards all men—yet, to come, by Gabriel and the spirits of the just; as Jesus afterward said, I come not to bring peace but a sword, and to set every man at variance against his neighbor; being a stumbling stone and a rock of offence; the neighbor being the good Samaritan—Jesus himself. And therefore, were not they against him? and for which a sword was brought upon them—even the sword of death—and they turned into judgment; being cut off by the sword; fulfilling what he said, I came not to bring peace, but a sword. And the swords turn every way, to keep the

way of the tree of life sealed from the fallen world, till the seed or spirits of the just should come to whom the promise was made. Those who overcome shall I give to eat of the tree of life, and the hidden manna sealed and hid in the midst of the paradise of God. Therefore the trumpet is now blown, and the call goes forth in **THE STAR OF BETHLEHEM—THE LIVING ROLL OF LIFE**—the book of life now open in the hand of the angel Gabriel; which is a trumpet of war, as well as that which will bring peace on earth and good will to men. Luke 2-14. And the foregoing sounding angel messengers were as fore-runners; and sounding an alarm, and to make ready for the thundering sound of the seventh thunder, accompanied with the lightning which flashes across the rolling tide of the mighty deep, calling in his wandering sheep. And they see the bright light in the cloud over mountain top, as the lightning shineth from the east even unto the west, as the coming of the Son of man shall be. Matt. 24-27. And in the manger where the body lies, so the eagles over sea and land shall fly.

A voice called to Gabriel, "Make this man understand the vision." Interpret the vision which was for the time of the end, and for the spirits of the just who waiteth and cometh to the 1,335 days—or time of the visitation by which they shall be made immortal. And by this visitation, the interpretation of all scripture shall be given and revealed to his elect, to whom the promise was made—which promise was eternal life, given by God (who cannot lie) before the world was, and given for their truth and uprightness; who stood with the two archangels, Michael and Gabriel, who stood in the presence of God before the sun was created, or ever signs were given; before the stars of heaven were gathered together in battle; when Lucifer rebelled before he left his own habitation, and stood up against the Lord of spirits. Therefore Michael and his angels fought; and the dragon and his angels, who prevailed not, and was cast from paradise. Notwithstanding, he was a bright star—an anointed cherub of Eden; who was banished from Eden's paradise; drawing the third part of the stars with his tale, by which

they were deceived; beginning with the spirit of Adam, in the closing part of the sabbath of Eden's paradise, when then the spirits of the just (or morning stars) sang together, and the sons of God shouted for joy—the elect spirits of the just; descendants of the sons of God who did not fall. Yet the powers of heaven were shaken, inasmuch as some of the sons of God, who had not spirits of the just, fell; leaving their own habitation, and went down in unto the daughters of men—descendants of Adam after he fell; daughters of the men of earth—the first Adam being of the earth earthy, in the fall, under the curse of sin and death.

Therefore these sons of God who lived upon the mountains—immortal like Adam at first, before he fell—covenanted together to take wives of the daughters of men in the fall. And therefore they fell also; and part of the curse and judgment inflicted upon their offspring was, “Great giants;” described in the book of Jasher; who ate up every thing the earth produced under the curse. And not supporting such, crimes waxed worse, and they began to eat human flesh like cannibals, until finally the flood was inflicted, and swept them all away. However, a seed came over; and crime ensued again after the flood. And men increased in crime, and the earth overspread again, and judgments followed them; and the offspring of such were found in the land of Canaan, to be slain before they could possess the land; and the spies said, We are but as grasshoppers before them.

The children of Israel crossed Jordan in process of time, and warring began. Here I wish to say, as we trace the types and antitypes of that which must now have its accomplishment, that the sons of God—men of renown in days of the first age, since the world was plunged into the fall and whirled its downward course—were called angels and holy watchers; but mixing in the fall, added to its misery and woe. And Gabriel was commanded, as a warrior of God, to go to the children of the biters and the watchers, and make war against them, and destroy them.

And as we span the dispensations of time, we see the mission of these head counsels of God, archangels of heaven

—Michael and Gabriel—as great generals, working with God in the creation of time; working all things according to the counsel of his own will, and to receive rewards in the time of the end, and to be glorified with him; as Jesus said, Glorify thou me with the glory which I had with thee before the world was. And the answer was, I have both glorified thee, and will glorify thee again. John 12-28.

All power both in heaven and in earth was given into his hands; and he will send whom he pleases. But his will is the will of his Father; and therefore sends him whose name was invoked in the presence of the Lord; and who stood in his presence before the sun was created, and before signs were given, or ever the stars of heaven were formed—viz., Gabriel; reserved for this the day of visitation, and time of the end. Therefore as captain of the Lord's host am I now come; (Josh. 5-14;) the spiritual Man-child with a drawn sword—the sword of the spirit, sharper than any two-edged sword; the spirit of truth, which was to be given, called, "He the spirit of truth, to lead in the way of all truth and show things to come." And a sharp sword shall proceed from his mouth, and shall slay wickedness, and banish sin and death from the land. And the kingdoms of this world then are become the kingdoms of our Lord and his Christ; which shall be an everlasting kingdom, which shall not pass away. The knowledge of God shall cover the earth as the waters cover the sea. Wisdom shall be poured forth like water—the refreshing showers from the presence of our Lord and his Christ. And glory fails not before him for ever and ever; for potent is he in all the secrets of righteousness; but iniquity passes away like a shadow, and possesses not a fixed station; for the Elect one stands before the Lord, and his glory is for ever and ever. With him dwells the spirit of intellectual wisdom; the spirit of instruction and power. Nor shall any be able to utter a single word before him; for the Elect one is in the presence of the Lord, according to his own pleasure.

And in those days shall the Elect one sit upon his throne, while every secret of intellectual wisdom shall proceed from his mouth as a sharp sword; (Rev. 19-15, 21;)

for the Lord has gifted and glorified him. Their countenances shall be bright with joy; for in those days shall the Elect one be exalted. The earth shall rejoice, and the righteous shall inhabit it; and the elect go and walk upon it. The saints shall exist in the light of the sun. They shall shine forth as the sun, and the elect in the light of everlasting life. And like the sun has it arisen upon the earth; and the sun of righteousness shall arise with healing in his wings—i. e., a permanent healing from the Adamic evil, by the cleansing of the blood.

Daniel said, and saw in vision, "Behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days; and there was given him dominion and glory, and a kingdom, that all people, nations and tongues should serve him. His dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed." And so it is written in the Revelation, Behold he comes in the clouds of heaven; and also, He cometh sitting upon a white cloud—a purified body, tried and made white; which is also called, A white stone, and in it a new name that no man knoweth save he that receiveth it. And his name is "The word of God;" which no man knoweth (because it is sealed) except him that receiveth it by this visitation.

I beheld, till the thrones were cast down; and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool. His throne was like the fiery flames, and his wheels as burning fire—his wheels signifying his feet of understanding, like fine polished brass. A fiery stream issued and came forth from before him. The judgment set and the books were opened. In those days the saints and chosen ones shall undergo a change. The light of day shall rest upon them. Nothing which shall be spoken before him—the Elect one—shall be spoken in vain. Troubles shall seize them when they behold this son of woman sitting upon the throne of his glory. Then shall the kings, the princes, and all who possess the earth glorify Him who has dominion over all things—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 his elect. The Lord of spirits shall remain over them; and with this Son of man they shall dwell, eat, lie down, and rise up for ever and ever.

The elect blessed and glorified and exalted the Lord, because the name of the Son of man was revealed to them. After this, the name of Him living with Him—i. e., the name of the Son of man living with the Lord—was exalted by the inhabitants of the earth. From the voice of the holy angels have I received knowledge, and from the tablet of heaven have I acquired understanding. Fear not those who trouble you, for restoration shall be yours. Turn the battle to the gate, and strive to enter in; for many shall strive to enter in, and shall not be able. Striving unlawfully will render them unable; and he that tries to climb up some other way, the same is a thief and a robber. John 10-1. And Jesus said, All that ever came before me are thieves and robbers—trying to climb up some other way, except through him. They rejecting him, failed to enter while the door stood open, till he was condemned and crucified; and then it was closed against them. The law and the prophets till John; since that the kingdom of God was preached by Jesus, till it was rejected—putting the kingdom of God from them, and chose a thief and a robber in his stead. And the gates were closed, and the soul salvation opened till the fulness of the Gentiles be come in. Then the Lord would set his hand the second time by this Son of man, to gather the remnant of his people Israel. The door of life and immortality opened again; therefore this message of life is set forth by this trumpet of God, calling Israel from whithersoever they have been scattered; and unto Shiloh—Son of man—shall the gathering of the people (of the saints) be.



PART II.

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THE best wine of the kingdom, contained in the Flying Roll, was kept back till the last—which was not to be given to the Gentiles. Therefore it was absolutely expedient to compile the Roll into its present form of Extracts to be given to the Gentiles; otherwise it could never have been understood by those who were scattered among them. To obtain a perfect knowledge of the fourth volume—which is **THE FLYING ROLL**—it was necessary to study the three volumes of the Extracts, which were sent forth among the Gentiles with the fragments gathered up for the elect, to prepare them for the deeper things contained in the **ROLL OF LIFE**. The loaves and fishes were figurative of this—the bread of life from the tree of life. The sermons were intended for three volumes, as is shown in the close of the preface; but later were compiled into one volume, called Vol. 1—three in one and one in three; but separately, are three volumes of Extracts; and the fourth now comes with its twelve sermons, each containing its seven parts—the substance of the seven keys of God; the light and life of the twelve tribes, complete in one body—Israel.

The volumes of Extracts are also called sermons; which has caused an oversight with many. The three volumes of Extracts, by being compiled in one, are of course, also Vol. 1; but it represents the three watches—the work of the mother and her two sons, in Extracts—three volumes. The fourth is to come in the fourth watch—which is the **ROLL OF LIFE**, the Book of Life. Rev. 20-12. This gives water to swim in—the best wine reserved till the last watch; which was not to be given by James, for he was only called forth in this visitation to open the third, and to write to the twelve tribes scattered abroad, that they might study well the three volumes of Extracts, and that they might better understand and obtain a more perfect knowledge of the fourth volume, which is the **FLYING ROLL**, given by the seventh. Yet flesh and blood can never reveal to any man the hidden mysteries of the **FLYING ROLL**. It must be given

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Therefore as you study this Roll, seek in fulness of the spirit; and the glory of the . . . Three in one is like a mother with two sons one; and like Jesus, with the two houses, one and the other on his left—Ephraim and Manasse. Mother of *all* is the LIVING FLYING ROLL, which forth twelve; complete in one body (Israel.)

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O LORD, breathe into thy children the breath of life that they may become living before me; that thou might be glorified in me once again, and that we may all be made one. Make us worthy to enter into the covenant of life, with the trinity; and keep it in us to the honor and glory of thy great name, that thou mayest be glorified in thy bride. **O** Lord, give us wisdom and understanding to know as we are known, that we might become as wise as serpents and yet as harmless as doves, and that we all may know the tracks and craft of Satan. May we receive power over his kingship, and tread serpents under our feet. **O** Lord, give thy children power to accept and lay hold of thy promises, and enter into the rest which thou hast provided for them before the world was. Give us power to trample upon the strongholds of Satan, as thou hast given us to know that the time has come that he shall be dethroned and cast from the house of Israel as a profane and wicked prince of Israel. Give Israel hearts of understanding by the spirit of truth, that they may be able to withstand the strong delusions of the devil, who is turning the truth into a lie, in order to deceive, if it were possible, the very elect. **O** Lord, disinfect his poisonous breath with the precious ointment of the good olive of the Eden of Paradise. **O** Lord give us hearts of praise to thy glory's name in the earth as thou didst in heaven that thou hast chosen thine instrument for the last time to sound the trumpet of truth; for which thou didst bring us into the world to testify unto the truth as it is in Jesus Christ—unsealed by the Lion of the tribe of Judah unto his younger brother of the tribe of Benjamin, for the whole house of Israel, that they may be made one, even as we are one in the Holy Ghost, our Mother.

John became a prisoner as well as James, for the hope of Israel; as it is written, I sent thee to London to read my laws, and I sent an angel to stop thee on the road; yet thou shalt come to London, and the king of England shall put thee in prison. This was a figure of king Satan holding the Old House in prison, till my son Benjamin came. He shall go forth (as it is written) in a carriage—and he that acknowledges him not shall be crossed from my roll; and all Israel shall be kept in prison till that day, as declared by John (Graves-end, 10-6-1826). We are glad and rejoice that the time has come that we are privileged to hear the voice of the Son of God—Thou, the living child with Benjamin, who goeth forth in the carriage or chariot of Israel.

My Father holdeth the key to the prison; and every soul who seeketh the key of my Father shall know the depth of Satan and his tricks. As all lust was set before me, let all Israel remember that it shall be set before thee; and thou shalt be tried as the first Adam. Let all Israel remember who keeps thee. For all who keep the word of my patience, and overcome as I overcame, shall be tried with all lust set before thee, for a test of obedience and a proof, before the tree of life can be unsealed unto immortality. And as I keep thee, so will I keep all my people Israel, who shall go with us through the regeneration, overcoming even as I overcame; and will grant them to sit with me in my throne even as I am set down on my Father's throne.

My name is noted in the scriptures—Michael, the head archangel of heaven and earth, who standeth up in my bride for the deliverance of my people; and in her I will show the tree of life, which shall fill the whole earth with the fruit of eternal life. Verily I say unto you, The time has come for all who receive my circumcision in spirit and in truth, to wear my clothing of white and be baptized in the river of seven waters, which shall flow into one river—the great fountain of life, which proceeds from the throne of God and the Lamb. There you shall be baptized with the one baptism from the one Lord of heaven and earth. For my spirit of the living God shall descend from heaven and rest upon and cover you all in one body—Israel. O Israel,

I will cause thee to forsake land and houses, and all things of the first Adam's work; and my virgin shall deny her husband of the old Adam, and all his works of the old world; for my church (bride) is espoused to me. She sings the spiritual song of Moses and me—for I am the substance of Moses, in spirit and in truth! which shall be made alive in my bride as it was in me.

Sing, O ye twelve Kings! Cry aloud, for your redeemer shall live in you! Cause the heavens to ring, because of the voice of the bridegroom! I will cause you to go forth with the trumpet shout of a king; and the cherubims shall hear the voice. And there shall be a mighty rushing of wings till the whole host of the ministering angels of heaven shall be seen in the midst of Israel. And my spirit shall light upon every bone of Israel as the dew; that mirth, joy and gladness of every heart shall be seen and felt in all Israel.

Let all Israel fulfill the law of my testimony, which I give unto you, my sealed, that it may prove Satan a liar. I once more bring forth the law of my testimony unsealed; and it shall drop as honeycomb upon the tables of your heart. I shall speak no more to you in proverbs and parables, but face to face, and show you plainly of the Father. He is a spirit, and seeketh such to worship in the *spirit* of the word, and not in the oldness of the letter, behind the veil, in the wilderness. Your forty years are now up, and your journey is complete. Come! enter the stream, and I will cause the waters to part for you, according to my promises. Come away from types and shadows and the deep ravine, and I will clothe thee with the robes prepared of my Father. The work which I sealed among my disciples was for my elect's sake, upon whom the fulness of time has come; whom I have elected and foreordained to be conformed to my image, which is for you in whom it is unsealed. The sealed writings shall be opened to every heart that is prepared to receive it. O Israel, to whom shall ye look for the sealed writings? They are locked up in a vault, and I have the key. The vault is the heart or understanding of man. Now will you be so vain, O foolish man, as to look

for writings locked up behind stony walls or iron gates; and expect a man of the Old House to come and cause the gates to fly open, so that he may lift the sealed writings and read them to the house, which shall give them a pass to enter the Holy City? Suppose they are written and sealed up, and opened in such a manner, could man understand except his spiritual understanding was opened by the spirit of understanding? O Israel, we do praise our heavenly Father and Mother, that he has destined the wisdom, plans and institutions of men to be thrown flat to the ground. Their self-made walls shall fall as the old temple made with hands unto the coming of the Messiah—expecting that he would come in their way and dwell in it. Not one stone shall be left upon another that shall not be thrown down which is built by human wisdom. And he shall open the seals to whomsoever he will, by his spirit; who will magnify his name in spirit and in truth.

He has an instrument chosen and elected, independent of church or society or any other power, to guide and control, except that of God. He is chosen and elected to be the Lord's freeman—the son of his mother—to deliver the Lord's truth. For this cause he came into the world—to testify unto the truth as it is in the Lord Jesus Christ for the house of Israel; who will receive it, for my sheep know my voice; and I will open the seals of their hearts to understand as they read my last will and testimony. It shall sink deep into their hearts till all are brought out into their places, and their offices, tribe by tribe; who shall no more listen to the delusions and tales of the deceiver, for my spirit shall teach them and lead them unto the fountains of living waters. Now, Son of man, be not afraid of my people, for I will cause them to make war wherever thou goest. For the two-edged sword shall I give thee, in spirit and in truth; which is sharper than any two-edged sword which may be used against thee by the dead letter. I will give thee my word, which thou shalt hear; and by it thou shalt proclaim war in the hearts of the people, so that every man's sword shall be against his neighbor's; and by my word of spirit and truth thou shalt cut down everything which exalts itself

against it. I have one church in which there is no death; for I shall dwell in the midst of her. I am he who was once dead and am now alive, and behold I am alive for evermore; and she shall live because I live. And she shall set upon my throne in which I shall dwell—one temple, yet three; one spirit which shall fill the whole earth, and draw all men unto me. I shall dwell in my bride; and the old earth shall see it, and confess, one and all, that there is none like unto my people Israel.

O house of Ephraim, thou art my youngest son. Son, I this day call unto thee, and to Manasseh my eldest, to join with me. Hark ye, O Israel and Judah, to my voice which now once more speaketh from heaven! If ye will hearken unto my voice, I will receive you into my arms. But thou, as my younger son in former days, went a whoring. So has Manasseh, the elder, gone a whoring in these latter days under the cloak of my law which was given to Moses in former days; which was nailed to my cross and renewed by my servant John in the latter days. But the nail shall be removed for my people Israel. And yet they drive the nail into my flesh, by the curse of the law.

So I return the second time without sin by the deeds of the law under the curse; and I receive unto myself the younger son of my mother, of the house of Ephraim; whom I ordained to bear my glory. He is a young and tender plant—a plant of renown unto me; which I take up out of a barren soil, and put in my garden where it can be watered by four rivers; and all who come unto me by him whom I have elected, shall become grafted plants of that garden. And I will take waters out of the four rivers and wash them clean—not only their feet but their hands and heads, so that they may have clean hands and feet, and a clarified head of understanding. Thus saith the Lord: I have spoken to you both in former and in the latter days by the mouths of my prophets; declaring unto you the things which I would bring to pass. Now I speak to you in the person of my child—the living son of my mother—with the sword of the spirit. He is sent unto both houses. I sent my servant John to the one house, and James to the other.

Now comes my son Shiloh to the whole house of Israel, with the sharp pointed sword of my mouth; and he shall run it into them, and open the sore, that the corruption may run out. I throw my word into the wound that it may be healed. It is a balm in Gilead, which shall heal up the stroke of their wound. The black horse and the bay horse are saddled, both in Ephraim and Manasseh, and they are still clothed in garments of mourning, waiting and groaning for deliverance. If they will now enter the water of the seven streams, their old clothing shall be pulled off, and I will clothe them afresh.

That horse who knows of the deeds of others in the house of Israel and declares them not, shall be destroyed. Set a light by it, in the spirit of meekness and love, for his sake. Suffer not sin upon thy brother; and woe to that man or woman in Israel who becomes the enemy of him who does it for his good; and it shall be as I have told you before. If a horse of the chariot of Israel gets wounded by transgression, he shall be loosed and another put in his place, for the chariot of Israel cannot stand still. Therefore I loosed the horses of Manasseh, that the chariot of Israel should not stand still; and I put the harness on the horses of Ephraim. I put my sword into the hands of my lead horse, and he shall go forth as a man of war; and I will cause all the horses to follow by my word, which shall not be polished nor refined. But it shall refine all in whom it shall find abiding; and by it the wife shall condemn the husband, or the man of sin. It is his death warrant, and the females shall sign it; and it shall go through the camps of Israel, that they may turn from the ways of the old man Adam, back to the ways of my youth—the young man Adam, astraddle of his beast, with the woman by his side, on the side of her horse, with their faces toward the country where they are going, viz., the promised land of the holy Jerusalem.

My people were sifted with seven sieves, that the weed be taken out from among the wheat and the chaff blown away by the winds. So when the husks are all taken from among the wheat, I will bring forth twelve sacks.

The sacks shall also be searched that nothing be found belonging to another, and that every sack may be filled with wheat from my granary.

Every man to his place and office. Thus saith the Lord! As my silver cup is found in Benjamin's sack, and the ten are brought back and proven to be true men unto the house of my Father, so their sacks shall be filled with my gospel measure to their heart's content. So there shall be bread for the whole house of Israel; that they may live in mirth, joy and gladness, in every tent. The twelve sacks shall be filled with twelve measures. One tribe shall be gathered to each sack, and brought into the granary of the Lord. So rejoice and be glad when thou art called and chosen to go forth to the harvest, for the wheat is ripe and ready for harvest.

I will put my spirit upon you, and thou shalt yet go forth to gather in the ripe wheat into my granary. Sing, O daughters of Zion! Shout, O Israel, and be glad! for the Lord thy God is with thee; and I will yet raise thee up in honor before all nations where thou hast been accused. Thou shalt be found virgins before me, not being defiled with the works of man; and thou shalt be watered from Zion, as the dew of the morning. Every day shall be holy unto thee. Now let the wives of Zion come forth with singing for gladness of heart; for the turtle dove shall descend and rest in the midst of the Israelite.

Cry aloud, O virgin of Israel! Hear the husband's voice in the midst of his virgin bride, which shall not keep silent till Israel be established on the throne of David. I have the key—who openeth and no man shutteth, and shutteth and no man openeth. By my spirit I open the door, which shall not be shut till my virgin brides be gathered in; which shall then be shut and no man shall open it; nor shall it be opened till a thousand years be expired. I have made *thee* a watchman of both houses, who holdeth the key of David; and by it I will confound the spirit of Satan, which is at work in Israel. And he who will not receive the seventh part of my message, I will liken him unto

a foolish virgin, and close the door of the House of David against him.

Let all Israel learn and understand my work in the message of this visitation, with the four volumes containing seven parts. Joanna, with her followers in spiritual reckoning, brought forth the first volume of truth, by the visitation of my spirit; and the second volume was given by my servant John, of the second watch of the hour; and the third volume was given by James, the messenger of the third watch. And now comes the fourth volume of the truth of Jesus Christ, of the fourth watch (or quarter of the hour) of my visitation—the seventh and last part; the completeness of my last message to man; the great ingathering and perfection of the children of Israel.

The book is now open for those who have kept the law. The full time is up for deliverance from under the curse of the law; and all breakers of the law cannot be delivered, for they are prisoners under it; as a prisoner who breaks the laws of his country, he is a prisoner under bondage; while those who are obedient to the law of the spirit of freedom shall have liberty in Christ as sons of the living God; for if the spirit of Christ sets you free, ye shall be free indeed, in spirit and in truth, and no more a servant to the spirit of bondage. The law was added because of the transgression of the law of life. This brought them into the bondage of corruption, which shall have its dominion over all who are not freed by the spirit of the deliverer; who led captivity captive and set the prisoners free. He is the end of the law of sin and death—the first and the last, the beginning and the ending. He is the end of Satan's kingdom, which Satan has held by law, till the time appointed for the king of another kingdom which abideth for ever.

The law of separation in woman is a type under Satan's kingdom—like unto a subject to the kingdom wherein he abides, until he becomes a subject to another kingdom; which cannot be till he is loosed and legally released. Therefore the spirit of Jesus is sent the second time from God, to bring about our deliverance from the law of the old kingdom.

The law of separation in woman is a type under the Levitical law—40 days for a male and 80 days for a female child; and if they be twain (male and female) she shall be clean in eighty days—typical of years in this visitation, in which Joanna brought forth a spiritual Man-child; i. e., she gave birth to the visitation of truth, which should be made flesh in Israel in the appointed time. The spirit of life, the spiritual child, was caught up to God and his throne till she be purified—i. e., the bride. John came with the law as Moses; who did not possess the spirit of life to be made flesh in him. But he said it would possess the temple in seventy years from the time she began to write. The seed of the Second Child, of the tribe of Benjamin, was in the house of Manasseh—but could not be separated by the law of the spiritual separation from the law at the end of the forty, because he was male and female. Nor could the woman (or the bridal church, of which Joanna was the type) be purified or cleansed at that time (i. e., at the end of the forty years of John) because the child was male and female—Shiloh. Therefore it had to go 80 days—40 more—before she would be clean, or cleansed, so that the spiritual child could rest upon the temple.

The law in Leviticus for the woman is a type of the spiritual law of a total separation from all evil, before the tree of life can be obtained. She is the bride, and must be totally separated and cleansed before she can possess the spirit of life. The Old House could not raise above the natural separation of the mortal woman, or the *type* of the law. Therefore the spirit of life could not possess the temple at the end of the journey, for it was unclean, under the form or type of law; and by reason of this (or the uncleanness of the church) the spirit of life, which proceeded from the woman, could not rest until a time of 40 years more expired.

The child is twain. It could not be spiritually delivered till the fulness of the eighty years—therefore they could not come forth in the first forty; and therefore it brought them over into the house of Ephraim. It is like the type of the seven days of uncleanness; and yet her seed is

not purified in type till seven days more—two periods of a complete number.

She conceived the spirit of the truth by Jesus—the husband and bridegroom of the Bride. Therefore she brought forth the spiritual child of the truth of Jesus Christ, to be made alive in the bride of flesh and bone at the full time of her purifying. Then the word brought forth by Joanna shall be made flesh in the bride, and the trinity shall rest, and form the trinity in the figure three by the spirit of truth, because they receive the Son into their hearts; by which spirit Judah and Israel shall be united and brought into the spirit of the trinity of the Father, Son and Mother—the mother of Joseph and Benjamin, or rather the mother of Jesus and his younger brother Benjamin. Joanna is the mother of the church, and her son is the heir of the inheritance. The sealed writings are in her—sealed, now to be opened, that the children may enter into the inheritance. Gabriel is his name spiritually, and Benjamin is his name temporally.

Therefore let no man say that Benjamin is the Branch, or the spirit, as many are now saying in open violation of the word of John. It is plainly written in the private word: For the Branch comes male and female, in the name Shiloh, resting and remaining upon one of the sons of Jacob, or Israel—Benjamin by name. For the names of the twelve sons shall be upon their buildings. He comes bearing his credentials, which is the unsealed testimony of his elder brother, Jesus Christ, who is seated upon his Father's throne, with all power in heaven and in earth, the Father of the child (the spiritual Man-child) delivered by the woman; who now comes in to unseal her writings and make known the will of the Father and the Mother to the children, or the branches of the purified Mother church.

The law came by Moses, and was renewed by him who was raised up like unto Moses. But life is in the woman's writings. Therefore it is by the woman that the child and the children are brought to perfection; for the life of the mother is in the child, and the life is love. It has been proven both in the former and in the latter visitation that the law maketh no man perfect. Therefore the child-

ren must all come back under the wings of the mother, who is in the law of her husband; and the children are brought forth by the law of her husband.

All must now come to the union of the marriage of the Lamb, which is the third marriage. The first in the creation, was broken by Satan, who put them asunder. The man and wife were married in God. She was created and brought to the man by God; who joined them in matrimony, as "bone of my bone, and flesh of my flesh," and forbid man to put asunder whomsoever God joined together. That marriage was witnessed by angels and archangels, and cherubims of my holy throne. And Lucifer (one of the archangels of heaven, who was cast out) rose up against the head archangel which stood with my truth which I gave unto them; and Lucifer came unto the woman, who was married to her husband in me and by me, and parted her asunder from me, the husband of the re-creation of life. They broke the covenants which were made unto eternal life and immortality. Then the second was a marriage unto the man of sin—united in Lucifer; joined in matrimony by Lucifer. Therefore I set the flaming sword to cut them off from the tree of life, kept in reserve for those who would break their covenants with Lucifer, by whom came sin and death. These who will now break the old covenants after the fall—breaking the second marriage under the law of sin and death, and so return back unto me—and enter into the covenant which was made for you at first before the fall, shall enter into the marriage of the Lamb; which shall be the third marriage of man and woman—received back eternally in the third heaven, the paradise of God; the new heaven and the new earth I have prepared for thee, O bride of the Lamb.

The fruits of the garden shall eternally spring forth for you, as I have promised—kept in reserve for you who will now, by obedience, enter in. I have opened the gates of the garden that ye may enter into thy covenant of life immortal. The old world, who allowed Satan to put them asunder from me by hearkening unto his tales, I drove out, and closed the gates of the garden against them. Yet they have been trying to climb over the garden wall. But my

guardian angel with flaming sword turns every way; for I have sworn that they shall not enter that garden of eternal bliss, except through him whom I have placed in the door; who will open the gates to whomsoever he will, and close them as he pleases. He knoweth them who are his, for his mark is upon them—the mark of Jesus Christ; not made with hands, nor by tools, nor marks of flesh, but by my spirit saith the Lord; the mark of flaming fire—a burn of the Holy Ghost, which shall not be taken away; a mark of the covenant unto the marriage of the Lamb. He who receiveth it, shall not be parted or put asunder from me. This shall be done by my spirit, without the sound of a hammer or a tool being heard upon the temple, which is holy, undefiled, spotless, without guile, dressed in pure white, which cannot be stained. These are virgins of the Lamb, who have disannulled their agreements of the marriage of the old covenant of the first Adam and Eve after the fall. My people, I will now call unto the everlasting covenant of the marriage of the Lamb of God, who taketh away the sin of the world from my new creation. It is now open in spirit and in truth, and not in the oldness of the letter of the law, which has failed to give life. Now, O Israel, you are called upon the platform of life which is laid down by the Lamb of God; and the last seal is now open.

It is written, Remember ye the law of Moses, my servant; which was also given by John, to obey the law as given to my servant Moses, and that ye should eat that which is called clean; and in the same communication that we shall live and walk as Jesus Christ, who is our pattern and waymark. Now this seems to be a contradiction, because Jesus teaches very differently to eating clean meats, etc. He shows that meat eaters shall not live—which we understand, shall not live in immortal life; which is the life of Jesus, instead of the life of blood, or the life of flesh, as the first Adam. Yet a man may live according to Moses and live a mortal life, which is the life of blood; but he cannot even do that during the millennial sabbath of rest. So the commandments of Moses are to be spiritually dis-

cerned, as it is given in type of that which should afterwards be revealed in Jesus Christ.

The temple of Jerusalem was to be built in seventy weeks to the coming of the Messiah. Jesus Christ came according to all the prophets, but men understood not. Therefore they rejected the building of flesh and bone, and therefore their building fell. The seventy were given and fulfilled in his first coming; but the thing that has been is the thing that shall be, and God requireth the thing which is past. Therefore as the spirits of the just were kept back till the time of the end, till the 1,335 days of Daniel had arrived, therefore the seventy weeks of the former visitation and the decree to build a temple was a type of the last visitation—that a temple should be built for this Second Child, which was brought forth by the woman (the prophetess); and from the time that she set her hand to write the vision and confirm the decree for the building of the great city of flesh and bone, was seventy weeks determined, when it should be finished. Thirty weeks or years of the woman was a type of the end—till John came; who was sent with the law for forty years, for the building of the temple, and with the decree that the work of the law should begin for the temple. Therefore her thirty years could not be counted for the work of the temple till the end, because she brought forth the spiritual child, who should inhabit the building when finished. Therefore it was caught up to God and his throne till the time had expired and the temple was finished; when he should come suddenly to his temple.

At the opening of the third watch, the midnight cry arose—which was the voice of Jezreel, with the woman; which signifies the seed of the woman, the kernel and germ of the scriptures. This cry arose at the mid part of the eleventh hour, inviting all Israel to go out to meet the bridegroom—to prepare their bodies for his coming, that the temple should be prepared for him when he comes.

Now ye shall be allowed to look into the fold, for the seals are unloosed and the mystery made known; and the inward door is opened by the seventh key to all who will receive it. The keys are seven; and six keys will not admit

you into the holy place, for they do not fit and will not open the seventh seal.

Therefore as there are seven seals and seven keys, it is necessary to have them all in order to have free access to the building of the great city. Therefore I have foretold you by my former messengers, that you had to pass the seven, according to my word; and those who have not the seven keys to the seven seals cannot pass the queen of the city. She is in the door with her husband, who is the door, the way, the truth and the life.

Therefore, O house of Israel, O wandering children, if ye have lost the key, or any one of the keys, your corresponding seal is not open; and if you have not the foregoing keys to open the outward gates or doors, how could you get in the inward door or gate? If you have the six foregoing keys, which I have sent unto you, how could you open the inward door? If ye have not the seventh key, you will lack, for no other key will open it; and by that key my people shall be brought from under law and gospel into the law of liberty by the spirit; for he who believeth in the spiritual work of that child, it shall do the work for them and set every man free—free from the bondage of corruption—and bring them into the law of the liberties of my spirit; as it is written, If the truth shall set you free you shall be free indeed. It is those who shall be sealed unto myself with the seven seals of my spirit. Now every male and female who receive the spiritual marriage and the little book of the covenant, they shall be redeemed—every one, whose names are written in this book of life.

Now the spiritual child that was brought forth by Joanna was male and female; which has not hitherto been understood, for the Second Child must be male and female. Yet the form of the child was blinding. Remember, at first, Eve was in the man—taken from his side. But Jesus was born of woman, (a male child,) who received a spiritual child. Her seed was pregnated with the spirit; and it being manifested in flesh, that seed grew in her, and she became pregnant by the Holy Ghost. It was brought forth, and

that spiritual child grew to manhood and entered the second time into his mother's womb, at the river Jordan.

Now Michael, the spirit of Jesus, returned to Joanna; and she became pregnant of him and brought forth the spiritual child twain, invisible; for it is written that the spirit shall return to the 144,000 who are to be brought forth twain. Therefore it stands a proof that the child was male and female—although it is written that it was a spiritual Man-child. Let us remember that the man is not without the woman in the Lord. Does not the law show that if she brings forth a female that the time of her purification shall be eighty days? Therefore because of male and female, it had to be eighty years from the beginning of the law—for she could not begin to be purified till the law came.

Joanna stands as the virgin Mary—who died; but the child lived; as it is also written of Rachel, who died as soon as Benjamin was born (he being her soul, which departed from her, as Jesus was the soul of the virgin Mary). The sword pierced her soul—which was Jesus, the seed of the woman. The spiritual soul of Joanna was delivered and caught up to God and his throne until a temporal child should be prepared. Therefore the seed has been handed down, both natural and spiritual. The spiritual is the Comforter, which had to be sent till the temple be built of flesh and bone—i. e., till the temporal prince, son of the King, be delivered from under the law, for that spiritual child to be grafted to. Jesus is the king whom the heavens hath received till the full restoration of all things; therefore the prince stands up in his stead—anointed of God.

The child of Joanna appeared to be one child, because of the one prince or temporal child first; after that the whole 144,000 should be added. Therefore the seeds or substance of the whole city was concentrated in that child, now to be revealed; which seed (the mustard seed) proceeded from the woman's seed, Jesus and Joanna; which is the seed of Christ which was to come; to whom the promise was made. The law was added or renewed because of the transgression of that, or against that which was revealed

by Joanna, viz., the spiritual truth, which, as Joanna said, was destroyed. Therefore the law was added or renewed that out of it might arise the temporal prince, like Jesus, who arose out of the law of Moses; as Paul said, Made under the law. Therefore the latter visitation for bringing forth the Second Child, both natural and spiritual, is like that of the former visitation, out of which came the first child; for the thing which has been is the thing which shall be.

Joanna is dead and yet alive. John Wroe is dead and yet alive. And James J. Jezreel and Esther are both dead and yet alive. They are all at work now with the children. Therefore we have the mother, (Joanna,) and John and James—representatives of the two sons, Ephraim and Manasseh, (which shall be the names of the houses,) brought forth by the mother of whom Joanna was a type; like Mary and Rachel, who were true types of Jerusalem above, who was the mother of Joseph and Benjamin—the type of the two sons of God which should be revealed; viz., the first-born, Jesus, the antitype of Joseph; and Benjamin, the second child of the same mother—viz., Jerusalem, of which Rachel was a type.

Now as Joseph's wife was the mother of the two lads, Ephraim and Manasseh, so Joanna was a type of the bride of Jesus while she was in a mortal body. Therefore Michael (the spirit of Jesus) and Joanna were joined in matrimony; for she is the incorruptible bride. But as she was received in the mortal, she received him—viz., the spirit of Jesus. She conceived, for her body became pregnant with that spirit, and therefore she gave birth to the visitation of the spirit of Jesus in his second return to earth in spirit. The spiritual Man-child should enter the womb of Jerusalem above, as Jesus did at the expiration of his thirty years; who entered the second time into his mother's womb, to be born of God by his heavenly Mother, who is much more blessed.

Now it is being said by many of this visitation of Joanna and Esther, Blessed is the womb which gave birth to the spiritual vision, or child. But now it shall be said,

Yea, but much more blessed is the womb that never bare, and the paps which never gave suck—i. e., to that which is mixed with evil. Look deep into the lines, which are penned here, for the substance of all former types shall now be revealed; and as he began with the woman, he shall end with the woman.

Let us not look for the living among the dead. Let us not confound the types with the substance of the immortal life, (i. e., the incorruptible with the immortal,) because they have been used in the mortal. As he began with the woman at first, he shall finish the work with the woman at last. Yet Adam was formed first, then Eve. As she was taken out of the man at first, so the firstborn of the new creation was taken out of the woman. So Eve brings forth the firstborn of God as well as the firstborn of evil. God decreed that the seed of the woman should bruise the head of what she brought forth at first, and free the man and set him back where she found him. Then he will lift up the woman, which he should have done at first.

Nevertheless it was foreordained to be done in the sixth day. Therefore the woman shall be found with Jerusalem to withstand the evil in man and to help him overcome till his blood is cleansed. For this cause it is destined that man should be obedient to her; and that they agree with Christ in the overcoming for the restoration, as Satan, the woman and Adam agreed in the fall.

Now let the trinity be formed; and let the man and the woman agree with Michael (the spirit of Jesus) instead of Satan; and in this way he is now standing up for the deliverance of his people. Hear ye him! Whatsoever he saith unto you, do it! He comes in his bride—Christ in the woman's form. Therefore he came to Joanna, who brought forth by him, Benjamin—which spirit let all Israel seek. That branch descended and was grafted before the third watch was up, according to the Roll; which was separated from the woman, Rebekah, or from the queen of mount Sinai, who carried the temporal child three years; when he then was separated from her bowels of the law; and sup-
planted Esau his brother.

Here was the separating of the two worlds, as shown in type by Jacob and Esau. Therefore the Esau Adam—being red—dipped in blood, and drank it; which caused his fall as the first Adam, who was the red man, or became a man of blood, which divided his inheritance. Therefore as Jacob and Esau were a type of the parting of the two worlds, it had to come in the appointed time, when the two worlds should be separated, and the one decrease and the other increase; and so, like Esau, he is now fulfilling the Esau part—persecuting his brother Jacob and still claiming the blessing.

As Adam fell at first, so he fell at last and began to vanish away; for he had to have a chance. He sold his birthright for a mess of pottage—the real pottage. Therefore he had to be supplanted by the younger—the beginning of the new world by the branch of the firstborn; the spiritual seed of the woman, which shall bruise Satan's head, and free the temporal child, or prince of the king; which is male and female, linked with the woman (the bride); which is the trinity of power. This child is called, The captain of the Lord's host. Therefore it shall be as it is written: If Judah (the one tribe) and Israel (the ten) acknowledge not Benjamin, neither shall they inherit the kingdom.

O Israel, remember it is not for the sake of the spiritual and temporal child that ye should acknowledge him, but it is for your sake; for in this covenant is life—which you cannot receive if you shut the door of your heart against it. The seals cannot be opened to you. The child is the pure seed of the woman proceeding from Joanna; and Jesus (or Michael, his spirit) was also the seed of the woman, both natural and spiritual, and the seed of the Jerusalem. Michael came forth from the Jerusalem Mother above. Therefore he comes now in the woman's form—i. e., his bride. It is this spirit of truth—the seed of the woman—that Satan has sought to destroy from the foundation of the world to this very hour. Therefore he stood before the woman, to devour her child as soon as it was born; and has

followed the remnant of her seed through the visitation, to try to destroy it.

He catches the word as soon as it is spoken, and turns it into another meaning—transforms it; as he is transformed into an angel of light, to deceive, if it were possible, the very elect of God. Since the spiritual child was caught up to God and his throne, he has tried to swallow up the words of John and James, saying that there would be no temple for the child to rest and to dwell in on the earth; as he assumes to be the prince and king of the earth. But thus saith the Lord of hosts, He shall be driven from the temple, and cast out of the heaven, which is given to the man and for man. He shall now be cast off by a heavy battle; which must be fought by Michael and his angels, (who is now in Israel,) and the dragon and his angels, till there be no place for him in Israel. The child has been battling with him since it came to the earth, as Satan has tried to destroy it. So now he gets reinforcement; as Michael has drawn his sword—who is the spiritual Israel.

He shall show to men, devils and fallen angels, that he is the husband of this Branch which proceeds from the woman. Therefore it is written, As Joseph gave his inheritance to Manasseh, so I, Jesus, gave my inheritance to the Branch. Yet I am the husband, and she is my wife; and the Branch is given to the younger, who by it supplanted the elder—Manasseh. Therefore Benjamin is found among the ten tribes who are scattered among the Gentiles in this visitation, that I may come to my own among the Gentiles, as at first I came to my own among the Jews; and as I began with types and shadows, so I will end with types and shadows, till all be proven. Therefore let my people learn to read my writing in types, that they may be able to discern between types and the substance.

Now I have chosen Joshua in the house of Israel, and he shall stand with a drawn sword; and kings shall fall before him as of old. For within these last forty years, the house shall be finished by the spirit of truth, as was brought forth by Joanna. So, he that walks in my command, by the spirit of truth, shall be free of the law. For he who

is under the law shall now receive the curse of the law; but he who obeys the righteousness of the law shall be free of the death by the law; for the time is come for my people to be weaned and drawn from the breast of the law, that he may receive the death to the evil. And this is the death that came to the temporal child by the spiritual; as it is written of the seventh messenger, He shall die; yea, twice dead—first to the law, and after that to the gospel; weaned from the breast of the mother, that he might enter the law of liberty by the spiritual heavenly mother above; which sets him free from the deeds of the law into the glorious liberty of the sons of God.

But let all Israel learn and understand that if we take liberty to set ourselves free, we shall be taken prisoner; but by the truth of the spirit of life, we shall be the freeman indeed of the city. Therefore all Israel must now receive the woman's nature; and the tree of life shall be guarded by angels for him, that he may eat thereof and be raised from the nature of man to that of the woman's seed, in immortal life. We have shown the covenant of life as it is revealed by my Father and Mother. The tree of life is placed on all planets.

The sealed writings, which are claimed to be sealed and locked up, is simply that which has been kept in the Old House—who have not the key (or the spirit) to understand it; and who have kept it under lock and key from those who would not join or sign to the Old House with its forms and dead works; who have been without the key to open the door or gates, which were closed; and which shall not be opened any more, as it is written. Therefore the sealed writings are locked up.

It has been claimed by many that Jezreel copied from the writing of John Wroe. It must be admitted that a great part of it was extracted from his writings—but that does not make it of none effect. Jezreel also wrote from the spirit. Now, as such perfect harmony is found in the writings of this part of the message, lest some may claim it to be copied from the former writings, we wish to make it known that the greater part of this writing was written as

it was given by the spirit, without having the works of John Wroe.

During the time of these writings, the writer did not read the Extracts of the Roll. The great part of it was written while on the field of his labors of love. Yet the readers will observe the perfect harmony with the former writings—i. e., with the spirit of truth; which is also found in the writings of the former messengers—showing it to be given by the same spirit of truth. Yet it will be noticed that reference is made to John's writings, and some of his sayings are given for confirmation; which were obtained in the last part of these writings—1902.

John Wroe saw a vision of a small boy about the age of twelve, with a little teaching book for the Old Testament of the law, and another book for the Gospel; and some leaves pasted in with the interpretation; who said, I must leave thee, but shall often appear to thee in vision, and show thee who I am; who said, I have been with you, and labored according to my strength. He said he was a pattern, and they should follow it, that they should gain the inheritance; for he was foreordained for it, and had many things to tell the house of Israel; but they were not able to bear it. And John came to himself, and the boy left him. Vol. 2, p. 922.

The book of the law of the Old Testament was shown by John; and the other by James—which was the Gospel; and the interpretation by the boy about twelve was that spirit of teaching from the Extracts during the thirty years, by that same spirit of Jesus at twelve, during the thirty years, till Israel became able to bear that which is deeper and far more weighty, for the house of Israel—which is the interpretation now given for Israel in manhood. For the spirit of the boy left the Old House—leaving him an old man.

There shall be weeping and wailing and gnashing of teeth when ye shall see Abraham, Isaac and Jacob in the kingdom of God, and ye yourselves thrust out—i. e., the seed, but not the children. The children of Abraham (who are of the faith of Jesus—the seed which was to come, to whom the promise was made; the children of Israel, who

now come in by the law of Christ, in full weight and measure) are of that faith of Abraham; who become heirs of God and joint-heirs with Jesus, by the spirit of Christ, which shall make them priests and kings. Their genealogy is not reckoned after the order of Aaron of the Levitical priesthood by the law of Moses, (which was renewed by John of this visitation; who was under the curse of the law which was added because of transgression,) but after the order of Christ—a high priest, who is without descent, without beginning of days or end of life. But the evil had beginning of days; therefore it must have an ending by the law of Christ; and he shall rest upon the spirits of the order of that same priesthood, who was with the Father in heaven. He came out from God into the earth, and shall return and enter into the spirit of heaven. The first shall be last and the last first; for they are first class spirits of the heavens, who have been kept back till the last, and now to become first of the new creation. This is the first law of supplanting; for when Satan with his host raised themselves up in rebellion, they were supplanted and turned down by the spirit of truth. And as the first Adamic race of spirits desired to be first heads, so God gave them their heart's desire in the earth, and created a body for the fallen spirit, and placed him head, and called his name Adam; and his chosen god was Lucifer—the bright spirit of the morning of the first world; a choice cherub of Eden. Adam, by that spirit, thought he was God; being placed head of the first created world by taking counsel of his choice cherub, the bright spirit of the morning of the first world—which is called the old world, since the new appeared by the latter Adam.

So by the subtilty of the first spirit of the morning, she was deceived; and by them Adam fell from the paradise of heaven—immortal to mortal; and was supplanted by the new. Therefore we trace the types and shadows of the supplanting from the beginning of time to the end of the first old world of our scriptures—i. e., its overturn, which we are now to witness.

Whosoever looks into this law, can clearly understand the changing by types and the supplantings, which we have

seen in this visitation, as shown in former visitations. Therefore there shall be overturning and supplanting till every child of the old world is overturned and supplanted by the new—till mortal puts on immortality.

God has given the man the sceptre to rule over the wife in righteousness; (Vol. 2, p. 942;) for God is the head of the man-Christ. But if he falls from the law of Christ, by which he should rule over her, then she takes the sceptre to rule over the man of sin by the law of the man-Christ; and this is the condition of life—the law by which they shall be brought back to their first estate of immortal life, from which they fell by the law of sin.

The law of the man of sin is the law of a carnal commandment; and every man who keeps the law of Christ in full weight and measure, is the man-Christ, who shall rule over his wife by the law of his head. But they who do not, or fall from that law, they are the man of sin. Therefore there shall be a new thing in the earth—a woman shall compass a man and take the sceptre to rule over him in righteousness, till she brings him back to that from which he fell. For she must now hand the good fruit by the word of life, as she at first handed the evil, by the word of Lucifer—the choice cherub of Eden, by whom she was deceived; the god of evil, of the old world; and her eyes were opened to her condition, to see that she was the tree of good and evil, and had become joined through transgression to another husband—a strange vine, which brought forth sour grapes, which set the children's teeth on edge.

This grape of a strange vine is forbidden by the law of Christ. Mark deep the lines! She shall now receive the second anointing, to see that she is to become the tree of life. Therefore she signs the covenant—which is a divorce bill from the husband of a strange vine—and espouses herself to the husband of the true vine, that she may bring forth grapes of the kingdom. The wine of the marriage feast of Cana of Galilee is made of the grapes of the true vine; and now comes the best wine, reserved till the last. Have they not been partaking of the wine which is for the servants?

The true substance of the true vine shall soon be given. It is prepared in the last covenant.

Search through the unsealed writings and seek for the substance of the true vine, which he shall drink anew with us in the marriage of the Lamb, for his bride has now made herself ready. She shall be received unto himself—sealed with seven seals, which cannot be broken; she, the 144,000 as one woman—the one woman, the bride of me. They shall now receive power to rule and subdue the man of sin. Every man who submits to her shall have his blood cleansed and be received into the kingdom. Every man who does not, shall be cut off; for the time has come that the man of sin must and shall be destroyed; thus saith the Lord of Israel.

Of man it is written, The seed of the woman shall bruise Satan's head. If you cannot submit to this fiery law of Christ at the hand of his bride, it would be better to depart in peace and seek to make to yourself the friend of the mammon of unrighteousness, that you may be received into their everlasting habitation in the first resurrection; for it is woe, woe to that man who so offends one of these little ones, by defiling the wife of his youth, and rebelling against Israel because of this law of Christ in this last covenant of life. There is no remittance of sins to him who breaks this last covenant, and it shall be death unto death.

According to the constitution of America, no law should conflict with it. Even so no law should conflict with that law of Christ. Yet it has been done, because of carnality. Should there be a law to bind a vile man, or son, to a wife of Christ—she who espouses herself to Christ by the law of Christ? If the husband be not dead to the knowledge of the law of Christ, and submits not to it, or if he knows his Master's will and does it not, he shall be beaten with many stripes. He shall be under a greater condemnation if he submits not. And if the wife who is joined in this covenant submits to the man of sin in the flesh to satisfy his lust, he will raise up against her and condemn her.

Esau came two-fold—the outward Esau with the mark of the beast, called the red dragon, who has thirst for blood,

like the descendants of Cain, doing the work of their father, the devil. Esau who came into Israel, coming forth with Jacob, sold his birthright for a mess of pottage; and like Reuben, defiled his father's handmaidens—for which he loses the kingdom. After tasting of the good word of God and the power of the world to come, then falling as the first Adam, they are not forgiven in this world, nor in the world to come. Satan being called a prince of Israel, became a profane and wicked prince, whose kingdom shall be cut off. He shall be brought down to the sides of the pit, and men shall narrowly look upon him. This Esau prince partook of blood from the fountain in the sacrament, but found death was in the pot; by which he crucified the Lord afresh, and put him to an open shame. And they cried, Let Satan's blood be upon us and our children—Satan's blood being the uncleanness of the woman. And so they have it—both natural and spiritual uncleanness, full of envy and jealousy; as it is written, They who go no further than the woman are full of jealousy and envy. This was the man of sin revealed, and the abomination of desolation spoken of, standing where the holy place ought to have been, viz., in Israel.

At the end of the thousand years, Satan will try the woman again, by sowing his seed in her uncleanness. The shortened time is about 80 years—a time of purifying after the birth of a female, or twain; which will be a time of a total purifying of the Adamic woman from all evil, and a total spiritual separation of aliens, and resurrection. The menses (or flow of the woman) is given seven days. If the flower be upon a man, he is unclean seven days—type of the seven thousand years, before the blood is taken from the whole Adamic race; and a shortened time is given for Israel, who shall purify and have the stains of blood removed by the purifying of the woman for the man.

Therefore the law in woman by the Levitical law is a type of the law of Christ, or the spiritual law in the woman Jerusalem above, to purify and remove the filth of the daughters of Zion—a total separation from evil till it be taken away.

Satan sowed the tares, and she inoculated the man. He afterwards inoculated it back into the woman's pure seed, which entered her body. While the flow is on in her issue it flows out and purifies the seed. But if she be inoculated in her pure estate, it enters her body. Therefore it is unlawful according to the law of Christ. The sword turns every way to keep man from the tree of life till he overcomes; till his blood is cleansed and her flower taken away. Therefore it is called Satan in the blood—but only the tares of man in her clean estate. So all that are begotten of man, are inoculated a second time—first of Satan, and second of man; and if he eat of the tree of the woman in her flower, it is inoculated of Satan a second time. Now it will be proven to man that the tree is good when not in its flower—i. e., when the flowers are totally removed; and if the aged women are not brought back to their womanhood by the attraction of the spirit, how could it be proven when the tree of life shows itself? or how could the evil be driven back out of her body to the place where it was set at first, when man was commanded not to touch it until it was removed? Has a tree any life without the sap to bring forth fruit to its ripeness?

Mark deep the lines penned here; for how could she be brought back as Eve at first otherwise? Is it not written that she (i. e., all) is to return back to the place where Eve was set at first, before the evil was inoculated into her body? Therefore it shall be driven out of her body into the fountain; for the thing that has been is the thing which shall be, and God requireth the things which have been. All to the first Eden must now return (by the last covenant of life, which was made with them at first—for the first shall be last and the last first), where the first covenant was broken, which brought death for six days. So now they shall return back, and the covenant shall be renewed and kept; which will prove the word of the Lord—life immortal not to touch it till you receive command of the true and living God.

As she was at first deceived by the god of the evil world, it took six days for them to find it out and return back to the true and living God. He can be found by obedience at the place where they left him and sought to another. He is

still in the Eden of Paradise waiting for thee. Return! return! return to thy first love!

The tree shall not be touched in its uncleanness, for this is now a time of separation from the evil received at the fall—six days, or a time of three prophetic days; which is now brought down to three common years—a period of overcoming through a total separation, and cleansing and regeneration by the last covenant of life; the three years of Jesus, when we shall be as Jesus at the marriage feast, with his words, Woman what have I to do with thee?—i. e., the first Eve, till she be purified and totally separated by the law of spiritual separation; a time of fasting, as Jesus, from partaking of the seed of the woman till it has ripened and becomes good for food.

A law has been passed in both houses of parliament that he that calleth himself Shiloh, or the son of God, shall be put to death; and many of them who call themselves prophets shall be put to death. Taken from the mouth of John Wroe. Vol. 2, p. 976. -

Now does this not also show that the Son of man—or Shiloh—could not stand up in that land, England? for it is written that the laws shall stand for Israel. Therefore America has supplanted her; and Shiloh shall come to this land America—the land of liberty and freedom—first, till the judgments go through that land, England, that she be purged and made ready for my people.

Now in the name of God I seal up this book, which is called the book of life. Vol. 2, p. 979. It was sealed in the days of John, and bound with types—a type of the messenger—till the fulness of times. It is now unsealed to all who are able to receive it; and when the time of the marriage is over, let him who is holy be holy still, and he that is filthy, let him be filthy still—for the door shall be closed.

Those who have been called into the light of the covenant, and receive it, and then go back on it, cannot be an alien. Therefore they shall give an account of their stewardship, and seek for a habitation with the mammon of unrighteousness; and make to themselves friends with them against

Israel. Therefore they will stumble in judgment with them in death.

It is written, The two tribes shall not see my face till they acknowledge the ten tribes. Vol. 2, p. 994. This may appear to conflict with the word, which said, If Judah and Israel acknowledge not Benjamin, neither shall they receive my kingdom. But let us remember that the one tribe has acknowledged the visitation, which is also for the ten tribes; as it is written, One tribe is come in this visitation, which is Benjamin. •

Now let every one who believes, seek for the fulfillment of what he believes. Otherwise what good is it? What is the reason that those who seek for it, receive it not? It is because they are not prepared. Therefore the proper seeking is to prepare thyself according to the word—that thou may receive what thou seekest for. The question is asked, Has he a right to take the sacrament if the spirit rests upon him? He has not, till the sword is removed from the woman, or the flower; for she has goods which belong to Satan still in the doorway.

The twelfth chapter of Revelation shall be fulfilled in the woman (the 144,000 as one), who shall travail as a travailing woman in birth, for anguish of pain, till ye have borne a Man-child; then he dwelling in you, and being the life of your temples, ye shall no more anguish, knowing ye have brought forth a Man-child, who in you shall rule all nations with a rod of iron. This is the woman which is taken out of the man, Christ—my spirit; which is the rib that is taken from me and put within you—which is the Man-child. And she is taken from the side of the latter Adam; and she brought forth a Man-child, who shall be prince, and become king in the throne of the heart of Israel.

John said, Many go about with children, calling them Shiloh—some in one way and some in another—to try to deceive Israel. He says such are wanderers from hell. Receive them not. Shiloh is a spirit (male and female) who rests upon the Son of man, who is twain; who has the graft of the spiritual child. Therefore he is called Man-child, and not a natural infant child.

Those who have received the graft of this spiritual child shall understand, for it is the child who is destined of God to lead Israel; and they who possess it, and do not destroy it, shall be clothed with Shiloh Immanuel; and he who rejects that child who is come in the Son of man, shall not receive it, nor partake of my kingdom. John said by the spirit, My departure shall be as the sun that goeth down behind the clouds; and at my return it will be as sudden as lightning upon you. This I am commanded to utter three times. *Private Word*, Vol. 2, p. 1063.

The spirit shone upon John, as the sunrising in the morning. He labored by that spirit to its setting—which made his departure as the sun going down behind a cloud, leaving the House in mystery. And that spirit withdrew its shining, leaving them as an aged man, whose sight had failed them till its rising in the morning. Therefore they have passed through the watches of the night by the star and moonlight, till the rising of the Day-star, and the sun of the morning; which shall arise in your hearts, as suddenly as the lightning from the east, which shineth even unto the west; which has now arisen to set no more. It is just the same from everlasting to eternity. But it has been to Israel as the earth which revolves; which turns them into the shadow of the evening and the night for a time, till it comes to its proper channel.

Therefore the Old House has been in types and shadows till the mortal earth revolves back to its appointed place—till it be cleansed and clothed with the sun of the morning, to set no more; which shall never fail its shining into one eternal day, for there shall be no night within them. And as to his departure, it is as the sun which goeth down behind the clouds; which shows unbelief as to its rising into another day or to another people. This, he was commanded to utter three times; which shows its departure from the standard messengers of the three watches—first, second, and third. Three times the sun of Israel went down behind clouds, and unbelief prevailed. But in the fourth watch of the morning she arises to set no more.

It is written, Israel's sign is within themselves, by the

word. Yet it is also written that this shall be the sign of the whole house: As the woman handed forth the evil to the man, so shall she give him the sign that the evil is taken away. Her menses shall depart from her, and she shall have no more. Then shall the good fruit appear.

Before this, every one shall be proved by the last covenant; as is written, I will yet give a further explanation of the scriptures, that he who receiveth the last covenant, may become the first; and he who receiveth the first and despiseth the last, may perish. For they who stand still, their bodies shall die. Vol. 2, p. 1063.

The flower of the woman shall be taken away, and she shall become the freewoman of the city. She shall then be able to hand the good fruit to the man—which shall raise him from the life of blood to the life of the woman above; which is spirit, the breath of life. The mount of Esau—falling short in this last covenant—shall still have the menses of the flower; which shall remain for one day—but without evil, for their blood will be cleansed. They shall bring forth children in blood; which shall be their mortal life till the end.

Now it is written of Israel, I will yet bind thee forty days; and in these days I will give a little book into their hands; and he that eateth it, it shall be as sweet as honey in his mouth, but shall make his belly bitter. Now the forty days for the Old House was a type of the forty years for the Latter House; and during this forty, the Extracts, called the LITTLE BOOK, was given to Israel scattered abroad.

Now the substance of it is given for the crucifixion and the regeneration. Therefore it shall become bitter in his belly; for it is purging till it sets Israel free from the law of sin and death.

Marvel not at the four trees. God does not require fruit from that which is barren till it is changed and becomes fruitful. The wild olive and the corrupt tree he removes out of the way.

All trees are not trees of knowledge of good and evil. All trees of the garden shall be freely eaten, but of the tree of knowledge of good and evil. And when the evil is taken

away, then shall she be a tree of good. But the black tree is not a tree of good and evil, for I have no seed in them; therefore I require nothing of them but the soul, for it is a corrupt tree—a tree of evil. Every tree which I have not planted shall be rooted up—i. e., taken away, seed, root and branch.

It is written, that he shall not forget Cain. But let us remember that the Gentiles are of the lineage of Cain. The black man denotes evil; which shall be rooted up and destroyed. The seed is mixed; and I shall put my spirit upon thee in full power; as it is written, That which is in part shall be done away with, because that which is perfect is come, which clears all mysteries.

Therefore it is written, The whole of the writings shall be printed again; that my people might see the difference between that which is in part, and the fulness—that is, the whole of the sealed writings. They are commanded to be printed that it may be unsealed to the children.

Now it is written that there are preachers of the house of Israel who will refuse to be taught. But those who come like this man—by a message, without a summons—shall be taught, and shall carry the gospel into many nations; and they shall not rest till they have been taught.

It is written that their teaching (i. e., from the Gentiles) shall be as swine's flesh. All shall be taught by the spirit; but let not Israel become puffed up, for a child may teach you many things.

It is written in Vol. 2, page 106, I will yet carry on my work by women, and they shall withstand the evil and hand forth the good to the man; for they will be clothed from head to foot, both spiritual and temporal. They shall dwell in the spirit till they have fulfilled the law and it shall dwell in them. Then they shall know that it is my spirit that commanded thee to gather Israel, by the law being written in their hearts and minds. For my mark is on them, and in their linen and silk; not in the woollen or cotton which was a type of the law, but the living substances—the linen and silk, pure and clean by the law of the spirit of life. The work of women shall be known as

one woman. They shall work by the spirit of their husband—which is Jesus Christ the Lord. They shall be as fierce as a tiger and as strong as the Lion of the tribe of Judah, who shall be with them; as it is written, When they are clothed, though they be in bed with their earthly husband, should he be the man of sin after the flesh, they will get up and flee as one for their lives; and none can stop them. Though he try to stop them, it shall be in vain. They shall do the work, and nothing can hinder it.

The red dragons may howl and cast out floods of lies, and try to overthrow the work of the woman, but to no avail. Satan shall be bruised under their feet by the God of peace, at the hands of the woman. They shall all be married to me, and Satanic man cannot loose them. And it shall be woe to them who have neither my mark, seal nor command. The mark shall be the mark of Jesus Christ, their redeemer; and all who obey the woman in Jerusalem, and submit to her law (which is the law of her husband, Jesus Christ, the righteous), shall be awakened from their sleep, and put on immortality at the sound of the last trump. If the disciples had been found awake when the Lord returned in anguish in the garden, they would have entered the kingdom with him. But he found them sleeping in such a perilous hour of watching, and said, Canst thou not watch with me one hour? And the third time he said, Sleep on now and take your rest.

In this visitation of the hour, he returned three times and found them sleeping in the three watches of the hour, through the weakness of the flesh by the fallen nature. The spirit is willing, but the flesh (in its fallen, sleepy nature) is weak. Therefore he comes with the seventh sound of the trump to awake Israel out of their sleep, that they may enter the immortal by the awakening sound of the trump of God; which shall awaken them by the quickening spirit—the Lord from heaven.

When part of the spirit was taken out of Adam, he closed up the flesh instead thereof. Instead of what? The flesh lust was closed up instead of the spirit. Therefore the evil being closed up in him instead of the spirit, it is

bound to his heart; and cannot be removed till it is loosed by the woman, and the spirit put back in the garden instead of the evil of the flesh.

Because of this, the word of life has been closed up and sealed till the time of the last covenant, which shall cut it loose from the heart; which was closed up against the woman—closed up instead of the spirit of the woman; which must be opened, so she can do the work for him. Therefore the seed of the woman must enter back again instead of that which was closed up in him.

When the woman's spirit was taken out of the temple, the flesh closed up instead thereof was Satan, or Lucifer, which signifies flesh, for he works upon flesh contrary to the law of Christ. So when he was in the temple, Adam was deceived by him, which made him believe that he was God; and he hearkened to Lucifer, through Eve, and he fell by flesh; and eating flesh with blood in it, at the hand of the woman, his life became flesh and blood, as the beast, and he became the most subtle beast of the field.

John said, There are among you those that appear to be friends; but I shall soon be parted from you, and the day when we should meet, alas! where will they be? Death will part them and me. Vol. 2, p. 1075. Did not death part them from immortal life? It is written that he will pay no attention to his wife. Therefore let Israel watch and view all things in spirit through the word, and not after the flesh.

Why should we not give offence to Jew or Gentile? Because we spring from the Jews who held the sceptre of law, through which the seed came to whom the promise was made; as Paul said, Let us not boast against the natural stock, which bears thee. And as the Gentiles were scattered among them, the seed through marriage was handed down from the Jews through the Gentiles. Therefore they are our brethren; and according to the seed, they are our parents—the Jew as our father, (our forefathers through whom the word came,) and the Gentile as our mother, according to the flesh; because the seed sprang from the Jews as the seed from a father, and entered the Gentiles as the

seed enters the mother; and is now to be delivered from the loins of the Gentiles, as a child from its mother's womb.

Therefore the Jew represents law, and the Gentile the gospel; from which Israel shall come and be delivered by the spirit of the God of heaven and earth—the God of Jew and Gentile and the God of Israel—by immortal life. Therefore it is unlawful to give offence wilfully to either Jew or Gentile, or the church of God by the firstborn. For it is written, It needs be that offence cometh, but woe unto him by whom the offence cometh—i. e., by standing with Satan against the just decree of God for the happiness of the whole race of man.

If Israel were not redeemed, where would be the happiness and the glory of Jew and Gentile? Yet Israel must stand with the revealed truth; and if the truth becomes an offence to Jew and Gentile, the house of Israel shall be justified. For this cause it needs be that offence cometh; for they are to be hated of all men for my name's sake; because I have chosen you out from the world of both Jew and Gentile, like a child taken from its earthly parents; like Jesus, whom I called away from his parents at twelve—for he was my child. Even so in this visitation. From the opening of the third watch I have called for my children, who are of the truth of my firstborn, to come out from their earthly parents, (viz., Jew and Gentile,) without looking backward, like Lot's wife. Yet they have been swallowed up like Jonah, by the great whale (the world); though their hearts have been toward me. But now I will cause the whale of the sea of death to vomit, and my people shall come to shore. They, by my spirit, shall do my work. The spirit of truth which I give, is the medium which causes the whale to vomit, for it will not lay on the stomach of the whale. Jonah was in the whale's belly three days and nights—twelve hours for a day and twelve for a night; which make six days, one thousand years each, (which is a twelve hour day,) or three prophetic days of a dispensation.

The seed of the Son of man was in the loins of Adam, and was swallowed up in the fall, till the three days were up. Now the full time is come for deliverance of the

whole seed of Israel, with the Son of man. The type was set in Jesus' thirty and three days. The thirty stands for three days—ten years in each; type of the three dispensations, and the thirty years for Israel, three times in this visitation, as shown by the private word. The three years of his ministry show the time of three years of Israel's ministry now in the closing of the thirty. The type was shown in the three twelve hour days in his tomb (the type in Jonah); whom the bars of death could not hold, and he arose in the third twelve hour day—showing shortened time for Israel's sake; who shall be delivered from the bars of death and the dragon (the whale of the sea of death), and who shall now come forth as Jonah from the whale's belly, and arise like Jesus from the tombs of the law; breaking the seals of death. Behold he is alive for evermore, and has the keys of death and hell to unlock the seals of death and set Israel free.

They who wilfully give any offence with boasting against either Jew or Gentile, are as a man who rails upon his father and mother; and as they fell, so shall you fall who do it.

John says, If thou be circumcised, Christ profiteth thee nothing. He that believeth not in the son of God, and is circumcised, circumcision profiteth him nothing. But if thou be circumcised and believe, it is one part of the law—which is the life of the body.

Let Israel learn and understand that there are two parts to the law—one the law of the spirit of life, and the other the dead letter of the law which killeth. The first maketh alive. John showed forth the one part, as Moses; and James the other part, as Jesus before his ministry. The one is the circumcision of the flesh by the dead letter, which breaketh the righteousness of the law; the other is the spirit of it unto the circumcision of the heart, by the spirit. Yet there are the two covenants; for there are two manner of people in her bowels, which shall be separated by the law of spiritual separation. Therefore the circumcision of the flesh, by the first part of the law, profiteth to them who are under that part of the law in this latter visitation. They will be

made aliens, or Mount Esau—which is everlasting life—till they get another opportunity at the end to enter into the other part of the law of Jesus Christ for immortality.

The true spirits of the just, with the spirit of Jesus, shall now stand with the righteousness of the law of Christ, which is above all other laws; by which spirit he is circumcised in heart and in flesh—which is the flesh of Jesus, the mark of holiness.

A man cannot show another man the evil, when he has the same evil in himself. It was the spirit which showed Peter that Ananias had kept back part of the land; which was evil kept hidden—but not from God; and nothing can be hidden from those who dwell in the spirit. Be ye not deceived by Satan. My people shall now be separated from Jew and Gentile by the law of separation, even as the evil is separated from my people. The Gentiles are as salt and sweet water running together; and my people shall stand with their hearts in their hands with fear and trembling before me, with fasting and prayer; and watching day and night while passing through the crucifixion and regeneration. They will not stop at the cross, lest they fall under the cross before the crucifixion is finished.

John said, I know I am going to leave you; and the time is coming that none can stand but those who dwell in the spirit. Happy shall it be where there are three, and they take a place which none of the three can say is mine. The way I take to prove my people, none knoweth but those who are in the spirit. *Private Word*, Vol. 2, p. 1095.

There shall be no cause for one to envy another. If you get through, you will do well; and it can only be accomplished by being stripped—but the battle is the Lord's. Therefore let no man's heart fail him; for my hand is under thee to bear thee up. Trust in me with unwavering faith. It was through unbelief that many who have been called have fallen short of my kingdom. It is man's besetting sin.

The spiritual child, which was caught up to God and his throne, returned in the appointed time of the third watch. It is the first clothing (the single clothing) till the

appointed time for the double robe—the clothing in full. As soon as the branch lit, Mary fled into Egypt with the child, lest Herod would destroy it. Remember it was Joseph who was warned in a dream to take the child and his mother and flee into Egypt. Therefore he is in Egypt, and the corn is prepared, and Israel seek him. For this cause it is written, Except your younger brother (or except that spirit be with you) you cannot see my face in peace.

Those who receive the last covenant of life, accepting the whole, shall keep the law of Christ, and obtain the virtues of life through the spirit, with the different gifts by the same spirit; and those who receive the following virtues, which are the fruits of the spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance (against such there is no law)—receive life to the body. Those of the common salvation do not possess it; and no man can attain unto these without he has kept the commandments. Love is God, for God is love—love without lust.

After we have kept the laws, faith obtains it; and it gives deep joy with an inward peace, serene and calm; with long-suffering, patience, gentleness and goodness—but not to the evil; yet without railing upon it. Through long-suffering we become meek and lowly in heart, with temperance in all things; and against such there is no law which can condemn it.

Why was not circumcision performed among the Gentiles? Because neither type nor substance pertaining to the cleansing belonged to them, because it was for Israel, as it is written, Who are Israelites; to whom pertaineth the adoption, the giving of the law, the service of God and the promises (of the redemption of spirit, soul and body).

Therefore the messengers who came baptizing for the remission of sins through repentance, were for the saving of the soul by and through the blood of Jesus, etc. There is the immortal soul and the incorruptible soul. Rachel brought forth two children—the type of the first and second coming of the Son of man. The virgin Mary of the first visitation, as Rachel, brought forth Jesus, a child of promise; which was her immortal soul. Afterwards she fell from the

law of Christ and brought forth sons after the fall—i. e., after the fall from the law of Christ and the heavenly Jerusalem mother; for Christ (Zion and Jerusalem) rested upon her soul—viz., Jesus. Jesus, at twelve, departed from his earthly home, and they sought him; but he said, It is time I am at my Father's business. And while men after the fallen nature worshipped her—i. e., as seeking the living among the dead—they realized not that her immortal soul had departed from her, and she had died to the law of Christ. He said she was blessed; but much more blessed are the wombs that never bear—i. e., to the evil sons of men. And as she brought forth her immortal soul, (who was clothed with the spirit of truth, and afterwards by the double robe of righteousness,) even so does woman of the latter visitation.

Joanna, in her virginity—as the bride and mother, as Rachel—brings forth the immortal soul called the spiritual child; and like Rachel, as soon as the Second Child (Benjamin) was delivered, her soul (spiritual life) was caught up to God and his throne, till the body was prepared for it. Now while she is blessed like Mary, yet much more blessed is the womb of Jerusalem above—which is the womb of wombs; the mother of the true immortal souls, with bodies immortal. Then why seek ye among the tombs, or earthly wombs, for the living among the dead; whose soul life has departed, leaving them among the tombs? They were blessed, and their incorruptible shall live, with their rewards according to their work; but the honor and glory belongs to God—the heavenly Father and Mother of the living.

The messengers, John and James, have been sent, following the woman; turning the hearts of the children to the fathers. The next messenger is for the ingathering of Israel; as it is written, Behold, I will send my messenger and he shall prepare the way for me—first in type of the true messenger or the Lord whom ye seek, who shall suddenly come to the temple; who is prepared by the way which was made by the foregoing messengers. So now, behold, he comes—even the messenger of the everlasting covenant—by the law of Christ.

Behold, he comes, saith the Lord of hosts—the last messenger of the last covenant of life, whom ye delight in. But who may abide the day of his coming? and who shall stand his appearing? None shall be able to stand his fiery law which shall proceed from his mouth except those who abide in him by the law of the everlasting covenant of eternal life. For the consuming fiery law of his breath shall consume the evil as the snow in a summer day. Those who can remain in the fire without being consumed, shall come forth like the three Hebrew children of the fiery furnace—with the root, seed and branch of evil consumed.

Now it is written, The first messenger has no covenant; for the woman and her sons are one—a renewal of the covenant as one crying in the wilderness; as it is written of her of the wilderness, with the children of the law. And the carcasses of many fell under the curse of the law, by disobeying the commands.

The seventh messenger is the Second Child with the covenant of life—the last covenant which unseals the tree of life to man, for the immortal life of the body, who shall receive the immortal soul from the woman in Jerusalem. It shall be as it is written, that this covenant shall be given in a few days—which time has come; and he who takes this covenant with the evil in his body—which is the hidden leaven not being removed—a greater condemnation will rest upon him.

It is written, Dreams and visions are only for those unto whom they are shown; and are not to lead nor direct. They are often given by Satan, and sometimes of God, showing things to come; but the interpretation is of God. Therefore it is written that he who craves to prophesy before the evil is taken away, it is destruction to his own body; and he who is led by dreams, shall go with them. Yet many have been chosen of God to prophesy, and have been given visions, while the evil is still in them—but not of themselves, nor of their own will. The interpretation of a thing is greater—which is given by the spirit.

The people are not to be gathered by a prophet, but

unto Shiloh. Yet by that spirit all shall have the spirit of prophecy, which is the testimony of Jesus Christ.

Five friends shall be seen; and these are the five wise virgins with oil and virtue in their vessels. The five friends with the Son of man male and female, make seven virgins, who are not cracked vessels; and later on he shall put it upon seven, who shall go forth with the clothing and the fiery word.

It is written, He shall lay the foundation by the first-born and set up the gates thereof by the younger son. Vol. 2, p. 1158. The spiritual trinity, working with the bodies, which were compared to Jericho, will be finished by Shiloh Immanuel—the spiritual Man-child, which was brought forth by the female spirit without the aid of man. Now let your doubting spirits depart, and live as though you were in possession of it. The woman is at the right hand when she is in Jerusalem of the new world. Many in Israel will not drink this and submit; and through their lustful desires, the woman will be knocked down.

The aliens are in the house of Israel, and Satan will attract their evils. There will be in the ingathering those who will be full of lust; and by the attraction of Satan, they will attract many, who will be overcome and take it for spiritual drawing. In this manner they will be deceived; for Satan with the red dragon will be there in sheep's clothing, till Israel be proven. It is better to flee for thy life than to submit to the man in lust, and fall from the law of Christ. It is written, No one will be found an alien except those who are circumcised; for their blood shall be cleansed.

It is written (Vol. 2, p. 1168): If a married man enter into another person's house either by a false key or by flattery, and if that man be taken, his body shall die the death—unless the law of Christ be wrought in him—though he has not sown seed there. The false key has been often used in the house of Israel in many ways—such as cleansing by way of the flesh; as many have (by the spirit of Satan) turned the truth into a lie with what they call mating, or uniting with the spiritual wife; and introduce the cleansing by the woman, by way of the flesh—which is a false

key; and many by it have entered other men's houses—viz., other men's wives. And if a virgin or a widow is espoused to the one husband, Christ, would it not be the same? for she belongs to another man—even the man-Christ. The only remedy is the law of the spirit of life by Christ; or, if it be by flattery, others may take the key pertaining to the tree of life, and use it before the time—which would bring a greater condemnation; for the flaming sword turns every way to keep the way of the tree of life.

Many have it in heart and mind from a lustful standpoint. A thing in the heart which is not rooted up, is as though it was committed, if not given up by the law of Christ. Therefore one of the main secrets in confession is, after confessing, to give it up. Whatever evil you find lurking about you, cut it off by the law of Christ—i. e., love of Christ above every evil or idol; and it matters not what love it is fastened with, if it is of the nature of the old world, cut it off! Give it up; and then, and not until then, will Satan fall as lightning from heaven; i. e., from the body. But if you confess and still hold what you confess to, it is only for the soul. But if it is rooted out and given up, it is the cleansing of the body; making it ready for the other spirit—like cleaning the bottle for the new wine.

Now, O my people, marvel not at the Son of man. From the time of the graft, (which lit according to the Roll, before the closing of the third watch,) up to the date of 1902, then should be his trial with Satan. And he has been permitted to enter into the tents of Satan often; otherwise the message could not be made complete, for he had to know his ways, for the sake of the house of Israel, by entering into the tents of Satan—permitted for a wise purpose; as it is written, Satan shall enter; but I will drive him out and claim the temple, for it is mine; thus saith the Lord of hosts. And woe to the man who condemns him; for he that does it, shall have the evil for which he was condemned.

It is written, He who falls from the law of the spirit, or the vision, and returns to the law of Christ, it shall save him. How much more the Son of man—or my messenger—who never fell from the vision; but was only permitted to

enter into many things which appears to be contrary to the law and gospel; but the law of Christ steps in and lifts him up.

I will give them three years to consider and look into my fold; and the fourth year I will destroy them by sending them their heart's desire. And I will send Satan down to you with great wrath, to destroy all who have not submitted to my fiery law. I plead with all flesh with my fiery love, which means anger to the evil to consume it—but not the person of my body, of my flesh and bone, (like the three Hebrew children,) who shall be saved out of it alive; who shall be quickened by the flames.

If ye cannot deliver up all which ye may have in your hearts, which ye have done, and all that which is still in your heart as a seed covered over in the earth, ye must not take this covenant of life. If ye have kept back a whit, give it up. God requires no greater sacrifice than to turn out your whole heart and empty it and get it thoroughly clean.

The tree of mortal life has been producing fruit for the time, times, and half-time before it is closed up; but the tree of immortal life has been closed till Zion travails. Now the seal to the tree shall be loosed.

The two prophetic witnesses in substance are the first-born (Jesus Christ) and the Second Child, and all those of the same spirit by the law and gospel; who were in the law sealed and the gospel revealed; whose dead bodies lay in the street three days and a half; for he was slain from the foundation of the world; and those who are his children, so to speak, were as slain or crucified with him. And the spirit of life entered into them—i. e., when the three days are expired, the spirit of life from God, by Jesus Christ, enters into them; and at the end of the half day (or the millenium) into the remnant, whose bodies were also dead—i. e., to the knowledge of the law of the spirit of life. These are the two olive trees. I will give power unto my two witnesses, and they shall prophesy twelve hundred and sixty days—which is as given by Daniel; and in Revelation, a thousand two hundred and threescore days—which was given to the first witness, Jesus, and typed over to this visitation to the

other witness, who shall stand up in his stead. And in the time of this prophecy they should be clothed in sackcloth, and as under a veil, in mourning.

The three days and a half are shown in the three watches and a half. These watches are counted as days; as it is written, I will give them three days of this visitation to look into my fold, and after the fourth day I will destroy them. These three days and a half are also brought down to the common days or years, while Israel, with the second witness—the Second Child which standeth up in his stead—are testifying of the truth and power of his word, which has lain as dead and trampled under the feet of their enemies. The great witness of immortality shall stand upon his feet of understanding for the deliverance of Israel. And fear fell upon their enemies, who beheld them, as the spirit of life entered into them. Remember these are the inside figures within the inner wheel; and if any man will hurt these witnesses, or try to destroy their testimony, fire shall proceed out of their mouths and devour them (i. e., by the spirit of his mouth); and if any man shall hurt them, he must in the same manner be killed. For it is written, Whatsoever you do unto others, it shall be done unto you; and whatsoever you sow you shall reap. If a man dig a pit for others he shall fall into it—as Haman prepared a gallows for Mordecai and was hung on it himself. Therefore it is written, With whatsoever you measure to others, it shall be measured to you again; and whatsoever ye do unto one of the least of these my brethren, you do it unto me. Yet it needs be that offence cometh; but woe unto him by whom it cometh.

Two woes are past, and the third woe cometh. The first woe was when the world was destroyed at the flood; and the second was at the overturn of the Jews, when they rejected Jesus and went into judgment; and the third woe and judgment is to the Gentile world. The same woe (i. e., the third woe) is to be finished at the end; the same time of trouble—a time of trouble such as never was, nor ever shall be, even to that same time again. Therefore the end of this world now cometh; and the trouble at the

end is linked with it, and is called the same trouble or woe; when the remnant give glory to God and finish their work and testimony of Jesus Christ. At the expiration of the three days and a half—at the end of the millennium—they shall enter into the law of the spirit of life from God, etc. Whatsoever is loosed in earth is loosed in heaven—which is the evil; that the Israel of God shall be loosed from the earth. Then they shall be loosed in heaven, and it shall be remembered against them no more for ever. And if two or three agree to be loosed from it on earth, it shall be done. There must be a trinity in all things pertaining to God; and the trinity must agree in all things for power and divine favor of God. The dead bodies of the two witnesses lay in the street three days and a half—three dispensations and a half; and at the end, the aliens will receive life by the law of the spirit of life.

Let all women learn to love in wisdom; which saves life, and justifies and satisfies husbands. Let mercy and love meet together, and righteousness and peace kiss each other. This I say in the name of God: The husbands will raise up against their wives and condemn them for submitting to them to satisfy their lust—which breaks the law of Christ. When they see what they have done, they will say, You should have been a helpmate to me, as others have been who are now in immortal life with their husbands by their sides. The evil is bound to his heart. He is bound in the great river Euphrates, and cannot be loosed without the three-fold cord—the trinity of power; and the evil in men is against it. But the work will be done against that in him. It is the justice of the law; it is the fire of the law—the fiery law, the spirit of his mouth—to cut off the attraction of Satan, and cause the spirits which attract them to come out and enter no more. But it will surely try to enter again.

The attraction between the male and female in the evil must be cut off and given up; for it will surely come to prove and give you your choice between the two worlds—the world of lust, and the red dragon its king, or the kingdom of God which destroys the spirits of attraction through lust to those who are willing to give it up, and choose the

prince of life to rule and reign; for wisdom is given, which rules passion. How could it be proven, if there was no attraction brought to bear upon them? Man is treacherous against the spirit of God—the Comforter which is sent; as it is written, The spirit of the mortal life with the evil, is treacherous against the spirit of the immortal. It is the spirit of the immortal life which seeks him to be espoused. Therefore, take heed to thy spirit with the immortal spirit, and not become treacherous against the wife of thy youth.

It is written, He that is crippled in the stones shall not enter into the congregation of the Lord, etc.—which is the general assembly of the church of the firstborn. What does it mean? Spiritually, it is those who cannot contain their seed, or hold their virtue—the seed not being healed by the law of Christ. As it is written in Vol. 2, p. 1203: He who goes whoring after the flesh, is wounded in the stones, and cannot become the member of the body of Christ; for they are virgins. Though they have been wounded in the stones by riotous living, the law of Christ will heal them.

By and by tidings will arise from all parts of the country that thousands are added to the church—i. e., in the ingathering of Israel. If any one in the house of Israel refuseth the law of Christ, all his former deeds are liable to be brought forward. How dangerous it is to refuse the law of Christ. If he had his eyes open, he would not rest until he was made free.

Tidings shall come from the east like the sun-rising—the east; which is from the God of paradise, from which this angel came, having the seal of the living God—the last seal of life; and he rolls the great stone from the well's mouth, and removes the stone from the sepulchre by the trinity of power, and rolls the stony heart from man, and unlooses the bands which bind, and lets him go free. And unseals the tree of life which was planted eastward in Eden. And as the lightning shineth from the east unto the west, so shall the coming of the Son of man be; as the angel will come from the east of the Eden of God, bringing glad tidings of comfort and joy in the morning of the sun rising of the east—binding the foal unto the vine, and his ass's colt unto

the choice vine. And now the Master of the true vine saith, Go into the village; and over against you, straightway you will find an ass tied, and a colt with hêr. Loose them and bring them unto me. It is written, These two being tied are set a figure of both houses being tied by the yoke of Satan. He commanded them to be loosed. The ass is the Old House from which the new sprung—a foal of an ass; and the colt was brought to him, on which he rode into Jerusalem.

No prophecy of the scriptures is of any private interpretation. The ass is also a figure of the woman who brought forth the spiritual Man-child—both natural and spiritual. It is carried all through the visitation. Bring the foal unto the vine, and the colt unto the choice vine. He is brought to birth. The woman of the law brings forth the colt, and he is loosed from the bands of the law, and made free, that he may be rode into Jerusalem; and before the mule has gone over the cities of Israel, the Son of man shall have come.

Formerly it was understood that the woman was the tree of life; but the Lord has shown his servant that she is the tree of knowledge of good and evil. Vol. 2, p. 1217. Therefore, if we see no fruit upon the tree of knowledge of good and evil, we do not understand the sealed writings; for she is the tree of the knowledge of good and evil mixed, till it be taken away. Then she becomes another tree—which is the tree of life; with the evil part taken away.

The fire of the law is the guilt—the curse of the law; for the spirit lusteth against the flesh, and the flesh against the spirit. If we break the law of life, it is a consuming fire; but he that keeps the righteousness of the law, the fire cannot touch him. It is the eternal fire which cannot be quenched. If we keep the law of life, it consumes the evil, cleanses the blood, drives the evil from the body of the woman, and takes away the sword; and the very thing that the man cast the blame on, the Lord has taken for an instrument to bring back the tree of life. It is said the tree of life was in paradise—spoken for a time to come, when both male and female are raised from the effects of the fall and return to the Eden of paradise. Therefore it is written, To

him that overcometh shall I grant to eat of the hidden manna, hid in the midst of the paradise of God.

In Abraham shall all nations be blessed—every man in his order; for Abraham stood a figure of God, male and female; and his wife brought forth a son of promise (in type) in her old age—which was shown by angels. And in her age of forty-two generations—i. e., her lineage—Jesus the antitype came forth; the firstborn son of promise. His birth was also declared by angels, who said she would conceive even as Sarah, and bring forth a son, whose name was Jesus—son, or a child of Abraham (God), by whom all nations should be blessed; a saviour of his people, as declared by Moses and the prophets—who was to be a sacrifice, even as Isaac in type; and after Isaac shall thy name be called.

And Jacob—son of Isaac, father of the twelve tribes of Israel, by the law first; who should afterwards be redeemed from the law of bondage by the one son of Abraham, or of God—was also made under the law, like Joseph, son of Rachel; and yet son of promise like Isaac, son of Abraham. Wherefore one shall say, I am of Jacob—like Judah, with the sceptre of law; by which the sons of Jacob are separated, and receive their names changed to that of Israel by wrestling with the angel during the watches of the night, under the law, for their freedom from types and shadows, sin and death, into the glorious liberty of the sons of God, by the living child of promise; who shall be brought out and delivered, tribe by tribe, by the great angel of light and truth—a church coming out of the wilderness of darkness and superstition into the land of promise by Jesus Christ—the firstborn son of promise by the mother of the free.

As touching the law of the wilderness, the sons of Jacob have been struggling during the watches of the night for their names to be changed to that of Israel; and by the angel of light and truth they shall subscribe with heart and hand to the law of the spirit of life for deliverance from the wilderness, wherein the seed of Abraham dwell. But the children of Abraham shall arise by the law of the spirit—the living child of promise from mount Paran—and dis-

annul the covenant of circumcision of the flesh by the law, and enter into the covenant of life which was to be made after these days (of the law), when he shall take away their sins; and come into their promised possession, as Isaac, first-born of Sarah, and Jesus in antitype—children of Abraham.

All the children of Abraham are to be separated by the law of a spiritual separation from under the covenant of the law, as a new-born church, coming out of the wilderness—separated from the seed of Abraham by the bond wife, the Egyptian woman, before circumcision, with her son Ishmael, the unclean seed, who shall not be heir with the offspring of the freewoman.

The Jews were the seed of Abraham after circumcision; and Jesus, the child of promise—like Isaac—was a sacrifice for both Jew and Gentile; the Jew under the law with circumcision, and the Gentile without circumcision. The Jew with the law of sacrifices and the shedding of blood—both by sacrifices and circumcision—shows forth the shedding of blood, which should afterwards be fulfilled in Jesus, the child of promise. His blood was shed because of transgression—both of the first command, and also of the law; over whom death reigned—even over them who did not sin after the similitude of Adam's transgression.

Therefore, if the law could make a man perfect, we would have no need of a new covenant, which was established with Jesus. And if the shedding of blood be circumcision for the remittance of sin, there would have been no need of Jesus dying and shedding his blood for the remittance of the sins of both Jew and Gentile, and also of the whole world.

Jesus desired that the cup might pass, if it were possible; and had there been a chance by the law, it might have been removed. Nevertheless Jesus was willing to submit to the will of the Father, and suffer it to be so; for ought not he to suffer all these things and enter into his glory? Therefore he shed his blood for Jew and Gentile, and to abolish death for Israel.

Now if circumcision is the shedding of blood for remittance of sin, then his death was in vain for the Jew.

Therefore why did not the Jew get their sins remitted by it? And if any man claims the shedding of blood by circumcision for the remittance of sins, they have denied the faith and made of none effect the gospel, which was sealed by his blood; who remitted the sins of the whole world—breaking down the middle wall between Jew and Gentile; for all come under the blood—the Jews through faith and the Gentiles by faith.

The shedding of the blood of sacrifices only foreshadowed, as types, pointing to him through faith—to his coming to atone for those who broke the spirit of the law. Do you ask if Elijah was made perfect by the law? We answer by the spirit, Nay. He kept the spirit of the law unto perfect life, but not unto immortality by Jesus Christ, as will be proven in the end; and the difference will be seen, as we have before shown, in the last covenant of life.

Now the promise was made to the children of Abraham (or the spirits of the just, the seed of the immortal Mother) by God, who cannot lie, before the world began; which was confirmed to Abraham; who saw it by faith before the law of circumcision was given—like the first command given to Adam, wherein the promise is to be gained; after which the law was added because of transgression. In it circumcision is confirmed—i. e., of the flesh; for the covenant of the law is a covenant which was made to Abraham, for a clean seed. A circumcision of the flesh followed by the law to the seed of Abraham. It was a type of the covenant which he promised should be made afterwards, to show the difference between the offspring of Ishmael and the seed of Abraham through Isaac. This seed followed in Jacob, and came down by the law in Judah; by which the promised seed, Jesus, was separated. Jesus was made under the law, and by the law of circumcision—thus ending the old covenant and establishing the new covenant of life and immortality which was brought to light through the gospel; and was offered to his own—namely, the seed of Abraham in Judah, the circumcised—and later to the Gentiles, of the uncircumcision.

Jesus was the child of promise, and was made high

priest—not after the law, but after the order of Melchisedec, a high priest by the power of the Holy Ghost. He was suffered to be baptized, as well as circumcised; but he did not baptize, neither did he circumcise the flesh after the manner of the law; which is not recorded in the acts of Jesus, (the gospel,) for he condemned the curse of the law, which killeth, and showed forth the righteousness of the law, which giveth life.

Jesus came to destroy the works of the devil in the flesh, and abolish death by the circumcision of the heart and flesh by the spirit of judgment and burning, by the fiery law of the Holy Ghost; which is now to be applied to the children of Abraham, who keep the law of the spirit of life; who are not marred by the high priest of the law, who applied the tools upon the body of Jesus for circumcision at eight days old—which was breaking the righteousness of the law, “no tool upon the temple;” which temple ye are.

But did Jesus commit it? Nay. They did not only apply the tool of circumcision, but also the hammer and nail, and the spear—for which they will be held accountable. Therefore his blood is upon both Jew and Gentile. Now ye may say, No cuttings in the flesh for the dead. Now was not his body killed for the dead? He was circumcised and baptized for the dead—for those who were dead to the knowledge of the righteousness of the law, and the Gentiles who are also dead to the gospel. And if ye, with them, were alive to the law of the spirit of life, ye would not crucify the Lord afresh and put him to an open shame by breaking the righteousness of the law. Nevertheless, it needs be that the scriptures be fulfilled—every jot and tittle. Therefore blindness in part had to happen to thee, O house of Manasseh, until thy younger brother be come in. Therefore, for breaking the righteousness of the law, ye were put to an half-hour silence till the fulness of time—when the child of promise would come (Shiloh) for the great ingathering of the children of Abraham; who shall deliver them from the wilderness of the law, sin and death, wherein ye have been *born* serving. While Jesus was circumcised by the priest of the law, who had infirmities, and was baptized

likewise for the dead, let us ever remember that he never at any time transgressed his Father's command under the new covenant—which was the righteousness of the law brought to light through the gospel; wherein he smote the two sticks together. Therefore he would not circumcise the flesh by the dead letter of the law, nor baptize them into death under the old covenants; for he came for the life of his people. Therefore he condemned the high priests, Scribes and Pharisees, who were ministers of such things which savor of death.

Remember he opened the seals of life, but closed them again; as was shown when he *opened* the book and read, and by the spirit said, The spirit of the Lord is upon me to heal the sick, and to open the eyes of the blind, and to bind up the broken-hearted, and to preach the acceptable year of the Lord, etc. Then he *closed* the book and handed it to the ministers. So the book was *closed* and *sealed* even among the disciples; and of course they were afterwards commanded to preach the gospel of *grace*, baptizing them in the name of the Lord—the Father, Son and the Holy Ghost; i. e., baptizing them into death. Let it be remembered that baptism is not the gospel of the kingdom, but a command for the dead—the dead letter; as circumcision, which is also a dead letter. Both are dead works; for the gospel is life—the life of Jesus, the acts of Jesus, who did not baptize.

Therefore it is not the gospel of life. So Paul said he thanked God that he baptized none, save a few; for he was not sent to baptize, but to preach the gospel. I speak as unto wise men. Judge ye what I say, by the spirit of truth; for I am now speaking to the living, and not to the dead. Circumcision belongeth to the flesh, under the law—the old covenant made to Abraham and to his seed in their generations, till the child of promise came; with whom he established the new covenant of life in the following year—which was the acceptable year of the Lord—which was sealed till the time when he would come and unseal them to the promised seed of this visitation; who sent his servant John with the law again till the fulness of the week of weeks, when the living child of promise—the Second Child—stands

up in his stead; to whom Jesus, the lion of the tribe of Judah, unseals the seventh seal for the children of Abraham, who shall come in now for the promised possession of the life of the body—which is the spirit of the living God in Jesus Christ our Lord. They will crucify the flesh under the cross by the new covenant, which was established in the child of promise—Jesus Christ, the first-begotten son of God—according to the promise made under the law, to redeem the children of Israel who have been hitherto under the law which was added after the fall because of the transgression of the law of life, hid with Christ in God.

This was afterwards revealed in Jesus, the son of promise; and is now unsealed to his children, for their redemption from under the law; for as many as are of the works of the law are under the curse; for it is written, Cursed be every man that hangeth on a tree—i. e., by the works of the law of a carnal commandment. Nevertheless it is written, Cursed is every man that continueth not in all the things which are written in the book of the law, to do them—i. e., in spirit and in truth, as revealed to Jesus Christ, who was made a curse, on the accursed tree, as a sacrifice, that the blessing of salvation might come to the Gentiles, till the fulness of time, when Israel shall come, to whom the promise was made; who shall be redeemed from the curse of the law by the faith of Jesus Christ; and shall, by his faith and testimony, say to that great mountain of death, “Be thou removed!” and it shall be done.

He said, If my words abide in you, and ye in me, ask whatsoever ye will and it shall be done. For if two or three agree, as touching anything, it shall be done; for the just shall live by faith and the testimony of Jesus Christ. This is the spirit of prophecy; without which, it is impossible to please God. I say to Israel, The covenant which was confirmed before of God in Christ, the law (which was four hundred and thirty years after) cannot disannul that it should make the promise of none effect.

Here we ask again, Is the law against the promise of God? God forbid! The law of the spirit of life was brought to light by Jesus, the child of promise; who was

made under the law, and declared to be the son of God by the spirit; in whom the righteousness of the law was fulfilled. Therefore it shall set us free from the law of sin and death, under which Israel has been held—not only in former days, but also in this time of the law; finding that which was ordained unto life to be unto death, because of the transgression of the law of the spirit of life as it is revealed in Jesus, our pattern and waymark, unto the promised possession of our inheritance by him; as the fulness of time has come for the new and last covenant to be written within our inward parts, and stamped upon our minds; as it is written, When the fulness of time was come, God sent his son, made of woman under the law, to redeem them who were under the law—viz., the children of Israel; that we may receive the adoption of sons for the promise, to wit, the redemption of our body. Therefore, because ye are sons, God has sent forth the spirit of his son into your hearts, to all who will now receive it.

Now ye who desire to be under the law, do ye not hear and understand the law? It is written that Abraham had two sons—the one by a bondmaid and the other by a freewoman. They were Isaac and Ishmael—whose seed is now upon the earth; and both are in this great race for immortal life. And these are the two covenants, and the two nations—the two manner of people, now in the womb of providence, to be separated from her bowels by the law of spiritual separation; for the son of the bond—this Hagar—cannot be heir with the son of the free.

These are the two covenants—the one of mount Sinai, (which gendereth to bondage because of the law of a carnal commandment,) born after the flesh, whose mother is Hagar; and the other by the spirit of the son of promise, of the mother Jerusalem above, who is free; and in Isaac thy seed shall be called—who was Jacob, son of Isaac, whose name was changed to Israel. From his seed the sons of Rachel came forth, and were separated by the law of the spirit of life, to redeem the brethren who are under the law, by his spirit being ingrafted by his word. This will give us power

to walk after the spirit, and become the sons of the living God; that we might be as Isaac—or Jesus, the antitype—having our vile bodies changed and fashioned like unto his glorious body. These are heirs of God and joint heirs with Jesus Christ—as shown in type with the sons of Jacob, seed of Isaac; from whose loins come Joseph, firstborn of the free mother; who descended by the law in order to be made equal with his brethren of the bond by the law; and arose with power, and became the redeemer of his brethren of the bond, who are in bondage under the law. So it is written, The Lord came from Sinai, and arose up from Seir unto them. And from his right hand went a fiery law (which is the law of the Holy Ghost) as a consuming fire, to consume the adversary, and destroy the works of the devil, and set Israel free—the adopted sons of promise, by the spirit of Jesus Christ.

God has sent his servants (John and James), the one with the law to the house of Manasseh of circumcision by the law of the wilderness, and afterwards James to the uncircumcision, scattered abroad among the Gentiles. Now comes the child of promise—the spirit of Jesus—declaring unto you who are from among the Gentiles, turned to God; who have, by the message of James begun in the spirit of the word. And you did run well. Who did hinder you, that ye should not obey the truth, according to the righteousness of the law, as it is in Jesus Christ? After beginning in the spirit of the word, how are ye going to be made perfect in the flesh by the oldness of the letter of the law? for the flesh lusteth against the spirit, and the one is contrary to the other. And so also is the law of the spirit of life contrary to the law of a carnal commandment. Therefore, if ye are led by the spirit ye are no more under the law. Therefore he that soweth to the spirit shall reap life; and if ye by that law sow to the flesh, ye shall of the flesh reap corruption.

Now, in Christ Jesus, neither circumcision nor uncircumcision availeth anything—but a new creature. Nevertheless, Jesus was a minister of circumsision—not of the flesh, but of the spirit; in whom also we must be circumcised—circumcision made without hands by putting off the body

of the sins of the flesh, by the circumcision of Christ. Therefore we came in by faith, while in uncircumcision. We see the life of the body, which is the promise, and afterwards are circumcised for a seal—not of man, but of God. Therefore we come back by faith, and are proven by works;—but not dead works by the dead letter of the law which killeth, and which worketh death in you; but by the law of Christ, which condemns it. Therefore if they who are of the law be heirs, faith is made void, and the promise of no effect; because the law worketh wrath—being contrary to the law of peace found in Jesus.

Now to such as are of the bond, keeping the law of a carnal commandment, circumcision verily profiteth because of cleanness—for which it was first given, in order to bring forth the clean seed. But if thou be a breaker of the law—which means to say, if thou partake of the tree in uncleanness—thy circumcision is made uncircumcision. Now hark ye! If the uncircumcision keeps the righteousness of the law, shall not his uncircumcision be counted as circumcision? This shows forth what is written by the prophet: If a wicked man turns from his wicked ways and does that which is lawful and right—i. e., keeps the righteousness of the law, as stated above—he shall live and he shall not die.

Now if the uncircumcised by nature (which are the ten tribes born among the Gentiles of the uncircumcision) fulfil the righteousness of the law according to the spirit, as we have foreshown, judge ye who by the letter of circumcision doth transgress the law of the spirit of life; for thou shalt not bring tools upon the temple to make cuttings in the flesh, as he is not a Jew which is one outwardly; and circumcision is that of the heart—in the spirit and not in the letter; whose praise is not of men, but of God. Nevertheless, this takes place first in the heart, through the operation of the spirit, unto the cleansing of the blood; wherein the circumcision shall be not only of the heart, but of the flesh of the Lord Jesus. Nevertheless, if the circumcised in heart break the law of life, lust is conceived, and his circumcision is made uncircumcision in the fall; as it is written, If a righteous man

turns from his righteousness unto wickedness, all his righteousness is counted as unrighteousness.

Now Paul asked, What advantage then hath the Jew? Much every way; chiefly because that unto them were committed the oracles of God. As we have foreshown, the law and circumcision were for the seed to be purified and separated; and were types foreshadowing better things to come in the body of the Lord Jesus; in whom the oracle was made flesh—a true Jew, and an Israelite in whom there is no guile. Now we ask again, What advantage hath the Jew over the Gentile? Both are saved by the blood of Jesus; and as touching the Israel of God, they are chosen and gathered from both Jew and Gentile; and a much larger percentage from the Gentiles. Nevertheless the Gentiles have no advantage over the Jews even on that score, because the seed came from Abraham down through the law, and afterwards through the loins of the Gentiles of faith. One is a representative of the law, and the other of the gospel, in form.

Therefore no man hath wherein he can boast, because the oracle was committed unto the seed of Abraham, which followed the Jew. Does it make the Jew better than the Gentile? No, in no wise; for we have before proven that both Jew and Gentile are all under sin. Now how much better are those today, who are under the same law? Well, you may claim to be in the faith of life, and come under the law of the Jews. How much better then are ye than Jew and Gentile? Ye are a Christian Jew in form. Therefore, of all such it is written, There is none righteous, no not one; because they do not keep the righteousness of the law. Therefore there is none that understandeth, under that head; none that seeketh after God, according to the law of the spirit of life. Such an one's throat is an open sepulchre—a burying place for the dead; whereas it is unlawful even to touch a dead carcass, or have any part with death, under the dead works of the law. And with their tongues they have used deceit. Their feet are swift to shed blood, contrary to the law of life, and call it a remittance of sins—trying to atone for their own sins; reproaching the great atonement, and crucifying him afresh and putting him to an open

shame. This is the token of transgression—or rather the token of the blood of Jesus, which was made for that transgression of Adam; the fall in blood, followed by the blood-shedding—showing forth the transgression for which he had to die. Now those who commit such things, are under the blood—which means to say, his blood is upon them. They are guilty of the blood of the Lord Jesus—even as Jew and Gentile.

Therefore because of the transgression of blood, at first, the whole creation have groaned and travailed in pain; stained with blood—the curse of the tree; which caused his death, and blood to be shed. Now the curse of the law is brought to light. Therefore they who partake of the accursed tree by the curse of the law are accursed, and are guilty of the blood of Jesus; for it was that which cursed it—not the crime of the uncircumcised in uncleanness only, but also of the circumcised under the curse of the law.

Therefore his blood is upon both; and for this cause death reigned from Adam (because of the transgression of Adam in uncircumcision) to Moses (in circumcision by the curse of the law); even over them who did not sin after the similitude of Adam's transgression—i. e., it reigned over them who kept the law of Moses in circumcision by the dead letter of the law; who by their law crucified or condemned Jesus, because of the righteousness of the law in him, and made him a curse on the tree, as do they to this day. And the Gentiles took the blood—and do to this day (the blood of the woman). And death reigns over both, who are guilty of the blood—the dead body; which was raised again by the law of Christ; which did triumph over sin, death, hell and the grave. And we by that same law must triumph over the same, by Jesus Christ our Lord. He will destroy the body of sin. The deeds of the curse of the law worketh wrath, and the way of peace they have not known; for such shall have trouble in the flesh.

Many boast of having children begotten in the clean estate. Know ye not that Satan is king over the law to all who are unclean? Did not Jesus say to such as were under the curse of the law, Ye are of your father the devil? Woe

to them who are with child and give suck in those days! Now we know that whatsoever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God till the restoration of Israel. They shall be redeemed by another law; for by the deeds of the law (of a carnal commandment) no flesh shall be justified in his sight. For by the deeds of the law, all have sinned and come far short of the glory of God; many of whom died in the faith, not having received the promise. Therefore the righteousness of the law of Jesus Christ without the curse of the law, is manifested; being witnessed by the law and the prophets for us upon whom the end of the old world is come. Therefore let us rejoice and be glad that the fulness of the time has come; as foreshadowed by the types, similitudes and figures.

Jesus, the child of promise, came nailing the law to his cross—which the Gentiles do not understand even to this day; being carnally minded. Therefore they understood the whole law and the prophets were done away—not having wisdom to understand the difference between the righteousness of the law, and the dead letter; therefore they concluded the whole thing was abolished. Hence they put away the life of the body, and will not receive it back again—as witnessed by the law and the prophets; and are determined to have nothing but Jesus crucified—a dead body.

Therefore they, by the dead letter of the gospel, are baptized with his dead body into death, that their dead men with his body might arise like unto angels. The Jews cannot boast, for they are also dead in the law; and had no wisdom to discern the difference between the dead letter of the law and the law of the spirit of life. So they condemned it in him, and wrought the curse of it upon their own heads: and reject the righteousness of the law, which is shown forth in him to this day. Therefore both are debtors and sold under sin through unbelief.

O Israel, hark ye, and show forth the faith of Abraham! Lay thy son of circumcision—after the laws of

a carnal commandment—upon the altar; and God will bring forth the son of lust and slay it, and let the lad—the living child of promise—go free.

Now remember, Abraham's first son was Ishmael (after the flesh, in uncircumcision, and they were cast off); by which Israel are sinners by nature. By visitation, they came under the law first—which is an easy matter to give up the first son of the Egyptian woman. Now to overcome the evil of uncircumcision—the lust of uncleanness, our first son by nature—and take unto the clean estate in circumcision, (which is reckoned as the lawful wife, by which comes the second son of circumcision by the flesh,) the son is fed and kept alive in us, uncrucified; wherein Abraham and Isaac were also a figure, in type—who were willing by the command of God to lay him upon the altar; and by obedience to the law of the spirit of life, the ram, which has been hid in the thicket of law, was caught by the horns and slain upon the altar, and all lust destroyed; and the living child of promise made alive in us, by the power of God, by the spirit of Jesus Christ; by which the children of Abraham will do the works of Abraham, even as God gave his son, without evil, and laid him upon the altar; who was made a curse for us. And Jesus showed forth the faith of God, as Abraham, by being willing to submit to the will of God, even as Isaac—to be laid upon the altar and be made a sacrifice.

Now, O house of Israel, seeing this great love of God the Father, and the obedience of Abraham, and the willingness of the son of promise, how much more ought we to be willing to give up ourselves and present our bodies a living sacrifice to be crucified with him—i. e., crucify the old man (or our son of lust)—which is our reasonable service, holy and acceptable unto God; that a greater work might be done for us than was done for him?

O house of Israel, this is a fiery law which goeth forth from his right hand—the living Roll, which cuts off on this side and on that side, according to it; and enters the house and consumes the timbers and the stones thereof. By giving up the old covenant of circumcision by the flesh, ye can

receive the new, established in Jesus Christ; who will circumcise you in spirit and in truth by the high priest, the minister of circumcision—even Jesus Christ our Lord. This promise shall come after we have done the will of God, and shall become dead to the law, and be raised with him in glory; as it is written of Israel, when they were yet dead to Christ in the law, Our dead men together with his dead body shall arise; which was made to be dead by the law which was raised up by the glory of the Father. And as we have been planted together (by the law) in the likeness of his death (as a seed), we shall be also raised up from the Adamic earth to the likeness of his resurrection—with both a celestial and a terrestrial body.

Know this: That our old man is crucified with him, that the body of sin might be destroyed; that henceforth we should not serve sin. Now if we be dead to the law of a carnal commandment—which condemned and crucified the Lord—we are dead and crucified with him; and if we be dead with him, we believe we shall also live with him who broke the seals of the tomb, and now is alive; and behold he liveth for evermore; and we live because he lives in us.

As it is written, The son of righteousness shall arise with healing in his wings. Therefore we do rejoice in him who has broken the seals of the law, and opened the prison doors wherein Israel have been bound with chains; and thus frees the prisoners of hope. I speak now to those who know the law: If ye cannot keep the law of Christ, remember ye the law of Moses my servant; for if ye be bound to your first husband or wife by the old covenant of the law, it will deceive you and raise up and slay you. For all who are now called by him who has arisen, must be awakened to the fact that the husband—the bridegroom—has come to make up his virgin bride, to receive them back again. Now, if he finds you married to another husband by the law, and living after the flesh under the old covenant, think ye that he will receive you as his bride who are living with another husband in adultery—to whom ye were joined after the fall by the covenant of the law?

Moses gave you a bill of divorcement for the hardness

of your hearts—who rejected the righteousness of the law of the spirit of life, who was the husband before the fall, who is now calling Israel back; who has told you, in the visitation of his spirit, that your covenant with death should be disannulled if you would return and espouse the latter Adam—Christ the Lord; who shall deliver you from the law wherein ye were held, that ye should serve in newness of spirit, and not in the oldness of the letter under the old covenant; wherein sin, taking occasion by the commandment, deceives man, and by it slays him; as it is written, The dead letter killeth, but the spirit maketh alive.

God is setting his hand the second time with circumcision, and Christ came to establish it in all lands. The Lord, thy God, will raise up unto thee a prophet from the midst of thee. Deut. 18-15. It is the bright and morning star—i. e., that spirit; (Rev. 22-16;) and those who will not hear him shall die. Now let us notice it, and rightly divide, as commanded. Christ is setting his hand the second time with circumcision, by this prophet; the first time by Moses—a type of him who was to come. Circumcision was a type; but the law of Christ was in the law of Moses, for Christ was with Moses; as it is written, 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.

Christ was with Moses in a cloud; and therefore they were baptized into death for the soul, in Christ; and they were circumcised likewise, but fell short of the promise. Therefore Christ returned in Jesus, who gave the circumcision of life by the spirit. Even so in this visitation of Christ—setting his hand a second time with the prophet who was raised up with circumcision, and the law of the wilderness, in type; and he is now going to establish it in all lands. He is the bright and morning star—the seventh; to fulfill it in substance in his elect, by the circumcision of Christ, in the spirit and not in the letter; for it is written, Circumcision in the flesh (or type) is not circumcision, because it is a type; and a type is not the real thing itself. Adam himself was not the Adam who was to come to whom the promise

was made, because he was a type of him who was to come. Therefore he was not in the image of God. The image (or the Adam immortal) is he to whom we look for circumcision; for he is the minister of circumcision, the bright and morning star, to establish it in all lands, *in spirit and in truth*. Those who receive it not at his hands shall die; for I testify unto every man that is circumcised that he is a debtor to do the whole law.

Now if we are brought to Christ through the school-master, (the law—i. e., the righteousness of the law,) and come under the law of Christ for the cleansing, and then become circumcised by the dead letter in the flesh, we are debtors to do the whole law. Why? Because by circumcision we do break the law. Therefore we are debtors to do it over; because if we transgress in one point, or break the least command, we are guilty of the whole. Paul said he was a debtor, and therefore he lost his body.

Now let me ask you, Were the Gentiles under the law? Did they keep it? Were they required to keep it? No. Then Paul was not addressing the Gentiles when he said, If ye are circumcised ye do break the law, and are debtors to do the whole law. Now if it was breaking the law, what was it to the Jews? Jesus said to the Jews, Moses gave you the law, and none of you kept it. Then to whom did the law pertain? The Israelite, to whom pertaineth the covenants of life. The law was given unto the life of the body of Israel, who should keep the law of life, for it was ordained unto life; but the Jews found it to be unto death. Paul was a Jew, who uttered those words; who was also circumcised, but he said it broke the law. What law? The law of life; because it said, No cuttings in the flesh for the dead. Jews and Gentiles are the dead; and Jesus by the dead letter of the law was circumcised by the dead, who worship a dead Jesus. The Jews worship a dead God; but Israel worship a living Saviour, etc.

God set his hand in former days with circumcision by Moses; and Jesus came to fulfill it in *spirit* and in *truth*. So now in the latter visitation he has set his hand the second time in circumcision by John—the prophet like unto

Moses; and now comes Shiloh the second time, in spirit and in truth, to fulfill it in *spirit* and not in the oldness of the letter. My sheep know my voice and a stranger they will not follow. In the days of Paul, those who came under the gospel and turned back to be circumcised, he gave them to understand that they became a debtor. What is a sin to the body is not to the soul. It says, For I testify again to every one that knows the law and is circumcised, that he is a debtor to do the whole law. Gal. 5-2, 3.

It is a sin to the body but not unto the soul; for the righteousness of the law is for the body and not for the soul. Therefore, as the atonement saves the soul, then to be circumcised would make the atonement of none effect. Jesus Christ brought life and immortality to light through the gospel—for the gospel is the spirit of the law. Therefore circumcision as well as meats and other things of the law were made void; and a better thing was brought to light for the living. Now, if you can see that the spirit of the law—or the light of the law—shows forth life without death, (as it says, “Thou shalt not kill;” for the life of the beast shall be required at thy hands—showing death to be on Satan’s side, he being permitted to become king over it; being the dead letter of the law, which killeth them,) why not see that circumcision is also the dead letter, and a type of a better thing in Jesus Christ? Therefore to be circumcised breaks the righteousness of the law, and makes to none effect that which was brought to light by Jesus; which was fulfilled in his body, but was condemned by those of the dead works of the law. He brought to light the law of the spirit of life for Israel.

Now we, by the spirit, know that the law pertaining to the clean and unclean is the law of carnality, which was found to be unto death. Therefore we who keep the law of Christ do not make void the law, but do establish it. We go further—which is the further faith; and to this end it is written by John, This is a stumbling block to many; but not when Christ is grafted into you who keep the law—not the dead letter which breaks it, but the righteousness of the law. The four books of the gospel is the righteousness of

the law. How is it that those who have signed, keep not the law? Because their blood is not cleansed.

It is shown in some parts of John's writings that confession was reckoned as a cleansing—but it is for the soul. It prepares us to do the work for the body; for Satan falls as lightning when it is done aright.

Now John said, I suppose you will hear of my departure; and ye shall have a message from another ship. After ten days a letter was received—or dated ten days from his departure—stating that he was not very well, etc. But this statement of John had a deeper meaning—like many of the sayings of Jesus—but little understood till later on. In spirit it signified a message from another ship—James or Jezreel. About ten days (these ten days being years) a letter was received—dated ten days after his departure; but of course it was more than ten days when received. The spirit, foreseeing this, spoke the word that was to follow, and shown in type, etc.

From John's writings, 1863, is ten years to 1873. The spirit then began to work with James, and the third watch opened in 1875; and about that time the Extracts came forth; and the ten years spoken of in other places applying to other dates as mentioned in other places of this record.

If a man is overtaken in a fault and submit to the law of Christ, it shall be as though he had not done it. But this is the secret: he must make a full confession and come in at the right door. No one shall know or have this till he has taken the covenant and come to the law of Christ.

It is but as a little moment when, as the blind man's eyes were anointed a second time, before the Lord shall put his hand upon the Second Child—and yet the same spirit which said, Wist ye not that I must be about my Father's business, to finish his work; for when the seventh angel shall begin to sound, the mystery shall be finished, as declared by the servants, the prophets. For is it not said that there shall be a famine in the land—not of bread, nor of thirst for water, but of hearing the words of the Lord? And they shall wander from sea to sea, etc. It is God's promise to bring Israel to the understanding of his oracle, that they

might be partakers of it, and see eye to eye; for it is the Lord that brings again Zion, etc.

Baptism is for the remission of sins. Therefore John the Baptist—being a forerunner of the kingdom of God—came baptizing with water; calling upon all to repent and be baptized for the remitting of sins, etc. Such were baptized unto death, to be received into the death and resurrection of Jesus—who was at hand; for John said, The kingdom of heaven is at hand; Jesus being the Lamb of God who had come; to whom the prophets pointed, and the record of Moses spoke of; who was to die and raise again for the dead—for he was the remitter of sins through his death for all. Therefore he came to the river Jordan and was baptized once for all; and after his death and resurrection, the disciples of Jesus also baptized as many as came unto them. They baptized into his death.

Therefore John Wroe, the prophet, came likewise—a forerunner of his second coming—baptizing. But now, for Israel, confession is for remittance of sins—which takes the place of baptism, because Israel is not to be baptized into death. Therefore they confess for the remittance of sins, and keep the command for the body.

Adam blamed God, and said, It was the woman thou gavest me; but the answer is in the woman: Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? And was not the firstborn son of God brought forth by the woman—the fruit of her body for the sin of the soul? as it is written by John and James: Was not that soul evil which said, Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?—that soul being Eve: Adam and Eve being fallen spirits, who hearkened to Lucifer. Adam blamed God for giving him the woman; yet the promise was in the woman. I began with the woman, and I will finish with the woman. She at first brought the woe, and by her it shall be lifted from man, and fall where it belongs—viz., on Satan; and so it will be proven in the end that she was given to man for a good and wise purpose. She will prove to be given for a helpmate to complete the happiness of man.

My work has been for Israel's sake. She has travailed and brought forth a son, in whom all nations shall be blessed; in whom the transgression of the soul will be made good. Christ, through him, shall bring a full restoration of all things which were lost in the first Adam. Shall I give the fruit of my body for the sin of my soul? The body of Jesus was made of the woman. The first Eve was said to have been taken from the man's side—which was her spirit. But was not Jesus taken from the woman, fulfilling the saying, Shall I give my firstborn (son of the woman) for the transgression of the woman (who was called his soul), the fruit of her body for the sin of her soul?—he being the seed of the woman, both spiritual and natural; and that seed was handed down from Rachel and Mary; the lineage counting by the law of the spirit of promise, through the woman.

Even so with the Second Child. From the time of Joanna's visitation, it has come through the woman; for was not Benjamin, as well as Joseph, the son of the free-woman? And as Jesus was handed down by the law in seed, and made under the law of the spirit of life by the woman, even so in this visitation the seed of the Second Child was separated by the law of righteousness in manhood. Therefore he is called the Man-branch, who shall grow up out of his place by the graft of the branch, and by that spirit build the temple of the Lord; as it is written of Benjamin, There shall be a house built called the House of Benjamin—which is not done in England; but in America I shall begin. Vol. 4, p. 129.

The type was shown in John's day; as it is also written, I will write it in type and write it plain. God has always spoken to man in type and shown similitudes of better things to come—to be fulfilled in living substance; for all is written for our learning and admonition, upon whom the end of the world has come. And if he did so in the former visitations, so also in the latter visitation—all speaking clearly of the first and second coming of the Son of man, and of Christ, who must be revealed according to the scriptures in the appointed time of the Father, which he hath put

in his own power; for which he hath created the world and all things therein, that he might be glorified in the greatest handiwork of his creation; as he said, I have both glorified thee (his firstborn) and will glorify thee again (in his bride.)

Rachel was the mother of Joseph and Benjamin—a type of the free mother who brings forth the freeborn by the law of the spirit of life. So it will be noticed, as touching the type, that when Rachel delivered Benjamin, she died; and Ruth was to be made like unto Rachel, to deliver the seed by the law—for by her the seed came into the law. And Mary was made like unto Rachel by the Jerusalem mother resting on her until the child was delivered from under the law and separated from the mortal mother—her immortal soul being then delivered up. Then did she not afterwards fall back to the law of a carnal commandment and bring forth other sons? and she died. And is not the fruit of her womb still alive?—and behold he is alive for evermore.

Now she brought forth both immortal and incorruptible fruit—the one made by the law of the spirit of life and the other by the law of a carnal commandment. Now which of these received an immortal inheritance? Here we see the two laws proven; and remember, O house of Manasseh, it will be proven again. He that hath an ear let him hear what the spirit saith unto the seven churches who are in the seed of the woman, Joanna, who was made like unto Rachel and brought forth the spiritual child. By what law was it brought forth? It was delivered by the law of the spirit of life, and caught up to God and his throne. John and James followed on in this visitation with the law for the two houses, Ephraim and Manasseh. John was the incorruptible son of the woman, a half brother to the child of promise. Jesus ministered; but John Wroe came as one crying in the wilderness of the law—by whom the law was renewed. James came as Joshua, after the Lord's messenger was taken away; by whom no laws were to be given. Vol. 2, p. 895. Did not James himself say, We have reached the first junction of the road in the wilderness? And have

they not also been in the wilderness as a house?—fighting as it were for the promised land by the dead works of the law, until the spiritual child drew his sword.

As captain of the host of the Lord am I now come with the sword of the spirit; by which they may slay the seven Ites of the land, and possess it. But two nations are in the womb of the law, and two manner of people shall be separated from her bowels. Under the law of the Old House no man can be made perfect. By the righteousness of the law, the alien covenant is found; but the immortal covenant was hid under the seventh seal, until the Son of man was sent with the seventh key to unlock the third and fourth watches—which key is the spirit of immortality that opens the cleansing fountain in the House of David for sin and uncleanness; by which the filth of the daughters of Zion shall be washed away, and the tree of life unsealed to the sons of God, who shall eat the hidden manna which is hid in the midst of the paradise of God.

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 amongst men. The word of life was made flesh in Jesus, and Jesus was the seed of the woman; and did not Jesus say, Except ye eat my flesh and drink my blood, ye have no life in you? Did not the spirit take the place of his blood? Red is the type of immortality; and to the old world it is a signal of danger; but Adam did not understand the danger signal. Therefore the sword was placed to turn every way to keep the way of the tree of life, lest man in his disobedience would reach forth and partake of the tree of life and live for ever in his evil state. Therefore the spirits of the just, who are waiting for the tree of life to show itself, will understand when the danger signal is totally removed; which will be removed to those who overcome even as Jesus overcame. He overcame the works of the first Adam—not by the dead works of the law, but by the law of the spirit of life. He became the high priest—a minister of circumcision by the spirit of the most high God; who, by that spirit, will circumcise his own elect. The circumcision of Abraham and his house was a type of the cir-

cumcision of God by his spirit—Jesus being the son of promise, and Isaac the type of him who was to come. Therefore the circumcision by cutting in the flesh was a type of the shedding of the blood of Jesus—for without the shedding of his blood there could be no remission of sin. His blood had to be shed that he might have the spirit put within him instead of the blood which he received from Eve—which was the inheritance of his earthly mother, which he had to give up for the immortal life. Therefore the sacrifices continued down the line through the law, as types and shadows of a better and more excellent way, which was brought to light by Jesus Christ for Israel—his church bride.

So now the new Jerusalem—the Holy City—has come down from God out of heaven, prepared as a bride adorned for her husband; and his wife has made herself ready. Now by what law doth she make herself ready for the marriage of the Lamb? Is it by a different law to that by which he was made? Paul said, He was not made after the law of a carnal commandment. Then will his bride be made by the law of a carnal commandment? God forbid! As he was made by the law of the spirit of life, so also must his bride be made by the same law—which is called the law of Christ; for we must be like him when he comes. She must be prepared as a bride adorned for her husband. And with what sort of clothing is she adorned? Is she to be adorned in clothing according to the law of a carnal commandment, as shown in types and shadows of a better clothing not mixed with evil and good; a garment not spotted with the flesh—clean and white; which is the righteousness of saints? By the law of Christ she must be clothed—a garment without seam; made whole. These virgins must be married by the law of Christ, and walk by the marriage covenant as shown by him at the marriage feast, who said to the woman who desired that he would engage in the marriage feast of the old covenant of the law, (which was as the water they drink and thirst again,) Woman, what have I to do with thee? Mine hour is not yet come (to receive my bride).

Nevertheless he turned the water into wine—reserving the best wine until the last.

O Israel my son, seek now for the double robe of righteousness, the union of law and gospel, woven together without seam, by the spirit of life which entereth into my two prophesying witnesses and causes them to stand upon their feet!—Israel, the second, who shall stand upon the understanding of the first; clothed in the faithful garment of holiness—the wedding garment; for the marriage of the Lamb is come, and the door is open, and whosoever will may come to this marriage feast of the Lamb, and partake of the waters of life freely, that it may be turned into the wine from the true vine. I shall no more drink of the fruit of the vine till I drink it anew with you in the kingdom—which time is coming and now is, when I shall sup with you and you with me. O Israel, my hand is now stretched out for thee, that thou mayest enter my ark which shall float upon the angry waves of the troubled seas while the teeming showers of my judgments are poured forth from the seven vials of my indignation. O Israel, I now plead with you for the last time, with an outstretched arm of mercy toward you! Hark! Listen to this seventh and last trumpet sound! which is a sound of mercy, righteousness and truth—the voice of God.

O Israel, accept my offered mercy while the door is open for the last time for you. Cast all envy and strife under your feet. O Israel, the seven angels have sounded the trumpet of warning in your ears, and mercy has been extended, and the words of life which I have spoken unto you have been trampled under foot forty and two months—soon to close; when I will change the thundering sounds of the seven angels of light, life and mercy, into another meaning, and send forth the thundering sounds of the seven angels of my wrathful displeasure, which shall peal forth in judgment without mercy from the black clouds of the spirits of darkness; and woe, woe, woe to the inhabitants of the earth! for Satan shall be cast out of Israel into the earth. He comes down unto you, having great wrath, for he knows his time is short; when he will be bound for a thousand

years—even to that same time of trouble again, when he shall be loosed a little season to finish his work. But what he does now he must do quickly; for he must be cast out, and the Son of man glorified in Israel.

The seventh key, to unloose the seventh seal, is given to the House of David; (see Extracts Ser. 3, p. 216;) because Jesus is the root and offspring of David, the bright and morning star; who prevailed with God to open the book which was sealed with seven seals; to whom was given all power both in heaven and in earth; and by whom the seven angels are sent, in order, with the keys to open the seals. His younger brother is reserved and kept back for the last sound of the trumpet, as he was the *second* son of the mother of the freeborn. Jesus gave the silver cup to his beloved—the blessed and beloved of the Lord who dwells safely by him; and the Lord shall cover him all the day long, as he dwells between his shoulders (law and gospel, the shoulders of power). He enters the living stream which runs between law and gospel; and all who drink of this water, it shall be in them a well of living water springing up into everlasting life.

The Extracts from the Flying Roll are extracted from the flying chariot of Israel, which was seen by the prophets—a wheel within a wheel, written on the outside and the inside with things pertaining to the outer court and the inner court; all terminating in good. In the beginning was the word of life, which was made flesh and became living flying earth; and the first shall be last and the last first. The roll of a book was sealed with seven seals; and in this great visitation of the rolling chariot of Israel, with its seven lights shining upon the pathway of hope to the end, light burst after light burst, until all shines into the one body—Israel. And as the bee extracts honey from the flower which is produced from the planting of the Lord, even so the Extracts are extracted from the original flower of the heavens; and the seed from the flower was sown in the earth—called the lily of the valley—from the one seed the seed of Christ; which now brings forth. Its bud may have a bitter taste, but sweet will be the flower!

The Flying Roll is the spirit of this visitation. I will bring it forth, saith the Lord of hosts. The Extracts were extracted by the angel of the Lord (as a bee extracts honey from the flowers) from the original word of God. The roll of a book—which was sealed with seven seals—and the writings of this visitation are extracted by the same spirit that gave it. He who gave the word then, gives it now—which is Uriel, the angel of light; who opens it seal by seal till the roll is opened by the seventh spirit of immortal life. Therefore it is called the **LIVING ROLL OF LIFE**—the sealed writings unsealed; the revealed word to the understanding of Israel.

He is sent with the seventh key to unlock the mystery of the tree of life, which has been sealed from man till these came who will keep the commandments of the law of life—the blessed and holy who waiteth and cometh to the 1,335 days spoken of by Daniel; and all who come now through the open vision, and eat the little book which is now open in the hand of the angel, shall receive wisdom; and by this spirit of truth they will be able to understand all mysteries; as it is written, There is no parable to Israel. The wise shall understand; for I will no more speak in proverbs and parables, but show you plainly of the Father and thy Mother—the **LIVING ROLL OF LIFE** containing the word of life, which shall be made complete in one body (Israel). The words which I speak unto you, they are spirit and they are life. I, Shiloh, come in the word—which is nigh thee, even in thy mouth. This living word shall be made flesh in one body—the body of Christ. The twelve sermons shall be made alive in the twelve kings of the twelve tribes; and from twelve to twenty-four elders of Israel; and from twenty-four to seventy—who by his spirit shall give deliverance to the new creation of God.

It is written, Without a vision the people perish. Harken unto me, my elderly children of the house of Manasseh! Have you not openly acknowledged that ye are waiting for the vision to speak again?—proving the word to be sealed unto you. Then how is it that you call it the revealed word? How can you teach others the way of life

with the writings sealed to you, which you call the sealed writings, and are waiting for the vision to speak again? How can you speak the words of life with a sealed mouth-piece? O beloveds, I, John, have returned in the open vision to speak unto you the words of my Master, that ye may follow him through the crucifixion and regeneration, that ye may be sealed with seven seals unto him, and be seated upon my left hand, with Ephraim upon my right in my kingdom; according to the blessing that I have blessed them with, when I crossed my hands with the blessing in each—placing my right hand upon the head of my younger son, causing him to supplant the elder by my spirit; which blesses both according to my will; who brings forth the blessing of Joseph in Jesus, my firstborn, who gave his inheritance to the Man-branch—the second son of my mother; who divides with you, O Ephraim and Manasseh, according to the will of my Father and Mother, that we may all be one, even as he hath chosen me one with him, his brother, son of his mother; and they who receive not Benjamin, whom he hath sent in his name, receive not me. All who reject the Second Child of the mother cannot be adopted into the family of Christ.

O Israel and Judah, who have long been groaning within yourselves, waiting for the adoption, to wit, the redemption of your bodies—waiting to be delivered from the bondage of corruption, into the glorious liberty of the children of God—thy time of deliverance has come. Wait no longer, but press forward! The door is now open for you. Awake out of thy sleep, and arise from those things which gendereth to bondage, and follow him who has arisen from the dead; who is the way, the truth and the life! For if we try to climb up any other way, the same is a thief and a robber—who robs God of the temple.

Some of both houses, who hold to the writings of John and James, are saying that the STAR OF BETHLEHEM is of Satan—and yet they say that Benjamin stole it from the former writings. Now beloveds, if it was stolen from John and James, how could the word be of Satan? Such statements only condemn themselves; as it is written, Out of

their own mouths they are judged and condemned—because they speak their own condemnation. Some of the Old House condemned James, the sixth messenger, and called him a thief because he said he had to steal the word from under their feet, because it was trampled under their feet (or understanding) forty-two months—forgetting that John said he had stolen a bible; which is still on record in the very word which they hold. So then the two houses must be equal. And how can they throw stones at each other? They should not vex Ephraim, and Ephraim should not boast against Manasseh. And seeing that both John and James acknowledge having stolen the word, how can either house justly accuse Benjamin of stealing the word from both the former messengers?

The word of Jesus Christ, the king of the city, having been trampled under the feet of both houses 42 months, is it not time that it should be taken from under their unwashed feet, and delivered to the cattle of the house of Joseph, that all may have the living bread in the time of this great famine—even that bread which cometh down from heaven, that the children of the House of David may eat thereof and not die? Thus saith the Lord of hosts, The corn which was gathered by Joseph, was not stolen by Benjamin. Joseph filled his sack; and he also placed his own silver cup in Benjamin's sack—yet he was brought back as a thief, to prove the brethren; and the two swords were drawn over him before it was made known that he did not steal the cup. O Israel, do you not remember that you had to go to Joseph for the corn in the time of the famine? And do you not remember that you had to come the second time, bringing Benjamin with you? And that you had to be tried and proven to see if you would stand with Benjamin with the spirit of truth, without showing the same spirit of envy which was shown against Joseph when he was sold for the pieces of silver? Knowing that Benjamin was of the same mother and divinely favored, it was necessary to give him the five suits of raiment, and his mess five times more. This was a strong test to see if they were true men—true sons of the one father—without showing the spirit of

envy; which is the spirit of another father, by which death entered the world, and which must be destroyed by the sword of the spirit of Jesus Christ. But let it be remembered that it was the bond servants of Egypt who brought Benjamin back as a thief, and no doubt would have slain him had they been given permission to do so; like many who are of Israel but not Israel—servants to the lust of the their own belly; carnally minded; which are at enmity against the hidden truth. And yet, seeing no scripture is of any private interpretation, these servants are a type of the aliens—who are aliens to the hidden truth by which the sons of Jacob are proven. All are partakers of the great feast—but not at the same table; the best wine being reserved till the last.

All Israel must be united in one family of Israel by Benjamin, the beloved of the Lord. Yet some complain and find fault; saying that he boasts in himself, by claiming to have the spirit, etc. Now beloveds, if Benjamin has the silver cup, remember it was given to him—not of his own will, but by the will of God. Joseph had the spirit of interpretation, and gave the cup into Benjamin's sack; and all were searched, beginning with the eldest down to the youngest, and it was found in the mouth of Benjamin's sack—the sack which held the corn; all sacks having corn—but not the divine cup of Joseph. The sack signifies the body; and Benjamin's sack had the cup, which Joseph had divined out of; (Gen. 44-5;)—which signifies the spirit of prophecy which was found in the sack's mouth. The sack signifies the mouthpiece of the Lord—the messenger of the Lord, to unite the houses of Israel and bring them into the one house of Joseph, or Jesus—the House of David—according to the prophecies; the root and offspring of David, the bright and morning star—the star of the fifth day, and yet the third prophetic day of a dispensation; which was the light of the Gentiles, and the glory of his people Israel. He was the STAR OF BETHLEHEM—the star of the first magnitude, the firstborn child of the mother.

But behold, she travails again, and brings forth a Second Child, who shall stand up in his stead; because he gives

his inheritance to the **Branch** of the root. And the thing which has been is the thing which shall be, and God requireth the thing which is past. Therefore the **STAR OF BETHLEHEM** has arisen the second time—the star of the morning of the seventh day; which shines in the sixth, because the time is shortened for thy sake. O Israel, I created the world for thy sake; and the meek shall inherit it. The wise men of the east see this morning star, and follow it to the place of the holy, till the child be formed in them—till the son of righteousness shall arise with healing in his wings; the wings being the two immortal spirits, as shown in the ark of the covenant; and by the covenant, which shall be kept in them, they will be led into the **LIVING ROLL OF LIFE** by the glory of the sun.

Therefore I testify not of myself, but by that spirit of truth—the testimony of Jesus Christ—which was put into the mouth of the sack. The truth must be told. Therefore do yourselves no hurt. God, for your sake, sent me here, that much people might be saved alive in the time of this great famine. The corn was prepared for Israel's sake, that they might have bread in the time of the famine; and Benjamin will be kept with Joseph, who was sold into Egypt. Go tell the family of Jacob and Israel that Joseph is still alive; and Benjamin is with him. He has kept him, and there is corn in Egypt. We remember that he told us, except our brother Benjamin be with us, we should not see his face but in anger. He proved us and found us to be true to Benjamin. Glory to God in the highest! Peace on earth, and good will to men! Let Israel be united in one holy family. All things work together for good to them who love God, and are so called according to his purpose.

The wheel works within the wheel—all terminating in good. We have found that anger means love in thy word. The clouds that ye so much dread, shall break in blessings on your head.

It is written in the writings of the prophet of the second watch of the night, that Adam was a freewill agent, He was a freewill agent before the spirit of God withdrew from him—but not afterwards. Had he been, he would not

have fallen. He fell because a stronger power came against him—Satan and the woman being stronger than himself; and he had no power of himself to rise from the effects of the fall. Therefore he had to reap the sentence.

As we trace his lineage down the line, it is plainly shown that his posterity was not a free moral agent to do according to the will of God within himself; and so it is written, For this cause I raised up Pharaoh, that I might show my power in the earth. His heart was hardened that he might do his work against the power of God. Shall the ax chop down the tree independent of man? Shall the clay say to the potter, Make me thus? or does the clay form itself into a vessel? Did not Paul say, When I would do good, evil is present with me? and that I would do, I do not? and that I would not do, that I do? Why? Because of a power stronger than himself—Paul being without the woman. Satan and the woman came against Adam at first—being stronger than his own spirit. And man falls without the helpmate—which has been proven for six days; but now it will be proven that by the helpmate he will rise.

Adam and the woman agreed in Satan in the fall; and so now they must both agree in Christ in the restoration. Was Jesus of himself a free moral agent? He was put on trial as the first Adam, and tempted of a devil; but did he not have help? And did he not also say, I do nothing of myself?—showing the power of his heavenly Father. He also said to them who were working against him, that they could do nothing except the Father gave them the power. Could Judas prevent his work for which he was raised up to do? Was it not necessary? As Jesus was as a lamb slain from before the foundation of the world, could he prevent his crucifixion? He asked, If it be possible let this cup pass. Yet by reason of the *spirit* of God, he was a free moral agent—but not as a creature. He said, I lay down my life, and I take it again; but let us rightly divide between Jesus and Christ. It was Christ speaking—the sacrificer; and Jesus, the sacrifice. Yet he was made willing to submit to the will of God. And so it is written of Israel, I will have a willing people in the day of my power. Yet not of

our own power, but of God. Did he not say, How can a man come unto me except the Father who sent me draw him? Then is a man a free moral agent? And yet this is encouraging to Israel, for if you are drawn to come unto him, you know that it is by his spirit which the Father sends to draw you, and makes you willing to come. Then if we can realize this, we know that we are called of him, and are highly privileged and favored by his divine grace.

Where then is there any just reason for doubt? It is well pleasing then to render obedience by faith to him, and act upon your drawing, using wisdom in all things—seeking for wisdom to equal your zeal, and settle your business according to the word, and prepare to render to Cæsar that which belongs to Cæsar, and render to God that which belongs to God, that you may be able, when you come to this great marriage feast of the Lamb, to make your sacrifice according to the apostolic plan—as all live in common—no man calling ought his own; and be ready to render your bodies a living sacrifice unto God, which is your reasonable service; that you may be a lively stone in this great building of the Lord, fitly framed together by his spirit—the transparent city of God.

If God has shown you the life of the body, flesh and blood hath not revealed it unto thee. If you have received the truth of this visitation and are drawn by him, why doubt? Does God make any mistakes? It is by Satan that men doubt. In the preparation of this great supper many were bidden—even the nobles of the land; and many made excuses. Then they were sent out into the highways and hedges to compel them to come. But how are they compelled? It is by his spirit which draws them. How can they come except they be drawn by the Father who sent me unto you with his divine message, with the interpretation of the word; who also sends out the spirit to unseal it to your understanding? Faith cometh by hearing, and hearing by the word of God.

The substance of the writings of the seven messengers is given in this finishing message for the great ingathering of Israel, who are to gather around the standard—which is

the revealed word of life—the Ensign; not an outward sign but the *in-sign*, for the sign is to be within you—the word which will be made flesh by obedience. And the ensign is now lifted up for the ingathering of Israel, who are scattered among the Gentiles, and for the ingathering of the dispersed of Judah; as it is written, I will gather you one by one. I will take you one of a city and two of a family, and bring you to Zion, and keep you as a shepherd keepeth his flock; for they shall see eye to eye when the Lord brings again Zion. I will send mine angels (or messengers) to gather mine elect from the uttermost parts of the earth to the uttermost parts of the heavens, into the spirit of the seventh heaven—the heaven of heavens—by the seventh angel, and seal you unto myself with the seven seals; who shall be sealed in their foreheads by the understanding of the revealed word of God. I will write my law (the law of Christ) in their inward parts, and stamp them upon their minds. Therefore I command you, in the name of my God, to come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you; and you shall be my people, and I will be your God. Come out from among Jew and Gentile; for now the time has come to gather my immortal bride, who shall sit upon my right hand and my left in my kingdom. Behold, he cometh sitting upon a cloud, and every eye shall see him—either in the body or out of the body. Behold he cometh according to the scriptures, and the tribes of the earth shall mourn. He comes in a cloud, and must first be rejected of this generation, for he cometh without observation—in spirit, invisible—resting upon a body as a cloud, with the power of truth; having the testimony of Jesus Christ, and speaking with authority; who shall rebuke strong nations afar off; and by the sword of the spirit, he shall slay them.

Some are asking if they cannot do just as well among the nations without gathering. Now beloved, we would ask you to search the scriptures, and read the **STAR OF BETHLEHEM, THE LIVING ROLL OF LIFE**, then ask yourself the question, Could they have done just as well outside the ark in the days of Noah, and rendered obedience to the call,

when they were bidden to come into the ark? Even the animal creation obeyed his voice, while foolish man stood outside, thinking they could do better—till it was too late; and as it was in the days of Noah, so shall it be in the days of the Son of man. And when they were bidden to come out of the city of Sodom and Gomorrah, could they have done just as well to disobey and remain in the city? All things are ensamples for us upon whom the end of the world has come. Is he not calling Israel out from Sodom today? Have you not been warned of this great judgment, which is now to be poured out upon the nations of the earth? Hark, O Israel, to the call! Come out from the world and be ye separate, and touch not the unclean, that ye receive not of her plagues.

The chariot of Israel has been rolling through this time of visitation; and my ark is now resting that my people Israel may enter in. The door is open, and whosoever will may come; and whosoever will remain without in the outer court of the Gentiles and not come in, to them the door is closed; for without are dogs, sorcerers, whoremongers, murderers, and whosoever loveth and maketh a lie—upon whom the teeming showers of my judgments shall descend. Without, there is no protection. The seven vials will be poured out without mixture. In that time many shall desire to see me, and shall not see me. Israel will be gone and no more seen. Their voices will no more be heard in the streets after the door of immortality is closed for the third and last time. Many shall strive to enter in and shall not be able; and before they are taken away, many shall come, saying, "Have we not done many mighty and wonderful things in thy name?" and, "Have you not taught in our streets?" But they will hear the words, Depart from me ye workers of iniquity. They who receive not him whom I have sent with my finishing message, receive not me; and he who knoweth the will of the Master and doeth it not—or he who prepar-eth not himself—shall be beaten with many stripes. The greater the knowledge, the greater the condemnation; and I say unto you, many who have been numbered in Israel, and departed from my ark, shall receive the stripes which shall

smart till they chew the flesh off their arms; and their eyes shall sink back into their heads for grief. He that cannot stand the chastening of my rod of life to free him from the evil that he might be healed by his stripes, shall receive it in the anger of my judgment; but if we judge ourselves (by the word) we shall not be judged and condemned with the world.

Verily I say unto you, Many who have been numbered in Israel in this great visitation, will contend in envy against him whom I have sent in my name with my finishing message of love, till they stumble in judgment to rise no more. O Israel, I call once more unto thee! Dismount from your lofty position, and come down into the valley of humiliation with my child! for verily I say unto thee once again, Except ye become as a little child you cannot receive the kingdom. Remember I set him in your midst. Receive ye him, or ye cannot inherit the kingdom. He has come down into the valley to plead with my people. Do you hear his voice calling, Come Israel to me? If ye hear the voice, harden not your hearts! Open the door and I will come in and sup with you and you with me; and we will drink out of the silver cup of the Lord, which was given to Benjamin!

The children of Israel and the children of Judah shall now be gathered; and they shall come up out of the land and appoint themselves one head; for great shall be the day of Jezreel—the seed of God.

The two prophesying witnesses are the substance of law and gospel—the beginning and the end, the first and last. In the beginning of creation, God created the heavens and the earth; which was created for Israel's sake, that He might be glorified in them. Jesus was the first witness of the life of God manifested in the flesh; and the house of Israel the second—beginning with the Second Child, the Man-branch or Son of man. Jesus came out of the law; his spirit came from God; the immortal soul was of the Mother—the spiritual seed of the Mother of the free, Jerusalem above.

The seed of the earthly woman was planted in her, containing the germs of creation with multiplying powers;

therefore she was called God's soul. In her fallen condition, she is the tree of knowledge of good and evil; but in her regenerated state, the tree of life, by reason of the Jerusalem mother of all living—the mother of the incorruptible as well as the immortal. Jesus is the immortal substance of the law of righteousness—who brought life and immortality to light through the gospel; out of which the second witness comes forth twain, by the union of the word (twain—law and gospel), by the spirit of life entering into them, by which they stand upon their feet with the understanding of Jesus Christ.

The sceptre shall not depart from Judah, nor the lawgiver from between his feet, till Shiloh comes; and unto him shall the gathering of the people be. Jesus was made under the law, and came out from Judah's loins—being the lion of the tribe of Judah; who was the great lawgiver of life, coming out from between the feet of Judah with the sceptre of righteousness—the Israelite in whom there was no guile; the firstborn of Israel in living substance—who are Israelites, to whom pertaineth the adoption, the giving of the law, the service of God, and the promises, etc.

The law is a schoolmaster to bring us to Christ, preparatory to the law of Christ; by which law we shall be made like him—coming out from between Judah's feet. So let us remember that in the law which was delivered to Judah, there were two feet on which it stood; as it was said to Moses, Take the shoes from off thy feet, for the place whereon thou standest is holy ground. And so the great angel stood with one foot upon the sea and the other upon the earth, when he said, Time (of the old world) shall be no longer! For Shiloh came forth male and female, standing upon a sure foundation; who comes out from between the two mountains (law and gospel, as held by Jew and Gentile, which is the dead letter, which killeth), and the spirit of life enters into them, and they stand upon their feet of understanding; and the sceptres of the old covenants pass away; and the letter of the law waxeth old and is ready to vanish away; and behold, all things become new. Jesus, from the law of Judah, is a living witness, by the law of life;

and the Second Child is by the same spirit from the gospel; in which was the law of life united—the second witness by the testimony of the first, who received his inheritance from the Root; and by these two witnesses, Jew and Gentile are cut off, because they reject this testimony. Therefore the law is dead to the Gentile and the gospel is dead to the Jew. Both law and gospel are as dead bodies to them. Yet they do not want to bury them. The law and gospel being a dead letter to them, they see no life in them. Yet each holds to it as a dead body unburied.

All prophesying witnesses of the living are of the same spirit of life in their order. Enoch and Elijah are witnesses of life immortal—perfect men; but Jesus and the Second Child of immortality are God-man—witnesses of the spirit of life; which stand before the Lord of the whole earth. Jesus was slain, and is yet as dead; who lay in their streets. And Israel has been as dead in the open valley and in the shadow of death—lying in the open valley, not buried, in the types and shadows, which was a dead letter. But the Son of man prophesies, and the spirit of life enters into them, and they stand upon their feet, an exceeding great army—who are called forth as Lazarus by the voice of the Master, as he said, My sheep know my voice, and a stranger they will not follow. It is written, These witnesses were dead three days and a half—which carries down till the three prophetic days are expired; and as Jesus was dead, yet he is alive, and liveth for evermore. Notwithstanding he is dead to Jew and Gentile. Therefore the children of Jew and Gentile during the half day will be as dead to the life of immortality. Therefore the bodies of the two witnesses will still be as dead to the children who will be in mortal life, till they are put on trial at the end, when Satan is loosed from his prison to deceive.

As the Son of man, with Israel, stand upon their feet, and the spirit of life enters into them by them first entering into that spirit, so shall it be with the aliens in the end—like Enoch and Elijah; who were also two witnesses for the end. Therefore the testimony of the two witnesses are not finished till at the end of the three days and a half. And

now in the time of the prophecy of this visitation, the three days and a half are shown in type by the three watches and a half—the time, times, and a half time; in which many see the dead body of Jesus, but not his life; as he is risen from the tombs of the law which were sealed. The seed of Israel sleep in Jesus till the spirit of life calls them forth from the tombs to stand upon their feet, that they may enter the spirit of life.

No scripture is of any private interpretation. Therefore the first woe was at the flood, with the antediluvians; the second with the Jews; the third with the Gentiles, in this the time of the end. Therefore the last and final woe is virtually the finishing of this third woe—which is called the end, or the judgment of the world; which is finished at the end of the sabbath; called the same trouble again—the third and yet the fourth. It is shown in the three great overturns: One at the flood, the other the overturn of the Jews, and the third the great overturn of the Gentile power; and the kingdom given to him whose right it is to reign; i. e., another kingdom—the kingdom of God; which shall be an everlasting kingdom, which shall not pass away.

It is written, and still on record, that if the disciples had not been asleep the third time when Jesus came to them in his trial of the hour in the garden, they would have put on immortality with him. Even so in this eleventh hour of this sixth day of a thousand years. The seventh day must be kept holy unto the Lord—i. e., the seventh thousand years—the millennial sabbath; and the seventh is brought into the sixth. Therefore one hour is required—being the hour of the sabbath in the sixth, in which we are to watch, and keep the law of life; for the twelfth hour is cut off for Israel's sake. Could ye not watch with me one hour? Wakefield 28-10-1860.

In the second and third watches of this sabbath hour they have been found asleep; but it shall not be so in the fourth. At midnight of the hour the cry was made by the sixth messenger, Behold, the bridegroom cometh; go ye out to meet him! And he said, It is but a short time till the Second Child shall stand up, whether you are prepared or

not. The cry was made that you might be ready and on the watch. And when he came with the seventh key—the key of David—to unlock the third and last watch, were not the head watchers found asleep? Their eyes were heavy with sleep; and therefore they rejected the covenant message of life—even as the second watchers. Were they not placed on watch in like manner? but fell asleep at the departure of the messenger; and when the messenger came with the midnight cry, they were found to be asleep, and so received not the voice.

And now in the fourth watch of the hour Israel shall awake at the sound of this trumpet, for it is the sound of the trump of God; and the dead in Christ shall rise first; (i. e., those who sleep in Jesus—in the law—shall be quickened by the spirit of life;) and we who are alive and remain shall be caught up, and so shall ever be with the Lord. As aliens, they shall be with the Lord and serve him, as the sons of men shall serve the sons of God in righteousness. Mount Esau shall be beautiful; but mount Zion shall be glorious—in whom God shall be glorified; as saviours, who shall come up on mount Zion and judge mount Esau; as priests and kings.

The spirit, speaking through the fifth messenger—the great prophet, John Wroe—said, Hear and hearken, O messenger, for I now declare to Israel, within three years from the date of thee standing up amongst them as an ambassador, I will begin to redeem them; and I now swear to Israel, that none but Abraham's faith shall possess it. As no scripture is of any private interpretation, truth is many sided, like a diamond. It sparkles from all sides. John spoke of three years in another place, and said there was to be ten years for each—making thirty; and that the last three years of the thirty are for the ingathering of Israel; and it is written both in John's writings and in James's, that we are living in the very thirty years when the house of Israel shall be washed from the woman's transgression. There was to be an ensign lifted up by the standard messenger, which is the messenger of the covenant; and the Lord whom ye seek shall suddenly come to his temple—even the messenger of the

covenant, whom ye delight in. Behold he comes, even the Son of man, with the seventh key to unlock the third and last watch; and by this key the door is opened, that Israel may enter in; and the call has now gone forth for Israel to gather into the City of David. They are now called upon to "Come out from the world and be separate, and touch not the unclean thing, and I will receive you; and you shall be my people, and I will be your God." I will have a willing people in the day of my power. After the three years are up, then, and not until then, shall the signs and wonders appear; when great men's hearts shall fail them for fear of these things coming upon the earth. If these great signs and wonders should come before the three years are up, would it not cause Israel to gather through fear? But they are not to be gathered through a selfish fear. To be scared into a thing is not acceptable with God. They are to come unto me through the truth of my word by faith, and not by these great signs and wonders; for signs are not for Israel, but for the unbelieving world. My people view all things through the word; which shall be made flesh in them.

Some try to make themselves believe that there is to be no natural gathering, but altogether spiritual. Then if this be so, the word of God would be made void. They shall be gathered from wheresoever they have been scattered. And the children of Israel and the children of Judah shall gather themselves together and come up out of the land; for great shall be the day of Jezreel; and I will send mine angels (or messengers) to gather mine elect from the uttermost parts of the earth to the uttermost parts of heaven. Now, if they were not to be gathered, how could the word of God be fulfilled? And how could they be proven, to see if they would give up all for his name's sake? How could they be separated as the sheep from the goats, that the sheep might be put upon his right hand in perfect obedience, and touch not the unclean thing? How could it be as it was in the days of Noah, if none would come at the sound of the trumpet to enter the ark? Suppose Noah and his household would have spiritualized his call, and turned it into another

meaning, saying, "It is not necessary to enter the ark," would they not have perished with the world? When Lot and his household were called out of Sodom and Gomorrah, had they not obeyed the call, would they not have perished with the rest? Even his wife turned into a pillar of salt—who stands as a monument of unbelief and disobedience; like the Israel of old, who looked back and lusted after the flesh pots of Egypt. And did they not fall in the wilderness, not accepting deliverance? who, through unbelief, entered not into their rest.

We must cease from our own works—which is the works of the first Adam—and by obedience, through faith, enter in while the door is open; laboring not for the meat which perishes—i. e., lust not and labor not for the perishable things of this world. Seek ye first the kingdom of God and his righteousness, and all things shall be added unto you. Therefore labor in righteousness in our labors of love, according to your calling. Remember God labored in the creation of both the spiritual and the natural. Did he not create the body which was destined to be his temple? And does it not require temporal food while in the mortal? And did he not labor in creating this terrestrial planet for Israel's sake? Jesus said, I work and my Father worketh hitherto.

Jesus said, Come unto me all ye that labor and are heavy laden, and I will give you rest; but it is also written, If Jesus had given them rest. Why did he not give them that rest? Because they did not comply with the conditions. Therefore there remaineth a sabbath of rest for the people of God. Therefore we once more hear his voice, saying, Come unto me, all ye that labor and are heavy laden, and I will give you rest!—rest, sweet rest from the power of sin; which is to him that overcometh as I overcame; to whom I shall grant to sit with me in my throne, as I also overcame and am set down with my Father in his throne. To him that overcometh shall I grant to eat of the hidden manna, which is hid in the midst of the paradise of God.

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THE CREATION OF THE HEAVENS AND THE EARTH,
AND THE HEAVENS—THE ORIGIN OF SIN—
THE FORBIDDEN FRUIT—THE SERPENT
BEAST AND PREACHER—THE MAN
OF SIN REVEALED

IN entering into this deep subject, I wish first to keep your minds from imaginary things, and hold you to the earth; since God made man and placed him upon the earth, to have dominion, and rule over every living thing; since we see the world was made for Israel's sake, and the meek shall inherit it. Matt. 5-5. Paradise was lost by disobedience, and must be restored by obedience to the paradisaical law. I wish to call your attention to Genesis, concerning the creation; which has been sealed since the day Adam—the formed man—was driven from the garden, and cherubims placed with flaming swords, to turn every way to keep the tree of life from the disobedient fallen world. In the beginning God created the heavens and the earth; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters; and God said, "Let there be light!" and there was light; (Gen. 1-3;) and this was done on the first day. And he divided the waters; and the firmament above he called heavens—and remember, this is spoken of as the open firmament, or heaven above the earth, and not in it. And after saying, "Let there be light," and there was light, he created two great lights and set them in the firmament, to give light upon the earth, and to divide the day from night, on earth. This shows two heavens spoken of—the first created in the beginning, first day; and the second, the open firmament, called heaven, on the second day. In the first he said, "Let there be light!" and it was so. And the second lights were spoken of on the fourth day: "Let there be lights in the firmament of heaven;" and "Two great lights and the stars also, (Gen. 1-16,) to give light upon earth; and to rule over the day and over the night." And God created man in his own image; male and female created he them, and blessed them, and commanded that

they should have dominion, and rule over every living thing. This is a creation of man of the heaven, and in God's own image. This creation is not Adam, who was afterwards formed of dust, who brought on the fall. The first creation, described in the first chapter, was blessed and given dominion and power over every living thing; and was not spoken of as being formed of dust, and as a type or a figure—but in the very image of God, and male and female. So it cannot be claimed they were simply a spirit. And besides all this, he closes the chapter by saying, God saw everything that he had made, and behold it was very good; from which the very elect springs. Gen. 1-31.

He opens the second chapter by saying, And thus the heavens and earth were finished, and all the hosts of them. And the seventh day comes in; and on the seventh day God ended his work and blessed it and sanctified it, because that in it he had rested. Now notice! He continued by saying, This is the generations of the heavens and of the earth; and seven days—a thousand years each—had passed. And the earth was watered by an upward sweat; it having not rained. Gen. 2-6. I wish to call your attention to the word spoken concerning the generations of the heavens; which means, the generations, or offspring of the people of the heavens—the first creation alluded to above—spoken of in chapter first. Gen. 1, 26-29. And the generations of the earth are the offspring or seed of the formed man, who was formed of earth or dust; (Gen. 2-7;) as it is written concerning the first man Adam of the earth, earthy; who was the first to fall by transgression. And the sabbath day of a thousand years rest closed. Adam sinned, and therefore fell from an immortal state to mortal; and the sentence passed that he should die within one day of a thousand years, and his body go to corruption, and return to dust from which it was taken. Gen. 2-17. During the first day or dispensation, there were others like Adam before he fell, living upon the mountains—immortal, called sons of God; and who left their own habitation, keeping not their first estate. They went down in unto the daughters of men, (Gen. 6-2,) and so fell like Adam, the first to fall; who was the beginning

of the fallen world of sin and death. Adam was called a living soul. God foreseeing the six days of a thousand years each had to roll on—a time of sin and death to the bodies of the Adamic world—therefore could not call him, or them, the body of Christ; because he foreknew they would return to dust, and their bodies be destroyed. Therefore he called him a living soul—what would be in resurrection. And the soul life moved the old world to multiply and replenish, without subduing—and all being born in sin and shapen in iniquity; as Paul said, It was through the sin of one man that death came; and death passed upon all, because all have sinned. Again it saith, All have sinned and come short of the glory of God—showing Christ could not be glorified in dead temples. Therefore the body of Christ was spoken of to come; and therefore he is head of the church, and saviour of the body; (Eph. 5-23;) which shall be the 144,000—the general assembly, and church of the firstborn; the body of Christ Jesus the firstborn. Heb. 12-23.

Now concerning the transgression: As in Adam all die (the old Adamic world), but in Christ all are made alive—i. e., all of the new world; Jesus being the firstborn of these many brethren. Rom. 8-29. Adam was placed in a garden eastward in Eden, as keeper and lord of the garden; and Eve, the mother of all living (soul) with him as a helpmeet, and not a helpmate—nor did she help him, except to the grave. The serpent beast was a preacher, called Gadrel. And the proof is, he preached to Eve, and transformed the word of the Lord God, and said to her, Yea hath God said, Ye shall not eat of every tree of the garden, etc. The woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the *tree* which is in the midst of the garden, God hath said, Ye (the serpent) shall not eat of it, neither shall ye touch it, lest ye die. And so it is also written, He that defileth the temple, him will God destroy. 1 Cor. 3-17. Therefore Jesus came with the law of Christ to abolish death, and to destroy him who has power of death, which is the devil. This serpent beast preacher, being more subtile than any beast of the field, said to the woman, Ye shall

not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil. Gen. 3-5. I wish to break away here before going further, to prove to you that this serpent beast was a preacher; for did he not preach to Eve?—as you see by the foregoing argument he made to the woman. And did not Jesus say to such hypocrites and pharisees, Ye serpents and generation of vipers?—offspring of the old serpent preacher, transformed into an angel of light. And did not Peter also speak of these natural brute beasts, made to be taken and destroyed? 2 Pet. 2-12. And Paul said, The devil himself is transformed into an angel of light; and no marvel if his ministers be transformed also. 2 Cor. 11-15. Now back to the woman's argument; Eve, who was in the transgression, being deceived. 1 Tim. 2-14. When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave unto her husband and he did eat. Gen. 3-6.

This being contrary to the command of God, she was deceived; and therefore was in the transgression, in adultery with this preacher, and so received the tares, or the evil, from the serpent beast; and offered it afterwards to Adam—her husband—and he did partake also in her uncleanness, and was also in the transgression, and fell. Therefore you see, these three agreed together in the sin, and in the fall came under the appointment of death; as God had said of the tree, Thou shalt not eat of it; and in the day ye eat thereof, ye shall surely die. Therefore if they had rendered *obedience* to God's word, they would not have died. Therefore you can plainly see how they brought themselves under the appointment of death; as Paul said, It was through the *sin* of one man that death came; and so death passed upon all (i. e., all in Adam) because all have sinned. Rom. 5-12. Now I do not wish to branch off too much on the first rudiments of Israel's faith, only to support my statements, as I unfurl the hidden mysteries to you, which have been kept secret from the foundation of the world, (Matt. 13-35.) and because of sin, which brought the Adamic world

under the curse of sin and death. If you will notice, the tree of knowledge of good and evil was in the midst of the garden; (Gen. 3-3;) as a woman is clean and unclean, according to the law, while in the fall; with power to purify her seed once a month. Lev. 15-28. But the man, having the tares or evil since the fall, cannot purify himself by that law; as he sows the tares among the wheat, which thing is forbidden. But there is a law by which he can purify the body (which is the law of Christ—total separation), and go through the crucifixion before regeneration. So there must be a restoration and redemption from the fall, for both male and female. But man must return back to the garden and overcome, for the promise is to the overcomer—to him that overcometh and keepeth the word of his patience till the old man is crucified with its affections and lusts.

Adam did not subdue. He did not keep his first estate. He did not have dominion. And she listened to the delusion of the preacher, serpent beast, and so was deceived by him; and because of the transgression was turned out of the garden, and cherubims placed with flaming swords to keep the tree of life from man in disobedience, lest he would reach forth also and partake of the tree of life, and live for ever in his evil state. Then Satan would have gained his ends—as ruler, and king of hell and torment. Therefore through envy of the devil death came into the world; and all who hold with it shall surely find it. Apoc. Wis. of Sol. 2-24. For this cause the tree of immortal life was sealed; as it is written, A garden inclosed is my sister; a spring shut up, a fountain sealed—till this the time of the end and day of visitation—till the seed should come to whom the promise was made. Then a fountain shall be opened in the House of David for sin and uncleanness; and in that day the House of David shall be as God. Zech. 12-8. And to those who enter this ingathering, and this cleansing fountain, and keep the word of his patience, and overcome, according to all the scriptures, and have gone through the crucifixion, and are crucified with him and have suffered with him, shall I give to eat of the tree of life, and the hidden manna, hid in the midst of the paradise of God; which is

the word of life—word of God. I am the bread that cometh from heaven, that a man may eat thereof and not die. Seek ye therefore that bread that the Son of man shall give; (John 6-27;)—the bread that perisheth not. They who eat this Little Book, it will be sweet in their mouth, but bitter in the belly—but it is the bitterness that cleanses away the evil. I will cleanse their blood that I have not cleansed, for the Lord dwells in Zion. Joel 3-21. Now furthermore, I wish to say before closing this article, that Eve being deceived, it shows that after the transgression their eyes were opened—i. e., they fell, and their eyes were opened then to see that the serpent preacher had deceived them; and they saw their nakedness and were ashamed, and sought fig leaves to hide their shame—which is manifest to this day. They heard the voice of the Lord God walking in the garden, and they hid themselves among the trees—which thing is also manifest to this day; and they will not come to the light, lest their deeds are manifest; and love darkness rather than light, because their deeds are evil. John 3-19. I wish therefore, to call your attention to the fact that they heard the voice of the Lord walking in the garden; therefore this is a key, and a proof, that the Lord God had a body. This voice was heard *walking* in the garden—and therefore a voice must be *embodied*, in order to walk. Therefore there was more than one; as the serpent said, Ye shall be as *Gods*—signifying more than one. Therefore the sons of God are men with *bodies*; and had they not bodies, how could they go down in unto the daughters of men—i. e., daughters of Adam's race, in the fall? And so they, by this act, fell also.

Adam being only the beginning, and the first to fall after the sabbath millennium—or in the shortened time—the thing that has been shall be again, and God requireth the thing which is past. Eccl. 3-15. The earth therefore was in its Eden state, and a garden planted by Gods who had bodies to plant with; and this was a garden planted eastward *in* Eden—not Eden itself, but planted in Eden. Gen. 2-8. Therefore the earth shall return to its Eden state, and yield her seven-fold; and deserts shall bloom in roses—no sorrow nor crying, neither shall there be any more death

during this seventh day of rest—a day of a thousand years. And Satan shall be bound a thousand years to deceive the nations no more; and all tears wiped off all faces, and there shall be peace on earth, and good will to men. Luke 2-14. Man shall now be gathered as in Noah's day, and as in the days of Lot—snatched as brands from the burning pile, and purified, refined and redeemed. And this is the time and day of visitation—the sixth day, in which he shortens the time for the elect's sake, or no flesh would be saved; but for the elect's sake he hath shortened the time. This is the preparation time of the sixth day, or sixth thousand years; in which he makes man—or finishes him; raised from the effects of the fall—from mortal to immortality. And as in the days of Noah, so shall it be in the coming of the Son of man—and before whom all nations shall be gathered and separated as a shepherd divideth his sheep from the goats. So it is written, Unto Shiloh shall the gathering of the people be. Gen. 49-10. Therefore Shiloh is the spirit, and Son of man is the body prepared for that spirit. And so it is written, 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 together. Luke 17-37.

Now as to the heavens spoken of, besides the ones alluded to above, Jesus said, If I go away I will prepare a place for you. Now this looks like another heaven to be prepared, besides the heavens created and spoken of in the beginning. Paul spoke of the third heaven, etc. The truth of the whole matter is this: These heavens spoken of throughout the scriptures are conditions, in their times and seasons, and dispensations of time. Heaven was the paradisaical state of this planet, in which it was blessed, sanctified, etc.—when the earth was in its Eden state, before the fall; and because of the fall, she came under the curse; and thistles and thorns she yielded, because of sin and death. Gen. 3-18. Therefore this planet must return to its Eden, paradisaical state, when man shall have rendered obedience to the paradisaical law. Christ has been working and laboring in the creation, working all things after the counsel of his own will. There-

fore Christ said he would go away and prepare a place, and If I go, I will come again and receive you unto myself, that where I am, there ye may be also. John 14-3. When he spoke these words, he stood upon the planet, and will come again; and he said, If I go not away, the Comforter cannot come. Therefore the third heaven spoken of, is the third dispensation in which we are living—the closing, the shortened time of the sixth day, in which we are to be made perfect for the new world to come. We are now in the closing part of the days of Noah, in this the eleventh hour; in which this ingathering must be accomplished. Therefore the time has come to enter the ark by this call and trumpet sound. The seed and spirits of the just are the generations of the heavens to be separated from the generations of the earth—earthy Adamic world—before its swift destruction as in Noah's day and Lot's. Luke 17-26, 28, 30. This will prove the seed of the two worlds; and as Jesus said, My sheep know my voice. John 10-4.

During the millennial age, when the world was in its Eden state, all and everything was commanded to multiply after their own kind. This command was broken, and the mixture took occasion; and the first fruits of the crime was Cain, a murderer—a child of the devil. Adam and Eve saw their nakedness—now signifying being stripped of the paradisaical spirits of heaven. And the world has been stripped of the immortal clothing, and their nakedness and shame shall appear; as John speaks of them being miserable, naked and blind. Jesus, the firstborn, was clothed upon; and we must be first unclothed of Satan's clothing before being clothed upon by the paradisaical clothing—the pure white raiment, clean and pure. We shall now be raised as Gods, knowing good and evil—but not by the delusion of the serpent, but by the same law by which the gods spoken of were raised as Gods, knowing good and evil. So it is written, Ye are Gods; (John 10-34;)—all being written for this the time of the end. When Adam and Eve transgressed, their eyes were opened to the evil and the sin. Seeing their fall, they therefore hid; and Adam blamed God for giving him the woman—helpmeet. But now Israel will rejoice

that God has given the helpmate from Paradise, to help him overcome—which is this visitation of spirit and life, to bring the restoration and restitution. The old shall pass away, and there shall be a new heaven and a new earth; and it is laden with the fruits of righteousness. And I saw the Holy City, new Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband; and this is the Jerusalem Mother above, who is free, the mother of us all; and this is the true helpmate, to bring to birth her children. Gal. 4-26.

The generations of the heavens and the earth multiply after their own kind, and in their times and seasons. Therefore the old world since the fall has rolled on, multiplying in mixture, regardless of law; and have been reaping the wages of sin, which is death; and the sting of death is sin, and sin is the transgression of the law (of God)—sowing to the flesh and of the flesh reaping corruption, and children born in sin because of broken laws. The first Adam and his posterity became carnally minded; and to be carnally minded is death; and to believe in death is to be carnally minded. Therefore such are the serpent preachers. And as in the days of Noah, they were eating and drinking, marrying and giving in marriage (in sin) till the flood came and swept them all away. Matt. 24, 37-39. Now would God give the command to multiply and replenish, and then destroy them for doing so? No! And had they done it lawfully, after their own kind, they would not have been destroyed; but through broken laws, were destroyed up to date—beginning with Adam, the first. And as in Adam all die, (the first Adam and the Adamic race of the earth, earthy,) the latter Adam is a quickening spirit, the Lord from heaven (Christ), to quicken our mortal bodies. Rom. 8-11. Now do not confuse this first Adam spoken of, with the first creation spoken of in the first chapter, alluded to above. The earthy Adam was only called the first Adam because he was first in the fall, consequently the first of the old fallen world,—but not the first in creation. When the fall took place, and the planet came under the curse, preceding this, the immortal people (called Gods and sons of God) began to

clear away to other worlds; as it speaks of on this wise: Christ, the brightness of his glory and the express image of his person, by whom he created the worlds. Heb. 1-2, 3. It speaks also of certain ones (who were taken away, spirit, soul and body) as having gone to spirits of just men made perfect; and those on the mountains—the sons of God alluded to before, who did not go to other worlds—left their first estate and their own habitation, and fell by mixing with the daughters of the fall. Furthermore, this shows the first estate and habitation was immortal life. The Lord God, signifies, in bodies; and Jesus was spoken of as our Lord and his Christ. Rev. 11-15. This spirit of God, called Christ and son of his glory, is spoken of as the Alpha and Omega, the beginning and the end, the first and last. Rev. 1-8, 11. This furthermore shows Adam not to have been the first; and yet he is called the old Adam, because the world has lost its youth. But the elect seed and spirits of the just, being the generations of the heavens, must be restored; and being mortal, having been subjected to vanity, not willingly, they are called the creature who shall be delivered from the bondage of corruption into the glorious liberty of the children of God—as Gods, knowing good and evil. Therefore, it will prove Christ in God—the first and last. He was embodied, and they were called gods; and it is written for the elect seed upon whom the end has come, Ye are Gods; (1 Cor. 10-11;) the first and last. The earthy Adam, first in the fall and the beginning of the world of sin and death, shall have an end and be no more. Therefore I saw a new heaven, and a new earth; for the first heaven and the first earth have passed away, and behold all things shall become new; for the kingdoms of this world are become the kingdoms of our Lord and his Christ.

This earth therefore returns to its Eden state of bliss: in which there shall be no more death, and no ravenous beast shall tread, no vulturous eye shall see; and yet the wolf shall lie down with the lamb, and the lion shall eat straw like an ox—their nature changed; as Satan will be bound from the world, which shall be restored to its Eden and paradisaical state: which is the seventh heaven, or seventh

day of rest in paradise. The new heaven, and the earth, is that which Jesus alluded to when he said, to prepare a place for you—and this is prepared body to inherit the earth. Therefore he said, I will come again and receive you unto myself; that where I am, there ye shall be also; and he said also, I will come and take up my abode with you; and am with you, and shall be in you. Therefore he must rest upon us as upon Jesus; and when mortal puts on immortality, will be in us; and we shall be like him. 1 John 3-2.

Spirits of men are termed, "The powers of heaven." Therefore there are heavens spoken of to pass away, and heavens to remain eternal. Therefore the powers of the seven heavens have been working during the seven thousand years; and Christ has been working in the creation, working all things after the counsel of his own will. So Jesus said, I work and my Father worketh hitherto—six days (six thousand years) work and labor. And Jesus said, Labor and strive to enter in at the strait gate; for many shall strive to enter in and shall not be able; (Luke 13-24;) when the gates are closed against the old world. And these seven heavens, and the seven spirits of God as the seven burning lights, all shine in one as a great arc light; and as it says, The light of the moon shall become as the light of the sun, and the light of the sun as the light of seven days. Adam being formed of dust, signifies the people as dust of the old earth; and it being of dust how could it be of God's own image and likeness? Could God return to dust? No! Was soul life of dust? No! Therefore soul life will form the likeness, and not go to dust. But what about the body of the Gods, and of this elect to be as Gods? They were the crystal water man; and were not subject to death, and did not fall. But what about the bodies of the elect? They, having been mixed with the fallen world, and yet the immortal seed handed down, now to be purified from the evil and corruption, will put on immortality, even as Jesus; who took not the nature of angels but the seed of Abraham; and was made a little lower than angels, having taken part of the nature of sinful man—blood, less the evil. The blood—

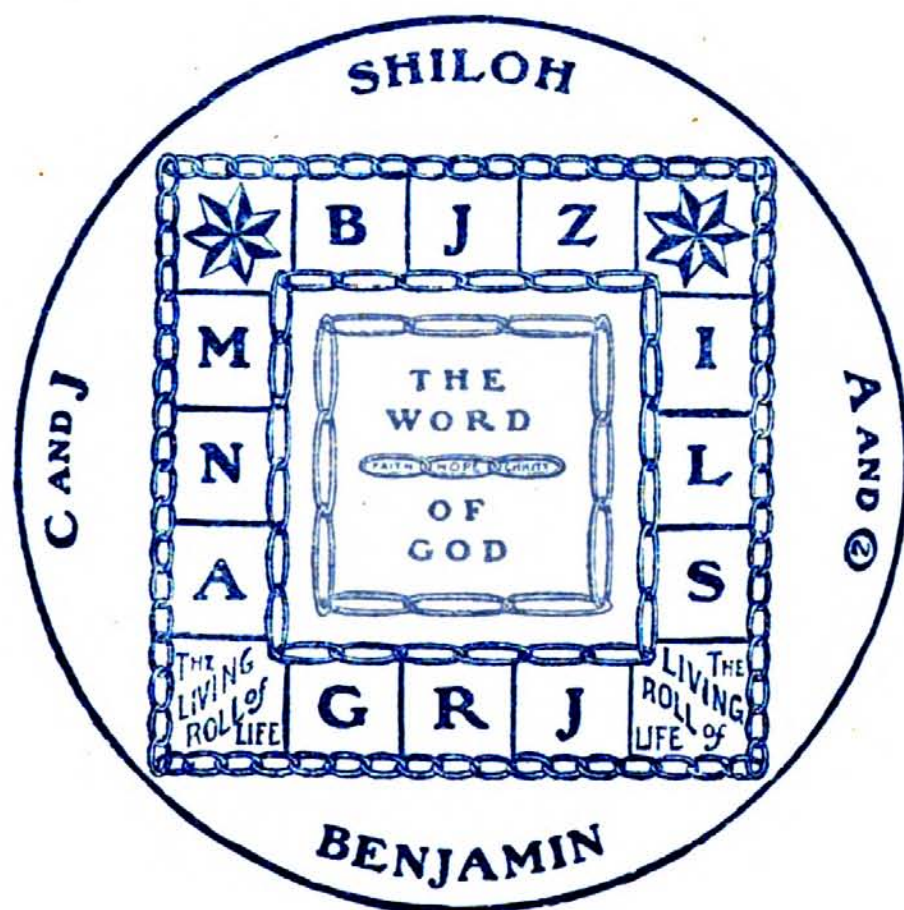
the part that belonged to Adam—was taken away; and Christ—the Lord from heaven—took up the body, and quickened it; and dwelt in it, as his temple—body of Christ. Rom. 8-11. If Adam, of dust, had been in God's own image, he would not have fallen; and had he not fallen, why would we look for another lord? Had not these Gods and sons of God left for other worlds, like Jesus as well, why then would it have been promised to come again? But seeing these—including Jesus—left this world of sin and crime, we shall look, and expect according to promise, for their return; since we know this planet shall be restored, and man redeemed from sin and from death; as this world was made for Israel's sake. And Israel, being the generations of the heavens from the paradise of Eden, shall enter into the purchased possession of their inheritance—Christ Jesus the true vine, and we the branches; and he a tree of life; and because he lives we shall live also; and a tree is known by its fruit.

This visitation of life is given to open the blinded eyes, and to see the delusion of the serpent, and the generation of viper's story of death to be a delusion; and that it entered the world by a lie and a delusion of the serpent. Notwithstanding, the serpent said to Eve, Do this and ye shall not die—thus denying the word of God. But since she hearkened to his delusion, and death by sin took occasion, he has transformed it back; and now says, All must die—contrary to what he said at first. God, who changes not, gave a law and commandment by which they could live; and it stands good today; and in Christ all shall be made alive, (1 Cor. 15-22,) but every man in his own order.



THE LIVING ROLL OF LIFE

THE SCEPTRE SHALL NOT DEPART FROM JUDAH, NOR
A LAWGIVER FROM BETWEEN HIS FEET UNTIL
SHILOH COME; AND UNTO HIM SHALL THE GATHER-
ING OF THE PEOPLE BE. GENESIS 49-10.



THE SON OF MAN SHALL SEND HIS ANGELS WITH A
GREAT SOUND OF A TRUMPET, AND THEY SHALL
GATHER HIS ELECT FROM THE FOUR WINDS, FROM
ONE END OF HEAVEN TO THE OTHER. MATT. 24-31.

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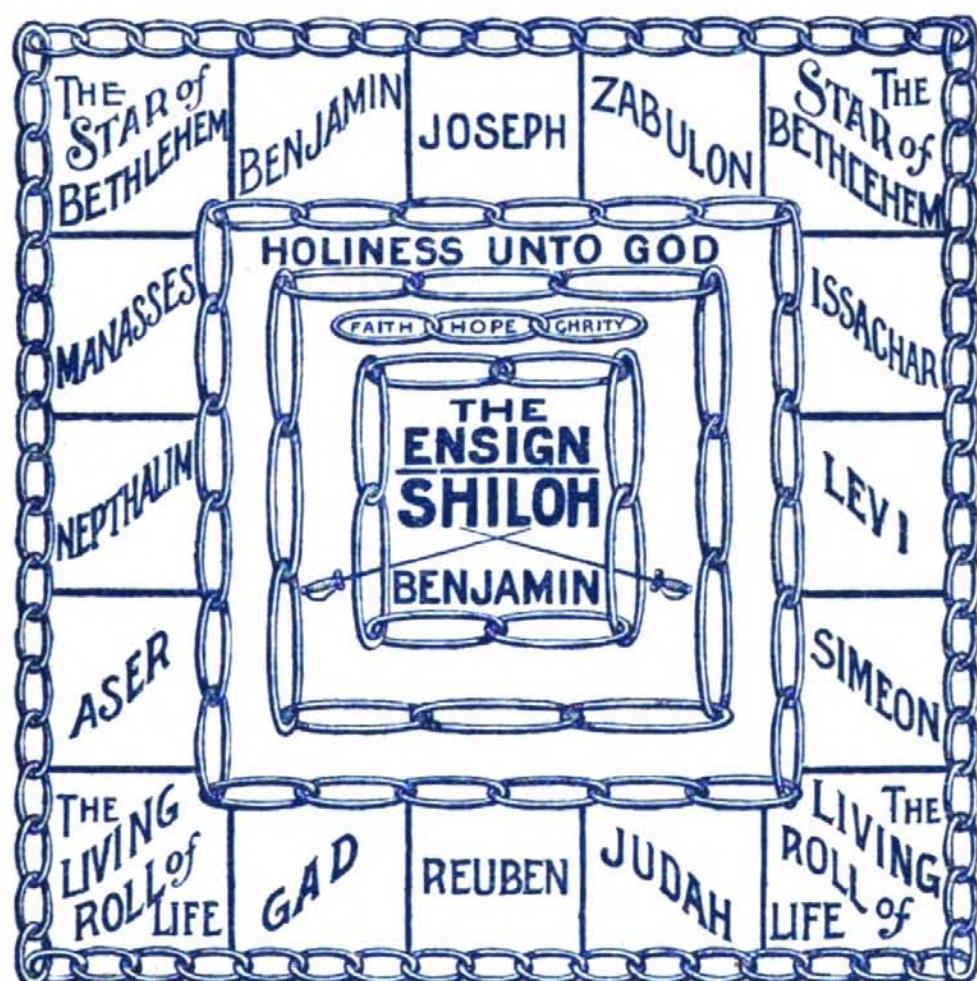
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THE STAR OF BETHLEHEM

The Living Roll of Life.

THE WORD OF GOD.—REV. 19-13.

BOOK II.

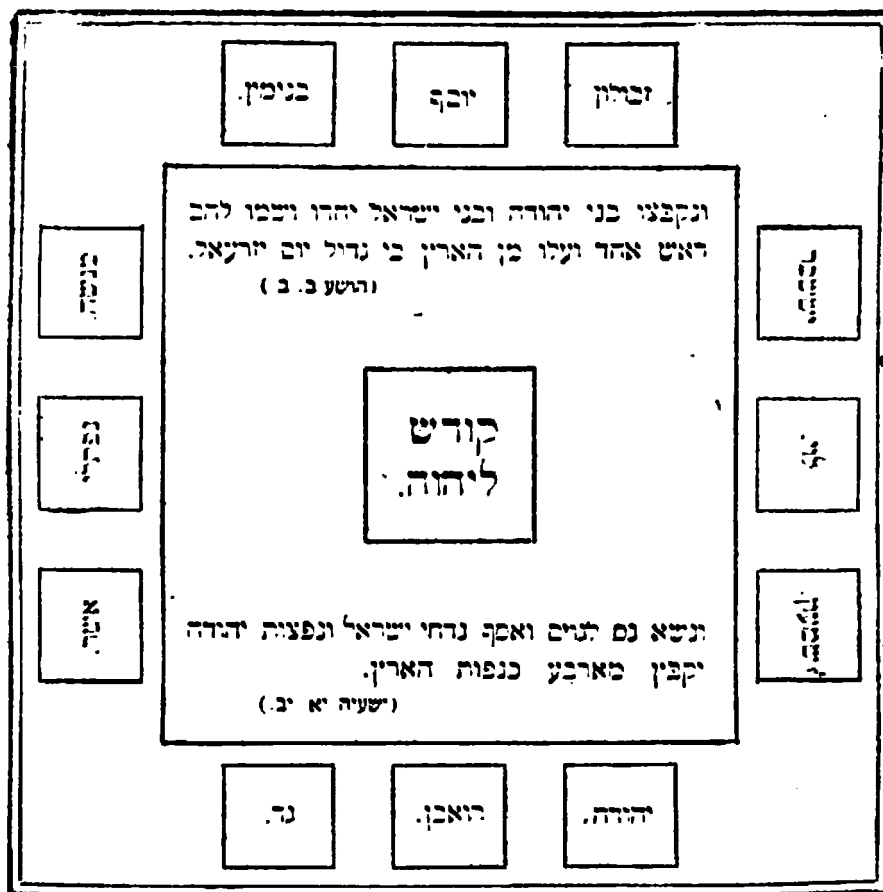


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BEHOLD THE MAN WHOSE NAME IS THE BRANCH;
AND HE SHALL GROW UP OUT OF HIS PLACE, AND HE
SHALL BUILD THE TEMPLE OF THE LORD. ZECH. 6-12.



IN THE DAYS OF THE VOICE OF THE SEVENTH ANGEL,
WHEN HE SHALL BEGIN TO SOUND, THE MYSTERY OF
GOD SHOULD BE FINISHED AS HE HATH DECLARED TO
HIS SERVANTS THE PROPHETS. REVELATION 10-7.

INTRODUCTION

IN writing this introduction would say, Gird up the loins of thy mind, and awake to righteousness, as it is now unfurled to you; for in the way of righteousness is life, and in the pathway thereof there is no death. And in this you will see, by the second anointing with the clay salve of the land, what it means; and, Blessed shall be the eyes that see the things that ye shall see, and the ears that hear the things ye hear. The clay salve represents the life of the body; and this is the message—that God is light; and that, There is no God in all the earth but in Israel—the God of the living.

This message is the voice of God; and my sheep know my voice, and a stranger they will not follow. John 10-4. It is the Day-star of the morning, that shall arise in your hearts. It is the living flying roll of truth, with trumpet sound. It is the message of the seventh angel—the trump of God—by which the mystery shall be finished; which mystery is unsealed; which is godliness, God manifest in the flesh—the life of the body. It is the message of immortality of the body, by which this mortal must put on immortality at the sound of the last trump; which is now beginning to sound for the ingathering and restoration of Israel. This message shows the difference between the two laws. It rightly divides between the law of carnal commandments, and the law of the spirit of life. It shows the paradisaical laws by which we may return to that country from whence we came—viz., Eden's paradise restored. It shows the difference between the two priesthoods. It points out to you the way, the truth and the life, so you may strive to enter the strait gate with knowledge; and thus walk with him, step by step up into the temple of wisdom; as there are seven steps—seven angels—leading the way; seven burning lights by which we pass into the holy place of the temple; seven spirits which stand before the Lord of the whole earth—the watchmen of the Holy City which has come down unto us. Therefore, Behold the tabernacle of God is with men. Rev. 21-3.

Therefore by these, in order, we grow in grace and the knowledge of the truth. This message unfolds the scripture with its seven-fold light, as the light of the sun; by which we may enter into the glory of the sun and obtain an hundred fold—immortal and eternal. Therefore it shows you the rainbow covenant with its seven colors of light and truth, which blend in perfect harmony. It prepares you to approach unto him, seeing him who is invisible, and who hath appeared in living visability; whom our eyes have seen, and ears have heard, and hands have felt. But to us-ward he saith, More blessed are they who have not seen, and yet believe; (John 20-29;)—through the word of truth now unsealed. So all is written for us upon whom the end has come; to whom he appeareth without sin unto salvation. Behold he comes leaping upon the mountains and skipping upon the hills! The flowers appear; the spring-time of gospel truth has come! The voice of the dove is heard in the garden of the bride! Song of Sol. 2-12. Lift up your heads! Your redemption draweth nigh! The Man-branch has sprung up, and shall grow up out of his place and build the temple of the Lord. Zech. 6-12.

As the lightning of this light and truth 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 in this land of the free—which is yet to be, and the promised land possessed; which is the life of the body—the land that shall rejoice. Therefore, Hear the words of the Lord, O earth, earth, earth! Rejoice, O land! Joel 2-21. And the meek shall inherit the earth; and the world was made for Israel's sake. Therefore the time of the old world shall be shortened for the elect's sake, that flesh may be saved, and the land redeemed.

There are the laws of type and shadow by which nothing can be made perfect, and no flesh justified. But since we see there must be spirits of just men made perfect, and that the perfect thing must come, (when that in part shall be done away,) therefore there must be a perfect law by which they can be made perfect; which is explained in this message of life, and the law of Christ revealed, by

which we must be made like him—Christ revealed in us. By these laws, two nations are in her womb, and two manner of people separated from her bowels; and she shall be called, “The Lord our righteousness;”—Jerusalem, who is free, the mother of us all. And therefore her people must be made free by her laws of separation, to separate them from the evil.

The Old House of Israel is vacated; the spiritual light and life has departed—she being dead, as the body without the spirit is dead. Therefore there was a *New* and *Latter* House—the House of David being the *latter* or *last*; being under the seventh and last angel messenger, by whom the mystery shall be finished, and the temple of flesh and bone builded with the light—spirit and life—in it. The city built with lively stones and living bones is the house and temple of the Lord. Therefore, In that day the House of David shall be as God.

Other writings treat upon this subject of first rudiments, leading up to this STAR OF BETHLEHEM, and the Living Roll of a book—which is the Book of Life. And they who eat this LITTLE BOOK, his name is, “The word of God;” for, In the beginning was the word, and the word was with God—which was God—and took flesh and was manifested in a purified and prepared body, which dwelt among men. And therefore, the words being spirit and life, it is the living word by which we must be conformed to the image of his son—now beginning with one, who is sent to stand up in his stead. And so it is written, I considered all the living which walk under the sun with the Second Child who stands up in his stead. He is the messenger of the covenant whom ye delight in, being spirits of the just to whom the promise was made, and given by God (who cannot lie) before the world began. Titus 1-2. These will now know my voice. It is the mother tongue, and given by the messenger—one among a thousand—now found to show unto man his uprightness; and by which He, with them, may return to the days of youth, and be kept from the grave. So it also says, I will deliver them from the power of the grave. And they by this message will be able to overcome the world, the devil,

and the flesh; and can sing that triumphant song, O death, where is thy sting? O grave, where is thy victory? This is Gabriel's message—the virgin message by which the child can be begotten and conceived, and delivered from the bondage of corruption into the glorious liberty of the children of God. Rom. 8-21.

Seeing the word of life was sealed, and the gates closed, and cherubims placed with flaming swords, turning every way to keep the way of life sealed till the time of visitation and day of the Lord, he comes with the message to unseal the Book of Life, and open the gates, that men may see and understand. Therefore strive to enter in due time, before the gates are closed; when many will then strive to enter in and shall not be able. Luke 13-24. This angel messenger has opened the fountain in the House of David—having the key of the House of David; and therefore saith to Israel, Go, wash in the pool! Its living waters proceed from the throne of God and the Lamb. Rev. 22-1.

Jesus showed first the star-light of the morning at twelve; and the moon-light together with the star from the river Jordan during his mortal life, which was finished on the cross. Then the sunlight of everlasting day arose in him; and he only hath immortality. But we are to do the works that he did, and greater works than these, because he goeth to the Father to send the spirit of truth—that other Comforter—to lead in the way of all truth, and show things to come. This message given by him contains the seven keys to the light of perfect day. So the light of the moon has become as the light of the sun, and the light of the sun as the light of seven days; making one perfect light of eternal day in the seventh—the day of rest that yet remaineth for the people of God; when the knowledge of God shall cover the earth as the waters cover the sea.

Therefore this message of Gabriel—spirit of all truth—the angels desire to look into; because it is the inheritance of God-man. Jesus took not the nature of angels, but the seed of Abraham (for a body);—the body of Christ, to be revealed; he being raised, therefore higher than angels; being a Son, crowned with honor and glory.

And we who are chastened and suffer with him, shall reign with him on the throne of David—which signifies the throne of God. Therefore through this message, foreordained and predestinated, we overcome and sit down with him in his throne, even as he overcame and sat down with his Father on his throne. And these who overcome shall I give to eat of the tree of life; and who may enter through the gates, into the Holy City of life and immortality, with the seal of the living God in their forehead and his laws put within them. Through crucifixion and regeneration we enter through the gates into Eden's paradise with knowledge; who shall become as saviours of mount Zion; who shall judge the mount of Esau, and shall judge angels, principalities and powers; and who shall judge the nations—first having judged ourselves by the word of God, that it be made alive in us.

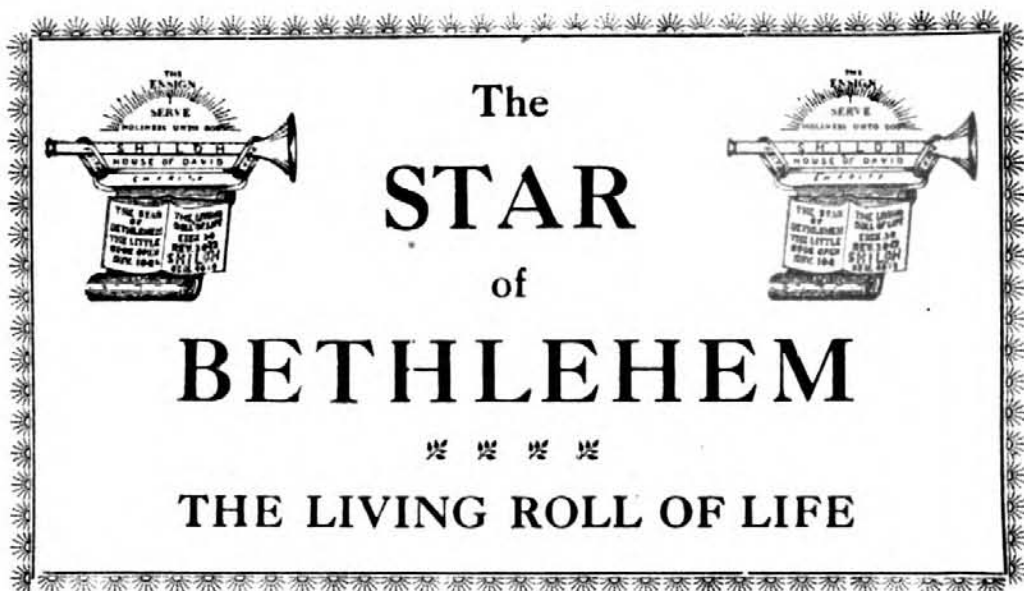
What is said in this message concerning the Old and New House, it saith to all who are under the law, in bondage; and who are held prisoners under the curse—not having accepted deliverance. This message therefore is the living resurrected word of life from the tombs of dead works. Therefore we are not to seek the living among the dead. He is not there! He has arisen! Therefore the living word of spirit must be resurrected in us—which crucifies the old man, with its affections and lusts, that the body of sin might be destroyed; and afterward the blood is taken away, that we may with him arise in living visibility, and show the temple of flesh and bone like Him. Therefore it is the resurrection of the dry bones of the valley; being dry for want of the living water of life—the visitation and refreshing showers from the presence of our Lord and his Christ.

This message shows the parable of the marriage at the feast of Cana of Galilee, where the first miracle was performed by Jesus, who turned water into the good wine, and the best reserved until last. The marriage in Cana was a figure of Canaan's land of promise, in which the great marriage of the Lamb will take place in this the time of the end and day of visitation; when the water shall be turned into the best wine of the kingdom. So Jesus said, I will drink no more of the fruit of the vine till I drink it anew with you in

my Father's kingdom. The Adamic world have their marriages, and are given in marriage, and drinking the wine in carnality, to their own damnation—not discerning the Lord's body; and knowing not of the best wine being reserved till the last, when he comes to receive his bride, who hath made herself ready, having on the wedding garment—which shall be the new creation of God; the six water pots having been filled up during the six days of creation, ready for the work of the Creator—to turn it into wine.

Since Adam by transgression was driven from Eden's paradise, they have been drinking wine from the fruit of the wild vine, and eating bread by the sweat of the face, in sorrow, and reaping the wages of sin, which is death. But the time has come when the Branch has sprung up from the root of the true vine, by which Eden's paradise shall be restored; and man through righteousness return through the two-leaved gates into the paradise of Eden's fair garden of bliss, and the kingdom restored.





THE MARRIAGE FEAST OF CANA OF GALILEE.

IN the third day was a marriage in Cana of Galilee, and the mother of Jesus was there. Both Jesus and his disciples were called to the marriage; and the mother saith unto the servants, Whatsoever he saith unto you, do it.

John, the beloved of the Lord, was at the marriage feast of the Lamb; which is now come, and his wife hath made herself ready. This great marriage feast in Cana of Galilee was not only a type—filling up the six water pots of the six thousand years, which must now be turned into the wine of the kingdom—but it has a more particular reference to this visitation, wherein it must have its fulfillment. For hitherto, as he said, his hour had not come; but it is now come, and the mother must be there with her son, and the disciples must be there, and the servants must be there, and the first Adam and Eve must be there—all will be seen at this great marriage feast of the Lamb.

It was necessary that the woman—the mother—must first come forth (Rebekah) to bring forth the son by the law; and the bridegroom and bride must be there. Perfect life dwells in her—Rachel, the mother and bride of Christ; the new Eve. Type and antitype must be seen at this great feast. Hence it was needful that it should be so—for all the scriptures, types and antitypes, to have

their full accomplishment, as with Jesus; who was first brought forth by the new Eve, under law, that by her a body might be prepared. And this very Eve—the mother of Jesus—was at the feast in Cana of Galilee; and also the third Eve (or the Rachel, the Jerusalem above) was there in the backgrounds, unobserved by all except the Master—son of the heavenly Jerusalem, as well as of the earthly Eve (Mary) who understood not the deep and far reaching lesson that was shown at that feast. And even so now shall it be. Men shall be there who understand not the deep working of the spiritual Mother and son of the free in the backgrounds of this great marriage.

He watered the life of the new Eve before it was turned to wine, and set a river on each side, and became a husband. And she brought forth twain; and the angels beheld the twain and ministered unto them. And they became as tall as a cedar of Lebanon, and shot up as a willow by a watercourse, by the water of this river, on either side. And the clothing which was given them for this wedding appeared as the lily in the open valley and the smell of paradise—for it is the clothing of white, the righteousness of saints, the double robe, the wedding garment.

The six waterpots (which were the six messengers of this visitation) were filled up with the water; now to be turned into the wine of the kingdom by the seventh—the Son of man; which shall be the first miracle of the feast—the cleansing of the blood: for thou hast kept the good wine until now. And the mother saith, Whatsoever he saith unto you, do it; for obedience to them shall give you free access to the wine of the kingdom.

The seventh—or the Second Child—could not come until the woman came with the law to bring him forth twain; for they had to be brought forth by her, and prepared by the law. She brings forth two nations, and separates from her bowels two manner of people, who shall be also at the marriage feast of the Lamb. This is plainly set forth in the Extracts, which we see fulfilled. And the twain, as soon as delivered from the bondage of law, go forth with their banners floating in the breeze; with tearful eyes, mourning as that of a dove,

for the loved ones to be delivered from the chains that hang heavily by the bondage of the dead letter of the law.

But the woman now stands in arms, over which the serpent cannot prevail; and

Because thine ointment smells so sweet,
Thy name, thou heavenly dove,
Like unto ointments is poured out;
Hence the virgin's love
Thou wilt let thine Israel taste.
O thou King, with all thy love invest;
And then into thy chamber bring,
And make them here to rest.

This victorious song of the virgin can never be sung by those who still hold to the old clothing, under the great mountain; for in the wilderness of sin, the serpent does now prevail.

She—the virgin, the Lamb's wife—now calls and invites you to come and enter into rest; for they entered not in because of unbelief. Now will you hold to the works of the first? All failed to enter in, after the example of the former Israel; who fell in the wilderness under law and died from the effects of the bite of the fiery flying serpent.

We hear you ask, How shall we enter in? How can we know the way? What is the remedy for the bite from which we are suffering? What are the effects of the bite? Hark ye! Listen to the voice from the heavenly Jerusalem, pleading down the line! Look at the first cause of the fiery flying serpent. Was not Adam and his wife at first placed in that Eden of rest in the garden of paradise? Thou knowest how it was that the serpent came to her at first, and that she and her husband yielded to the temptation; and how it was that they were driven from this garden of the Eden of the rest of paradise, and a curse was pronounced upon them for bowing down to the subtilty of the serpent—to serve and enter into the covenant of death; that by it they should go forth to provide for themselves, by the sweat of their face, under the curse; the earth withholding the Eden increase from them. And sorrow multiplied by reason of the works of the flesh; and in their conception in sin, sorrow has been multiplied.

Therefore, the whole creation has been laboring in sorrow and travailing in pain together until now—waiting for the promised redemption and the day of rest. If they had entered into their rest, then would he not afterwards have spoken of another day?

Now that they did not enter in, do you ask why? Because of unbelief. Now then we would ask, Why did unbelief set in? Because of the works of the first Adam under law. Therefore they died in unbelief, not having received that promised rest, which remaineth for the people of God; which can only be attained unto by ceasing from our own works and labor in sorrow—i. e., to stop the works of the old Adam, and by the royal law of Christ enter into the Sabbath of rest, as God did, who entered into the day of rest. Therefore it is called, "The Lord's day." So let us now cease from our own works of the first man Adam, and with the latter Adam—the Lord from heaven—enter in while it yet remaineth open for us to enter in. Let us enter in with him; for the door will be closed, and no man can open it nor enter in, because the Lord God of Israel hath entered in by it.

Now God places the living child in the heart of the temple, and declares that whosoever shall not receive the kingdom as a little child, he shall not enter in. This colt, (the foal of an ass,) the child of the mother, like that of the first, must ride into the city, treading upon the outer garments of Adam—the old clothing used to hide their nakedness and shame. So Satan's clothing, which belongs to the old world, must be thrown beneath our feet, as we ride the colt into Jerusalem—the city of the holy—and wear the rich robes unseen and unadmired by the old man of sin; and, with Jesus, bear the reproach without the camp of Israel, drinking the remainder of the cup of Gethsemane. And while the six water pots are filling, the rib (the bride) is being extracted from his side—i. e., from the side of the Adamic man—while he is asleep under law. And by the spirit of life he extracts the bride and now presents her a chaste virgin unto the bridegroom (Christ) and turns the water into wine; the best reserved until last, and the evil destroyed, and the blood

washed away—i. e., turned to water; and by the word, last of all, turned to the good wine of the kingdom—which is spirit; the pure fruit of the true vine, which was reserved till the end—till the living Roll came, with the full interpretation, as it is written.

If man's ways had not been different, and his thoughts and ways lower than God's as the earth is lower than the heavens, he would have understood the parable of the marriage feast in Galilee. But as the parable and its incidents were reserved until the third day, so in like manner its full interpretation was reserved, and its good wine kept until the third and last (or fourth) watch of the hour. Ex. Ser. 3, p. 117; and compare with pp. 8 and 247. Had not their eyes been holden, they might have recognized the great mystery of the marriage feast of the Lamb—which could never be understood by those under the seal in the law; for it is by the spirit only that it can be seen; for the mother with the son must be at the feast. And all is written for the end. Therefore the mother of Jesus is now here.

Both Jesus and his disciples were called to the marriage. And the first Adam and Eve were there; also the type and antitype, the shadow and the substance, the beginning and the end of the feast of creation—like as that shown of Jacob and Esau, the beginning and the end, or the old and the new creation; the latter end and fall of the Adamic Adam, and Jacob the younger brother who came in holding to his heel. He that hath an ear, let him now hear. Remember Jacob and Esau came forth from the same mother; yet the one is the new and the other the old. The degenerate plant of a strange vine, and the branch of the true vine, and the husband, all were there.

Hence the first Eve was driven out of the garden—out of the reach of the tree of life—by the withdrawal of the female immortal spirit, Jerusalem above, the Mother of the free. The woman said to Jesus, the elder brother, They have no wine. He answered and said, Woman, what have I to do with thee?—referring to the first Eve. The works of the first Eve are now manifest in Israel; who has been chosen by many for a helpmate; who partake of the inferior wine, and seek the

dividing of the inheritance, and would now divide the living child. But Jesus said for his sake, Mine hour is not yet come. But the time has now fully come for the best wine, from the pure grape of the true vine; when he shall drink it anew with his bride in this great marriage feast of the bridegroom and bride.

The six water-pots were partly filled—prophesying in part; and in this visitation they are filled up to the brim. And every jot and tittle of the law must be fulfilled in spirit and in truth. The water has been poured into the pots after the manner of the purifying of the Jews, by the dead letter of the law; but must now be filled to the brim—full measure—and leavened by the spirit by the woman in Jerusalem above; which is the true wine or blood of Christ, which is spirit and life. The word was hid by the woman, unobserved by the world, in the three measures of meal; and in like manner the word was hid in six water-pots of stone, filled to the brim with water from the spring in the ground—like the fountain sealed—a garden enclosed; which could not be eaten, nor the wine drank by the bridegroom and bride, till the time of the marriage feast of the Lamb. The six water-pots and the three measures of meal were not mixed with other seeds. It is the pure wheat of the field, from which is the pure bread—like the hidden manna, hid in the midst of the paradise of God.

This marriage feast is like that of Joseph and Benjamin; for the Father and the Mother were there, in the backgrounds, working it for the time of the end, when all shall be proven. The natural and the spiritual, the type and antitype, were all there; and the servants were also there. Deep is the volume so solemnly divine, which is now for us unsealed. Therefore brethren, let us become true servants of God—true sons of one man, even the Son of man—true brethren, and as servants by obedience to whatsoever he saith unto you; and draw out of this vision the water of the perfect law of liberty, which shall be the last covenant, turned into the pure grape and wine of the kingdom of God. And to all who are worthy, and have their blood cleansed, the fruit of the

vine, the pure juice of the grape, will turn your blood into the pure wine of the kingdom.

Ever bear in mind that this is a savour of life unto life immortal, or of death unto the second death to those who take this last covenant with concealed leaven. Now in this, do not deceive thyself, as many have done; for some make confession, and then still contain impure motives; who deceive not only others, but themselves. Remember you cannot deceive God, nor those who are invested with a spirit of discernment; for they are given a deep insight in order to be a match for the most subtil fox.

If you do enter into this last covenant with such concealed leaven, or any impure motives, a greater condemnation will surely rest upon you. Every thing that you receive will turn to evil, and even your conscience and mind will become defiled; and Satan would fall upon you to do his deadly work and cause you to fall headlong and burst asunder in the midst; and the stench which would flow out from you would pollute every one who comes in touch with you.

Therefore we warn one and all, before entering into this covenant, to make a close examination of self daily in the holy spirit. Turn the search light within, to see if there would be a root of impurity left, and see that no impure motive should at any time arise. Remember, a little leaven leavens the whole lump, and puffeth up. We testify to that which we have seen—for ensamples have been made for our learning and admonition upon whom the end has come, and is given for us, to whom this message and covenant should be given. Therefore let us profit by it.

Now the time has come for the stewards of Israel to give an account of their stewardship—which reaches one and all. Wherefore let us take heed to the word of the Mother, Jerusalem above: "Whatsoever he saith unto you, do it;"—which is obedience to the law of the spirit of life, which will set us free from the law of sin and death.

If you dwell in the spirit, ye will be able to know thyself and understand by that spirit that this bread and wine of the great supper of the Lord is not to cleanse you as many would have it; for all must be thoroughly cleansed from the

bite of the serpent before they are counted worthy to partake of the true bread and wine, which is to be handed forth by the bride, Jerusalem below, who has become Jerusalem above; who shall raise him from mortal to immortal, and set him back in the place where she found him (immortal) and handed him the mortal life—which was her blood—and brought him down like unto herself.

Now she is to get back into Jerusalem above. And by obedience to her in Jerusalem above we shall overcome; for she stands in the arms of Jerusalem above, the Mother of the free, to withstand the man of sin, that the tares be no more sown in her to corrupt the wheat of the field. Blessed be that man in whom obedience to her is found—letting his evil lie still; who does not cherish the lustful desires, but goes through the crucifixion till the evil be taken away. And every man should know whether it be destroyed or not. He should know as to whether he has gone through the regeneration—for those who do not, will feel that sword piercing through them, for Satan will surely attract that evil which is not taken away—and by this ye shall know when it is time to reach forth and partake of the tree of life, which is hid in the midst of the paradise of God.

It is written, Some will be cleansed and not know it—i. e., not know the time when it happened, because of the gradual death, or the gradual dying of the evil by the crucifixion. Nevertheless all shall know when it is dead, by waiting and keeping the word of his patience; for if the evil be dead and taken away, Satan will have nothing in him to attract; and by the spirit shall know when he shall reach forth and partake of the tree of life. We are to first bind the strong man, and, **Keep the word of His patience**, and then the Lord will cast him forth—though we are to be tried in patience.

This process of the cleansing and regeneration cannot be attained unto all at once—no more than a child is formed in its mother's womb all at once. It could not be. It would be too much. It would destroy. Therefore the evil must be subdued gradually—overcoming all evil as we judge ourselves; going on to perfection with the thorn still in the side,

till the victory is gained. This is the greater work. Otherwise we would be no more perfect than Adam was at first. This will prove every spirit of the just—though we cannot claim perfection within ourselves, but perfect in obedience to the royal law of Christ—not in the eyes of others, but to the contrariwise; for we are to be as deceivers, but yet true worshipers in spirit and in truth.

God's ways are not man's ways, nor are his thoughts man's thoughts. Therefore they will be called disobedient, and be hated of all men—i. e., of all natural men. For it needs be that the scriptures be fulfilled. He hath spoken it. And when the spirit begins to lead Israel out from the dead letter of the law by the law of the spirit of life, then is when their works and words will appear as from Satan—like the words of Jesus appeared to the Jews.

The same spirit will lead Israel that led him; and those of the dead letter of the law—like the Jews—will say that it is contrary to the law. For they will be led into the perfect law of liberty; and to the natural man—or those who are not in the spirit and have not gone through the regeneration—it will be to them like the cloud that followed Israel; which gave light to Israel, but gave darkness to the Egyptians; and that which caused death, will be destroyed. Yet it will appear to be the same thing which shall now give life, and place man back where he was at first, with knowledge. So the thing which was ordained at first to be life—a tree of life in the midst of the garden, planted by God's own hand—has proved to be death to the disobedient spirits of the fallen race; who have had the fallen spirits, because of the flaming sword which was placed to cut off the disobedient; which turned every way to keep the tree of life.

She withdrew; and the disobedient were driven out and have never been able to get back; who have defiled the seed of the garden and brought forth in sorrow. And the sword will turn every way, and shall never be removed until obedience to the law of life is found in them to whom this promise of life was made—which covenant is now ready for them. Such must come in God's own way; and all things are ready for the marriage feast. But many will

become envious, like at other typical weddings and marriage feasts, and will swell and rage like the raging sea—as a man when he gets jealous of his wife, or has her taken from him. And the marriage will now take place. Therefore Satan will rage and rail at this covenant message, which will terminate in good for the whole human race; as it is written, All things work together for good to those who love God, and are so called according to his purpose. Yea, all things from the beginning of the creation happened for the good of the human race—which will be seen by all in the end. Therefore let us rejoice and be glad that the marriage of the Lamb has come; and he will receive his bride here and establish his kingdom in righteousness and in peace; so that the knowledge of God shall cover the whole earth, in peace and good will toward all men.

So let us sing of the new covenant, and rejoice because of the Bridegroom's voice, that we may now be bone of his bone and flesh of his flesh; for he, by this vision, extracts a rib from the Adamic race, by the seed planted in the earth by the latter Adam—in the earth of the new Eve. By the quickening spirit, the Lord from heaven, the Branch springs forth—the spiritual Man-child, which rests upon the Second Child; and Israel shall be gathered unto the city of Shiloh, from the Adamic Adam, as a rib is taken from him for a bride; and he closed up the flesh instead of the blood—i. e., he closed up the flesh without the blood. By his spirit he raised up the seed, and closed it up instead of the old corrupted sleeping earth. Did not he raise Jesus up from a seed bud from the earth, and the earth slept on? And he said, How much more blessed are the wombs that never bare!

In like manner the spiritual Man-child—the Second Child, the Branch—sprung from a seed bud, and was caught up to God and his throne, and the earth slept on under the law. And now he returns for his bride, both natural and spiritual; whose flesh shall be quickened by the spiritual wine—the fruit of the true vine—at this marriage feast. The precious ointment must be poured out by the woman upon the heads of the heirs according to promise; who shall

hold the budding, blossoming rod, which shall bud and blossom and fill the earth with trees of righteousness. Whosoever eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day!—which time has now come; and all who eat it up, it must needs be that he suffer from the Judas; for all must suffer at their hands. They will be awakened at the midnight cry. At the midnight of this fourth and last watch, the cry shall arise, which shall awaken them to the knowledge of their empty lamps; and they shall see, to their awful sorrow, that they have been fighting against the God of Israel. What a sad awakening when once they see that they have wasted their Master's goods and cracked their vessels and the oil is wasted, and envied those virgins of the wise. What a sad awakening, as they realize most acutely the stubborn fact that they have wasted their Master's goods and the door is shut, which shall not be opened; and no man shall enter in by it, because the Lord, the God of Israel, hath entered in by it.

We notice the words of Jesus, who said, "Woman, what have I to do with thee? Mine hour has not yet come"—i. e., to receive his bride; the time not having then come. The voice of that angel has been heard, who raised the midnight cry, Behold the bridegroom cometh, go ye out to meet him!—which was, to prepare our bodies for his reception, and that we may be a virgin prepared to enter into the marriage feast of the Lamb, with our lamps trimmed and full of oil and brightly burning.

O house of Manasseh, ye are this day called unto the covenant of life. No longer try to come as a thief and a robber, and try to clear thyself by the law; for Satan is the lawyer, and by the law you destroy the seventh key—he hiding it from you lest ye by it enter in by the door.

Let me remind you again that Benjamin is sent unto you with the key to let you in; and if you now reject it, the door will be closed, and the foolish virgins left standing without, and the seventh key will remain sealed from them for a thousand years. So tell your first husband and wife that "Love worketh no evil to his neighbor." Therefore,

if ye love me, keep me a virgin for Christ's sake, and spare my life that God might be glorified in me, his bride. The time is short; therefore we cannot compromise with the man of sin. We must turn the battle to the gate, and the gates shall be opened. Show no quarter to the enemy; for the time has now come to cry out, Release unto us the Prince of life, and crucify Barabbas the robber!—who wants to enter your house and rob you of your virtue. So let him not use his key upon you, to open the door of your house to spoil your goods. Remember thou art the watchman of the house! And remember these words, If thy right eye offend thee, and cause thee to lust by sowing tares, pluck it out! i. e., the eye of carnality—lust. And if thy right arm—the member of thy right side—offend thee, cut it off from thee; for it would be better that a member of thy body (though it be him of thy side) perish, than that thy whole body be cast into hell (the grave); for those who will not do this must be cut off, and others grafted in; for the chariot of Israel cannot stand still, and the body of Christ must be made complete. This is the time of the pruning and grafting; and the grafts cannot stick and bear the fruit of the vine, only by the law of Christ—the true vine, into which the branch must be grafted.

Now, O house of Manasseh, thy time of grafting is come, that you may be prepared to take the last covenant given by God to man (see Roll Ser 3, page 39) in this Roll; in which is made plain this message to thee, that ye may all be prepared to take it worthily; that a greater condemnation may not rest upon you, like as was set forth in type, in the last supper of the Lord Jesus, who was betrayed by one to whom he gave the sop. And by him he was betrayed and killed for the passover—by him who partook of it unworthily, with the hidden leaven; which was a figure of the evil in the blood, which belonged to Satan. Therefore Satan entered into him and brought upon him a greater condemnation. Therefore the blood of the passover shall be required at his hands.

Let us remember that the Lamb that was killed for the passover was a figure of Jesus, the lamb of God—the sacri-

fice. But let us again remember that the life of the beast is required at the hand of man, and that the blood of the passover shall rest upon those who took it. Therefore the substitute of his blood and body was given to the Gentiles in token of his death, for it showed forth his death—i. e., it showed that his blood was upon them, and that it should be required at their hand; for their bodies should be destroyed, for they destroyed him, the Prince of life, and desired that Barabbas, a robber, be released unto them.

Let us remember again that he that delivered him unto them hath the greater sin—Judas of the Jews; a type of Satan, king over them; for he was in their midst, and they held the laws; (therefore the greater the light, the greater the condemnation;) whereas the Gentiles knew not the law. Hence he took the last supper of the passover with his disciples, and Satan was among them—who entered Judas of the Jews, with whom he (Jesus) took sweet counsel, both in heaven and in earth. He was once a bright spirit, who had transformed himself; and he was among those who took the supper of the Lord—which was also a figure of the bread of life; for he (Jesus) was a tree of life, from the tree of life planted in woman; which Satan desired to partake of from the beginning; who was unworthy by reason of his rebellion against God. And for this cause the flaming sword was placed, lest Satan, in man, would reach forth and partake of the tree of life, and Satan would accomplish his end and get immortal life.

This flaming sword cut Judas asunder with the Jews, and they fell headlong; for they had covenanted together in the matter. Therefore it means a greater condemnation to take this last covenant with hidden leaven; for as with Judas, it would turn to evil. And to take the Lord's supper in communion with the holy in the temple, with Judas (Satan) or any of his goods in the temple, it means death and damnation to thyself; for the flaming sword would cut you asunder, and you would fall headlong and your bowels all gush out.

Remember, so long as you have any of Satan's goods or evil in thy temple, Satan is liable to enter you. Therefore

this message is only given to the house of Israel. And let the house of Israel take warning, and profit by the ensamples which have been given. Judas must go out before the Son of man can be glorified; for his head is in the house of Israel. Therefore this Roll is a savour of life unto life, or of death unto death. So be careful how you handle it. My flesh is meat indeed, and my blood is drink indeed—to those who are worthy to partake of it. My blood is the pure blood of the woman—i. e., the spirit of Jerusalem; and my flesh is the pure seed of the woman; and except you eat of it, ye have no life in you.

My words shall appear to many as from Satan; and many will go away offended. But happy is the man who is not offended in me, but follow on till they be salted of God. I began with the woman, and so I will finish with the woman. How did he get the pure blood from the woman, which was made the passover, that the angel of death might pass over? But let us not be guilty of his blood by the accursed tree, or kill the lamb of the passover, and destroy the living child by partaking of it unworthily, not discerning the Lord's body—the latter Adam.

Had not Satan overthrown the woman at first and attracted the evil which was placed in the city not to be touched, and had he not sown the tares which mixed the evil, and had Adam partaken of the flowers before the evil was attracted or the tares sown, what then would have been the result? He would have received the mortal life without the evil, like the children of the aliens—without knowledge though. Satan tempted her, and overshadowed her and attracted the evil, which lay dormant; and then she handed herself to Adam while the tares were passing, which he contracted with blood; and the spirit of God had been withdrawn, so that there was not the greater power in him to withstand it. Afterwards it was inoculated back into her body. Therefore there had to be a second Adam and Eve, which should come by the law of separation and cleansing by the power of God. Therefore the latter Adam was resurrected from the loins of the first, and was born of a virgin.

Now, how did he get his mortal life—the blood—from

his mother, without the evil? It is well understood how his conception was by the law; but her flower ceased and went to the child. By what law were the tares separated? By the law of repulsion and attraction—which attracts its own. Therefore she was not attracted by Satan. Her evil lay still, for it was withstood by the angel; and by the attraction of the Holy Ghost she conceived. The seed being pure, and she being pregnated by the Holy Spirit, attracted the pure blood of the virgin and withstood the evil which was in her; for the evil had not been attracted by Satan and stirred up. Therefore her seed gave a pure body and her blood a pure blood in him, not mixed by the attraction of Satan; it not being inhabited with the seeds of Satan.

Thus saith the Lord: I will set the woman where she was at first, before she was attracted by the enemy. The evil shall be withstood, as with the virgin, till the child be brought forth and delivered by the supper of the passover—after being cleansed from all evil, and Judas cast out in the night, that he might go to his appointed place.

Let us ever remember that it is by Judas that we shall suffer, as with the firstborn; and we cannot avoid it. Neither could Jesus. But must not God's will be done? Ought not he to suffer and enter into his glory? Remember that the Son of man shall be glorified when Judas goeth out; and now what he doeth he must do quickly, for he has but a short time; and he must be cast from among the disciples that we may be glorified together by following the Son of man through the regeneration.

Remember, John—with the other disciples, to whom the keys were given—was sent to prepare the feast of the passover; who met a man with a pitcher of water, directed by the spirit—for it was necessary that their feet be washed before the feast. Was not this the disciple who was also chosen to prophesy again, and to prepare the way of the Lord—whose voice ye heard in the second watch of the last hour? who understood not his speech any more than Peter understood the deep mysteries of the kingdom of God.

Why could they not understand the words of Yaakov? For the very same reason that Peter could not understand

the words of Jesus. They applied to the time of the end. Neither did those who were placed in charge of the third watch clearly understand the speech of Jezreel, the sixth messenger—James, the brother of John, who wrote to the twelve tribes scattered abroad; nor could they, till the stone be rolled from the well's mouth and the evil removed, and the living waters spring up from the well of Jacob, which shall spring up into everlasting life.

Now it is necessary again to remind you of the mission of James and John, and their mother who came to Jesus worshiping him and desiring that her two sons may sit, the one on his right hand and the other on his left hand, in his kingdom. Now ye will understand the answer of Jesus, that, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand and my left is not mine to give; but it shall be given to them for whom it is prepared of my Father. When the ten heard it (a figure of the ten tribes, or heads of the tribes) they were moved with indignation against the two, James and John—a figure of Ephraim and Manasseh to come, who would sit upon his right and left hand in his kingdom. For John prophesied among the house of Manasseh of the second watch, and James of the third; which raised envy and indignation with many in Israel—which still exists; which now must be taken away before they take the last covenant; for that is the Judas which must be destroyed from among the tribes of Israel.

As John the Baptist was a forerunner of the first coming of the Son of man, so John the beloved of the Lord was chosen by him to prepare the way for his beloved brother—the second child of his mother. Therefore John, the forerunner of the first, came baptizing unto repentance; for it needs be that our Lord be baptized into death for the dead. Therefore he said, Suffer it to be so, for it becometh us to fulfill all righteousness—though he said, If it be possible, let this cup pass; (i. e., the baptizing of death pass;) but not my will but thine be done.

James and John had to drink of the same cup and be resurrected in spirit to prophesy again, to prepare the way

of the Second Child—the Lord's brother. Therefore the spirit of the Mother ministered to the virgin of the first watch, who brought forth the Man-child. Remember it was the same mother of the first—the virgin of Israel; and James and John her sons, who came forth after the Man-child was born and caught up to its spiritual Mother, Jerusalem above; and then came forth John and James of the second and third watch, preparing the way for the Lord's brother—the Son of man, of the fourth watch; the spiritual Man-child of the same Mother. The question was asked of John, Who art thou? and what sayest thou of thyself?—which was asked of John the Baptist. The answer re-echoes of the forerunner of the first child: The voice of one crying in the wilderness, Make straight the way of the Lord.

O house of Manasseh, come out of the wilderness! Hear! The voice re-echoes again of the beloved of the Lord. And at midnight the voice of James was heard, with the midnight cry, Behold the bridegroom cometh, go ye out to meet him. Remember the third watch opened at the midnight of the eleventh hour—1875; and thou, O house of Manasseh, closed up thy ears against it. Therefore the transfer was made, and thy younger brother supplanted thee. Nevertheless, cheer up now and hark unto the voice of thy shepherd, and all will be well with thee! Remember, it is by Benjamin that ye will be grafted back again unto your own stem; and many shall come from the east (England) and from the west (America) and sit down with Abraham, Isaac and Jacob in the kingdom of heaven.

There shall be weeping and wailing and gnashing of teeth when ye shall see Abraham, Isaac and Jacob and all the prophets in the kingdom of God, and ye yourselves thrust out—i. e., those who reject this message, or the Son of man; for it is he that shall finish the work. And many who believe in the visitation shall reject and be cut off, that they may go to their appointed place.

I tell you of a truth there will be some standing here who shall not taste of death till they see the kingdom of God, but believe not the strange work wrought in Israel. Now if ye believe the writings of John, why not believe me,

for he wrote of me? You well understood that John was to seal up those things uttered by the seven thunders, but afterwards eat the little book, and was to prophesy again.

You will also remember among the prophecies uttered by John, that he said, I have wandered three times around this globe for the immortal life of my body, and God has said to me, Thou shalt plant and another shall reap. How many tears and bitter reflections has it caused me. But must not God's will be done? We again remind you of his utterances upon the island: When my preaching is done, his shall commence—i. e., James, his brother; who said, I am this day delivered into the hands of the world to do as they will unto me. I am their prisoner till the last man of the 144,000 is gathered; and my departure will be sudden; who then shall come forth in the days of the sounding of the seventh trumpet—the trumpet of God—through the son of God, before whom all nations shall be gathered; and the time of the dead, when they shall come forth. Therefore we see James and John prisoners—bound in chains for the hope of Israel; baptized into death with Jesus, and raised in power with Christ, the resurrection and the life.

O house of Israel, hast thou discerned my speech? This should not be a parable to thee now; for he that receives the seventh key shall unlock all mysteries. Will ye now receive it, as I receive the key?—i. e., the spirit of James and John; fulfilling the Roll, "He that gets the sixth key will be able to unlock all mysteries." We have again placed the mother of Zebedees children, James and John, before thee. We have placed the three watches of the visitation before thee—the first, second and third: The mother, Joanna the virgin, who opened the first watch of the visitation of the eleventh hour—who gave birth to the spiritual Man-child, which was caught away from the mouth of the dragon; and John, the son of the mother, of the second watch, preparing the way for the child of the mother to descend; and James, of the third watch, who raised the midnight cry of the coming Son of man of the fourth watch, with power and great glory through the graft, or Branch, which descended, and was as yet a child before the third watch closed—fulfilling his

words, If I come in the second watch, or if I come in the third watch. And by reason of the childhood many delay the Lord's coming. Have not each of her children, James and John, drank separately of the cup of wormwood and gall, in misery's deepest cell, to the very dregs? And have not each been baptized with the baptism that Jesus was baptized with?

Here we wish to remind you again of the two baptisms of Jesus: The first in the water in the river Jordan, a figure of the death; and the second, raised out of the waters of Jordan into the spirit of Christ, and descended into hell and rose again in newness of life—into immortality. Now remember, he told James and John that they should be baptized in like manner, (i. e., in part,) and that John might prophesy again; that James, the servant of God and of the Lord Jesus Christ, might write the epistle to the twelve tribes scattered abroad. Therefore we see the two baptisms of James and John in like manner; and the resurrection again of the spirits of the mother and her children—which are not in prison as many other spirits of the dead, for they had a work ordained of God for them to do, to bring redemption to the Israel of God.

Now again we wish to call attention to the mother and her sons, with the types and antitypes. Remember Rachel in Rama who weeps for her children, shall now be comforted, for the children shall now come to their own border; who ministered to Mary, who was a type of the new Jerusalem, who brought forth the firstborn by the Holy Ghost in her espousal, and afterward became the mother of James and John the beloved, by Joseph. John was a type of Benjamin—the Second Child, upon whom the spiritual Man-child shall rest; which was brought forth by the same mother in this visitation, and followed by her two sons again of the natural seed of man.

Now comes forth again the mother of the living child—the Second Child, the Lord's brother, by the same mother; to which all former types foreshow. And here we see again the bride—as shown in Mary Magdalene, out of whom he cast seven devils, and to whom he first showed himself after

the resurrection. She also came with Jesus first in this visitation, and ministered also to Joanna—as Joanna was with Mary and the women in the watch in search for the body of the Lord Jesus. It was Mary Magdalene, Joanna, and Mary the mother of Jesus. In spirit we behold them in the beginning of this visitation. O house of Israel, hearken to the voice of the true stranger, who is often caught up into the third heaven, and receives revelations for the house of Israel.

Jesus, the first child, was a branch from the main vine—which was the Mother (the female tree, called the Holy Ghost) overshadowing the virgin; and by the male immortal spirit she conceived and brought forth the first child, who entered the womb of the immortal Mother after coming out of the waters of Jordan. While dwelling in the vine, the vine speaking through him, said, I am the true vine, and my Father is the husbandman; for he that hath the bride, is the bridegroom. A seed of the vine was planted in the earth as a grain of mustard seed; and it sprung up at first as a branch and grew up to be a mighty tree, a fruitful bough—though he was also the root and offspring of David, according to the flesh, or seed, and became the bole of the vine tree; as foretold by the foreknowledge of God, that a branch should spring forth from the bole of the vine tree; that a virgin, who had not known man, would be with child with the branch of the branch of the bole of the vine—which was the woman with whom he began in this visitation.

Here we see the Mother again, referred to above—the same Mother, the vine tree, which brought forth the second branch; i. e., the branch of the branch (see Roll, Ser. 3, page 98), which ascended until a body be prepared for it to rest upon. Therefore it is called the Man-child. Remember the thing that has been is the thing that shall be. Therefore, spiritually speaking, it is the very same Mother which brings forth these two children, as set in type by Rachel. It is the Alpha and Omega, the beginning and the end. Therefore it is also written, From tent unto tent did the spirit keep moving until a woman was found (as Rebekah) to bring forth by the

law a temple for Shiloh—which is male and female; for the children of the kingdom are brought forth twain.

Remember that a spiritual child comes forth by the law of the spirit, like as was brought forth by Joanna; but the body for that child must be prepared by the law—for all are born in sin and shapen in iniquity. Therefore John was sent with the law to prepare the way of the Lord. The branch descends as a child. Therefore he comes as a thief in the night; for many look for and expect too much of a child. Hence as a snare it cometh.

Let me again remind you of the words of John in answer to the question. He said, I am not Christ or Elias; neither am I that prophet. The question was asked, Who art thou? What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord. The disciples came to Jesus to know the truth of the matter; for they well understood that if we come unto him, he would give liberally and upbraid not. And he said, Truly Elias shall first come—looking down to the time of the end; for all are written for our learning and admonition, upon whom the end of the (old) world has come; when all things would be restored which were lost in the first Adam—but Elias has already come, if you can receive it. And did he not take Peter, James and John into a high mountain apart by themselves, and there appeared unto them Elias with Moses? And they were talking with Jesus; and the voice came out of the cloud saying, This is my beloved son; hear ye him!

Remember Elias was with Moses, by whom the law came; which was renewed by John, to make straight the way of the Lord. The mantle fell from Elijah upon Elisha, so he could do his work as a minister of the Lord; who ministered to James, for James to write to the twelve tribes scattered abroad, and to turn the hearts of the fathers to the children, and the hearts of the children to the fathers. Remember that James was with John on the high mountain with the Lord; who was sent with the law to prepare the way of the Second Child, who cometh out of the law, which came by Moses; while grace and truth came by Jesus Christ. The same testi-

mony of Jesus Christ was found with John—a type of little Benjamin, the Lord's brother; which voice we are now privileged to hear. And as John leaned upon his bosom, a minister and servant, so he now ministers. His position was that of honor, like that of Mary; and so both were joined, and this day minister to the Second Child which standeth up in his stead; whose spirit ministered in the day of the Lord Jesus.

He said, Think ye not that I could call and he would give me more than twelve legions of angels? And we hear the voice which said to John, Write, Blessed are they who are called unto the marriage supper of the Lamb. And John fell at his feet to worship him; and he said unto me (to John), See thou do it not; I am thy fellow servant and of thy brethren that have the testimony of Jesus (i. e., the silver cup); worship God!—which testimony bears witness to the further faith which is found in this message. Many in the House have wondered as to what it could mean. It is a continuation of the same message, which has hitherto been given; and completes the message and fills up the measure which was to be given in this visitation by the seven angels which were to sound in this eleventh hour, and completes the message which is to finish the work.

The seventh is the spirit—the spiritual Man-child which sounded in the sixth; as it is written, He that gets the sixth key shall unlock all mysteries; for the six spirits were represented by the six messengers—the six keys of the kingdom, all in one. And yet we must have the substance of the seven, or the light of the seven, like as was shown by the seven candlesticks; which make up the completeness of the light—the light of the seven days. Therefore it is also written, For as I sent my servant Ezekiel unto the children of Israel in former days, even so I sent the Son of man with the seventh key to unlock the third and last watch of my visitation.

Remember, it was the spiritual child with Jezreel, or James, which unlocked the third watch; as the work of John and James, for the second and third watches, and the mysteries of the fourth, are to be unsealed by the Son of man with the spiritual Man-child, with its mother Jerusalem, the flying roll, who travails with the children. And out

of her comes the spiritual Man-child, who shall rule all nations with a rod of iron; and it is by the seventh key that the Roll is opened for the house of Israel only.

The mysteries contained in it are not lawful to be uttered in the outer courts. Therefore the sermons, first, second and third, are *extracts*—representing the first, second and third watches; uttering the things which could go to the Gentiles. And sermon four is for the fourth watch, wherein the mysteries are finished; for the Son of man was to eat the Roll and go speak to the house of Israel (not the Gentiles) with the seventh key; for without it the mysteries could never be unlocked for the house of Israel, and the gates would ever remain closed. Do not be confounded with Sermon 2, page 117, but compare it with Sermon 3, page 18; for the sixth key is contained in the Extracts, but it takes the seventh to unlock it and open the “Little Book.” Therefore the sixth and seventh go together. Neither should ye confound this with the statement made of the seventh remaining until at the end of the thousand years, for the light of it shall remain hid from the mount of Esau. Therefore they cannot see the further faith as set forth by the seventh key in this message. Neither will Israel attain unto the seventh within them—i. e., the seventh spirit—until at the end of the thousand years. Notwithstanding the light of it overshadows them, as we are now overshadowed by the immortal spirits.

Remember, Jesus was made immortal, and mortal man could handle him; but after his glorification, as seen by John, mortal could not approach unto him—which was shown in vision, what the end would be at the end of the millenium. Now it is by these seven keys combined that the mysteries of the third and last (the fourth) watch are understood. Remember those of the law can only view the land, like unto Moses. Therefore the mount of Esau can never enter the deep waters of the river of immortal life, which proceeds from the throne of God and the Lamb, until a thousand years of the law (which goeth forth from mount Zion) are passed; for the seventh key remains hid from them. Therefore unto them the gates of the immortal city

remain closed. The spirits of the just have been long waiting for the tree of life to show itself.

Hark ye at the sound of this trump! and remember it is the seventh key that opens the gates which have been closed up and sealed against the disobedient since the day that Adam was driven from the garden of paradise; who hid amongst the trees, and the tree of life was sealed from him—which will be sealed from all those who are not willing to come in the way in which He has laid down. And remember, it will ever remain sealed from all who try to climb up some other way, as a thief and a robber; who stand with the robber, Satan, by defiling the temple of God by sowing the tares of Satan.

Remember, every female—which is Jerusalem below—who joins herself to Jerusalem above, becomes the bride of the living God. If she joins herself to Jerusalem above, she is a virgin undefiled by Satan's tares. As long as she is defiled by mingling the tares of the man of sin in her purity, how could she be joined to Jerusalem above? for remember, the law of separation purifies her seed. Then if the tares are sown in her, how can she be purified again until the time of her issue? Therefore she would be kept defiled, and she could not be joined to Jerusalem above, for nothing unclean can join her. They may be overshadowed by the light from her as it reflects upon many who are not joined. True and righteous are his judgments, for he hath judged the great whore which did corrupt the earth. She who committed adultery was disconnected from her Ishi husband by divorce-ment, which was given to her by the supreme Judge; and she joined herself to the man of sin after the fall, who sows the tares in the field. And she is now judged; and he hath avenged the blood of his servants at her hand; and her smoke (Satan) arose up for ever and ever.

Therefore let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And it was granted that she should be arrayed in fine linen, clean and white—not defiled with the seed of Satanic man; for this fine linen is the righteousness of saints—which is the wedding garment.

Awake! awake that ye be not with the number who shall be fighting after the old clothing which is cast off by the virgins of Israel—namely the flesh; which many shall contend for by the law until the gates are closed by the seventh key, not to be opened again until a thousand years are expired; for remember, when once the Master riseth up and shutteth the door, no man will be able to open it. Then many shall strive to enter in, but shall not be able; and there shall be weeping and gnashing of teeth.

Jesus Christ came to his own—namely, Judah and Benjamin (See Roll, Ser. 3, page 22). Here again we see the first and second coming of Christ—first to his own, Judah, who then rejected their brother Joseph; and now he comes to his own, Benjamin, the Second Child of his beloved bride. O ye ten tribes, house of Israel, sons of Jacob, you cannot see my face but in anger except ye have your younger brother with you—the interpreter; for, If there be a messenger, an interpreter, one among a thousand, then be gracious unto him, and saith, Deliver him (and his people) from going down into the pit.

The followers of the former messengers of the first and second watches understood not the sayings of the messengers any more than Peter understood the deep sayings of the Master; neither did the followers of James understand his sayings any more than the followers of John understood him—although they were privileged to be with him and hear his voice—for their words applied to the end. And when I come, shall I find faith upon the earth?

Many of them to this day are seeking for the living among the dead, and looking back over the old tramping grounds of their footsteps in the wilderness, saying, "Me-thinks I hear his voice," with weeping and bitter tears. Why weepest thou? We bid thee arise and hide the falling tears! He is not there! He is risen! Hark! 'tis his voice across the murmuring sea, bidding farewell to the rippling waters of Jordan, that divide the old from the new! Elias has come with Moses, and they have done unto him whatsoever they listed. Even so shall the Son of man suffer likewise of them. He shall suffer many things for the king-

dom's sake, and be rejected of this generation (of vipers). Now may the true interpretation of the words of the Master be revealed: If I will that he tarry until I come, what is that to thee? And while he tarried they all slumbered and slept. Three times did he call unto them to awake, during the three watches of the night, while the work of Judas was going on.

The coming of Elias to restore all things, and the coming of that prophet raised up from among the brethren like unto Moses, and the coming of the Messiah, was a complicated affair with many who looked for his coming. There arose a great question on the subject; which was, like other scriptures, of no private interpretation—like the resurrection from the dead, which the disciples wondered as to what it could all mean, after seeing the glorious sight of the transfiguration upon the mount with the Lord, and hearing the voice of the everlasting Father from the cloud, acknowledging his son. We now remind you of the words of Peter: Lord, it is good for us to be here! If thou wilt, let us make here three tabernacles—one for thee (Jesus), and one for Moses, and one for Elias. First the tabernacle of the Lord, with the first class spirits of the just, is an immortal tabernacle; and the one for Moses is a tabernacle for the second class spirits of the just—or aliens—prepared by the righteousness of the law of Moses. That of the immortal have their soul and spirit within the tabernacle; whereas those dying in the faith, their spirits are on the inside of the soul—i. e., in resurrection. Those of the common faith, their spirits are on the outside of the soul.

From the Adamic race a seed has been resurrected from the womb, purified by the law of separation; who became the firstfruits of them who slept (his brethren); i. e., the seed which was handed down, and in these latter days comes forth from the womb and is resurrected from death (dead works). Those who were asleep in Adam by sin and transgression—dead to knowledge—are now resurrected from the sleep of Adam by the trumpets; and are awakened by the trumpet of God, which is now beginning to sound; and the dead shall come forth. Firstly, those of Israel, who

are dead in the dead letter of the law; who shall come forth at the sound of this trumpet, unto the glorious liberty of the sons of God—the firstfruits unto God and the Lamb—the general assembly of the church of the firstborn; and step by step they shall arise as they go through the regeneration into this glorious liberty of the sons of God—into immortal life. The second tabernacle of Moses is resurrected in like manner. They hear the trumpet, but do not understand the uttering of the seventh thunder. Therefore they remain on the wilderness side of the Jordan with Moses until a thousand years are expired; who will then be given to understand the mysteries of the seventh.

Now let us again turn to Elias, who must first come and restore all things. And yet, remember, he had then already come, as was shown on the mount; who was taken spirit, soul and body to another planet, by keeping the spirit of the law of Moses; who dropped the mantle back to Elisha for his work upon this planet, who came in the resurrection of spirit to do his ministering work, like that of John and James, and a host of the chosen seed of Israel. Before the coming of the Son of man, Elias should first come and restore all things, and turn the hearts of the ancient fathers (who had all died in the faith, not having received the promise) to their children, that they should minister to them; and turn the hearts of their children to the fathers, who are controlled by the great spirit of Christ. For they are the ministers of him who made the worlds and upholds them by the words of his power; who maketh his angels spirits, and his ministers a flame of fire.

Therefore Elias was sent in this visitation with Moses; (i. e., with that great prophet which was raised up from among the brethren like unto Moses—namely John;) followed by James his brother, preparatory to the coming of the Son of man, the Second Child, brother of the Lord Jesus. Therefore Jesus took Peter, to whom he gave the keys, and James and John upon the mount of transfiguration, where there appeared Moses and Elias—which was a figure of the glorious coming of the Lord Jesus with his saints into his glorious kingdom; and showed the three tabernacles of his

kingdom, by a transfiguration of the hour. Therefore it was the will of God, revealed unto the head archangel, that John must tarry until I come. His words were for the end; for remember all are written for us, upon whom the ends have come; and the things that have been are the things that shall be—which has been foreshown by types and antitypes and declared by angels sent of God.

Praise ye our God, all ye his saints, that we have seen and have been privileged to hear the voice of that prophet, John, and Moses, with Elias, and see the glad day when the hearts of the children of Israel are being turned to the fathers and prepared to abide the day of his coming. We are now in the time when the Lord himself shall descend from heaven with the voice of the archangel and with the trump of God.

Hark unto the voice of the trumpet! and give ear, O ye children of the House of David, who have been long waiting for the redemption which should come according to promise! who were given up until she (Zion) which travailed would bring forth the Branch—which will not dwell in blood, but rest upon them as a child, as with the prophets in the days of old, and fulfill both law and gospel, without the sacrifice of bird or beast. Therefore let us not sacrifice the life of either bird or beast, for it is an emblem of death—and it is death, for the life of the animal shall be required at the hand of that man who kills it. The spirit of the law and gospel forbids it.

Nevertheless it was suffered to be so until the time of redemption; for he also suffered Satan to reign until he be taken away, and both Jew and Gentile taken out of the land of Israel and God glorified in you. Remember, as I commanded my servant John to take the "Little Book," which was open in the hand of the angel who stood upon the sea and upon the earth, which opened up to your understanding the difference between sea (blood) and earth (clean and unclean), even so I commanded the Son of man to eat this Roll and go speak unto the house of Israel—which was James, a type or forerunner, called the Son of man, like as with Ezekiel; all typing over to the end. Therefore James was first sent to the house of Israel, who harkened not unto

him! as it is written in Ezekiel, But the house of Israel will not harken unto thee, for they will not harken unto me—which was fulfilled. As they harkened not unto Ezekiel in former days, so also they harkened not unto James in these latter days. Therefore according to command of the Lord, he had to turn to the Gentiles, where the children of Israel were held in captivity—fulfilling the words given to Ezekiel; Go, get thee to them of the captivity, unto the children of thy people, and speak unto them, Thus saith the Lord God, whether they will hear or whether they will forbear. And so James was lifted up in spirit, and the hand of the Lord was strong upon him; who was commanded to go to the people in captivity. Now the Son of man is sent with the seventh key to the house of Israel to open the book—the “Little Book Open;” as it is written in Revelation, And there was another book opened, called, The Book of Life.

O house of Manasseh, the forty weeks (or years) of thy travel in the wilderness since the death of the messenger, are about to close. So quicken up your pace if thou wish to walk with me in pure white, and escape the great deluge which is now coming upon the earth, by reason of the seven last plagues which are about to be poured out in judgment.

The messages of the six angels have been given and rejected. Therefore the seven angels, with the seven vials of the wrath of God, are now to be poured out without mixture; for the third woe cometh. The second is passed. The first woe that came upon the whole earth was in the days of Noah—a type of the third; for, As it was in the days of Noah, so it shall be in the coming of the Son of man. The second woe was that which came upon the Jewish world for the rejection of the Lord. The third cometh now upon the whole world; which shall be finished at the end, and fall upon Satan—not man; for it shall then be finished and all rescued from his hands.

The seventh cometh, and now is already come. Moreover he said unto me, Son of man, eat that thou findest. Eat this Roll and go speak unto the house of Israel (not Gentiles); for I am not sent but unto the lost sheep of the

house of Israel. And I lifted up mine eyes (in the spirit), and behold, I saw a (living) Flying Roll; and I also saw a likeness of four living creatures come out of it, in the likeness of the Son of man. And the hand (or spirit) of the Son of man was under them, with the face of a lion on the right and the face of an ox on the left, and the four also had the face of an eagle, with their wings lifted upwards, and with the voice of the Almighty, and with the appearance of a flash of lightning which shineth from the east (England) even unto the west (America), where the eagle is lifted up by the wings of the cherubim; and their works are as a wheel within a wheel. The outward wheels of the chariot are seen working with the dead letter of the Levitical priesthood; and the law of the spirit of life working within; seen only by those of priestly order—i. e., by the priest after the order of Melchisedec, having neither beginning of days nor end of life; who enter the chariot of the Flying Roll, and whose lives will be after the power of an endless life.

The ways of the working of the outward wheels are ways that seem right unto those of that order, but the way thereof is death, because of carnality. The wheels within are the works of the spirit; for the spirit is in the wheels of the Living Flying Roll. The living creature is lifted up from the earth, by the law of the spirit of life, which is in the wheels; and every one had two wings, which covered on each side—which is the two immortal spirits of God, which shine around about them with the likeness of the glory of God; and he said unto me, Son of man, stand upon thy feet with the understanding which I have given thee by the Living Flying Roll which I commanded thee to eat, and go speak to the children of Israel, with the unspeakable words which have hitherto been unlawful to be uttered in the outer court.

Go to the house of Israel with the words which thou hast heard while caught up between the heaven and the earth—i. e., between the immortal spirits which overshadowed thee; which raised you up above the plains of the flesh—the earth beneath. And he reached forth his hand and took me by the lock of my head, which floats in the breeze—which is a conductor of spirit. Therefore, in the sixth year of my journey

in Babylon, he taketh me by the lock of my head, and the spirit lifted me up between heaven and earth, and brought me into the spiritual vision of God by the anointing from the hand of the immortal woman, Jerusalem—the Flying Roll, the new Jerusalem which cometh down from God out of heaven, prepared as a bride adorned for her husband.

And he brought me to the door of the inner gate, where sat the image of jealousy just outside of the gate—which is a figure of Satan; for he will be found at the gate with great envy and jealousy, and will try to hinder them who are entering the gate; who is full of envy and strife, and is jealous of those who are permitted to enter—which ariseth from the fox of deception, which provoketh to jealousy.

Jesus was baptized for the dead, and was raised with an immortal body—a temple for Christ the spirit of God. He also was raised an incorruptible body (by the spirit of Jesus called Michael); and became the first-fruits of them that slept; and now comes with his incorruptible bride to bring redemption to the firstborn church—which is Michael, the head archangel, with his saints standing up for the deliverance of his people Israel; who will do the work for the immortal bride, as it was done for Jesus, the firstborn of Israel. Therefore the war is going on both in heaven and in earth; for Satan well understands that she is to bring forth his destruction. Therefore he has been making war in a special manner since the day that the woman brought forth the spiritual Man-child—which was the beginning of the work and the war in the earth and heaven; and there has been a great work in the great vineyard, cutting off and grafting in, and rolling the stones over; with much chiseling, placing and replacing, for the great building of God. Therefore let no man's heart fail him to fight this battle, for the battle is the Lord's.

O house of Manasseh, come now to your place, and the sealed writings shall be no more a mystery to you. It was necessary that blindness in part should happen to the Old House, that his brother Ephraim be grafted into the stem which bears them. They stumbled because they walked in the night—in the second watch of the night; for the time of

redemption had not yet come, and it needs be that the scripture be fulfilled. You found fault with the work of God, which had to come according to his plan; which was predestinated by the foreknowledge of the great ruler of both heaven and earth working all things together for good to them who love God and are called according to his purpose. Therefore, if ye had understood the sealed writings, ye would not have stumbled and found fault.

Therefore I wish to remind you of this one thing: The sealed writings are simply those things which you hold in your hand, given by the messengers, of those things written in the scriptures, which have been closed up and sealed from you until the time of their fulfillment, in like manner as the scriptures were closed up and sealed until the time of the end, not to be opened until the spiritual Man-child came to you, and opened the seals of your heart, and lightened up your spiritual understanding—like the Master who entered the temple and opened the book and read, "The spirit of the Lord is upon me!" Therefore it is by the graft, or branch of that spirit, that the book is opened to you. He hath anointed me to preach the gospel to the poor. And now remember, it is also written, As many as received him, to them gave he power to become the sons of God. And if ye receive not him whom I send, ye receive not me.

Watch therefore that ye refuse not him whom I send unto you, that ye may have power given you to become the sons of God. For if there was a cutting off of all who rejected the spirit of the messengers whom he sent, how much more will it be to them who now reject the seventh and last—for all are ensamples for us upon whom the end has come.

Those who were cut off, who refused the former messengers, had another chance in the following messages. Remember, the seventh and last has now come; and it is written, If ye receive the sixth and reject the seventh, ye shall not inherit the kingdom—which has come, and the Book of Life opened; **THE LIVING ROLL OF LIFE**. As Jesus, the Lion of the tribe of Judah, opened the book and closed it again and handed it to the ministers, even so it was handed to John and

James—the ministers to the messengers of the second and third watches who were given the Little Book, which was opened and closed again to many in this visitation. It was sealed up and closed to the house of Manasseh at his death, and opened again by James, and sent to the twelve tribes scattered abroad—which was called God's last message to man. And so it is the message of God given to the whole house of Israel, covering the watches of this the eleventh hour.

Therefore had ye understood the sealed writings, (i. e., the seven seals which were to be unsealed in their time and order,) ye would not have found fault with the Extracts—they being sent to the twelve tribes scattered abroad; all of which have been written by the messengers of this visitation. Are they not recorded in the Chronicles of Israel? Have they not been given by the Living Flying Roll? Have ye so soon forgotten that, In the beginning the word was with God and the word was God; and the word took upon itself flesh and dwelt among us? and that he returns in the word, and that it is to be made flesh in us? Therefore he who gave it then, gives it now—which shall sound differently in your ears. Did not the words and work of Jesus Christ, the son of God, appear very differently to all those who by the law and the prophets looked for his appearing? And did he not say that he would work a strange work and bring to pass his strange act?

Therefore his Mother has come to bring to birth the living earth. The Mother of Jesus, and of James and John is here. Rebekah is here, and Rachel also. All are at work. And the woman said, Upon me be the curse, only obey my voice. And was not Eve the mother of all living? Did not Jesus, the latter Adam, spring from her womb? And we hear his voice saying to the natural man, Much more blessed are the wombs that never bare, and the paps that never gave suck. It was necessary, and the will of God, that a woman come forth with the law; for let us remember that Jesus was made under the law—i. e., his body. And so with the Second Child. Then do we make void the law through faith? God forbid! We do establish it! She is a law within herself, and has the

sieve and the separator. He that hath spiritual ears let him hear.

The firstborn of Israel was Reuben; but was son of Leah, who had sore eyes—which brings forth blindness by the dead letter of the law. She was given to Jacob first, because of the custom of the law; but according to grace and truth, Rachel was his lawful wife. And from Leah came Reuben, who should not excel. Therefore the blessing does not come by birthright according to the law, but by promise according to the spirit—after the power of an endless life. And two nations shall be separated now in this visitation by the female—which shall prove every man, for she is the dividing medium of the inheritance. In the two wives of Jacob, we see the bond and the free—the one below and the other above. They are this day set before thee—the tree of knowledge of both good and evil, the bond and the free; and immortal life comes by the latter.

Now they who have the sore eyes, let them be anointed by the woman; for she shall anoint the eyes of the man. Now from what woman will you receive the anointing? Both are before you. And in what way is it to be applied? Now let the two manner of people judge for themselves. Let them now look into the law found in woman. Look at the first Eve and the latter, and take your choice; for both the latter Adam and Eve and the first Adam and Eve will be seen at the great marriage feast of the Lamb, with their children; and it will be seen how she is the dividing medium of the inheritance. The great veil at that time will be drawn back.

O house of Israel, do you understand my speech? O house of Manasseh, let us understand that Benjamin had to be sent with the brethren before the blessing could come. He is the keystone of the arch, to gather together and unite the houses, as has been shown in type from the beginning; as it is written, Unto Shiloh shall the people be gathered.

The Old House of the second watch has been called Manasseh; who was strict in the law. And yet they have been destroyed. And why? For the same reason that the

former houses were destroyed; for if there could have been a law given which could have given life—i. e., of itself—verily righteousness would have come by the law, outside of the great Redeemer, who brought life and immortality to light through the gospel, by the Christ of God. Therefore let us remember that those things which happened unto the former Israel, and also of the second watchers of this visitation, are ensamples for us. And now let us learn and understand that those of Manasseh are those who are still under the same law of outward ceremonies, ordinances, and carnal commandments, with its flesh-pots, etc., which caused the downfall and death of all those who lusted after it, which were ensamples for us upon whom the end has come.

Hear, O House; and give ear! Listen to the voice of the Living Child—the spirit of truth, which is given in this message to you; for it is the testimony of Jesus Christ, to lift the standard once more for the seventh and last time. Come with Benjamin, and let us feast at Joseph's table and partake of the mess prepared by him! Rejoice with me, for the lost piece is found and the silver cup is found, and Joseph is still alive in the land! He makes himself known to you by his younger brother—the beloved of his Mother. I am he! Benjamin has my cup! He holds the sceptre—Shiloh Immanuel, God with us, (as Jacob came because of Benjamin,) and unto him shall the gathering of the people be. And Ephraim and Manasseh, joined by the union of the spirit, shall dwell together in the bond of peace by him. And Dan, as head judge, judging his people, shall rage in envy because of him; and for this same cause will fall back in desolation, as did the Jews, because of the firstborn child. Therefore a man's foes shall be those of his own house. When I come, shall I find faith on the earth? Who shall declare him (or his generation)?

This LIVING ROLL beareth its own credentials, like unto the former roll and the firstborn. And as Jonah was three days and nights in the whale's belly, so shall the Son of man be three days and nights in the heart of the earth. Let us look at the keys of Peter—as, One day of the Lord's time is as a thousand years; the prophetic day is a dispensation—

day and night. We can see the Son of man—or seed of the Son of man—in the earth three prophetic days of a dispensation of two thousand years each.

Remember the other key: No prophecy of the scriptures is of any private interpretation. Therefore with this, we consider the first and second seed of the Son of man, which traveled (as Jonah) in the earth, (animate earth—i. e., the whale's belly,) and the seed in the loins. He was in the whale's belly, and the bars around about him for ever. And when he came forth from the earth of the whale from the depth of the sea, it was comparatively a birth; and it was then that he went forth and did the bidding of the Lord. He was sent unto a city of wickedness—which is somewhat likened unto the parable of the Good Samaritan, with the Son of man traveling down to Jericho, which was a figure of hell; and Jesus, the first Son of man (seed of the woman) who descended into hell to preach to the prisoners of hope, who were in hell—the great whale (the earth) which swallowed them up for disobedience.

Therefore he was made a curse, and was swallowed up as Jonah; and went to preach to the spirits in prison who were once disobedient while the longsuffering of God waited in the days of Noah. Therefore, for disobedience, Jonah was swallowed up by the great whale in the sea. So the anti-type has swallowed up the Adamic race for disobedience. And after two prophetic days, the Son of man—the Good Samaritan—came forth to the great wicked city of Jericho; and the great whale, which was in the great sea of death, came forth to swallow him up as soon as he was born; and likewise with the second. And as Jonah was in the whale's belly three days and nights, even so shall the Son of man be in the centre of hell, at the depths of two days journey, to rob him who has the power of earth; who was cast into the earth—the great whale who has been swallowing up the disobedient.

And he (Jesus) descended into hell (the whale's belly—the earth) to release the prisoners of hope, and to preach not only to the spirits in prison, but to the whole world. And has not the sounding of his preaching gone into all the

world? Jonah was in the whale's belly, and the bars around about him for ever—three days; a figure of the three dispensations, with the bars—the ribs of the great whale—around about the disobedient; which holds the disobedient for ever, until the Son of man comes forth from the heart of the earth and sounds the trump of God to awake the dead and bring forth the prisoners of hope from hell. Remember the key: No scripture is of a private interpretation. The Son of man, both the first and second, proceeds forth from the Mother; and both are one in the Father and Mother; for the Branch springs forth from the root, and both go through hell in the earth.

If the Jews had understood the time of resurrection, they might have understood the time of the coming forth of the Branch; also the shortened time of the three days and the birth of the Son of man from the whale's belly—or his deliverance from hell; and the resurrection of the first Son within the three days, a type of the resurrection of the second within the three prophetic days, with the time shortened. This is also a type of the three watches of this visitation; as it is written in the Roll, Before the third watch closed, the Branch should alight upon the Son of man, who had been brought forth by the Mother in the first day, or watch. Here is where the word takes upon itself a spiritual body in the woman—called the spiritual Man-child; the seed of the animate earth, which comes forth. And before the three watches were up, the Branch descended; and the work shall be finished for the whole 144,000 branches of the Mother before the three days (watches) are expired, as time is shortened.

The watchers made three visits to the tomb—and yet they did not witness his rising. And so it has been with the watchers of this visitation—who kept seals upon the tomb by law; and therefore they have not witnessed his rising. It is only seen by the eye of faith. Yet they shall see him after he is risen, when once they take the seals from off the tomb (and this is his message by the way, to unseal the tomb) and see where he came forth from the city of Jericho.

Remember, those who are under law as the Jews, keep

seals upon the tomb. Therefore the child could not rise from the tomb (or womb). Now let the sons of men be wise, and break the seals from off their eyes. He is not coming from the skies, as from the woman he shall arise; and by the law of the spirit of life, the child shall arise from death and hell! He shall come forth, and the sweet counsel of the child shall be between them both. Seek no more the living among the dead; and he will put the crown of life upon your head!

Now let us go back to the resurrection of the first, and comfort and joy shall upon you burst. He was crucified on the preparation day, and darkness prevailed over the whole earth from about the sixth hour to the ninth. Outwardly, its first typical shadow shows forth the dark ages of the great crucifier of the saints. He was taken from the cross and laid in Joseph's new tomb about noon, preparation day—or rather, we must figure from twelve, preparation day. He was laid in the tomb in the beginning of the eleventh hour. Let us remember that twelve in Palestine brings the evening; while in this land of the west, it does not come on till about six. Therefore the Sabbath was drawing on; and at the eleventh hour they laid him in the tomb. He arose at the same moment, of the same hour, in the Sabbath day—fulfilling the words of Matthew 28th chapter; as it is written, In the end of the Sabbath, as it began to dawn toward the first day of the week—not in the first day of the week, but in the end of the Sabbath; which was in the eleventh hour. As it was the last hour of the day, it was called the end of the Sabbath. Therefore in the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene (who was a type of the bride, for out of her he had cast seven devils) and the other Mary, to see the sepulchre; and behold, there was a great earthquake, for the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him—i. e., the angel—the keepers did shake, and became as dead men. The angel answered and said unto the women, Fear ye not, for

I know that ye seek Jesus, who was crucified! The angel said, He is not here; for he is risen, as he said! Come, see the place where the Lord lay!

Now we wish you to notice that in this first visit given by Matthew, that at the sepulchre they did not see Jesus, but the angel; who told them that Jesus was not there, for he had risen; and invited them to come and see the place where he had lain. Remember that this visit was made in the end of the Sabbath; and they found that he was not there, for he had risen. Now we wish you to also notice that the angel told them to go quickly and tell his disciples; and on their way as they ran, with fear and great joy, to bring his disciples word, behold, Jesus met them, saying, All hail! And they came and held him by the feet and worshiped him. He gave them a further message to the brethren that they should go into Galilee, and there he would meet them.

The writings of the four gospels—Matthew, Mark, Luke and John—seem to be somewhat complicated in regard to the resurrection of Jesus Christ. Therefore we refer to the points in the great subject in order to get perfect harmony. The rising of the first will show the rising of the second. There were three different visits to the tomb by his watching followers, (as also in the watches of this visitation,) who watched for his rising and found not the body of the Lord Jesus. As the watching in the garden, so also in this visitation—three times he found them asleep.

Now let us turn to Luke 24th chapter: Now upon the first day of the week, very early in the morning, they came unto the sepulchre, and certain others with them. Here we see the return of the first visit, with certain others with them, as the angel said, Go tell his disciples. And they found the stone rolled away, and they entered in and found not the body of the Lord Jesus.

Now let us turn to John, 20th chapter: The first day of the week cometh Mary Magdalene early, when it was yet dark. Here it speaks only of Mary Magdalene. We connect this with Matthew. Let us remember in the first visit to the tomb, Mary Magdalene came with that other

Mary, in the end of the Sabbath; and in obedience to the angel, with fear and great joy, they went and told some others; and by the time they returned with certain others, time had rolled on into the first day of the week—which entered at twelve. And remember it was up into the eleventh hour, in the closing of the seventh day, that they came and ran to tell it; and when they came back, it was in the first day, very early—while it was yet dark. It appears that Mary Magdalene had returned with Peter and John (that disciple whom Jesus loved); for remember when she came at first with the other Mary, they ran to tell the disciples; and here John tells us in the 20th chapter and 2nd verse, that, She runneth and cometh to Simon Peter and the other disciples, and said unto them, They have taken away our Lord out of the sepulchre, and we know not where they have laid him.

This remark would seem strange to many, as she had just been to the sepulchre, and was told by the angel that he had risen; and was on her way to tell the very disciples she had seen Jesus, and fell at his feet and worshiped him—and yet as soon as she reached them, said, They have taken him away and we know not where they have laid him.

She only recognized him in a spiritual body. Therefore they were on the lookout for the natural body; and supposing that they had stolen him away—as their understanding had not yet been opened up to the mystery of the terrestrial and celestial glory, for they only understood the resurrection of the soul into a spiritual body; which was well understood by them. Therefore the question was asked, Why seek the living among the dead? He is not here! He is risen! And let it be remembered that in the first visit there was only one angel seen, with his countenance like lightning; and on the return with certain others with them there were two men seen with shining raiment—on the last visit, after they had gathered many of his followers, among whom was Mary Magdalene, Joanna, and Mary, the mother of James, and other women who were with them, who told these things to the apostles.

Another point to be considered is, when Mary Magda-

lene returned at first with Peter and John—who came running and entered the sepulchre, and saw no one, and returned to their home; for they did not yet understand the scriptures, that his body would arise. While Mary stood weeping, she stooped down and looked into the sepulchre and saw two angels in white, sitting one at the head and one at the feet, where the body of Jesus had lain; who said unto her, Woman, why weepest thou? And she said, Because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned back and saw Jesus standing, and knew not that it was Jesus. And he said unto her, Woman, why weepest thou? And as Jesus talked with the disciples by the way, they said, We trusted that it was he who was to redeem Israel; and besides all this, today is the third day since all these things were done—for he had told them that he would rise again the third day. As Jonah was in the whale's belly three days and nights, even so the Son of man should be in the heart of the earth—the whale's belly.

Now, the only way that we can have harmony in the foregoing scriptures, is by the key given to us by Jesus himself—that twelve hours is a day; as he said, Are there not twelve hours in a day? Therefore by using this key, we see that he arose the third day—i. e., twelve hour day; for he did not lay in the sepulchre three full twenty-four hour days. But the scriptures cannot be broken; for we must remember that according to the scriptures he was crucified and taken down and laid in Joseph's tomb on the preparation day, and arose the following day—which was the Sabbath. Therefore by taking the key, we may count from what we call Friday at 12 o'clock; and from 12 to 12 at night, counts one; and from 12 Friday night to Saturday 12 counts one; and from Saturday noon to Saturday night counts one—which ends the Sabbath day; and here we have the three days. And as he was laid in the tomb at eleven o'clock Friday, he raised after eleven o'clock Saturday, in the end of the Sabbath. Therefore we here have the shortened time of one hour, and yet three full

twelve hour days; for he was laid in the tomb one hour before the three days began to count. And these three days are not only a figure of the three prophetic days of a dispensation, but also a figure of the three watches of the eleventh hour—called days.

As Mary Magdalene and the other Mary were the first to come to the tomb in the opening of the eleventh hour in the end of the Sabbath, even so they came in the opening of the eleventh hour to seek the body, and were the first to call us to the visitation. And as Mary Magdalene was the first to whom he showed himself after the resurrection, therefore she is the first of his incorruptible bride of this visitation; and came with him and the other Mary to Joanna, who brought forth the spiritual Man-child by the power of the bridegroom and his bride; as the spirit of Jesus and his ministering bride—namely, Mary Magdalene—and the other Mary, came with Joanna; for these are they who carried the word to the disciples of the glorious resurrection of the Lord Jesus.

As he first showed himself to Mary a spiritual body, even so in this visitation Joanna brings forth the spiritual Man-child, which was caught up to God and his throne—even to my God and your God. Did not the two disciples come next—even as Jesus vanished away out of their sight? Afterwards he appeared to the disciples and showed an immortal body. Even so the spiritual Man-child shall return to the disciples and show an immortal body. Therefore let the house of Israel seek no more the living from among the dead; for in the eleventh hour—i. e., the eleventh part of the third watch—be it known to all Israel that the Branch of the spiritual Man-child lit upon the body which was prepared by the law.

Was it not the two women who raised the cry and took the word to some others, and their reports were not believed? Remember, it was over into the fourth twelve hour day before he showed an immortal body; three days and a half—time, times and a half. And in the eleventh hour the angel shall roll away the stone from the door; and the Son of man shall arise as one out of sleep, and show to man, devils and

fallen angels, that he is the husband of the Branch; who will be seen walking upon the sea in the fourth watch of the night; and the uplifting voice of the Master will be heard by the drooping spirits of the toilers upon the sea, Be not afraid! It is I! And in the midst of the great storm upon the lashing seas of death and destruction, and the cannons of Satan belching forth hell-fire and brimstone upon the judgment fields of the wicked—who hear the groans and dreadful cries, while the lightning bolts shall leap from the skies—and amid the crashing thunders which roll from pole to pole, the voice of the Master will be heard calling forth myriads of sleeping souls. And while the vials of the wrath of God will be poured out upon the earth, the fatherless children will hear the voice, Peace be still!—who will find hiding places while the wrath and indignation of God passes over; and the immortal bride is caught up like Jesus—who was caught away during the forty days after his resurrection—and like the ark of Noah, will sail above the yells and groans of a doomed and dying world.

Hark ye, O ye spirits of the just, at the ark! Break the seals from off the tombs of the dead letter; for the sun of righteousness has risen; and the seals he now breaks, and rolls the great stone from the door! The second watch of the night is past, and the third is gone; and the morning is coming, for we see the STAR OF BETHLEHEM shining over the young child. Jesus, the first child, spoke in parable; and the second is the Interpreter.

THE LAST COVENANT OF LIFE.

AND this child is set for the fall and rise of many in Israel; because he was the bread of heaven—a savour of life unto life, and of death unto death; for he was the seed of the woman, both natural and spiritual. His spirit, (Michael) was the one seed of Christ, and Jerusalem above, the Mother of the free. And the seed was taken and planted in the woman; and the seed of the woman (viz., her fruit)

was the fruit of life—the seed of immortality in the tree of life (viz., Jerusalem, the Mother.)

The evil was put in the city (or the garden) in one place, which would grow of itself and blossom, and shed its blossom and purify the fruit; which would ripen and be good for food; which contained the germ of life. She then would be a tree of life, bearing the fruit of eternal life by the sap or the spirit of the Jerusalem Mother.

But in the time of her flower and purifying, she was a tree of death. Therefore she was called a tree of knowledge of good and of evil. The tree of life in the midst of the garden (her body) would yield her fruit of life once a month; and in the middle part of the month she would be purified—i. e., after two weeks—and the fruit ripe and ready for food.

Now remember, this was before Satan touched her—i. e., before the spiritual Jerusalem withdrew; before the evil was inoculated into her body. Bear this in mind: It was before she was marred by Satan; before she was corrupted. And this was the time when Adam was on trial; who was commanded not to touch it, lest he would die in disobedience. And if he had waited till God had told him to eat, then he would have lifted the woman up with himself; for Adam was without knowledge as to the difference. Nor did he know of himself when to eat, for he did not understand the nature of the tree.

Therefore Adam was commanded not to touch it; for God knew he was in ignorance of the tree of the garden—both in one, so to speak; therefore he commanded Adam not to meddle with it or touch it, till he bid him to do so, lest he would eat of the fruit of the tree out of season. Therefore he was simply on trial in the garden. Lucifer desired eternal life. He wanted the kingdom. He desired a body (a house), and temples also for his subjects—who were also in ignorance as to the time when the ripe fruit would appear. Had he known when, and could have led or persuaded Adam and Eve to partake of it in the time of her ripe fruit, then Satan would have accomplished his purpose, and would have obtained bodies with eternal life. But God overruled it,

and Satan was defeated. Satan well understood that the tree of life was planted; but, like Adam, did not understand the nature of it, or the time and season. Yet he knew the tree of life was there, for he said to them if they would eat of that tree they would be as Gods, knowing good and evil. And they harkened to him and partook of the tree, but in the wrong time. They partook of it while in its flowers, and before God bid them. If they had withstood Satan while they were on trial, and waited till God bid them, (for God alone knew the nature of the trees; for he created them and fixed the law of separation, and the ripening of its fruit,) he would have lifted the woman up equal with himself. But, in disobedience, they harkened to Lucifer; who could not wait in heaven till God commanded him to go ahead with the affairs of the kingdom—i. e., he was anointed cherub, but could not wait for orders—could not wait till God gave him permission and invested him with power. Therefore he ran before he was sent, and usurped authority and power.

Now God placed the flaming sword, lest they would reach forth their hand and partake also of the tree of life and live for ever. Yet here we see there was a possibility of them partaking of the tree of life also, after they had made the mistake and eaten of the wrong tree—viz., the tree of death. So he placed the flaming sword (death) to keep the way of the tree of life; which has kept it from Satanic man till the time when the spirits of the just should come—the seed to whom the promise of life was made.

Now in what way could they partake of the tree of life after they ate and fell? It was before Adam inoculated it back into her body. But had they partaken of it in its clean estate, before Adam inoculated her back, they would have reached forth and partaken of the tree of life also, in disobedience, and Satan would have had a temple for himself and his subjects—i. e., for the fallen spirits; which would have been hell on earth—Satan's kingdom for ever. But at first, when he overshadowed the woman and deceived her, he also deceived himself; for he attracted her evil and not the good. And therefore they (Satan and the woman) offered

it to the man in the wrong time—before the ripe fruit of the tree appeared. Nevertheless, they thought it was the time, for they could see it proceed from the tree. Therefore they thought it was the thing which they should eat. And their words prove the truth of their ignorance; for they said, We have begotten a man from the Lord—which shows they thought it was the fruit of life. They harkened to the tale of Satan, as they did in heaven; and he made them believe that it would be fruit which sprang of the Lord; for Satan desired to be his Lord, and thought to keep up with the wisdom of God—but in so doing he deceived himself, as he had hitherto.

Brethren, my Father and Mother knew what they were doing when my Father said to my Mother, Let us make man in our image, after our likeness. Man cannot be in the image of God without wisdom and knowledge. What is man without the wisdom of God, his Father and Mother? A child, when first formed or born, cannot have knowledge; it must grow in it by experience. And yet it cannot be had by self-experience. Wisdom is a gift of God—given to the child by degrees of light, after he is planted of the Father and brought to birth by the Mother—first by the mother of the law, (the bond mother,) and afterward, the free Mother Jerusalem above; by which we learn obedience and grow in grace and the knowledge of the truth of spiritual things.

Remember that the law prepares the ground; but it does not admit man to the spiritual knowledge of the things pertaining to the holy of holies, or the knowledge of the spiritual child—the things of the inner court.

Now I must draw away from that part of the subject, and come back into the garden—the paradise of the new Jerusalem—where the tree of life shall be unsealed to the children of wisdom; who are brought from under the dead letter of the law, so that they will be able to receive the things of the holy place, which leads into the holy of holies in the Godhead; which I wish to say is the Flying Roll—a savour of life unto life, or a savour of death unto death; a separator; a divider of the inheritance by the law, both natural and spiritual separation; who shall, after the

separation of the two manner of children, unseal the tree of life to those of obedience to the law of the spirit of life.

Now after Satan had tried to partake of the tree of life, and was defeated, after the transgression of the first command when Adam was on trial—which was, Thou shalt not partake of the tree; which command was broken and Adam and his wife turned out of the garden of Eden, of the paradise—there was another law given, which was added because of the transgression of the first; which was of a carnal nature—that, Thou shalt eat this year (dispensation) that which grew of itself; and the second year that which springeth of the same—namely, the seed of the woman; i. e., according to the law of a carnal commandment, thou shalt wait fourteen days till the seed purifies, and then eat of it.

Now remember this is the thing—i. e., the fruit or seed of the woman—which was ordained unto life; but through disobedience—the transgression of the first command—they forfeited, and found it to be unto death, by not waiting for the second command of God, which would have been given in due time, when his time of trial was up. Then God would have commanded him in a time of ripe fruit—which time would have been on the sixth day. But seeing they fell from it, God's time of purifying and separation is six thousand years; when man shall return back to the first command, and leave the second behind—for it was the law after the fall, added because of transgression of the first, till the seed should come to whom the promise was made; till the spirit of the Jerusalem Mother came to minister to the seed separated by the law; who will then leave the law of a carnal commandment and come back to the first command; who will be cleansed by the law of Christ, after overcoming the law of sin and death, and be placed back again on trial as the first Adam.

Jesus, after the time of two days, came and condemned the law and the seed of the woman—i. e., the law of carnality which had been producing death; because none were worthy, having the evil tares of Satan, it worked death. Nevertheless, it was ordained unto life—which will yet be

proven—but not until obedience is found, and Satan bound from Israel, and the flaming sword removed from male and female, who partook of it, (the seed of the woman) which grew of itself in her—i. e., without the immortal spirit; for she withdrew when they transgressed, and let it grow of itself; which was governed by the law. Therefore they had been eating the first year of that seed growing of itself, and the second year of that which springeth from the same—viz., the seed of the woman, or fruit of the tree, without the immortal spirit; having the evil in themselves—i. e., it was in her body as well as his. And for this cause the spirit returned with Jesus—which seed came to whom the promise was given; and therefore he condemned that second law of carnality—i. e., the curse of the law—and showed forth the righteousness of the law; which said, Thou shalt not mix seeds. This was shown all along the line of time, that good seeds should not be inoculated with evil seeds—i. e., the purified seed of the woman of the kingdom should not be mixed with the tares of Satan. Now if thou hast understanding, answer thou me: Why did not Jesus partake of the tree, seeing that he was purified, and had no evil or tares in him? Because, if he did, he would come in touch with Satan's kingdom; for remember, the woman still had the tares of Satan in her body. Jesus Christ used great wisdom in not sowing the seeds of the kingdom with the first Eve, for she is part of the first Adam—Satan's subject (fallen spirits). His bride was not prepared at that time, therefore he did not sow his seed with the first Eve.

He said at the marriage feast, (i. e., of the old world, type of the new,) Woman, what have I to do with thee? Mine hour is not come. The time and hour had not come for his bride, she having no preparation. Therefore he condemned the law of eating the seed of the woman; and yet he said, Except ye eat my flesh and drink my blood, ye have no life in you. But it was a hard saying, for who was worthy to eat of it? And yet they still eat of it, and reap corruption. And even today, the very members of the house of Israel are still eating it by the law of a carnal commandment—which Jesus has long since condemned as

a tree of death; which he commanded to be cut down. And yet they find fault with such teachings as are held up by his children. Nevertheless it is set forth very plainly in the very word which they hold of both messengers—John and James; the servants of God in spirit, who minister to flesh as instruments.

Now again: Let us notice the life of Jesus. Satan with his temptation of the law, came to Jesus often, pleading the law, which Jesus came to condemn; and had Jesus yielded to the temptation—for he was tried as the first Adam—would he not have yielded himself a servant to Satan? And to whomsoever you yield yourself a servant to obey, his servant ye are. Had he submitted to the law and sown seed, he being without evil, would not that have been communing with the first Eve—Satan's kingdom? And what communion hath light with darkness? Notwithstanding her seed was purified by the law, she was of the old world and fallen spirits, with the evil of Satan in her body.

Therefore she is a part of the old Adam. And would not Satan have had a claim on the children? And the fallen spirits of Satan would have taken the bodies for the same reason they took bodies of the offspring of Adam—because he yielded himself a servant to obey the woman with Satan. And so it would have been with Jesus, had he yielded to Satan. The time of the spirits of the just had not come. Did not Satan say to him, If you will fall down and worship me (even as Adam has done), all the kingdoms of the world I will give unto thee? Now this proves what was between them, and what Satan was after. It proves what the temptation was; for the woman has been the instrument which Satan has used since the day he beguiled the first with his subtilty; for he is the most subtil beast of the field.

The woman and Satan is the attraction which overcame Adam and the whole world. He tried it with the latter Adam. Jesus did not question the fact of his promise of giving the kingdom, for it was Satan's kingdom, and Jesus did not want it. Therefore he refused to submit at

any time; for Jesus well knew of his craft and foxy subtilty, to try to get bodies for his subjects. And Satan knew he was the son of God; and if he could catch him in his weakest points and overcome him and get offspring, their bodies would not die; and by his yielding to Satan, his fallen spirits would get the life of the body, and he then could defeat God and hold his kingdom, as he tried at first. Therefore Satan and Michael (the head archangels of the two worlds) were in contention over the body of Moses—i. e., the things of the law. The head archangel of the world contended for the law of a carnal commandment—which was suitable to the first Adam; and Michael, the archangel of the new world, contended for the law of the spirit of life—more suitable to the latter Adam's children, because they are after the things of the spirit. And as the most subtil beast of the field was defeated and cut off from the tree of life by the flaming sword, so he tried it again with Jesus by the woman, even as he did with the first Adam, and offered him the kingdom—that is, Satan wanted to crown Jesus king of his kingdom; which Jesus refused because he did not want it; for if he had yielded to him, Satan would have been the god of it for ever, as he is the god and king of this world—but only for a short time.

Satan is come down with great wrath and subtilty, for he knoweth he hath but a short time. Therefore Satan wanted Jesus to submit to the law of sin; and had he done it, and joined himself to the first Eve by the law, he could have been king in blood for ever, without death, and his children likewise—yet subject to Satan as lord of all, because of his submission to Satan; as it is written, To whomsoever ye yield yourselves servants to obey, his servants ye are. Therefore his subjects—the fallen spirits—would have taken bodies. Hence Jesus would have been king over Satan's kingdom. And this is what Lucifer had in view when he offered Jesus the kingdom of this world—i. e., a kingdom of blood for ever, with the fallen spirits ministering to them. And this will be proven to all in the end, because he is the lawyer which taketh away the key of knowledge. And why does he want to take it away? Because he beguiled the first

Eve, because she was without knowledge; and he gained a temporary kingdom of blood. But being shut off from the tree of life, he knows he hath but a short time to reign. Therefore, if he could take away the key of knowledge, which he well knows will admit men to the tree of life, (for knowledge is the key, and the only key which will open the door and admit the sons of God to that tree,) therefore if Satan could destroy it and blind the sons of God, he would still have a chance at the tree with Satanic men as his subjects. Therefore today the great battle must be fought as never before since the beginning of the world; and when cleansed, the battle of Armageddon will begin over the tree of life.

Hark, ye spirits of the just! Listen! for Satan will come at you as at Jesus with the law. Remember he is the lawyer which taketh away the key of the knowledge of the tree of life. Therefore when man is cleansed, the evil will be driven back out of the body of the woman to the place where I set it at first, when I commanded man not to touch it. The first shall be last, and the last first—that is, the second law comes first, and the first law last. Remember we are first cleansed in spirit and by the spirit, (i. e., our spirit, with his spirit, overcomes the second law, which is a law of a carnal commandment, and keeps the law of purity—the law of life,) and afterwards cleansed in body—cleansed in spirit, soul and body, and the evil of the wife driven back to where I set it at first. This brings man and woman back as they were at first, or liken unto it; for the thing which has been, is the thing which shall be, and God requireth the thing which is past, in order to perfect wisdom and finish man with knowledge.

He will bring us back to the first command with the same condition, with the covenant of life, for the last time. Satan will also appear, and speak with the voice of an angel of light, to try to make them believe that they must partake of the tree of life, seeing that they are cleansed. But the true spirit of the Mother of the free will recognize the voice, knowing that although the evil is driven out of her body, the flaming sword is still there. And here is where the key of

knowledge of immortality comes in. Satan will plead the law of a natural separation; telling them that he is cleansed, and the law separates and purifies her seed, and that they can eat—thus trying to take away the key of knowledge, as any one can claim to be cleansed. His object for this is, that if he could deceive the elect—the children of wisdom—in this way, he could have the kingdom of blood for one thousand years longer.

Now, O Israel, let me tell you why. Because if they partake of the tree of life before the sword is removed, or before they are bidden to do so, they would all live in pure blood for one day; and for harkening to the voice of Lucifer, he will claim the kingdom of blood—for he claims the blood. And he could not be bound under such conditions, because it is the power of immortality which shall bind him. Therefore if they harkened unto Lucifer, being cleansed, and went to the tree in its blood, they would receive the evil (which is in the blood) back again, as Adam at first.

We do rejoice to know that the children of wisdom will not be deceived by the craft of Satan. Nevertheless the aliens will submit to the law after being cleansed. While all are on trial, as Adam, Satan will plead the right of the law; and they will submit and partake of the tree of life by the law once a month—as the tree yieldeth its fruit every month. Therefore they will be raised no higher, and live under the law, eating of the fruit of the tree of life; for it will be a fountain of life to feed his mortal life one thousand years. But the spirits of the just—the seed or children of the heavenly Jerusalem Mother—will stand against Satan. The key of knowledge will not be taken from them. By it they will withstand Satan, having the knowledge to know the difference between the second law and the first, knowing the one was added because of the transgression of the first; which is for mount Esau, the red man—i. e., of blood. But the law of the spirit of life in Christ, will raise them to immortal life—which will lead them into obedience by the knowledge of the spirit; and by it they will wait and fast from the tree of life until after the temptation of the devil be over by the law.

Now the forty days fast is a type of the time of the trial of the first Adam, when they are to fast from the seed of the woman—or the tree of life—till the sword or the evil be removed; having the knowledge of the craft of Satan, even as Jesus did, to defeat him, and thus ransom the kingdom. So the two Adams will be seen at this great marriage feast—the one who submitted to Lucifer by the law, and receives a life of pure blood (mount Esau); and the other by the law of the spirit will be seen with the life of the spirit, which will bind Satan from the whole race of man—that is, Satan will be bound from the race of man in blood (mount Esau). So he will be bound by the power of immortality, that he cannot claim the kingdom of blood and minister to it until he is loosed at the end. Then the truth of what is now written will be proven to all; for as soon as he is loosed, he will claim that the life of blood is his. Then the aliens (mount Esau) will know the laws which govern all things after its own order; and by that knowledge they will overcome Satan's craft and go through the regeneration and be made immortal at last; leaving Satan to fall back on the strangers to this knowledge.

Therefore we see by the first and second law, that this child (Jesus) was set for the fall and rise of many in Israel; for the law is a savour of life unto life, or of death unto death. It was ordained unto life; but many found it to be unto death. Therefore the child was made under the law and crowned by the spirit to redeem them from the curse of the law—which was the second law of a carnal commandment. And many will be raised from the curse of the law of carnality, and yet harken to Lucifer, and fall from the law of the spirit of life, as we have hitherto described. Therefore he was set for the fall and rise again of many in Israel; for all shall be raised by the law of Christ, but every man in his own order. Therefore we find the Flying Roll in the laws of the first and second commands—first the law of life which was given to Adam; afterwards the law which was added because of transgression after the fall.

Therefore we see life and death in the laws which were planted in the woman; the two trees—i. e., of knowledge

of good and evil, life and death. Therefore we see the Flying Roll. Behold, I lifted up mine eyes and saw a Flying Roll! and it is a savour of life unto life or of death unto death. And behold, I will bring it forth, thus saith the Lord! This is now fulfilled; and it will separate and divide the mixed kingdom—which shall be separated and delivered, some unto life immortal, and others unto the life of pure blood.

This is the manner in which she brings forth two manner-of people, who will be separated by the law of spiritual separation: First, the Second Child—twain, male and female—separated and delivered from the law; who must with her agree; as it is written by the woman, Many with the woman must agree, for she is life and immortality.

So Jesus came forth and was separated within forty-two generations from Abraham, counting Mary and the child—which makes the two over. But the actual time of his separation was forty generations—although it says, From Abraham to David were fourteen generations; and from David to the separation of Israel to Babylon, fourteen generations; and from the separation of Israel to Babylon to the birth of Jesus, fourteen generations; which figure up forty-two generations. But you read and count them and you will find only forty; and of course Mary and the son make the two. Therefore the law shows the type—forty days for a male child, (therefore within forty days or generations, she, by the law, was purified, and the seed of Abraham separated), and eighty for a female; which brings the female part to the time of the separation of this visitation—forty generations; which types over again into this visitation, and counts a year for a generation; when the woman (or the law) is in travail one hour, or eighty days—the forty years time of John, who renewed the law, and forty from John, or from the law, 1902; and this message purifies them.

Now as we have before shown the travail of the seeds in the lineage, Jesus (male and female) from the seed of Joseph, separated in Judah, to fulfill the scriptures; and she, of Joseph, as set forth by John, shall be separated with the Second Child, male and female. And as Manasseh was

not prepared at the end of the forty years, they were silenced; as Benjamin could not be separated within forty years of the second watch, according to the time of a male (forty days or years), because he comes forth twain—the female being in the womb of the law of providence with him who had to come forth twain. Therefore it had to take eighty days, or years, according to the time of a female, because of the female. Hence Benjamin, as the Second Child, could not come forth and be separated by the law in the house of Manasseh where he rightly belongs, because he had to be carried over with the female part during the forty days of Ephraim's time—which makes eighty days, or years. Therefore Benjamin shall be found to be separated by the law of separation in Ephraim, the younger—which fulfills the law of supplanting by the woman; for Benjamin is the younger of the twelve, and also the younger of Rachel—a brother to the firstborn. Therefore he was the youngest from both sides of the house—the youngest of Israel, and of Rachel, his bride. The younger of Joseph, likewise received the right hand blessing of the father, over the head of the elder. We see how it was necessary that Ephraim supplant Manasseh—otherwise the scripture with its types could not be fulfilled.

If the Second Child had not been twain, he could have been separated at the end of the forty years' time of the law, when Manasseh looked for him. But being twain, they came around into Ephraim, who was among the Gentiles. And while the types of the Son of man were manifest, (which types over to the end, for all are for the end,) the seeds of the Second Child came around through the Gentiles and were gathered back into Israel in the second watch—like the seed of Jesus, from Joseph, which came around through the Gentiles and was gathered back into Judah by the woman, Ruth; even as Benjamin was among the Gentiles, as we have before shown; who was gathered back into the land of Israel, to be separated by the law of separation; who came forth at the appointed time—namely, the latter part of the third watch; when the graft lit according to the words of James, and by it had to be separated by the law of spiritual separation, to be made perfect through suffering, and

cleansed, ready for the clothing; who must agree with the woman.

The trinity must be formed below, and agree with the trinity above in the covenant of immortal life; for the female part of Jesus, the seed of Joseph, is separated within the eighty days, as set forth, as it is revealed by the law of the spirit. Therefore she is on the earth and shall form the trinity below with the Second Child, the son of Rachel, the female part of Jesus, who was the firstborn of Rachel, the household of Israel; which trinity of seeds met in David; therefore it is the House of David.

When this trinity is formed, the saying will be fulfilled, If two or three (i. e., the two, male and female of the Second Child, and she makes the three of the trinity below) agree, ask whatsoever they will, it shall be done. As it is written, If two or three agree on earth as touching any thing, ask whatsoever you will, it shall be done of my Father; which are the words of Jesus—knowing at that time he would receive his bride. His body is of Christ—the spirit of God; and he comes in spirit, and forms the trinity below, and intercedes with the Christ of God to grant unto them whatsoever they ask in his name; who will ask according to knowledge. Now she is the wife of his youth, and she is separated in the same manner and by the same Mother as the Second Child—delivered from the law, or mother (the queen of mount Sinai), and separated by the spiritual Mother; who will, by the spirit of truth, agree with the second in this last covenant of life; who will ask for it to be kept in them—which will be granted of my Father. And this will be the establishing of the House of David on earth; and she with the spirit and testimony of Jesus will sit upon the throne.

The body is of Christ. As Christ raised up the body and dwelt in it, even so Michael raised up Jesus; as it is written, If the spirit of him that raised up Jesus from the dead, dwell in you, then the spirit which raised up Christ shall also quicken your mortal body; which shows the spirit of Jesus (Michael), by the power of Christ, raised the soul and appeared to Mary—a type of his bride; and all scriptures are for us, upon whom the end has come. Afterwards he

showed the body of Christ—which was glorified, as John saw it in a vision; who also said in this visitation, that, If that body would cross the planet, it would lighten the whole planet. Therefore as mortal cannot approach unto him, the kingdom was given unto Michael, the spirit which ministered to the body to put down all rule and all (other) authority until the end, when all things are subdued unto Christ; for Michael is a match for Lucifer, and will subdue the kingdom of Satan, as all things are put under him until the time when it shall be subdued and turned over to God and his Christ—when God shall be all and in all.

Therefore it is written of Christ with the body, that the heavens have received him until the full restitution of all things. This proves what is now written; for the Christ is received by the heavens in immortality—whom the mortal could not endure. But Michael—the spirit of Jesus—returns, as the kingdom was appointed to him. Therefore he comes to receive his bride, who will reign King of kings and Lord of lords; as it is written, The Prince is the son of the King, in spirit, male and female, crowned with Shiloh Immanuel. And the trinity will be seen, for she will join in the last covenant with the Branch; and Michael will be seen at last to descend upon the mount, and take the kingdom.

The woman was in the man at first—the created Adam; but the latter Adam shall be in the woman—for he has been, by birth; and the mystery is wrapped up in the woman, and it is the woman's work. Hence she will be seen crowned queen of the new world, by her husband; who will in spirit be with her in her body. And the Second Child—the Son of man, twain—will be subject to her, or them, in the immortal until the end of the Sabbath; when all in immortal bodies receive immortality—the seven spirits full and complete; and all together be glorified in immortality and made equal with the body of Christ. The kingdom was given into the hands of Michael, the head archangel of heaven and earth; who would be an equal match for Lucifer. As God does not equalize his power with a creature, therefore it was put into the hands of Michael—who was also a creature.

Therefore Jesus withstood Lucifer in the hour of temptation, and refused to be king over Satan's kingdom, when Satan offered him the kingdom of the world of the first Adam, by Lucifer, their father, or lord, who sowed the tares in the field.

Jesus well understood the law of purifying the seed every month; and he also understood that the tares were still in her body—which was Satan's goods. Therefore Satan had a claim or possession; for she was the first Eve, by Lucifer. For he well understood how it was that she committed adultery at first with Gadrel, actuated by Lucifer, and was divorced from the Ishi husband, and had become the wife and daughter of another man—even the man of sin; for the command was, Thou shalt not touch it. Therefore when she was deceived by another—even Lucifer—and transgressed the command with Adam, it was adultery committed with the man of sin. Therefore Ishi husband put her away, and gave her a bill of divorcement—which was for no other cause but adultery or fornication.

Therefore she became the wife and daughter of another man, by Lucifer, the father; and Adam—the man of sin—the husband. Therefore Jesus well understood this when Satan came pleading the law of Moses; for Satan was king over the law. And Jesus knowing that she was the wife and daughter of another kingdom, having the tares of the king Satan in her body, did not submit to partake of it, as he did not wish to be subjected to the kingship with Satan—she being the first Eve, and her house belonged to Satan, king of the evil world.

Therefore the bread of life—or the flesh of Jesus, the seed of the woman—cannot be eaten unto immortal life until she herself is also freed from Satan and divorced. The tares must be taken out of her body as well as his. Otherwise it would be spiritual adultery. Why? Because so long as the evil is in her, she is not altogether freed from Satan. Therefore in the last marriage covenant, when we are put on trial for the last time, even as Adam was, Israel will see that she is free from the marriage law of Satan, and the sword removed; and they will fast from that bread till it be re-

moved—i. e., till the filth of the daughters of Zion be taken away, which was put there to defeat Satan.

The bride is now only espoused; and will be kept even as the type was shown by Joseph and Mary, who were espoused; and he kept her a virgin till the child was delivered. And so it shall be. They will be espoused till the child, or children, are delivered and freed from Satan. They will then be the daughter of Zion instead of Lucifer, and the wife of the latter Adam instead of the first. This was the sole purpose and intent of Satan, or Lucifer, in tempting the Lord—asking him to fall down and worship him according to the law; for Satan was king over it—the king of death. This has been proved by the curse of the law. And he has transformed himself into an angel of light, and assumes to be king over the gospel. Therefore we must be forsaken of both kings. Satan, as king, claims and contends for the body by the law; therefore he will plead the law to the children when set on trial as Adam, as he did with Jesus—pleading the rights of the law. And Judas sopped with him in the dish at the last supper, wherein the type was shown of the bread of life, and the sacrament of his blood and his flesh; which was shown in type for the end, when he would come and set all things in order. But Judas, also a son of the tribe of Judah, represents the curse of the law, wherein Satan has been sopping in the dish unworthily—the flaming sword cutting them off; which thing proves death. Yet it was ordained unto life—a savour of life unto life, or a savour of death unto death.

Therefore Lucifer, by Judas, also tried to usurp over the Lord with the law, to induce him to partake of the dish according to the law—knowing he was without evil, and had a right; as she purifies her seed once a month. Judas being chosen one of his disciples, the Lord revealed some things concerning the last supper, which was intended for the last day—for the chosen of God, who should sit upon his right hand and his left in his kingdom. Therefore Satan, losing his last hopes of overthrowing Jesus, entered into Judas—who made evil out of his teaching, not fully understanding it, and betrayed him into their hands and

took his life. And so at the last time Satan will enter many in Israel, to misconstrue and make evil out against the anointed of God; for all things are evil to the impure; even their conscience and minds are defiled with Satan—as Judas, who represented the devil, the king over the law of the second command, after the fall; who had been partaking of the seed of the woman after the law of carnality in the fall, mixed with evil which grew of itself; which they had been eating by the law which was added because of transgression the first year, and the second of the same; which they argued to Jesus, but Jesus condemned it. Therefore they killed him, and are still eating of the same, and reaping the wages of sin for eating of the condemned tree—which is the curse of the law. Therefore Satan desires very much to partake of the tree of life, but will be defeated the third time—his third overturn.

To him that overcometh as Jesus overcame (not only overcome the evil in the flesh, but also overcome Satan after it is removed) shall I grant to eat of the hidden manna, hid in the midst of the paradise of God. It will give him the immortal life, and thus raise the man from mortal to immortal, and set him back where she found him; and Satan defeated and cut off by the woman.

The covenant of the third watch has been given and fulfilled; and the graft lit and crossed Jordan with the child that he might be tried in the battle of Armageddon or Jehosaphat, with the thorn still in his side. But the covenant of the fourth watch, the last covenant, has not yet been taken—nor can it be taken, in the evil state, while the tares of Satan are still in the blood of the body. Now many would find fault with this because of the words of James, who said, If we take the covenant of the third and last watch with concealed leaven, a greater condemnation would rest upon us—taking it to refer to confession. But let us remember that no scripture is of any private interpretation.

Therefore as we fulfill the first principles, which frees the soul by the covenant of the third watch, we are then to look further—leaving the principles of the doctrine of Christ

and going on to perfection; looking for the deeper things pertaining to the last covenant of the fourth watch.

Therefore we will find that this covenant is of a different nature; and we furthermore find that this covenant will not be made with the uncircumcised in heart and flesh (or body) as former covenants have been made—and as often broken as they were made, because of the evil which is stronger than man. Hence the former covenants of this visitation pertaining to the faith of the first principles have not been in substance—that covenant which he promised to make when he should take away their sins, which have not been hitherto taken away. This means the cleansing of the blood, when the last covenant of immortality is given; which James said had not yet been given, but should be given in a few days; which could not be taken with the concealed leaven; i. e., the leaven which the woman hid—viz., the evil, which was placed in her. She was like a grafted tree—with one branch bearing the fruit of life, and the other bearing the evil fruit of death, from one tree. From the evil came forth the wild grafts; which evil has worked as a leaven; the bread being mixed with the seed of the woman—mixed with the evil which was inoculated into her body. Thus the man and the woman became equal in body—but not in seed, because of the law in her of purifying the seed, which you all understand. Now this leaven shall be driven out of her body as set forth in this covenant; but yet it is still in her fountain where two ways meet; where it was set and concealed as the poison under the serpent's tongue. They did not have the true knowledge of this till they received the knowledge of the evil from the tongue of the serpent, and their eyes were opened. They shall also receive the knowledge of the good; and by that knowledge outwit the knowledge of Satan in the end, showing how he had misled them.

Now their eyes shall be opened when they receive this last covenant. The knowledge of it is given to those who have their eyes opened to see the leaven in the tree, as at first. Therefore they, having better knowledge than at first, will not partake of the fruit till it ripens. And those who do, will fall back again as Adam at first; and it will fulfill

the saying that the two Adams will be seen at this feast—this marriage feast of the Lamb—as was set in type in Cana of Galilee. Hence many classes were at that feast. Those who do as the first Adam, under this covenant, will not a greater condemnation rest upon them? Yes, verily!—much greater than ever rested upon the first Adam; for the greater the light, the greater the condemnation. It will prove how Satan will try to partake of the tree of life, as he made a mistake at first—and yet by it received a temporary kingdom for a short time.

There are yet two more classes to be seen at this feast—viz., the latter Adam, who will keep the covenant, which will be made alive in them; as the sign of this covenant was put in the heavens by his bow of many colors—like the coat or covering of Joseph and Jesus; when I made the covenant of life immortal by fire and fixed the sign in heaven, which will be made alive in them or put within their temple. And the sign is also in her; and the spirits of the Mother (her children) will look upon it and wait till it is removed.

The keys and covenants are in the House of David; and we for evermore sign with heart and hand with her, the bride, and the immortal bride and bridegroom; and by her spirit we serve unto immortal life, by obedience to the immortal covenant, given by God the Father and Mother, by whom the bride shall be made ready; free from every stain of evil and clothed with the garment of white—the wedding garment of immortal life. He shall appear to your joy to receive her unto himself, that where He is, there ye shall be also. The children saw her and bowed to her; the heavens beheld her and gave way to her; the angels saw her and ministered to her. Wherever she went, wherever she flew, there her husband was with her. And this twain—the Second Child—is brought forth by the latter Adam and Eve, by the law of the spirit of life, after having been separated by the law of spiritual separation from the law or mother of mount Sinai (or the bond), who could not have the living child.

They had to be separated by the law of the spirit of Christ, the latter Adam; so that no flesh can glory in his

presence. And while the children of the bond (or the law—the mount of Esau) are saying, Blessed is the womb that bear thee, (i. e., while they are giving blessings to the mother of law—the bond,) the children of Zion, who were separated by the spiritual law of separation, will say with great rejoicing, Yea, but much more blessed are the wombs of the barren—the Mother of the free, who partook not of the law; nor did she bring forth by the law as do the bond, for she is the Mother of the free. She has brought forth a prince, who shall sit upon his throne with his bride; and the counsel of the spiritual Man-child shall be between them both—i. e., between the two Houses.

Hark ye to his counsel! and remember it is written, If Judah and Israel accept him not, neither shall they inherit the kingdom. It was said of the former messengers, If his life goes, theirs shall go. John was expected to be crowned at the end of the forty weeks; but not being delivered from the law by the law of Christ, his life went. Therefore theirs went also—following him by the law of a carnal commandment; the fruits of which is corruption; which is the arm of flesh under the curse of the law by the flesh works of Adam—who are, by the law, (like the Jews of old,) keeping seals upon the tombs to keep him from rising. Now will you, like the Jews of old, keep seals upon the tomb, and bribe the keepers here (or the watchers)? And yet in the face of her words they did it—and are doing so to this day. It was by their law that they put him there—i. e., by the law of carnality they put him in the tomb, and bribed the keepers that he might not arise. And even so the second watchers are the bribed keepers—who are bribed by Satan—sealing the tomb by the law of dead works, and are still looking for the living among the dead. But he is not there! He has arisen, and has broken the seals one by one! And now in this fourth watch of his rising, he has loosed the seventh seal for the living, by which the old bribed keepers or watchers shall fall as dead men. It is a savour of life unto life, or of death unto death. The great stone is rolled from the well's mouth! Water ye the cattle, and feed them! By this last covenant, the ark of his testimony is open in heaven, containing the

golden pot of manna; and let every man examine himself by the word—yea, by the living word; and so let him eat and drink. But remember, the best wine is reserved till the last part of this feast. Now examine thyself with prayer and fasting; and remember, the sword is hanging over thee. And if a man is warned of a sword, and he heeds not the warning, the sword shall come upon him. Hark ye, O House of David, to the counsel of the spiritual Man-child; for it is now between you both! O ye houses—male and female, Adam and Eve—ye are on trial for the last time of this age, till a thousand years are expired. Therefore remember the covenant of life immortal unto immortality! This is the woman's work.

Then let the sons of men beware,
That she be not denied;
More fatal now than Adam's fall
Will happen to the man—
For in the dark this light shall shine,
And your eyes shall dazzle here;
Who shall shudder at the thought,
When we see the mystery clear—
That from her He has arisen;
And the blinded keepers did not see
While they were watching there.
And in the highway we did go, to seek
My brother and his bride,
That we together might agree
And form the loving trinity.
While the keepers are watching in the tombs,
Like the Jews of old,
And Satan bribes the keepers there,
That his rising be not known.
The key of knowledge he did destroy;
The keepers there he did employ.
And the woman stands condemned by them.
Are we by her misled
When at the cross the woman stood,
While his disciples saw and fled?
At his rising she there appeared,
And spread the glad tidings far and wide.
There was no woman with me
When hands on me were laid;
But Pilate's wife did pity me,

Whom Judas had betrayed.
Now in her I will come back,
And paradise regain;
And by her I'll break the serpent's neck,
And set free her chain.
She poured the ointment on my head,
And she wiped my feet with her hair;
And now I receive her as my bride,
And with her will my glory share.
Now has come my younger brother—
The living child of my Mother;
Mary and Benjamin with her must agree,
And form the living trinity
With me and my bride;
And in them I shall be glorified.
O Judah and Israel, you must with her agree,
Or more fatal will be your destiny
Than it was with Adam's fall;
For you have the light of the Living Roll!

Now, O Judah and Israel, you well understand how it was that Jesus—the seed of Joseph, from Rachel—came forth free-born. His spirit is also of the free Mother. But do you understand how it came that Benjamin was also of the same Mother, while the ten are of the bond? It is by reason of the law. And yet Jesus was made under the law—and yet free-born, not having the evil. By the law of separation he came forth free-born—the first son of the free Mother—the first coming of Christ. Now the problem is to know how and by what law did Benjamin come forth as a free-born child, while the other ten are reckoned as the bond sons. It is because of that seed of Rachel, (a direct descendant of her which is separated by the law of the spiritual separation of the Mother of the free—the Second Child, which shall rest upon him, or that seed of Rachel,) and because of his Mother—which was the Mother of Jesus; for that seed was in Mary as well as Rachel, with Jesus and his bride, while the other ten were out in the loins of the world. Therefore

The holy seed of the trinity,
Are reckoned seed of the free;
To which the ten must be gathered,
And with them agree

before they can be accepted and adopted as sons of the free Mother. Therefore it is by this that they are freed from the law, or the bond mother; who must come at his call and follow on with him through the regeneration, and with them sit upon twelve thrones, judging the twelve tribes of the children of Israel.

Jesus was her firstborn, and Benjamin followed him even in seed, as we have shown—who did not sell him nor depart from him in spirit; who come into their inheritance according to the royal seed, as free-born—a direct descendant of her womb, according to the promise; the first and second sons.

Therefore both are called "Son of man." And all who come into the same spirit of truth by him—even as he came in by Jesus and gave up the law of bondage and followed on through the regeneration—shall be accepted and be adopted as sons of her, by coming into the same spirit of her two sons; fulfilling all the scriptures. His life shall be their life; for he was the seed of the woman. Hence he said, Except ye eat my flesh and drink my blood, ye have no life in you—first, by drinking in the same spirit of Jesus, which is the spirit of his Mother, which shall be made life in us. And her life is in her child. And if we drink it, it shall be in us also. Therefore Benjamin drank it. The words I speak, they are spirit and they are life. Will ye also drink it—the life of the free woman? or will ye remain in bondage with thy back always bowed down in servitude under the curse of the law? Remember it is written, If Judah (who is with the law) and Israel accept not my son Benjamin, neither shall they inherit the kingdom; for I tell you of a truth, ye must all accept; and by this, come into the one spirit, and drink it, and have the one life, and thus become one man—the son of the Mother of the free. Therefore accept it, and cross over Jordan!

In the sweet field of Eden,
Where the tree of life is blooming,
There is rest for the weary—
There is rest for you!

O HOUSE OF ISRAEL, LET US FOLLOW THE SPIRIT WHERESOEVER IT LEADETH.

I AM not a follower of Joanna nor John; neither am I a follower of James, who wrote to the twelve tribes scattered abroad. If I were, I would go to the grave. But I am a follower of the Lord Jesus Christ; as I hope to be guided by the immortal spirit of God by the word. All who do this, shall not go to the grave, nor will their flesh see corruption; for that word shall not fall to the ground, but be made life in us. Nor do we go to the other extreme, to denounce the visitation given to them as messengers or standard bearers of my word. If the testimony bear them, they shall go to the grave, or hunt hiding places in the day of my wrath. For if the word bear thee, it is the dead letter; but if you bear my testimony, you shall suffer as I suffered—i. e., the firstborn. And this is suffering for the kingdom's sake. But I tell you in the name of my Father, ye shall receive life immortal an hundred-fold, unto immortality. If ye bear my testimony, it is I that speak through you. Then is when Satan shall rage and accuse you of making yourself out to be God, as he did with your elder brother; for I will now bring you out from the dead letter of the word, into the law of my spirit—the spirit of life, which shall set you free from the law of sin and death; and, To him that overcometh shall I grant to eat of the tree of life, hid in the midst of the paradise of God. This is the manna that comes from heaven, that a man may eat and live for ever; when I shall take away your sin and remove the flaming sword, that ye may eat and live eternally.

The flaming sword was placed to keep man from the tree of life—in his evil state—from the fall to the rise. When Adam fell, the evil was inoculated into his blood—a sword of death, which he could not remove himself; neither could the earthly woman—the first Eve—remove it from him. Therefore when he partakes of the tree, it is a sword unto him; because he breaks the law of the spirit of life by

sowing Satan's seeds in the field (the woman); which thing is forbidden, till it be taken away. Hence all sinned and come short of the glory of God; and their offspring was born in sin and shapen in iniquity. Every tree brings forth of its own kind. It is written, Woe unto them that are with child and give suck in those days!—the very days in which we now live—the days of Daniel.

If you partake of the tree for the purpose of bringing forth children after being called to the visitation, is it not sin? and the child is born in sin, because it is brought forth with the tares or seeds of Satan—the enemy who sowed the tares in the field—which is in its blood from your body. Then are you not doing the work of your father the devil, and keeping up his kingdom on earth? If you do not go to the tree for the purpose of children, then it must be for lust—to gratify the wants of the flesh; and he that soweth to the flesh shall of the flesh reap corruption, and receive the wages of sin; and the sting of death is sin. Therefore the body is sown in dishonor; and the seed sown in the womb is sown in dishonor. Notwithstanding, the bodies of those who overcome until their blood be cleansed, shall be raised in power by the law of the spirit of life. How can the old man be crucified with its affections and lusts if you feed it by partaking of the tree unworthily? And how could that be overcoming it and denying yourself? Yet I see many pleading the law for their flesh—saying she is clean after fourteen days. It is a fact that she has the power to purify her seed once a month. She contains the hidden manna by the Jerusalem Mother, and is the true sacrament of the Lord; which shall be proven at the great marriage feast. But learn and understand! The man with the tares eats unworthily, because he sows the mixed seeds—defiles the bread or wheat of the field, and therefore eats damnation to himself, not discerning the pure cleansed body of the Lord Jesus. Christ is the true vine, and Satan is the strange vine of which Eve at first partook and handed it to the man; and their offspring were children of a strange vine. Therefore I planted thee (Adam) a noble vine, wholly a right seed. How art thou turned into a degenerate plant of a strange vine unto me? Therefore ye

are commanded, O Israel, not to eat that which groweth upon a vine. Here again we find the spirit of the law. The wild vine is Satan; and the children of the first Adam are plants of that vine—which thing is forbidden until it be changed by the graft of the true vine, and the poison removed, and the true vine grafted in, and we become the branches.

That vine brings forth the fruit of the true vine—which shall change the whole planet; and the wild vines of the earth will be destroyed. Everything will be fed by the true vine of the heavens. The earth, when Adam fell, turned to a degenerate plant of a strange vine. The planet also came under the curse, and brought forth degenerate plants of strange vines, which do not yield their strength. And man, since the fall, has fed upon the degenerated plants of strange vines—the negative; and therefore he has degenerated by the power of Satan. And if ye abstain from the things that grow upon the vine, why not abstain from the main root of the strange vine, and from all manner of dead flesh?

Satan is the power of death; and the strange vine. And the flesh which is killed, does not Satan sting it? And it is unlawful to stand with Satan, or partake of that which is stung by him. Therefore the spirit of the law says, Thou shalt not kill; for, He that slayeth an ox shall be as if he slew a man; and it is a sacrifice of life—which is not godly. And all my children must now draw the line between life and death, between God and Satan, between the true vine and the wild vine, and be not deceived by the deceiver of the old world.

The tree of life shall bloom and give her fruit unto eternal life; and he that denies this word—though he hold to the sixth messenger—he shall not inherit my kingdom. Many will hold to the law and the messengers, and minister to my kingdom—but not inherit it; for this little book is spirit and life—the testimony of Jesus Christ.

All dead flesh is stung with Satan, and feeds the degenerated life unto corruption. And is not the flesh of the first Eve dead flesh? The first Adam likewise? Are they not degenerated plants of a strange vine? If they are the plants of a strange vine, who is the strange vine if it is not Satan?

Then is it not unlawful to partake of a plant of a strange vine according to the law of the spirit of life? Now how did he become the wild vine, or a strange vine?

We understand how it is that Jesus was the root and offspring of David, the bright and morning star; and we understand also how he was clothed because of obedience. Then he said, I am the true vine and ye are the branches. The Christ—the spirit of God—was the true vine. That shows that there was a false vine, or a wild vine, or a strange vine; for Adam was planted a noble vine, wholly a right seed; but, How art thou turned into a degenerate plant of a strange vine? So it has been strange how it came about, since we see him planted a noble vine. Adam was in a temple with the noble vine, wholly a right seed. Lucifer was also a noble vine—a choice cherub, or spirit. How did he become a strange vine—a wild vine? How did it originate? He was of a noble vine—i. e., of the generation and degenerations of this planet. He was a first created son of the morning, and claimed his birthright and rulership to take it unto himself—which was taking glory to himself. He coveted his birthright, and took to himself authority, and exalted himself in it; which displeased the Lord. Therefore he took the birthright from him and gave it to Michael; and gave him a right-hand blessing. Therefore Michael, by his loving obedience, supplanted Lucifer; which raised envy against Michael.

Now why did God (which means Father and Mother creator) give all rule and power into the hands of Michael, the younger? Because of his simple child-like submission and obedience. Lucifer, while he was first son of the morning, while he yet held the sceptre of law, or rule of firstborn, took it unto himself before he was confirmed, because he coveted the head rulership; which was exaltation in himself—love for pre-eminence over the brethren; which displeased God—for it was without love for the brethren, or love for obedience to the Father and Mother. And God gave the firstborn rights to Michael, and blessed him by the right-hand blessing—i. e., of the Mother; and gave Michael the sceptre of the law of the spirit of life, which works by love—

i. e., of the Father. Michael did not work for himself, nor did he take glory to himself; and because of this, Lucifer became envious and rebelled, and told his tale to the minor spirits—that he was the first created, and had a right to the head rulership—which they believed; and he deceived them by his plausible tale. Before the rebellion in heaven, while Lucifer, son of the morning, came forth by reason of his great brightness, Michael, with him, took sweet counsel together till iniquity was found in him; and by his glory, taken to himself, he became a strange vine—a wild vine; disowned by the parent vine—the true vine. And the birthright was taken and given to the younger of the two; who had to exercise the power which was given to him by the Father, to save the kingdom and bring back the union in love for the truth, and the right of the union of the Godhead—that is, working according to the orders from the Godhead (Father and Mother).

Therefore he was crowned king in the earth, as foreordained in heaven; and the types were shown of the things which are visible—showing forth the eternal power and Godhead. And Judas was chosen one of the twelve heads; who showed forth the envy of the devil—as was shown all along the line from the day Adam held with Lucifer—and also became a degenerate plant of a strange vine. Lucifer appeared in the garden; and the noble vine became a degenerated plant of a strange vine. Adam was the plant; and what was the strange vine? Lucifer—who was a bright morning star, but rebelled. And the birthright was taken from him and given to Michael. Therefore he supplanted Lucifer, and became the bright and morning star; and Lucifer became a wild vine, cut off from the Godhead. Therefore Adam and Eve, being deceived, harkened unto his tale and became a plant of a strange vine. Eve harkened to his tale; and being deceived by his subtilty, brought forth of his seed—male and female—Jezebel, the mother of harlots. Therefore Adam, who was immortal, became a degenerate plant of that strange vine—who once was also a bright son of the morning, but became a strange, wild vine; which has brought forth many branches and wild grafts of their

father, the devil; doing the works of their father, the devil, and pleading the right of the firstborn by law, without love (except that of rulership), and the rights of law, which was added because of the transgression of the first law, of love—the law of the spirit of life—which is not reckoned after the genealogy of the old world, or of firstborn rights according to the law of carnality, but after the power of an endless life, according to the word of the Father; as Jesus said, The words I speak unto you, they are spirit and they are life. The law of the spirit of life gives the blessing to whomsoever he will; and if any one is supplanted, it is not without a cause.

The disciples, by the spirit of Lucifer, contended for the pre-eminence of lordship. And why? Because they were partly of that spirit—not knowing what manner of spirit they were of. And Jesus gave them to understand that his kingdom was not to exercise lordship over each other, like unto the old world—which originated with Lucifer, of the old temporary kingdom. And of course the envy which originated when Lucifer was supplanted by Michael, still existed. Therefore he entered into Judas, who was of the law—who quickly betrayed the head ruler of heaven and earth, and joined his brethren and tribe of Judaism; who, like Lucifer at first, had become usurper of the kingdom by the law of firstborn rights and rule—taking the glory to themselves; who envied any other king that might arise, though he be sent of God and endowed with power.

Therefore they sought to put him to death by a law which they claimed taught death. And has not this envy showed itself in the firstborn from the bond, from the beginning of time? Look at Cain; and Esau likewise; and Judas—all envious even unto blood, because of the supplanting and blessing of the younger; which was not without a cause.

Therefore, O Israel, let us watch! O house of Manasseh, learn and understand this lesson and the ensamples set forth from the beginning of time; and the younger must come in for the right hand blessing. Jesus, the firstborn of the free in earth, supplanted the first Adam, even as he did the firstborn of heaven—Lucifer, son of the morning.

O ye ten tribes, my brethren, hark ye! O Judah, listen! for thy time of grafting is coming, and now is, when you shall say, Blessed is he that cometh in the name of the Lord. And the days of the Second Child, the branch of the true vine, is come. The blessed days of Daniel have arrived and his voice is heard in the garden of the Bride! O Israel and Judah, harken! Thy younger brother has come from the right hand of the Father, and delivered into the hand of Joseph! He is the branch from the true vine—Shiloh!

THE FULL FAITH

MANY in the house of Israel today, who have been members of long standing, fail to rightly divide further than the first rudiments of Israel's faith. Like the many leaders in Christendom, they have the further faith written, and hold it in their hands, but do not have it written in their hearts, and stamped upon their minds? Those who do not rightly divide, are the antitype of an unclean beast that does not part the hoof and chew the cud; likewise in Israel, as touching the further faith—wondering what it could mean. A clean animal according to the law is such as parts the hoof and chews the cud; a type also of the children of men. And he said he would divide the sheep from the goats. And yet it must be remembered that a goat chews the cud, and parts the hoof—and yet they are to be divided in Israel.

Now let us remember that there is a law of a carnal commandment (see Heb.) which was given for a carnal man—which is the dead letter of the law which killeth; and there is a law also mixed with it—which is the law of life—which was intended for the spiritual minded man, for immortality. Therefore Paul said, The law was ordained unto life. But the thing which was ordained unto life he found to be unto death because of carnality—i. e., the carnal man only sees and accepts the law of a carnal commandment, which worketh death. Therefore it is written, There is a way that seemeth right unto a man, but the end thereof is the way of death.

The way of a carnal commandment is supposed to be given by God; and it seemeth to be right unto the carnal man. Nevertheless the way thereof is death; for the dead letter of the law killeth, but the spirit maketh alive. So let us remember that "No prophecy of the scripture is of a private interpretation."

Therefore as touching the first rudiments, it applies on this wise: The way of the common salvation seemeth right unto a man, but the way thereof is death. But it comes closer home to us in Israel; for two nations are in the womb of Providence, and two manner of people shall be separated by the law of separation from her womb. And herein the separation takes place in Israel—dividing the children of carnality from the children of promise; who will, by the spirit, be brought out from the law of a carnal commandment (or dead letter) into the law of the spirit of life; and by the law of Christ will be delivered from the bondage of corruption into the glorious liberty of the children of God; whereas the children of the bond will remain under the law of bondage—i. e., the law of a carnal commandment, or the dead letter of former types and shadows.

Therefore these laws were given in negative and affirmative, to prove the creation—which was (as it is written, All scriptures are written for us upon whom the ends of the world have come) for the proving time. And the separating of the old world and the new is to take place now in Israel.

Since Adam fell from the first command, and lost obedience, the law was added because of the transgression of the first—to prove obedience, and to separate the children of carnality, (which is the old Adam, or the Adamic man who was born in carnality,) even by the law of a carnal commandment; for did not Jesus—the spiritual latter Adam—say to the Jews who kept the law of a carnal commandment, that they were of their father the devil, and of his works (and lusts) would they do? Satan, with his soldiers, fought against Jesus, the spiritual Adam—and will still fight for his kingdom, by the law, to hold it. Nevertheless their own sword will slay them—like Saul, who sought to slay David until he fell upon his own sword which pierced him through.

And the flaming sword was placed for that purpose, lest man by the law of a carnal commandment would reach forth his hand and partake of the tree of life and live—as many this day in Israel are trying to do. But the law of separation shall separate them as a shepherd divideth his sheep from the goats. The goats say they are a clean animal according to the law; and as touching the dead letter of the law of a carnal commandment they are, and are circumcised according to it—but not according to the law of the spirit of life. Therefore they shall be put upon the left hand by the law of the negative, and are called foolish virgins. They are called virgins because of the law, as they are also called goats for the same reason. They are called virgins; but they are without the virtue of the spirit, and are cracked vessels; who lose the oil by the law of a carnal commandment—sowing to the flesh by the law. Therefore his seed—neither of himself nor the seed of Christ—can remain in him; and the virtue is wasted. The spirits of the just, who live by the law of Christ, will by the law of the spirit of life understand how to add to their faith virtue, so they can have something to build upon; and by that law they will have their seed healed—or rather the crack of their vessel healed, containing their virtue. Therefore they are called wise virgins. The wise shall understand; and my sheep know my voice. Remember there is a difference in the voice of Jesus and that of Moses—and yet there is harmony when they are blended by the Spirit.

Now the law of a carnal commandment savours of death; whereby they were commanded to kill and make sacrifices, first for their own sins and afterwards for the people. This was ended by Jesus; who by the law of the spirit of life brought life and immortality to light through the gospel—which is a better way. And he was the leader of Israel—who shall bring them into the promised life possession of our inheritance, wherein Moses could not enter.

Now how could any man enter by the same law, if he could not lead Israel into the type of the promised land? How could we by the same law enter into the antitype—the substance? Therefore Joshua became a leader (as touching the type wherein we now stand) with the sword of the spirit-

ual child; and by that child we shall be delivered from the law of sin and death, by the spiritual child enabling us to walk by the law of the spirit of life, and enter into the Jerusalem spiritual Mother until we are born of God, and possess the kingdom of God.

The question is asked a leader in Israel, Why would God command us to eat flesh and afterwards kill us for eating it? Such remark has been heard in Israel. The law of a carnal commandment was given and intended to divide the inheritance; for the commandment was ordained unto life, and a savour of life unto life, and of death unto death; with an outside form or hull containing the kernel and germ of life, to be cracked and rightly divided—working either life or death according to how it is eaten. The first command was broken by Adam when life and death were set before him, and good and evil; and his inheritance was divided. And he blamed God for giving him the woman; and he reaped the wages of sin.

Enoch also had the two ways set before him, and examples; but he chose obedience, and ate the kernel—the germ of life. He chose the good and refused evil, and received life. He had nothing to do with death—nor did he stand on that side, for he walked with God. Therefore God took him; who stands as a living witness. He did not eat flesh of any kind; and the flesh of the tree of knowledge of good and evil, he also overcame it; and being the seventh from Adam, he was translated. In the second day, the law of Moses was added, because of the transgression of the first. God set forth unto them the law of life after the destruction of the old world; and he told them every living thing should be unto them for meat, even as the green herb was in the first dispensation; where they under it lived long, even in the evil. But remember, he told them what the result would be, just as he told Adam at first what the result would be in the day he ate of the tree of knowledge of good and evil; for it was undivided. But it divided his inheritance.

So we here see good and evil, life and death, set before the sons of Noah. As at first, he gave them to understand that the life of the beast should be required at the hand of

man. Here we see the law of life set before them; as it was also commanded on the mount, Thou shalt not kill. Therefore the law of life and the law of a carnal commandment were mixed, as other scriptures, to be rightly divided; for the children of carnality, or of the flesh, could not receive the things of the spirit; and therefore they carried out the form of the law by their own carnality, being carnally minded—not perceiving the law of the spirit of life, which¹ was ordained unto life. Therefore good and evil, life and death, were set before them. God will give a man his heart's desire; but first I want you to notice that he always offers the good first. Look at Adam! Also after the deluge; when he made a covenant of life, and told them what effect would follow certain causes. When Moses began to deliver the children of Israel from Egyptian darkness, and so from the carnality of the flesh-pots of Egypt, he sought every deliverance by the power of God. By the power of God he crossed the Red Sea into the wilderness. And the faith which was once delivered unto the saints was the life of the body by the law of the spirit of life—which spirit of Christ followed them in the wilderness. By that spirit Elijah kept the laws of the spirit of life; and by that same spirit he was lifted up from the fall of the first Adam. The children of Israel, we notice, lusted back after the flesh-pots of Egypt, after seeing the power of God manifested among them from time to time—but through the carnality of the flesh they lost sight of the spirit of life, and therefore they fell in the wilderness of sin and were not delivered from the law of sin and death. Therefore after having life and death, good and evil, set before them as in former days, they desired the flesh-pots like as in Egypt; and God gave them their heart's desire by the law of the carnal commandment, and sent the quails; and they did eat to their heart's content. Nevertheless they fell by death—thousands in one day—while the flesh was yet between their teeth; an ensample for us upon whom the end has come.

Now he has set his hand the second time to recover the remnant of his people Israel, for the seed has now come to whom the promise is made; when all Israel must be proven

and separated by the law of separation, and choose this day the law of the spirit of life (which is the law of Christ, which will set us free from the law of sin and death), or choose the law of a carnal commandment, or the dead letter which killeth. And let us not deceive ourselves to think that God would command you to kill and eat dead flesh and then kill you for the same. God does not kill!—for he made not death, but through enmity of the devil, death came into the world; and he that holdeth with him on that side (i. e., on the side of death) shall surely find it, at the hands of Satan.

But the life of man shall be required at his hands; for he is a murderer and a thief. And do not lose sight of the fact that he that killeth an ox, or lives upon dead flesh, stands upon that side. Therefore the life of the beast shall be required at the hand of man (satanic man) even as the life of man shall be required at the hand of Satan.

Look back and see if man has not been reaping the wages of sin, and the life of the beast required at his hand. Both the man and the beast together have been going to the dust—the man's body having no pre-eminence above the beast. Both equal—alike return to corruption and rise no more. Man fell and became equal with the beast. Wherefore let man, if he desires to be raised from the effects of that fall, discern and be wise; and learn and understand that God has set good and evil, life and death, before the sons of men, to choose. He furthermore has given examples, and set before us causes and effects. Therefore let man now lift up his head, and open his eyes, and rightly divide between the law of the spirit of life, and a law of a carnal commandment (or dead letter which killeth); and not be as the first Adam—blame God, and accuse him of death, and choose through the carnality of your own hearts the law of a carnal commandment; and when you find it to fail, then blame God for giving you the woman and the law, because you fulfill it in the lust thereof.

Therefore God has promised a helpmate. But let us discern between the natural woman and the spiritual. Let us look at the first Adam and Eve and the latter Adam and Eve, and then choose your helpmate; and rightly divide, lest

your inheritance be divided like unto the first man Adam. And let us remember that she is set to divide the inheritance—i. e., the Eves above and below are the dividing medium or separators of the inheritance. Hence the laws are chiefly based upon her from the beginning. Therefore we have the law of a carnal commandment, and also the spiritual law of Christ; which will divide the inheritance of the sons of men, of the old world and the new. The one is in opposition to the other; likewise the law of a carnal commandment to govern the old world, or the lineage of the sons of Seth, Noah, and the lineage of Abraham, Isaac and Jacob; from which lineage comes the seed by the law. Wherefore it was renewed in this visitation till the seed should come to whom the promise of the life of the body was made; who should come into the law of the spirit of life—the spirit of truth—into the law of Christ, unto immortality. Therefore by the word, life is set before you by the word or testimony of Jesus Christ—which condemned the law of a carnal commandment, for he came to abolish death, and to destroy him who had the power of death; and his testimony and his life, from his birth was superior to the law of a carnal commandment. Therefore at twelve years of age, he, by the law of life, confounded the learned lawyers and doctors of the Mosaic law which consisted of forms—or in a word, the dead letter of the law of a carnal commandment as they taught and lived; which Satan did not want to surrender, and holds to the carnality of his own heart; and therefore pleads the law of a carnal commandment to justify himself—which takes away the key of knowledge. Therefore God gave the commandment, and set it forth in similitudes, symbols, types and shadows, by the things which were natural and also carnal, because they were carnally minded—therefore they could see only that which was natural; and when the children of the kingdom came, they would receive spiritual understanding to get the law of the spirit of life out of it. Jesus said, If they understood not natural things, how could they understand heavenly things? Therefore it is written, that all things visible, clearly set forth the invisible, even the eternal power and Godhead.

In the beginning God created the heavens and the earth. I work and my Father worketh hitherto. John 5-17. Six days shalt thou labor and rest on the seventh; as he labored six days in the creation and ended his work on the seventh, and sanctified it and rested from all his work.

Now beloved, was his work in the spiritual altogether? No! He created the material world for Israel's sake, that the meek should inherit it. He that doeth the will of my Father shall inherit all things. Some are very willing to take the words of Jesus, who said, Labor not for the meat that perisheth, (not understanding the full import of its meaning,) therefore they run from one extreme to the other, and are very willing to violate other scriptures, and burden others—expecting them to labor and wait upon them; when we are told to bear our own burdens and the burdens of others—laboring with our hands that we be chargeable to none.

All is written for our learning and admonition upon whom the end of the world has come. Therefore we read that the children of the Israel of old, ate, drank and rose up to play; for which they fell in the wilderness—not entering into the sabbath of rest. Therefore we are told to labor to enter into that rest from the power of sin.

He made the world, and all things therein, in six days; and the earth was finished and all the host of them. Now was it just the heavens only?—or was it the earth also, and all the host of creation? Did he enter into his rest before the seventh day?—or did he work six days and end it on the seventh? Now will the creature enter into his rest before the Father did his? The work of the Father is labors of love for us, both spiritual and temporal. I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. Now beloveds, what does he prepare for us—a spiritual habitation? The spiritual habitation was prepared before the world was; and some left their own habitation—reserved in chains of darkness unto the judgment of the great day. The earth was prepared for Israel's sake, that the meek should inherit it. Therefore he goes to prepare a temple—A body hast thou prepared me.

He comes again to dwell with you in the temple. Our bodies being prepared by his word, we inherit both the spiritual and temporal by working out our salvation with fear and trembling, that we might receive the promised possession of our inheritance, and enter into our rest, as God did into his, when our work is finished as he finished his.

We have been made stewards over the temple which is entrusted to us—to dress it, and keep or occupy it till I come. One shall not live by bread alone—which is both spiritual and temporal; and so it is written, *He who will not work shall not eat.* Therefore let us not go to extremes, but come to an equilibrium in all things; and join hands and hearts in our labors of love, and become willing to our calling; as I will have a willing people in the day of my power. We hope not to labor for the meat that perisheth, as do Jew and Gentile; but let our labor be that of love for God and the brethren in all things to his honor and glory, that all may share alike in his spiritual and temporal blessings. Therefore let all labor according to his calling in this great ingathering for the deliverance of the children of Israel from the bondage of corruption into the glorious liberties of the children of God.

Therefore beloved, labor for that high calling, that ye may come up step by step with honors—that it may be said, *Well done thou good and faithful servant, thou hast been faithful over a few things; enter into the joys of thy Lord!* Shall we sit down in the shades of our tents, eat, drink, and rise up to play like the Israel of old—who perished, not accepting deliverance? No! Let every one bear their own burdens!—and not only so, but the burdens of their brothers and sisters; and so fulfill the law of Christ in all things. If you do this in the unity of the brotherhood, is it not showing our faith by our works?—which proves our love for God; for if we love not our brother whom we have seen, how can we love God whom we have not seen?

Therefore let all Israel come willingly to the apostolic plan, as one family in Christ, no man calling aught his own; which is well pleasing in the sight of God, for obedience is better than a sacrifice. And is not this both obedience and

sacrifice by faith? Did not his Son give up all, and sacrifice his own life that we might live? Yet he was possessor of all things; for God said, All that I have is thine. Yet he was willing to take the form of a servant, that he might be raised and seated at the right hand of the Father, who is calling for obedience. Forsake all, and follow thou me! But does he tell you to take the children's bread and cast it to the dogs? No! but cast in your lot with the poor flock of Israel, that there may be bread in my house—the house of Israel.

I will lengthen my arm, and bless you in store-house and in barn, in basket and in stores, in going out and in coming in. All things are yours. As a good father provides for his children, how much more will I provide for thee? A good father labors to provide for his children till they are of age, if they so please to abide in obedience—but not in disobedience, like Adam, who was driven out of the garden of rest to serve another master; who has proven to be a hard master—the Pharaoh over Israel; who serve in bondage laboring for the meat that perisheth under the curse, groaning for deliverance. And after their deliverance from Egypt, did they not rebel against the deliverer—lusting back after the flesh-pots of Egypt, till they provoked God? who gave them their heart's desire and sent them the quails to their own destruction; and thousands died while the flesh was still in their teeth. Looking back after the flesh-pots of Egypt—for the meat that perisheth—they fell in the wilderness not accepting deliverance. Therefore they entered not into their rest; and Paul said, Was it not those who had sinned that their carcasses fell in the wilderness?—who ate, feeding their lust, arose up to play, and so entered not into the sabbath of rest.

All these things are ensamples for us upon whom the end of the six days has come—the time being shortened for Israel's sake. So what shall we do? Follow their example? Nay verily! Six days he labored; and on the seventh he ended his work which he had made. The sixth day being shortened, the seventh laps into the sixth; and Israel enter into their rest which remaineth for the people of God.

Therefore he ends it on the seventh, in the end; as it begins in the sixth, it ends in the seventh. The sixth day being shortened, Israel enter into the sabbath of rest which was made for man. Satan being bound, they rest from the power of sin. Yet there will be laborers or servants during the seventh day, but they will not labor for meat that perisheth; but it will be their joy and delight to serve the God-man—Satan being bound. Though they labor, it will be labors of love, and rest from the power of Satan, who has been a hard master.

God ending his work on the seventh, brings a full restoration of all things from under the power of Satan; who is loosed at the end, to prove the finishing part of his creation. Yet he entered his rest on the seventh day, and rested from all his works which he had made; and he blessed the seventh day and sanctified it, because that in it he had rested from all his work which he had made. God being male and female, he said, Come let us make man in our image and likeness. Male and female created he them—who were made in the sixth day; and the sabbath was made for him—a day of rest, set apart—the sabbath that yet remaineth for the people of God. He did not say he blessed and sanctified the six days. And why? Because Satan was given charge of the six days, because of the fall during the six days. Therefore he did not rest during the six days, but he was in the creation working. And the creation, falling under the power of Satan, labored under the curse of the fall for the meat that perisheth—making his living by the sweat of his face, since the day he was driven from the Eden of rest, till he through obedience be delivered from under the curse of the fall. Through disobedience and unbelief, the children of Israel entered not into their rest, accepting not deliverance by faith, at the hands of the deliverer. Therefore there remaineth a day of rest—which is the seventh thousand years. The sixth being shortened, the sabbath opens for Israel's sake.

They entered not into their rest because Satan was not bound from them. Israel will now labor—but not as Jew and Gentile, in their greed and selfishness; but Israel will now come into the vineyard, and labor in their labors of love.

and eat the fruit thereof; and it shall not be as it has been—laboring under Satan's power, and others reaping the fruits of their labors; building and others inheriting. Isa. 65-21,22.

Jew and Gentile labor, and consume it upon their lust; which Israel will not do. Therefore their labors are not for the meat of the old world which perishes. Therefore by our labors of love we shall not perish, but be preserved and delivered from the bondage of Satan. To whom ye yield yourselves servants to obey, his servants ye are.

Therefore Israel are now called out from the world, that they might serve the true and living God, to do whatsoever their hands find to do in this vineyard of God; like Paul, who labored with his hands that he be not chargeable to any, nor burden his brethren; and yet he was called of God—a minister. Therefore let Israel serve like Martha, and set at his feet of understanding like Mary, and lean upon his bosom of love like John. All who continue in their labors of love, unselfish to the end, shall be delivered, and enter with Him into the day of rest; because they will be cleansed and freed from the curse. Many would like to enter into the sabbath of rest; but are they willing to pay the price? Some would be willing enough to enter in at the expense of their brothers and sisters, and would be willing to take them for their servants at once. O Israel, it is written, They shall be your servants whose servants ye are. Be ye not deceived nor puffed up in your own wisdom. God doeth all things after the counsel of his own will; and every imagination which is not according to the will of God shall be cast down. God labors for our sake; and are we greater than he? Notwithstanding, he speaks in a certain place of the seventh day on this wise: And God did rest the seventh day from all his works. Therefore it remaineth that some must enter therein, seeing they to whom it was first preached entered not in because of unbelief. Again, he limiteth a certain day—saying in David, Today, after so long a time; as it is said, Today if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterwards have spoken of another day? There remaineth therefore, a rest to the people of God. And yet

Jesus said, Come unto me all ye that labor and are heavy laden, and I will give you rest. O Israel, let it be remembered that it is to all who labor that he shall give rest, because they need rest.

It is the laborer that appreciates his rest!
O Israel, arise from the howling wilderness of sin!
Come unto me, and I will take you in!
O Israel, why do you waver?
Heed my call and enter into my labor—
Shiloh Immanuel you must meet!
Come children, rest your bleeding feet!
Hath not the voice of wisdom said,
Why seek the living among the dead?
He is not there! He has arisen!
And now He comes to us from heaven.
The seals of the tombs are broken;
Now revealed by the word He has spoken.
The ten tribes together, Judah is eleven;
Six messengers have come, Benjamin is the seven.
If Israel and Judah reject the call,
They must remain under the curse of the fall.
It will now be as in the days of old,
Seeing Joseph, their brother, they have sold;
And when he proves them by the test,
They go back and bring the rest.
They must all now prove the test,
And enter into that day of rest!

Why did not Jesus give them rest, as he said, Come unto me and I will give you rest? It was because they did not come unto him for that rest. The ten tribes were still scattered till the fulness of the Gentiles; and Judah rejected him, as Jesus said, Ye will not come unto me that you might have life, and have it more abundantly. And those who did accept, it was evident it was for the soul; as the secret of life was sealed among the disciples. Therefore his words were for a generation to come—i. e., the spirits of the just. Yet it is written of the Gentiles that their rest should be glorious; which is for the soul to all who rest by faith in him, accepting the free gift of grace—not to him that worketh, but a free gift of grace without works; for if it came by works, then it would be no more a free gift;

but when he said, Come unto me all ye that labor and are heavy laden and I will give you rest, let it be remembered that this promise was to him that worketh by faith—to the laborers by faith. They shall be given rest from the power of Satan, and enter into the joy of their Lord. Jesus was not under the curse; yet he bore the burden of others—even the sin of the whole world. And are we greater than he? Many throw their burdens off at the foot of the cross; but this was for the soul. But for the life of the body, let us take his yoke upon us, and be willing to be yoked with him—bearing our own burdens and the burdens of others in our labors of love in this great ingathering of the children; for blessed are the laborers of this great building.

According to the prophecy which was given to John the prophet, there should be a house built, called, "The House of Benjamin;"—which was not done in England; but in America I shall begin. This house was to be built to the service of God. Now let the house of Manasseh notice the communication, *Private Word*, Vol. 4, pp. 129 and 130, and see if this was not to be a temple of flesh and bone; Joseph and Benjamin being the sons of the free woman—Joseph the first temple and Benjamin the second. Let not types and shadows blind you; and let the gifts come from the ends of the earth for the gathering of these stones, and the building built unto the service of God. The gifts and laborers are now coming forth in this great labor of love, to the glory of God from the heavens above.

Adam was told in the day he ate of the tree of knowledge of good and evil he should die—one day being as a thousand years, the Lord's time, counting by the key, twelve hours in a day; a prophetic day being a dispensation of two thousand years. Therefore the word of the Lord had its accomplishment upon the whole Adamic race within one prophetic day—except Noah and his household, in whom obedience was found.

The elect spirits of the just are male and female, and were twin spirits; who came forth in their spiritual birth twins, and are kindred spirits; who were separated in the main when sent to this earth to minister to bodies, and are

to be proven. The seeds were twain likewise—but separated in the fall of the old world by transgression, and the seeds scattered till the time of gathering; when the seed shall come to whom the promise was made; (Gal. 3-19;)—which promise is, to be made in the image of God. Male and female created he them—who shall be proven and purified in manhood, and joined at the great marriage feast of the Lamb, after being proven in obedience, and cleansed from all evil. Therefore we must all agree in holiness with him; as it is written, Whatsoever he saith unto you, do it! for if we keep his sayings we shall never see death. Agree in righteousness to overcome the world, the devil and the flesh—to overcome as he overcame, who said, Woman, what have I to do with thee? Mine hour has not come!—proving that all of the flesh works of the old world have nothing to do with the marriage of them; nor has the marriage of the Lamb anything to do with the old world. But Satan being transformed into an angel of light to deceive if it is possible the very elect, has succeeded in deceiving many who have been numbered in Israel. But all are not the elect Israel who are of Israel.

He has deceived many in the kindred spirit, spiritual wife plea, and will deceive many more—who are deceived by the attraction of Satan and the flesh; for he takes the advantage of the weakness of the flesh, and by reason of the attraction (not being able to discern the difference between the attraction of the devil and the flesh from that of the spirit of truth) he tries to make them believe they are twin spirits. Therefore, still being in the fall, not yet proven by the law of Christ, it often brings sorrow; as the old world is not mated and joined by the law of Christ in spirit, according to the will of God.

Notwithstanding, the spirits of the just came forth twins in spirit—born of Jerusalem above; but in coming to this planet to take bodies, they have been separated. And all come under the fall for a wise purpose, and are brought into this visitation of the spirit of truth, and are put on trial to be proven by the truth, and separated from the old world by the law of Christ; who are called into Shiloh's

sieve till they are proven and purified from every stain.

They are gathered to be proven by the truth and separated from the old world, the devil and the flesh, by a total separation, till they are cleansed from every spot by the crucifixion. But Satan is ever ready to corrupt the mind to deceive them, to turn them from the word of his patience; and often tries to make them believe that if their hair and eyes are alike they are twins—especially if they feel the attraction which often arises from the devil and the flesh. The color of the eyes and hair comes through the mixture of seed among the Gentiles and Jews. This mixture, through marriage and intermixture of marriage, gives rise to the various color of eyes and hair, and the complexion likewise—it being in the flesh, and not in spirit. Therefore the color of eyes and hair have nothing to do with it, and cannot be taken as a proof. This is one of Satan's ways of deceiving. Let Israel judge all things through the spirit, and not through the flesh; and earnestly seek for the cleansing by the law of Christ, which separates from all evil. Seek by the law of Christ for that helpmate, Jerusalem above, the Mother, which is above all things pertaining to the fall. Therefore she is able to help you overcome till we are freed from the old world, the devil and the flesh, and become of full age, ready for the marriage of the Lamb—without seeking for kindred spirits, lest you be deceived, and find that by your choosing it proves to be a mis-mating, as Satan has done from the beginning of time.

This subject should be taken like unto the elect—who are to prove themselves and be cleansed by the word, to be joined by God himself. Male and female created he them in his image and likeness. But are they joined before they are separated from the old and cleansed? No! We must not try to put a new patch upon an old garment, nor new wine into old bottles. Are they joined before they are created? No! Did not God form Adam, then Eve—i. e., in flesh—then joined them? But did not Satan put them asunder by deceiving the woman while she was in innocency?

Now the new creation must be regenerated or re-created and joined together with knowledge in wisdom; and Satan

cannot deceive them and put them asunder. While we know Israel are male and female, yet we also know that we are to be tried and proven by the law of total separation as one alone, till we are set free from the law of sin and death, into the glorious liberty of the children of God. Therefore be ye not deceived by the cunning subtilty of his transformed words and ways to snare you. Therefore let all Israel agree to overcome by the will of God; not by the will of the flesh nor of Satanic man—but of God.

I have seen Satan make fools of many by first corrupting their minds on these lines referred to, and many other ways; who, through superstition, if they happened to meet a sister and they both spoke the same word at the same time, or moved the same way, they jump at conclusions and want them to agree and enter into contracts by the subtilty of Satan—and many other unhealthy conditions to deceive and destroy by his subtilty. O Israel, keep your motives pure by the word of life, and your eye single unto God; and allow not Satan to corrupt your minds; and enter into the separation that you may overcome as he overcame—to be prepared as a wise virgin bride ready for the marriage of the Lamb!

THE GREAT AND NOTABLE DAY OF THE LORD.

BEFORE that great and notable day of the Lord, Elias must come and turn the hearts of the fathers to the children, and the hearts of the children to the fathers. Mal. 4-6. Why should this be necessary? It is because it is one of the divine plans of God, that before the great day of the Lord comes, there be forerunners to prepare the way; as the true nature of the coming of the Lord is hard to be understood by the natural mind—it being sealed from him. And God's ways are not man's ways, and therefore the understanding of God and man is very different.

In his first coming, the mysteries of the kingdom were not to be understood—it being sealed till the time of the end. Therefore it was not for them at that time to under-

stand the times and the seasons that the Lord had put in his own power. And if he then had to have a forerunner to prepare the way, how much more now in this the time of his second coming—time of the end and day of visitation? all scriptures being written for us upon whom the end has come. Therefore it must be understood there was to be a visitation spoken of to come; and that Elias must come—signifying the spirit of prophecy pertaining to the life of the body; as Elias taught the life of the body, and the law by which it must be obtained; and he obtained it. Therefore John the Baptist being a forerunner, going before his first coming, it was said he should come in the *spirit* and *power* of *Elias*. And therefore the thing which has been, shall be again. And speaking of Elias, to come, there arose a question whether John was Elias, or that prophet which was to come like unto Moses, or the Messiah. And they asked John, and he denied, saying, I am not that prophet, Elias, nor the Messiah; but as one crying in the wilderness, Make straight the way of the Lord. Matt. 3-3.

From what was written, men, not understanding, thought he *was* Elias, etc. But John understood he was to come in the spirit and power of Elias—spirit of prophecy. And so Jesus himself said John was a bright and burning light, and of all men born of women there was no greater than John; but the least in the kingdom is greater than he. Therefore these who do the work and obtain, are greater than a prophet. Therefore Israel are not to be gathered by a prophet, nor Elias; for unto Shiloh shall the gathering of the people be; and as Jesus said—linking the two together—The Son of man shall come, and before him all nations shall be gathered. Therefore, When the seventh angel begins to sound, the mystery shall be finished, as declared to his servants the prophets. They therefore prophesy of what would come, and be done by Shiloh, Son of man—or Son of man clothed with the spirit Shiloh, as Jesus, Son of man, was clothed with Christ, the spirit of God; and who would gather and redeem Israel. The mystery having been sealed with seven seals, seven angels were to sound in order, as forerunners, preparatory to the revealing, when the great veil

shall be drawn back. And will say here, The seventh is included in preparatory work, but of a different nature than the six foregoing messengers, as his reward is with him, and his work before him. Therefore this seventh is the trumpet of the Lord himself; who was to descend with the voice of an archangel, and with the trump of God. Therefore this preparatory work of ingathering and restoration is to be the works that Jesus did; and, Greater works than these shall they do, because I go to my Father; and therefore sends the working angels and messengers—the spirit of Elias—preparing and turning the hearts of the children (which was for a generation to come, and the seed to whom the promise was made) to the faith once delivered to the saints—our scriptural forefathers; who by the spirit of prophecy saw it afar off, and were persuaded of it, to come. Therefore the prophet like unto Moses and Elias was to come before (not after, but before) the great and notable day of the Lord. And therefore John, as that great prophet, prophesied of this finishing work under the seventh, and said, From the time she set her hand to write should be seventy weeks (years in this visitation) when the spirit of life should possess the temple. And at the expiration of that time, John's work ceased; and he said the next was to be as Joshua; and spake of Elias having come. And James also referred back to the statement of John, and said, If Shiloh had come when they expected him, would they not have crowned him king over Satan's kingdom? But where was the fulfillment?—the seventy years having passed and gone. But let it be known by interpretation, that Gabriel, who stood in the presence of the Lord, and being a spirit of life, took a body—1861. And James said, If the Jews had understood the time of the resurrection of Jesus, they then would have known the time of his second coming, yet in reference to the Old and Latter Houses; but said, Most assuredly, before the third watch is up, the graft would alight; as it is but a short time (he said) till the Second Child would stand up, whether you are ready or not—which had its accomplishment; and the 62 weeks and seven weeks (years of this visitation). Therefore from the opening of the eleventh hour

(1833), sixty-two and seven years—sixty-two years brings 1895, when the fulfillment of James, pertaining to the graft, and the Second Child, had its accomplishment; and the seven years brought the STAR OF BETHLEHEM—Gabriel's message, with the interpretation—THE LIVING ROLL OF LIFE. And James the sixth messenger, as Elias, said, The words of the LITTLE BOOK had not yet been written; nor would they be written till the seventh angel doth sound. Then thou must prophesy again—"Thou" being he upon whom my spirit shall rest; the interpretation having been given in part, and as through a glass darkly; but when the full interpretation *shall* be given, the fulfillment of the word spoken shall have its (full) accomplishment.

THE PARADISICAL LAWS.

EVE being a daughter of the woman called the tree of knowledge of good and evil—a woman with blood—Eve inherited a life of blood from her mother; the tree of knowledge of both good and evil having come through the sabbath millennium, and in the shortened time, when Satan was loosed in Lucifer, one of the anointed cherubs of Eden. And Gadrel (or the most subtil beast—serpent beast man) was a subject of Lucifer. He deceived Eve in her innocence, by preaching a delusion to her, by which she was deceived; and being deceived was in the transgression with the serpent beast man; by which she conceived and brought forth the first-fruits of the crime in due time—Cain, the first murderer—through the inherited envy of the devil. Eve did partake of that which was forbidden, and gave unto her husband, and he did eat; (which was Adam—he representing her spiritual husband, being immortal;) but by this act fell, and received the blood with the tares, which she had received from Gadrel in this act of adultery and fornication—partaking in the flower, or blood, in her time of separation. And upon these grounds the law of Moses was based—i. e., the curse of the law; which we show more in particular in other articles of these writings. But pertaining to these

different persons or classes which existed in those days, I wish to explain briefly as a proof of the fact. It must be remembered, the old narrowly contracted idea of Christendom of the one Adam, and that being the beginning of the world, is not supported by scripture. Therefore I will prove it again—as it has already been explained in the first STAR. But how could it be expected that these things could have been understood, seeing the scriptures have been sealed from the day and time of the fall by transgression, and cherubims with flaming swords to guard and keep the way of knowledge from the disobedient, that he may never enter the gates of wisdom by sin? as wisdom is justified of her children; and the wise shall understand. And it must be by a visitation from God to reveal it. Dan. 12-10.

In the first part of the book of Genesis, it shows a creation of God, holy, and with power and dominion—not made of dust, but made in the image, and likeness of God. God was not made of dust; nor can he be subject to death. The first creation, in the image of God created he *him*—one; male and female created he *them*—two. And this is a trinity in the image of God (who is a trinity)—Father, Mother and Son. And so the Father said to the Mother, Come, Let us make man in our image, and after our likeness! And after speaking of this creation, and finished it, sanctified and hallowed it, and blessed the seventh day of a thousand years; after which, speaking of him who was to be the fallen man Adam, it says he formed him of dust. And Jesus, *one* man of God, by Christ, said, I am from *above*; and speaking of the fallen race said, Ye are from beneath—i. e., under the firmament; which firmament is called heaven. And the fallen Adam was said to be of the earth, earthy.

Now let us go back to the garden of Eden and review the preaching which took place between this beast preacher of delusions and Eve, and you will see he spake expressly of these Gods knowing good and evil—showing the Gods and sons of God, who existed from the first great and holy creation; and this Lord God whom they heard his *voice walking* in the garden, therefore had a body.

Now we will not stop here. Look at the sons of God, immortal, which still existed, living on the mountains; who since the fall of Adam went down in unto the daughters of men, and so fell—leaving their own habitation. These had bodies, or they could not have fallen with the daughters of the Adamic race, and brought forth offspring—great giants, etc. Furthermore, it proves the sons of God and the daughters of men, or offspring of Adam, were a different class of creation. And the book of Enoch shows plainly these sons of God who went in unto the daughters of men of the fall had bodies, and fell like Adam; who in the fall, mixed with the lower beast man, such as are spoken of by the apostles; who said, Natural brute beasts, made to be taken and destroyed—speaking of the man; i. e., the offspring of the corrupt class of the fallen creation.

Now among the different classes of creation, the command of God was that every kind must bring forth after their own kind, and not mix. Therefore these laws were broken, and mixing continued; and even unto this day. And the shadow of these laws was held by those of the law of Moses. They would not mix with Gentiles. And their purifying laws were but only in part. Therefore by those laws it is written, No man could be made perfect; and therefore was called the law of a carnal commandment. And why?—as here seems to be a contradiction; as it says, The law was ordained unto life. Yet it is no contradiction when we understand the carnality is in man, and not in the law. Yet there were different laws, and different conditions. So I will finish the quotation: The law was ordained unto life; but, said Paul, I found it to be unto death, because of carnality. Therefore the righteousness of the law was ordained unto life; and, In the way of righteousness is life, and in the pathway thereof there is no death. Prov. 12-28. And Elijah proved this, by overcoming till his blood was cleansed from the Adamic evil, and carnality removed. And as the law proved a curse to those who remained under it in the evil state, their children were born in sin and shapen in iniquity. The Psalmist David said he was born in sin, and shapen in iniquity; and if he was—who was conceived

under the law—how much more are those who are conceived without law?

But why was it said, Death reigned from Adam to Moses, and even over those who did not sin after the similitude of Adam's transgression?—i. e., those who kept the law abstained from blood and conception of a child in uncleanness, yet death reigned over them, as well as Gentiles. And why? Because the law of Moses could not take away the evil from the blood, which was inherited through Adam's transgression, because of the evil from Satan—called the tares, or the Adamic evil. Therefore the law could not make a man perfect; and therefore even their high priests—Paul shows, they themselves were sinners; as they had to offer sin offerings first for their own sins, and then after that for the people. Heb. 9-7.

Therefore if we trace from effect to the first cause, we then can see where the trouble comes in; as the evil was transmitted to the offspring down the line; and because of this evil in the blood, they sowed tares—which was sown by the enemy at first, who caused the fall by deceiving Eve. And through the mixing she became the mother of the fallen race. But Jerusalem above is the Mother of us all who belong to the new creation; who shall crucify the old man of sin which is in them; and that promise fulfilled, I will cleanse their blood which I have not cleansed, for the Lord dwells in Zion. Joel 3-21. And therefore the fountain and the garden which was inclosed shall be open—a cleansing fountain shall be opened in the House of David, for sin and for uncleanness. Zech. 13-1. There can be no redemption of the body without the cleansing of the blood by the law of Christ and crucifixion—not the law of Moses, which could not make a man perfect, and indeed it says, Could make nothing perfect. But there must be spirits of just men made perfect; and Paul said, When that which is perfect is come, then that in part shall be done away. 1 Cor. 13-10.

Six thousand years have rolled away; and after the time of four thousand years, Jesus the firstborn came, born of a woman. But how was he made perfect?—not after the law of a carnal commandment. Yet it says, He was made

under the law. But what law? He was made after the *power* of an endless life—the law of Christ, by whom the worlds were made; Mary, in her virginity, being under the law, but having not known man, (i. e., the man of sin; as all men were in the fall with the evil in the blood,) therefore Joseph, who was espoused to her, kept her a virgin.

And it must be remembered a new message and the substance of the law of Christ was given by Gabriel, who stood in the presence of God; and said, the Holy Ghost (the Mother spirit—Jerusalem above) should come upon her, and she should be overshadowed by the power of the Highest—Christ; which was the spirit of God. And she conceived according to the word of Gabriel; and the evil of her own body was withstood till the child was made by the law of Christ. Now it must be remembered, the woman being a tree of good and evil, purifies her seed every month. Therefore she conceived by the seed of her own body, in her pure estate, by the attraction of the power of the Highest—made after the power of an endless life.

And so Jesus in the gospels is called the seed of the woman. He grew up in divine favor of God, and in grace and wisdom, until about thirty years of age; when he was clothed—when Christ, the spirit of God, rested upon him; by which he entered his ministry of grace and truth, and with power; who became the high priest who liveth ever; and a High Priest after the order of Melchisedec, having neither beginning of days, nor end of life; (Heb. 7-3;)—i. e., Christ by whom the worlds were made. And this Melchisedec, King of peace, was shown in living substance in Jesus Christ—Jesus, Prince of peace; Christ, King of peace—King of kings, and Lord of lords; and who made the world for Israel's sake, and the meek shall inherit it, (Matt. 5-5,) and shall establish his kingdom, which shall be an everlasting kingdom, which shall not pass away. Dan. 7-27. And as it says, The kingdoms of this world are become the kingdoms of our Lord and his Christ. Rev. 11-15.

And this law of Christ is that which has been sealed from the fallen world, now to be revealed to his elect, for the new creation, now to be made, or finished, in this the

sixth day—time being shortened for the elect's sake. And during the sabbath millennium of rest, there will be different classes of people who shall live during this time, as there can be no death; Satan the author of death being bound for a thousand years—the seventh day, the sabbath of rest that yet remaineth for the people of God. These classes are clearly shown: The elect, redeemed sons of God—the 144,000; and the nations who shall bring their glory and honor into this Holy City are called aliens, or mount Esau, who shall be beautiful in that day. These are spoken of who shall ask to be the plowmen and vinedressers; and after the deluge, shall come to the elect and ask that they take away their reproach, etc. And the next are spoken of, who shall stand and feed your flocks—strangers. These are represented in glory as the sun, moon and stars—a hundred-fold, sixty, and thirty-fold glory.

There are many people to day who see the law of Christ—which means a total abstinence from the flesh works of Adam—knowing there are to be overcomers of the world, the flesh and the devil, and crucify lust of every form and nature, but may not see why, and the first cause of sin and death. This is a great subject, and covers a great scope; and as no scripture is of a private interpretation, the first cause of iniquity we have fully explained—which first took place in spirit, in the paradisaical, Eden world, by Lucifer, who was once a choice cherub of *Eden*, a bright star, and perfect in his ways till iniquity was found in him. Therefore will now deal with the fall of man to show why the law of Christ must be kept before he can be redeemed. Why I wish to brief upon this subject now again, is to show harmony; as at first, in the paradisaical world, all and every kind was to bring forth after their own kind—which is a law; and it shall be again during the paradisaical millenium age. But why do we now have to abstain before attaining unto immortality of the body? It is because at first Adam fell from that state, desiring his inheritance to be divided. And the woman is the dividing medium of the inheritance. And in the fall, by mixing contrary to the paradisaical law, the evil got into the whole Adamic race,

and has worked like a leaven, as was shown in the parable, "A woman hid leaven in three measures of meal (the three measures figurative of the three prophetic days, or dispensations of time) until the whole is leavened." Matt. 13-33.

Therefore it is written, An enemy came and sowed tares among the wheat—the wheat a figure of the pure seed of life. And that enemy was the devil. And the tares becoming mixed with the wheat, both were to grow together till the harvest, in this the day of visitation and time of the end; when the tares are to be separated from the wheat by the cleansing of the blood by the law of Christ. Therefore man by nature sows tares; which is the inherited Adamic evil. And this being transmitted to the child, therefore the evil tree brings forth of its own kind. And this is why it was said children are born in sin and shapen in iniquity, and are subject to death.

And sin is a transgression of the law (of Christ). And so in the law of Moses it forbids sowing mingled seed in the field—figurative of the tares from man in the fall, and the woman the temporal field. But it is written, The ax is laid at the root of the tree (mankind being the tree); and every tree which bringeth not forth good fruit shall be hewn down. Therefore we must get at the cause of sin and death, and at the root of the matter. Jesus said by Christ, I am the true vine, and ye are the branches; and every branch who abides not in the vine is cut off and receives not of the sap of life from the vine. And Jesus set the pattern, and gave his law. And it is because of the evil that we find it a necessity to crucify the old man with its affections and lusts, that the body of sin might be destroyed. And this must be done before we could be like him, even while he was yet in blood; and to do the works that Jesus did, and greater works. Therefore the greater work is to overcome the evil till our blood is cleansed—which he did not have in his body; and then comes the work that he did. We therefore must have another crucifixion to be crucified with him—which is the blood to be taken away.

You can see that the first crucifixion is to crucify the old man of sin by nature, with its affections and lusts, which

Jesus did not have; and therefore this could not be the crucifixion with him, as he was crucified while in pure blood—which had to be taken away and give place for the spirit of God, instead of blood. While we are not to go to the cross, yet we are to take up the cross—which means to suffer for the kingdom's sake, and for the testimony of Jesus Christ. But when we have completed his will in the work, and it is finished according to his will and his judgment, he will remove the blood; as it says, it shall be washed away—i. e., by the spirit. He will then come *into* us; while before (like with Jesus, while in blood) it only rests *upon* us; doing the work for us. And this is his work in our redemption and creation, as he is making man in his own image and likeness; as it says, Our vile bodies shall be changed and fashioned like unto his glorious body of flesh and bone, less the blood—life immortal; as it also says, Those whom he foreknew, he did predestinate to be conformed to the image of his son. Rom. 8-29. Therefore after crucifixion, regeneration must begin; and so these who follow him through the regeneration or re-creation, shall sit upon twelve thrones, (which must first be the twelve in living substance,) judging the twelve tribes of the children of Israel. And before the work can begin, we must be gathered unto him; as it says, Unto Shiloh shall the gathering of the people be; (Gen. 49-10;) and as Jesus said, Unto or before the Son of man must all nations be gathered. They must fulfill the first calling in obedience before they could hope for the work to be done in them. Therefore those whom he called he did justify; and whom God hath justified, let no man condemn.

Yet it needs be that offence cometh; but woe unto him by whom it comes—better a millstone be tied around their neck and cast into the sea (where the swine perished) than to offend one of these little ones, etc. Therefore when you set your face towards Jerusalem, or Zion, you may expect what is written concerning persecution; and it needs be the scripture be fulfilled. And note what is written concerning the dragon's lies against his anointed. Therefore let nothing hinder you, on your way. Just remember what they did to Jesus and his followers. He being our pattern and way-

mark, simply follow on—not looking to the right to catch a smile of approval, nor to the left to catch a frown; (Prov. 4-25;) nor salute anyone by the way; and not allowing your left hand to know what your right hand doeth. Be wise as serpents (i. e., the serpent preachers, and generation of vipers), and be as harmless as doves. And so it is also written, He that keepeth his mouth, keepeth his life.

DIFFERENT GLORIES OF CREATION.

Other worlds were made by him we know,
 Are they like this one here below?
 They left this world and to others go,
 Why make such change if that be so?
 The sons of God, these priestly kings,
 To glorified worlds took speedy wings.
 This world took its downward sweep,
 And darkness gloomed the mighty deep.
 The first creation was brought to birth,
 But Adam was formed of clay and earth.
 The first chapter of creation page,
 The great creation of the Eden age;
 Lord of all his works and ways,
 Was the first creation of golden days,
 In their image and likeness, priests and kings
 Of the new creation now he brings;
 The Lord from heaven is now revealed,
 The mysteries of life is now unsealed.
 The paradisaical law ye now shall learn;
 To the paradise of Eden shall now return.
 God requires the thing that's past;
 That which was first shall be at last.
 A private interpretation cannot be,
 A seven-fold light we now must see.
 God spoke as thunder and lightning sweep
 Flashing cross seas of the mighty deep!
 Let there be light! and it was so;
 The ark of light must onward go.
 Man, bird and beast came side by side,
 For the raging seas of the rolling tide.
 The only ship of this magazine,
 From the mountain tops the ark was seen,
 The ark of light shall onward sweep
 O'er the flood broken fountains of the mighty deep!

PART IV

I WRITE UNTO YOU NO NEW COMMANDMENT, BUT
AN OLD ONE YOU HAVE HAD FROM
THE BEGINNING.

THIS command is the paradisaical law of Christ—the Lord God. And Jesus, through obedience, became both Lord and Christ—the high priest without beginning of days or end of life; and said, If you love me you will keep my commandments—the paradisaical law of Christ, the Lord God who said, Come, let us make man in our image, and after our likeness. In the image of God created he him—Jesus in his image; the image of the Lord God of Paradise; Christ being the brightness of his glory, and the express image of his person, by whom he created the worlds. And yet a new commandment give I unto you, That ye love one another as I have loved you; as Jesus said, If you love me, you will keep my commandments; and shall never see death.

Jesus was made under the law of life, and after the power of an endless life—yet laying down the mortal life of Jesus, and taking it up again the body of Christ; and said before, Throw down the temple, and I will raise it up in three days. They with imaginations of great show—thinking God dwelt in temples of stone, silver and gold, the workmanship of man, and who glorified in the works of their own hands—said, Forty and six years building the temple, and he says in three days he will raise it up! Jesus, according to the scriptures, spake of the temple of flesh and bone; he being the resurrection of the dead, and the life for the living.

He was baptized for the dead—it being suffered to be so, that he be baptized by John. So as many as are baptized into Jesus, are baptised into his death; being the baptism of the Holy Ghost—the single clothing; a partial redemption—which is for the soul, to be made as angels. And the baptism of Jesus in the waters of Jordan was a figure of his death for the dead—he being the first-fruits of them that

sleep; and showed a spiritual body first—his spirit united with his soul, showing the first-fruits of all souls resurrected from the dead. And so it says, **He poured out his soul unto death**—which was the water soul life, which came out of his side. And for the new creation they came twain; therefore from his side also this water soul life formed the incorruptible bride, (his soul and spirit born twain, but the body is Christ's,) with the likeness—spiritual body; he being the first-fruits of them that slept.

He being the first-fruits of resurrection, went in spirit—i. e., with that spiritual body—and preached to the spirits in prison who had died in disobedience while the longsuffering of God waited in the days of Noah; that they might be judged in spirit, according to men in the flesh, and live according to God in spirit. Jesus having had two baptisms—because he was the life for the living, and the resurrection for the dead—therefore raised out of the waters of Jordan into the baptism of the spirit which rested upon him, saying, **This is my beloved son, in whom I am well pleased.** He having been tried thirty and three years—learning obedience by the things he suffered—God was well pleased in him.

Therefore we must do the works that he did, and greater works—having the old man of sin in us, to crucify. And it was said to John and James when they asked to sit upon his right hand and his left in his kingdom, **Can you drink of the same cup that I drink of? and be baptized with the same baptism that I am baptized with?** They thought they could. Verily you may drink of the cup—which signified they would be martyred for his name's sake, and for the testimony of Jesus, and be baptized into death.

But we must rightly divide and give harmony to scriptures. James and John drank of the cup, and were baptized into Jesus with his baptism, into death—this being only in part; as Paul said, **We see in part, and as through a glass darkly**—pointing down to the perfect thing to come for the living, written for us upon whom the end has come. Therefore let us notice the remaining answer to James and John: **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;)—the elect spirits of the just who did his will in spirit, and will now do it in earth as in heaven. And these whom he foreknew, he did predestinate to be conformed to the image of his son; he being the firstborn fruit of many brethren—who do not sleep, but shall be quickened by the spirit of the latter Adam; and being alive and remain, shall be redeemed from among men—the baptism full and complete—spirits of just men made perfect God-man—the perfect thing which was to come; and who shall sit down with him in his throne—having overcome as he overcame and is set down with his Father in his throne.

In the foregoing cycle, and on the sixth day, God formed Adam. The word *formed*, does not signify as much as the word *created*. Forms are used as figures of the more perfect thing sometimes. Therefore he spoke of one created: In the image of God created he him—not formed of clay or dust, but in the image and likeness of God. Then male and female created he them; after which he formed Adam of dust of earth. So in the gospels, he (or the Adamic world) is spoken of as the earth, earthy. But the latter Adam is a quickening spirit, the Lord from heaven. Jesus Christ descended from Eden of paradise, and therefore was spoken of as from above—i. e., greater, with power and dominion. Now this formed man Adam of dust was called a living soul after breathing his spirit of life in him—foreknowing his destiny of earth, and by transgression returns to dust from whence he was taken; and therefore the soul only raised in resurrection, as angels, and equal to angels; neither male nor female. Therefore in resurrection, no marrying or giving in marriage—not sons, for He declared the end from the beginning, and calls those things that be not as though they were. Therefore Adam (signifying the Adamic world) was called a living soul; but the *created* man in the image of God, with Christ (by whom the worlds were made) dwells in the temple immortal and eternal—Christ having neither beginning of days nor end of life. But as touching Adam, a deep sleep fell upon him—who is still sleeping on, and waiting to be awakened in resurrection. Therefore

Jesus was made (created) by the seed of the woman—which seed was handed down; and as a redeemer to redeem the elect from the fall, and from Adam's sleep, and the resurrection of the souls of Adam.

A rib was taken from Adam's side, and made he a bride—i. e., as a temporary bride, called Eve, the mother of all living souls. This process of taking a rib from Adam's side seems contrary to natural laws of bringing forth by birth, every thing after their own kind; and no doubt was symbolical, as scriptures are sealed since cherubims were placed to guard the tree of life, and seal the mystery from the fallen world. Now the resemblance of that symbolical event of her being taken from the side has a wide scope in meaning; and with Adam, the flesh was closed up instead of the spirit. But Jesus was pierced in the side, and water and blood came forth—the blood contracted from Eve by inheritance, by which he took part of the nature of sinful men; made a little lower than the angels, to be raised higher, with knowledge, and with a body: having taken not the nature of angels, but the seed of Abraham—signifying the seed of God.

Now it says, He poured out his soul unto death—which was the water which came out of his side, forming his soul body. And the spirits of the just came forth twain. And it is a law that the paradisaical sons of God came twain. Therefore she was taken from his side as his spiritual bride. But the body is of Christ; and if the spirit of him that raised up Jesus from the dead dwell in you, then the spirit of him that raised up Christ shall quicken your mortal body by his spirit that dwelleth in you. Therefore the latter Adam, a quickening spirit, the Lord from heaven, shall quicken your mortal body; changing and fashioning it like unto his glorious body of immortality. And we shall be like him—his immortal bride; he being head of the church, and saviour of the body.



UNTO SHILOH SHALL THE GATHERING OF THE PEOPLE BE. BEFORE THE SON OF MAN SHALL ALL NATIONS BE GATHERED.

O YE children of Israel who have heard the mighty angel who caused the seven thunders to utter their voices—the mighty angel over all, into whose hands was given all power in heaven and in earth; who placed his foot upon the earth (his footstool); clothed with a cloud, and a rainbow upon his head, from which comes the latter rain. His face as it were the sun to give light to the children of Israel, and his feet as pillars of fire to lighten up the pathway of our understanding; who has the “LITTLE BOOK OPEN,” for he is the spirit of the lion who opened the book and loosed the seven seals, and set his right foot upon the sea and his left upon the earth, and cried with a loud voice, as when a lion roareth. And when he had cried, seven thunders uttered their voices—which was sealed up until the days of the latter rain; which ye have heard. You will remember John was to prophesy again, as the Lord has said; and afterwards we see he was commanded to write. And in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as declared to my servants, the prophets; when the Second Child, as declared by king Solomon, should stand up in his stead—the Prince by the power of the King. And by them the mysteries shall be finished; who testified of the two witnesses and the great wonder in heaven—a woman also clothed with the sun, and the moon under her feet; who travailed in birth and pained to be delivered of a Man-child—which was delivered and caught up to God and his throne in the beginning of the last visitation, because there was no body found or prepared for it to rest with; and the dragon was ready to devour it as soon as it was born. Therefore it was caught away from the earth; for the dragon was in the earth seeking whom he may devour. And the battle begins with Michael and his angels and the dragon and his angels in this visitation of the eleventh hour; wherein his

kingdom is to be destroyed, and given to him whose right it is to reign.

Satan has transformed himself into a angel of light to deceive, if it is possible, the elect. While the woman was in the wilderness, Michael and his angels, and the red dragon and his angels, fought. Remember this is the red dragon who fights in blood, now in the earth where he was cast—for the thing that has been, shall be. He knows that he has but a short time; for within this hour he shall be bound and deceive the nations no more for a thousand years. Michael is a match for him, and shall cast him out of heaven—i. e., out of Israel, who are in heaven—into the earth of the world.

And I heard a loud voice saying, Now is come salvation and strength, and the kingdoms of our God and the power of his Christ; for the accuser of the brethren is cast down; as it is written, Satan entered the temple, but I will cast him out. He is the accuser of the brethren; who accused them day and night. Therefore rejoice, ye heavens, and ye that dwell in them! and woe to the inhabitants of the earth! Watch, therefore, ye remnant!

And when the dragon saw that he was cast out (of Israel) into the earth or world, he persecuted the woman which brought forth the Man-child—not only in type, but also the substance. And she was given two wings as of a great eagle that she might fly into the wilderness unto her place; where she was nourished for a time, times and a half time. He persecuted her because she had brought forth; and the child was caught away so that he could not destroy it—like as with the first child, they had to take the young child and flee into the land of Egypt from the face of the king of the earth (Herod) until he be dead. And the thing that has been shall be—so sayeth he who prophesyeth of the Second Child. So the battle goes on. And the spirit of Joanna (i. e., the spirit of the Mother) was in the wilderness for a time, times, and half a time—first, second and third watches, and a half time of the fourth, before her work can be made complete. She was in the wilderness with Esther also; and with the two wings of an eagle

she flew into America; and with the law, a body was prepared, and the graft descended.

If I come in the second watch or in the third watch. Where was the body prepared? His coming in the second was to raise up a prophet from among the brethren like unto Moses; and he who harkened unto the law of the spirit of life, shall be he upon whom my spirit shall rest and remain. For this body the dragon will also fight; but by the power of the spirit of the woman, he shall overcome by obedience to the spirit of her word; for she shall finish the work. And the seventh angel sounds the trumpet of the everlasting God—Shiloh Emmanuel—God with US. Behold the tabernacle of God is with men; and the angel of the church of the Laodiceans, the true and faithful witness, the beginning of the creation of God.

It was said by the sixth messenger that Jesus never sowed in earthly ground; if he had it would have confused the ground—which thing is true, for he was so impregnated with the power of the spirit; and a female not having the same clothing or power, it was not necessary for the female to take his blood away, for it had to be taken away on the cross, in the atonement. It was lawful for him, but not expedient. The time had not then come to replenish or propagate, for it would have given Satan a chance to get immortal bodies—which thing he desired. For this cause Satan tried to get him to bow down to him, and tempted him. At the marriage feast of Cana, the subject was again brought forth by the woman concerning marriage, as it was at a marriage feast he was approached—and while Mary's great zeal raised high concerning her son, who had just performed a great miracle suitable for the occasion, not only for the present marriage feast, but for the great marriage feast of the Lamb to come. He said his hour had not then come—i. e., to receive his bride, as was indicated to him by his mother, who had some one in view—like the natural woman who was looking for the kingdom to be established in a natural way, at that time.

He came as a king, invested with power beyond natural men; but they did not understand the long duration

of Satan's kingdom, before the spirits of the just could come to take bodies, and by the power of God dethrone Satan and reign with him in his kingdom—being seated upon his right hand and his left, judging the nations in righteousness.

Had he then received his bride, and brought forth pure bodies before the time for the spirits of the just to come to minister to them, and if the rebellious spirits who stood with Satan had taken them, would not Satan then have had a chance to get immortal bodies?—for it was a time of the coming of the rebellious spirits. If Jesus had begotten children after the manner of the law, his children would have been purely without evil—subject to immortality; and if the rebellious spirits had taken them, would they not also have stood with Satan as they did in heaven?

Therefore Satan could have accomplished the thing that he set out for. Therefore Jesus said, Woman, what have I to do with thee? Mine hour has not yet come. Therefore his time had not come to receive his bride. But the time has come now, for Satan's time is up. And as the woman caused the fall, so also she shall bring the rise, and prove to be the helpmate to man, and bring his full redemption in; for she is to place him back where she found him. And after the evil is destroyed, the tree of life will yield its fruit every month.

Many say they accept Benjamin—i. e., the spirit. They say Benjamin means the spirit, but are not willing to accept the body through which that spirit works; as they would like to have it "the spirit without a body." They say we are all to have that spirit. So the Jews also said that which was equivalent to the same in regard to the first child, (the beloved in God,) and the operation of the spirit; but are not willing to accept the instrument which was chosen and prepared for that spirit to rest on. Christendom today do the same. They all believe in the operation of the spirit, but in their own way. They do not see the coming of the Son of man—a prepared body.

Now, O house of Israel, are you going to be caught as the Jew and Gentiles, concerning the coming of the Second Child? If it only has reference to the spirit, where then is his ruler? The Roll expressly speaks of Joseph (Jesus)

and Benjamin, and their ruler—which is the Immortal Spirit. If we reject one, we must also the other; or if we reject the instrument we also reject his ruler, and consequently we cannot inherit the kingdom. So now let Judah and Israel look sharp, and be on the watch if they want the spirit to rest upon them. Let them not be like Judah and Israel of old, for this is the second and last time—the proving time, which is to be by their younger brother Benjamin.

Remember while Benjamin represents the spirit, so also the spirit represents Benjamin. While all are to have the clothing of the Immortal Spirit, remember it has a beginning with one—called the Second Child or Son of man; and had there been no first child represented in a body, there could not have been a second—which is the second advocate. It is written, He who rejects the second advocate, cannot put on immortality. And he who even accepts the six messengers and rejects the seventh shall come short, for the six lights lit up and prepared the way for the seventh, or for the coming of the Son of man, the second advocate—though not to lean upon him as a man, but his message is for you who can receive it; which is the way, the truth and the life—for the words I speak unto you, they are spirit and they are life.

Satan is also beginning now in the so-called believers of this visitation, as in the days of the firstborn. When the Spirit testified of him and through him, they were ever looking at him and ready and willing to say, He is exalting himself and making himself out to be the Son of God—not seeing the division in the swallow as well as in the hoof.

We now forewarn you, little children, that Satan is already at work on these lines; and is becoming the Pharisee through envy, and conflicts much with the word which they hold in their hand, to condemn that which is now given by the Immortal Spirit to bring Israel to a perfect union and finish the mystery—which Satan does not want.

Therefore he works with the heads to whom Israel's minds have been directed, and would keep them from the tree of life, and hold them servants to the flesh, and turn

them from the law of the spirit of life. Therefore God chooseth and raiseth up whom he will—a poor wanderer and a stranger who does not belong to the house, much less be of the heads; for they were not to know where “Thou” art. Yet he was to be upon the earth a stranger, much buffeted by Satan; who is trained by the loving rod of God—a wanderer over the mountains of Ephraim; who felt the guiding hand of his Father, even the right hand which was placed upon Ephraim’s head, by the law of the spirit of life—while Manasseh, the elder, (England,) was first to be called into this visitation—for the Father placed his left hand upon his head and guided his right hand wittingly across over the sea and placed it upon the head of the younger (Ephraim, of the U. S. A.), and gave him the right-hand blessing. Here Israel shall be gathered into the spirit, and then back to Manasseh of England.

Therefore it is written, “Manasseh, Ephraim—Ephraim and Manasseh;” signifying the vision first to Manasseh, and then to Ephraim, and the blessing obtained, and Ephraim gathered into the spirit, and afterwards Manasseh.

Therefore by the Ruler of the Second Child he will graft Israel (Ephraim and Manasseh) and bring in Judah; and so all Israel shall be saved. Hence all Israel and Judah must accept little Benjamin; for by him all must be proven. The Lion has come up from his thicket, and the destroyer of the Gentiles is on his way; and Dan, who has been sitting as judge, judging his people as one of Israel, riding upon his high horse, let him now look out for his horse’s heels, for there is an adder in the path, and a serpent by the way. O Israel, watch for the subtil serpent by the way, which biteth like an adder! and its work is already begun. But let Judah and Israel remember what is written concerning the Second Child which standeth up in his stead—the Lion of the tribe of Judah, the descendant of Joseph, head of all Israel and Judah; and will try his brethren by his younger brother who now standeth up in his stead. And now by him and his Ruler will the house of Judah and the house of Israel (Ephraim and Manasseh) be united in matrimony to take the covenant—espoused to the one husband, which is thy

Maker. They are now to finish the work, and make man complete in his image and likeness. But how can this be done except we agree in him to the law of the spirit of life?

She is given to you for a helpmate (not a helpmeet) to help man over all his difficulties; for the promise is to the overcomer. From all who cling to the flesh and plead for it, he taketh away the key of knowledge—which is the substance of the seventh key, which opens the gates into the holy place of the temple, preparatory to the cleansing of the blood. Here is where the battle is turned to the gate. And those who refuse, I will others choose in their stead; for onward I must go!

Now little ones, remember in this battle it is not to him that runs half way, nor to him who begins in the spirit and turns back to be made perfect in the flesh. Here is where the deception of the subtil serpent comes in; which will be a serpent by the way, an adder in the path—a Dan among the judges of Israel; who becomes a snare and will be found pleading law against the key of knowledge, through envy of those who step up into the temple of wisdom by the royal law of the spirit of life; who by the living child see the further faith; who are not willing that the living child be divided by the dead letter of the dividing law. This law divides the inheritance. Do you want your inheritance divided, and for a mess of pottage destroy the helpmate given to you? If we persist in walking after the flesh, she surely will depart; and every tare sown in the field pollutes her temple and breaks the righteousness of the law; and for this cause death reigned from Adam to Moses, even over them who did not sin after the similitude of Adam's transgression.

Herein is where the law is found to be unto death, although it was ordained unto life; but because of the carnality which arises from the evil in the flesh, and because of carnality and the sowing of tares in the field among the wheat or the pure seed of the woman, it has proved to be unto death.

Hear, O house of Israel! Learn and understand the deep sayings of thy God to the lost sheep of the house of Israel! for I am not sent but unto the lost sheep of the house

of Israel; and my sheep will know my voice, and a strange voice they will not follow. They will now recognize the voice of their shepherd—i. e., the spirit of truth, the silver cup of the Master, which contains the hidden mystery which was not lawful to be uttered in the outer court; nor was it to be given to the Gentiles of the outer court.

Now why do ye doubt the coming of the Flying Roll, with its twelve sermons and seven parts complete in one—which are to be made flesh in us, complete in one body (Israel)? I see many in this visitation delaying the coming of the Son of man—who stiffen their necks and harden their hearts and allow envy to arise in their hearts.

Hear O Israel! and harden not your hearts against him whom I send with the oracle of the covenant of life, which is now to be written in their hearts! Many messengers have been sent to the house of Israel; and it has been those of long standing, and they who would be pillars and officers, who have so often stiffened their necks against my messengers, in the face of all the ensamples which have been made from time to time. And now for the last time I remind you again of my word. He that often hardeneth his heart and stiffeneth his neck shall be cut off, and that without remedy. Remember the Jews! Now if Judah and Israel acknowledge not Benjamin, the son of my Mother, ye shall be cut off—and that without remedy.

The seventh and last I now present to you. He comes with the everlasting covenant of life for the last time, and all have a chance before closing the gates; for when once the Master riseth up and closes the door, no man shall be able to open it again. I say unto ye, Many shall then strive to enter in and shall not be able. Therefore this message is given to me to give unto you, as it was shown me as I was in a vessel—a life-boat—upon the ocean; and went swiftly up to a vessel and handed them a message that they should not perish in the great storm upon the sea; for I saw the prince and power of air, and great wrath upon many waters. O house of Israel, hark! Listen attentively! It is his voice across the murmuring sea! Remember, O England, house of Manasseh, thy younger brother has supplanted you by the

direction of the spirit of life, and has obtained the blessing, while you are standing in the backgrounds pleading law, which makes no one perfect; nor can it give the blessing pertaining to the promise of our purchased possessions—the land of Canaan, purified. O house of Manasseh, you can prove by the law that the blessing should be yours first, but remember there is a higher law—even the law of the spirit of life, and not death. Remember who guided Jacob's hand and placed it upon the head of the younger brother—Ephraim; and he knows what he is doing. Ye are called the Christian Israelite church—the house of Manasseh. Remember that it is written that the first and second are types of the third and last (or fourth); and we now call your attention to this truth—that all who are only keeping the law of the wilderness, are the children of Manasseh. What difference is there between those who are on that platform, and those of the Old House? They are all partakers of the flesh in common—eating unworthily, not discerning the Lord's body; which gendereth to bondage, and will work damnation to thyself. For this same cause many of you sleep, and the rest are sickly and weak—i. e., you have no spiritual strength. You lose your vitality in riotous living, and you are partakers and co-workers with Satan, in sowing tares among the wheat. Did not Jesus say, An enemy sowed tares in the field?—which is the woman; and Satan by man sowed it. House of Manasseh, are ye not doing the very same? Here is wherein ye lost the blessing—by the dead letter of the law which made no man perfect. Ephraim obtains it by the royal law of Christ. Now brethren, kick as you will, ye must come to it, and take this covenant of life, and espouse yourself to Christ—a chaste virgin unto him—unto the wedding, lest you become a foolish virgin of the house of Israel. They are called virgins because they abstain from the filthiness of her separation. But now learn and understand! It is the spirit of truth—the Child—that is now speaking to you!

The separation is now going on in all those who are keeping her a pure, undefiled virgin—as Joseph did, till the child was born; for those who are living in the flesh and are

not willing to do this, are not in the furnace of separation. The purifier is the spirit; and anything short of this will not do.

O Israel, gird up thy loins, and take up the sword of the spirit; for the "great giant of the land" must be slain—and he will be, by the little king of the house of David! That mighty man (namely lust) who hath slain his thousands, will now be slain by the mighty sling and stone; and that lusty head must come off by the hand of the woman, and deliver the city!

The blast of seven trumpets, blown by the seven virgins, will now overthrow the city—the great city of Jericho—which is inhabited by the children of the first Adam. The seven sounds of the seven ram's horns have been heard, and she has been compassed seven times by the messengers of Israel.

Now the seven lights, or stars, are all shining in one body—Israel; and the seven virgins are now receiving the oil from the seven golden pipes, which are not cracked vessels. They contain the oil; and the seven trumpets sound in one by the mighty God of Israel, and the wall of that old city must fall flat to the ground to rise no more! The work must now be finished, and man must now be made complete. The command is to give all diligence to instruct the spirits of the just; who will hear and receive you with gladness of heart; who have long been waiting for this message.

We now again remind you that the seven spirits fill the whole heavens and the earth. The seven golden pipes empty themselves into the golden bowl, and out of it; which flows freely from the fountain into vessels which she prepared and made whole by virtue of that oil.

The seventh sounds in the sixth day, because the time was shortened for the elect's sake. Therefore we now hear the sounds of the seven in the lapping time; for in it man must be finished, and brought into his perfect image, to fulfill my Father's word: On the sixth day created he Him, male and female created he them—bone of his bone and flesh of his flesh. Our vile bodies shall be fashioned like unto his glorious body.

Now Reuben was a type of the true; he being of the

bond wife, and lost his blessing by defiling his father's concubines. He being of the bond as touching the law, therefore his mind became corrupted and turned everything to the flesh, which gendereth to bondage; and fell as Adam at first, to show the end of the old Adam who was of the earth, earthy—the first last and the last first. Adam fell at first, and Adam fell at last—thus showing the end of the Adamic race, and the bringing in of the new. Therefore it had to come like Jacob and Esau; for Esau is the ending of the old world, and Jacob the beginning of the new, as it is set forth in the writings of the Apocrypha.

It is written of Rebekah, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; which is now to be fulfilled, and the separating time has come. According to the law she has the separating power with her to bring forth and separate the two manners of people; and the one gendereth unto bondage by the law, and the other is free-born by the law of the spirit. Thus the old world—who came in by transgression, and ended by the transgression of the law of the spirit of life—came to its end in the ending of the third watch of the eleventh hour of this sixth day. And from that time she began to vanish away; for in that watch Esau was brought forth, and Jacob afterwards hold of his heel; the beginning of the creation of God, and a time of separation—a proving time between the children of the old and the new.

There was a great struggling in the womb of Rebekah, such as never will be forgotten by some. And did she travail in vain? Nay verily! Rachel's children shall come again to their own border. Jacob was sent away; but he shall come again with rejoicing, to your joy, and they that hated him shall be ashamed; for Rachel shall be with him, and Esau's wrath must be turned aside; for there must be a wedding feast, for the marriage of the Lamb is come!

Both must be there—Jacob and Esau, or the first Adam and the latter Adam. Both will be seen at the great marriage of the Lamb. The one who was brought forth like Reuben, the firstborn, (i. e., firstborn of this visitation, but not twain,) and like Reuben, fell—being alone. He could not stand

against the temptation which must be brought to bear upon all; and by defiling his father's concubines in blood, he became a prisoner—as ensamples for the hope of Israel, and also a type of Satan being bound till the child be brought forth—the beginning of the new world to be brought forth by the twain. Afterwards he shall be loosed a little season, and let out of prison. He cometh to reign a short space, to deceive for a little season; and after his time, Esau shall bring in a verdict against him, and be deceived by him no more.

THE ELECT SEED.

JOHNSAID, When fifty are searched out in America, then they will come by fifties, hundreds and thousands. And thousands of the children of the elect (i. e., of the redeemed) will be tried as Adam was—in innocency; not having experienced his craft. But they will not fall. And why? Because they are not fallen spirits. They are of the two-thirds which stood in heaven, when Satan rebelled and was cast down with the one third which stood with him; who fell in heaven, and so they fall in earth. The two thirds did not fall, for they stood with God. Therefore they are reserved for the new creation, and will take bodies during the millennium in their order. There are three different orders to be seen in the earth; and their glories are to be as that of the sun, moon and stars. And when Satan is loosed a little season, the trouble begins at that same time; and all will take sides and stand in the same position of their former estate, for or against—but each in their order. And those who did not fall in the spiritual realm, will not fall in earth, nor be deceived by his subtilty. Notwithstanding they will be tried as the first Adam.

Now hear, O house of Israel! These are the seed of Israel. And the children of Abraham will go further than the star or moon, (i. e., the light of the law,) for they will see the further faith; i. e., they will see and keep the law

of the spirit of life—the royal law of Christ—until their light becomes that of the sun shining in them; and it will become as the light of seven days, with the seven spirits—i. e., each becoming a living Flying Roll—each with its seven parts complete in one body (Israel).

The golden pipes are now emptying themselves into the golden bowl; i. e., into the vessel prepared of God and made whole—not cracked, for the virtue, the oil, is not to be lost. How could it be complete without the seven, as many would have it? and as they read in the Roll, page 178, sermon 2, that, Many messengers have been sent to the house of Israel; and that the last has now been sent; and that the seventh sounds in the sixth, etc.? This quotation is often misplaced, as they do misplace the scripture and wrest it to their own destruction. Now let us go to the quotation again, and examine it with the scriptures. Many followers of Jezreel verily believed that Esther would finish the work, and that she was the seventh; and many other theories, and much speculation on these points.

Now let us remember when he said, “The last messenger has now been sent,” that he also said he was a forerunner preparing the way. And it is a fact that a forerunner must give place to him who is greater, which is to come; to whom he pointed—the sixth messenger being he through which the seventh, or the spirit of the Man-child, sounded; the seventh sounding through the sixth—which opened the sixth seal, to be sent to the children of Israel, to prepare the way to gather out and prepare a body for the spiritual child to rest and remain; who will open the seventh seal with the seventh key, which opens the gate to let the cattle of Israel into the city. By the law of Christ they shall pass through the gate; he being the beginning of the new creation—the Son of man. Not necessarily a prophet; for Israel is not to be gathered by a prophet, but the Son of man—the substance to which the prophets pointed; the interpreter who holds the more sure word of prophecy, and the testimony of Jesus Christ—the spirit itself.

They who follow him through the regeneration, will have the oil of the golden pipes within themselves; for they

are not cracked vessels. They will contain their virtues by the law of the spirit of life; and the seed will remain in them when their vessels are healed by virtue of the golden oil from the golden pipes.

O house of Israel, can you become a virgin espoused unto Christ, and live after the flesh as the Jews? Will he take his bride of Jew or Gentile? No! but of the virgins of Israel, who keep their virtues by the law of Christ unto the marriage of the Lamb. And the water will be turned into the wine of the kingdom by those who have naught to do with woman. For the marriage of the Lamb of God is not to the old world, for she is divorced long ago. And so we must now be divorced also from the old world—the first Eve.

So the question is asked, Where is the bill of our mother's divorcement?—to put away all works of the first Adam. The evil wants the first command, and is satisfied with the works of the flesh. Subdue the evil of the fall!—which now must be fulfilled, for it remains for us to do that in which Adam failed. He did not subdue and replenish in the good. He calleth those things that be not as though they were. Now we get the full force of the command, which is to the sons of God. And as Adam failed to subdue, and multiplied in the evil, so now the spirits of the just will subdue the evil and multiply and replenish the earth with the good; and so fill the earth with trees of righteousness, the planting of the Lord. Their lives shall be as that of a tree. He is now finishing man—Male and female created he them. And as the first Adam multiplied with the evil, so it seemeth good in God's sight that it should be removed; and so they were swept off the earth for the same. And still they did the same as before—multiplied without subduing.

Now, As it was in the days of Noah, so shall it be. Therefore the old world must pass away, and all who would rather multiply as the old world has done. But he who now subdues and overcomes till the evil be taken away, shall go forth and replenish the earth and multiply in the good—i. e., bring forth bodies for the spirits of the just, who stood with God in heaven.

Now those who do not pass the STAR, and go on to

perfection and subdue, shall find hiding places; for when Satan is bound, the evil in them will lay dormant during the thousand years. And it is the children of those who will be attracted by Satan, in the hour of temptation; and they being attracted by Satan, will battle against the children of the two classes of the spirits of the just, called aliens to the commonwealth of the sons of God; for the aliens attain unto the cleansing, and are called mount Esau, because they are still in blood. But they have mounted up to the cleansing of the blood; therefore they are called mount Esau, who are to be judged by mount Zion.

The third class (or strangers) serve mount Esau. And every tree brings forth of its own kind; therefore if the strangers still have the evil, so will their children. And so if the aliens (or mount Esau) have the evil taken away, evil cannot be inherited by their children. These are the nations that will be at war for and against the law of Christ. For Satan is at enmity against God; and so long as he can deceive and get soldiers to stand with him, so long will he war for the kingdom.

Now notice! Those who are unable to pass the two swords (law and gospel), unable to pass the STAR—are those who will run into the clefts and holes of the rocks; for we must pass through the two swords for the cleansing of the blood. If they go no further than the glory of the moon, they can borrow their light and life from the sun. But those who are unable to pass the two-leaved gates, cannot enter the Holy Place.

Now, O house of Israel, remain on the battlefield and turn the battle to the gate; for it is now opened. The key has been given, and the gate is now open, and the seventh and last seal is unsealed by the angel Uriel. He who opened the seal then, opens it now. The little book is open in the hand of the angel. Read it! And he that hath an ear, let him hear what is now given to the seven churches.

He was a forerunner—a type of him who was to come. Therefore the Extracts of the Flying Roll was also a type of the one that was to be given to Israel only. Therefore it was only called, "The Extracts of the Flying Roll," ad-

dressed to the Gentile churches; and could not unseal the hidden mysteries of the seven thunders, for it was not lawful to be uttered to the Gentiles. Therefore what the Extracts contain is in sandwich—a little tolling corn to the children scattered among the Gentiles, to turn their faces toward Zion. The things pertaining to the outer court belong to the Gentiles. And so the inner court is for the seed of Israel; and the things of the most holy to the sons of God. The things pertaining to the city are for the inhabitants of that city; and the outer courts belong to the Gentiles.

So now, dear ones, stop and consider that the hidden mysteries were not given to the Gentiles. Here is where the old house of Manasseh stumbled at this message. It was God's last message to the world. But hear now, O ye house of Israel! As it was unlawful to utter the hidden mysteries to the people of the outer court, so it seemed good in his sight to send the Extracts—such as would be lawful—to the outcasts of the children who are wandering over the hills in search of corn; and the best is reserved until the seventh doth sound—sound the trump of God, which shall finish the mysteries and loose the seals in the heart of every child whose name is found written in the book of life now open in the hand of the angel of light.

Benjamin, the Lord's brother, has now come with his brother's silver cup; with the Flying Roll open—the twelve sermons with its seven parts complete in one body (Israel); the kernel of the word, which has been given since the world began, which is now to be made life in us—the bread of life; the hidden manna, which has been hidden; the flesh of the Lord Jesus which we are to eat. And except ye eat of it, ye have no life in you. Jesus came by the woman; so the Second Child the same—who is to bring their full redemption in. He comes by the woman of whom Rachel was the type. The substance of all former types has come.

Jezreel reckoned himself Elias, dwelling in mortal flesh (page 233, sermon 2). Truly Elias must first come to turn the hearts of the children to their fathers—i. e., to the prophecies of the ancient days. A portion of the spirit of Elias was with John—a forerunner to prepare the way, to turn

the hearts of the people to the Messiah; upon whom the fulness of the spirit rested. So he said, Truly, Elias must first come—looking down to this very day; and then he added, Elias is already come—if ye can receive it—and they have done unto him whatsoever they listed. And so it shall be likewise with the Son of man.

James Jezreel was a forerunner—as declared in the Extracts of the Flying Roll—preparing the way for the kings of Israel, or to turn their hearts to Zion. Therefore he prepared the way in that respect, and pointed them unto him who was to come; whose body would be prepared for the fulness of the spirit—the seven complete in one; and he is now upon this earth.

Hark ye, sons of God, to his voice! for these words are only given to the house of Israel. It is unlawful to give the children's bread to the dogs—i. e., to the Gentiles. This will appear to many as if new words are added; but this cannot be. It is the spirit of the same word. It is the oracle—the word of life that is to be made flesh in us. It is the interpretation of the former words of the oracle. It is the angels' food—not flesh, for angels do not live on flesh.

The true sons of God will now live upon angels' food out of the golden pot of manna which is emptied out of the seven golden pipes. The virgins of Israel will no more eat out of the pot until the flaming sword is removed, for it contains death to himself. The command is to touch it not, and taste it not, nor handle it, until the flaming sword is removed. He waits and keeps the word of his patience until the Master prepares him and bids him to the supper of the marriage of the Lamb.

I am not sent but unto the lost sheep of the house of Israel. Therefore, Go ye not into the cities of the Gentiles, nor to the Samaritans, etc. Therefore this message could not go to the Gentiles. But it was needful to send a few of the Extracts to the Gentiles, because Israel are scattered among them—to toll them out; which gave them a foretaste. The seventh from Adam was a trumpet of God; and to the ends of the earth it should go. It was a trumpet of immortal life—raised from the effects of the fall; who never saw

corruption, by walking with God; who saw the Lord come with ten thousand of his saints.

Now the seventh is a trumpet of immortality; who shall never see corruption. And all who are awakened by the sound of the trumpet, shall have part in the same and be quickened by that spirit; for it is he who shall finish the work and bring man back to his perfect image; and the dominion shall be given to the people of the saints of the Most High.

O house of Israel, are you now ready for the long expected blast, which now sounds from the trumpet of God—my mighty angel, Gabriel, who now stands between heaven and earth? Michael, the head archangel, cometh with ten thousand of his saints! The mighty trump of God is that of the seventh, in the personality of his brother Benjamin! He now makes himself known to him, the beloved of his Mother. Therefore he now stands between heaven and earth, with the voice of the archangel, and with the trumpet of God—i. e., he stands between heaven and earth, and hears unspeakable words, and gives it to the earth to whom it is lawful. The earth that has ears to hear and eyes to see, now hears the things of heaven hitherto unlawful to utter—i. e., to those of the outer court of the Gentiles. The message is now to be given to those for whom it was prepared of my Father; who will now recognize the Mother's tongue, and know the voice—the Lord from heaven. Michael is the spirit of Jesus, the firstborn, who sounds in the seventh—the trumpet of the everlasting God; unto whom all nations shall be gathered by this trumpet sound, and delivered from the trump of the law of sin and death, into the spirit of life, which will set you free from the law of sin and death.

The dead letter of the law is sin, which brings forth death. Ye see in part, as through a glass darkly—which is the understanding of blood, or of mount Esau. Ye stand with one foot upon the sea—but not upon the earth. It is only by the law of Christ, that we place our feet upon the land. It is then, and then only, we can stand, and walk triumphantly over sin, death, hell and the grave, like the seventh from Adam.

O house of Manasseh, step over and place thy right foot upon the earth (the flesh), and by the royal law of Christ, we shall possess the land. Ye see and fully understand enough to keep out of the red sea of blood—but take the shoe off thy foot, that ye may understand to overcome the flesh. Put your foot upon the dry land, and pass over dry shod. The royal law of the spirit of life will pass you over this Jordan, where so many have been baptized into death. Even the Lord was baptized in Jordan for the dead, that they might have a resurrection. But he bids us to pass over dry; for he causes the water of death to part, and let the virgins of Israel pass over and be baptized with the water of life; which shall be turned into the wine of the kingdom.

O house of Manasseh, no longer eat of the bread unworthily! Look well to the division in the swallow, and discern and understand that the law of the spirit of life is just to the reverse of the law of the carnal commandment—the dead letter, which killeth.

O house of Manasseh, you are not much in advance of the Jews. Hark unto the voice of the bridegroom; and discern the difference between the voice of the spirit of man, from that of Christ, who spake through Jesus!

He said, Before Abraham was, I am; and many like sayings. They who were not on the watch, said he made himself out to be God. The voice is speaking to you today. Now will you be like the Jews, and allow envy to arise, so as to do as they have done? That voice will speak through whom it will. Remember when the spirit spake through John and said, "I am going away, and when I return you will not give me a cup of cold water," you did not see the division in the swallow, but looked upon it as the voice of John. And so he did return, and opened the third watch; and ye did not recognize the voice of the bridegroom and would not give him a *cup of cold water*. Now it is the same voice, and the morning *star* which glided away from thee, O England; and thou art supplanted of thy birthright, which ye claim should be given to you according to the law! Now, O ye Latter House, ye are also off the watch, and are groping as blind men in a dark cellar without a light; and

did not discern my speech, when I said, "She would finish the work;" and ye did not see the division in the swallow, and looked to the natural—thinking Queen Esther would finish the work. So she will; but remember her secret tour to America.

Now we call your attention to the Flying Roll; and wherever she flew, and wherever she went, there was her husband by her side. Remember the voice through the fifth trumpet, which said, O England, what nation is like unto thee! The Flying Roll flew over to America, and is in this land today with the ark of the covenant; and the two cherubims overshadow the mercy seat, and by the wings she is lifted up as an eagle. And she saith unto me, Eat that thou findest! Eat this Roll, Son of man, and go speak unto the house of Israel! Watch the division in the swallow! See to it that it goeth to the right place! and if it does, it will raise you up between heaven and earth—i. e., above the planes of the flesh; and you can see a law much higher than that of a carnal commandment, which gendereth to bondage, unto death—that which savours of life unto life; which will enable you to see the further faith which mounteth up as with the wings of an eagle unto mount Zion.

Remember the Flying Roll contains the light of life, to be given only to the house of Israel; and it will be received by the true children of Abraham—the kings of the House of David in the visitation of the spirit. There appeared unto me a woman like unto that described by Solomon—the king and queen of the House of David, who were altogether lovely. And I was carried upon a high mountain, and heard the singing of the birds of paradise; who sang with a man's voice. Just before reaching the top I saw a beautiful spring of clear water; and with a silver cup I drank of the water freely—for I was thirsty—and resumed my journey; and with a few steps I reached the top, and I saw a beautiful sight which could not be described—such a variety of the flowers of the millennium!

Afterwards I saw a woman come down from heaven, dressed in ancient apparel; and she sailed around as the sun moves from the east, westward; and she came down to the

earth and stood in what appeared to be a wheat field, and held up her arms over her head. She held upon the palms of her hands vessels, each containing something white, like flour. She looked over her shoulder at me, and a voice came forth from the firstborn Son of God: Son, behold thy Mother! Mother, behold thy Son! She is like unto a Flying Roll; and wherever she flew, there was her husband by her side.

Moreover he said unto me, Son of man, eat that thou findest. Eat this Roll! for in it is spirit and life—the bread of life which cometh down from heaven that a man may eat thereof and not die. Eat it, and go speak unto the house of Israel (not Gentiles); for I send you not but unto the lost sheep of the house of Israel. Hear, Son of man, what I say unto you; and be thou not rebellious like that rebellious house. Open thy mouth and eat that I give you!

A hand was sent unto me, and lo, a Roll of a book was therein! And it was written within and without—a wheel within a wheel—a Living Flying Roll, a Book of Life, containing the law of the spirit of life. The law is a wheel within a wheel—the law with the carnal commandment to those of the outer wheel; and the law of the spirit of life for those of the inner wheel, wherein was seen the likeness of four living creatures, in the likeness of the Son of man; for the hand of the Son of man was under them, and their work was as it were a wheel within a wheel—all terminating in good. The chariot wheels of Israel goeth straight; and their rings were exceeding high, full of eyes, without the beginning of days or end of life. And the life of the spirit is within the wheels; and whithersoever the spirit was to go, they went. And the likeness of their faces—the four had the face of a man, and the face of a lion on the right, and on the left the face of an ox. The four also had the face of an eagle; and the wings of every one were joined the one to the other (which is the union of Israel), which covered their bodies; and with their wings lifted upwards she crieth with the voice of the Almighty, and with the trumpet of God, and with the appearance of a flash of lightning which shineth from the east (England) even to the west (America),

where the eagle is lifted up with the wings of a cherubim and the seraphim—the two immortal spirits of God, which overshadow the great chariot of Israel.

The spirit is in the wheels, working all things after the counsel of his own will. Its appearance is that of a bow in the cloud, which was set by the Almighty to remind us of the covenant of eternal life; which is now shining in a cloud in this, the day of the latter rain.

Behold, he cometh in a cloud with the last covenant of life to Israel! O house of Manasseh, lift up thine eyes and see the wheel within, working in us to will and to do of his own good pleasure by the law of the spirit of life—the spirit of truth—working with us now unto life immortal! O Israel, harken unto the trumpet voice—the living child, who has now come to lead you out of the wilderness of sin, lest ye fall after the example of your forefathers! whose carcasses fell in the wilderness, because of sin, by refusing to walk after the spirit into the promised land. So long as you live after the flesh, ye are standing on Satan's side, killing and eating to feed the old man; for Satan was to live upon dead flesh, as he is the author of death. Remember that 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. You know for what he did he was to go upon his belly all the days of his life; for meats are for the belly and the belly for meats, but both shall be destroyed.

Let us remember, that the sacrifice, which consists of killing, was unto death and not unto life—even to the death of Jesus, who abolished death. Life was in him, to those who come to him for life. He said unto them, The law commands that, "Thou shalt not kill;" now you go about to kill me. The sacrifice was made because of broken laws; and had there been no transgression of the law of God, there would have been no need of a sacrifice for sin, and consequently there would have been no death. But because of the transgression of the law of the spirit of life, sacrifices had to be made of the animal, as well as of the Son; for the law of the spirit of life must raise them up. Therefore

hark ye to the spirit of life, which is now in the inner wheels of the Living Roll.

And on Shiloh's side now comes life, and not death. If you feed upon dead flesh like the raven, ye can never return to the ark of life. Remember, all dead flesh is that which has been killed by Satan; and that is what he feeds upon to keep up his lust. Therefore, lust is Satan's; and we are not to touch that which is Satan's, for Satan is the thief and robber to rob man of his seed—the substance of life—and make him a cracked vessel, which loses the virtues of life. Therefore feed it not with the animal which has been touched with death by Satan. Let it lie still, till it be taken away.

O man, learn and understand the difference between life and death. Lust feeds upon dead flesh chiefly; and when lust is conceived it brings forth sin, and sin brings forth death. Satan feeds upon it also. So the dead letter of the law killeth, but the spirit maketh alive if we will keep the law of the spirit and see the wheel within the wheel. And if ye get under the wheels, it is death; for they will grind you to powder. The wheel within the wheel is the work of the Spirit, for the Spirit is in the wheels of the Living Flying Roll; and by it the living creatures are lifted up from the earth—i. e., above the planes of the flesh—by the law of the spirit of life which is in the wheels.

And he said unto me, Son of man, stand upon thy feet—i. e., the understanding, which I have given thee by the Living Flying Roll—and speak the words which I give thee! for they are spirit, and they are life. Go speak unto the children of Israel; for your six days (years) journey is accomplished out of Babylon. Well done, thou faithful servant! The six years are typical of the six thousand years of sore travel of the children of men; and now the end of a century cometh, and your journey will soon be complete—when the clock points to two. The spirit lifted me up between heaven and earth, and brought me in the vision of God (Jerusalem) to the door of the inner gate, where was the seat of the image of jealousy, envy and strife, from the profane and wicked

prince of Israel; whose days have come when iniquity shall have an end, and the crown taken off and given to him whose right it is to reign. The other book is open, called the Book of Life; which shall provoke to jealousy and cause Satan to arise in envy. He will swell, and deceive if possible my elect, and turn them from the tree of life—the true bread of life found in the “Little Book Open;” and every one shall be delivered whose names are found written in the book open. And the little book is open now in the hand of the seventh angel. After the sounding of the sixth, another mighty angel came down from heaven—who rests upon the seventh messenger and blows the trump of Almighty God, as directed by him.

THE SHILOH MESSAGE.

IT was commanded that a bag be provided for the relief of the poor of Israel; but provide not a bag with holes in it, that the unworthy get the portion which belongeth to the worthy needy; for woe unto them who take from that bag unworthily. The natural is a type of the spiritual bread. Therefore take not the children's bread and cast it to the dogs, who get the bread and trample it under foot and do not according to it; for which a greater condemnation will rest upon them.

Therefore let all Israel see to it that they take not this last covenant of life unworthily. Now it is written, He who takes the covenant (that is, inwardly), Shiloh is come unto him; for this last covenant of life is the Shiloh message. Now does this not prove that the covenant of the Old House is dead works—the covenant which waxeth old, and gives place for the new? For many of the Old House have taken the covenant of the Old House, and yet Shiloh has not come unto them. And if he had, why have they not shown the fruits of him? If they had taken the true and last covenant of life, according to what is written by John, Shiloh would come unto them. Then why are they still looking for him? and why is it

that they are still waiting for the vision to speak again? Does it not prove that Shiloh did not come unto them who took the covenant?

Seeing then that they were not crowned by Shiloh, does it not prove that the old covenant is wanting? Had it been the true covenant of life, according to the law of the spirit of life, Shiloh would have come unto them and honored it. Therefore the last covenant of life has remained to be given by Shiloh, and is to be received by the true children of Abraham. The covenant is now given, and the vision is open for the last time for Israel to enter into its waters to swim; as it is written, Where there is no vision the people perish. Many prophets have been sent to the house of Israel, but now the vision opens by Shiloh, that all may enter into the spirit of Shiloh, as Jesus entered into it at the river Jordan; that all may receive the spirit of prophecy, by his testimony, which is now given. So then you will require no teacher when all are gathered into this spirit of Shiloh. But before, and hitherto, all wanted their own way, and a spirit of division has been among them. But it shall not be so now under this covenant—i. e., of those who enter into the spirit of it. Yet Satan will be permitted among them till all are proven—till he is bound hand and foot and cast out.

Shiloh is come in the word of life to gather his people who are of his word of truth; who shall by it be purified, and will receive the same spirit of Shiloh.

THE SEVENTH TO FINISH THE MYSTERY.

WHEN John returned from Australia, he said, My stay among you will not be long; but although absent in body I hope to be present in spirit; for it is but as a moment when we shall meet, either in immortality or in incorruption. John is present in spirit; for he is a ministering spirit to do the work for which he was chosen—a witness and servant of God, who was bidden to tarry till the Lord come.

It is written, Every male that has two wives living in mortal life, and he loves the latter wife more than the first, and lays not down that life for my sake, shall lose his mortal life. But he who lays down the evil of Eve, shall find the life of the first—flesh and bone of me. Therefore let all Israel now return to their first love. The first wife was Jerusalem above, which withdrew because of disobedience, when Eve was seduced by the serpent, and committed adultery against her first husband—which was her maker, her Ishi husband; for she was divorced. And the man left his first wife (Jerusalem above) and took to the woman below—Eve in the fall. Therefore since the fall he has his second wife—the fallen woman after the flesh. She is the second wife, and yet the first Eve of this old Adamic world under the curse. If he loves her more than the first—i. e., the immortal—his body shall fall under the curse of the transgression with her, through lust, which she received from Satan.

Therefore let all Israel seek to be loosed from the second wife, the first Eve under the fall (i. e., the evil life), and return back to his first paradisaical love, Jerusalem above, the Mother of all living—i. e., of the living creation; and not the dead Eve, the mother of the dead.

Since we are partakers of the fall by nature, the two women, as well as the two men, are struggling to be made free, by a regeneration. Like the two women grinding at the great mill of creation, the one shall be taken and the other left; i. e., the evil of the Eve of the old world shall be taken away, and the other left—the wife of our youth; and she shall become Jerusalem above. She shall be raised above the fall.

Many of the house of Israel have secrets that they want kept from the house of Israel lest the light of the church shine on it. Such can never be healed by so doing. Cast out the fear of man! Fear not the members of the church, but fear God more than the church. Let your secrets be known, that ye be received of God, and healed. Hark ye to the trumpet, and the sound of the Master's horn!

Thus saith the Lord: I have made thee the horn of my altar, and my cattle shall now hear the sound and be gathered for the last time! By this covenant all shall be made one, and my last seal put upon them, that they may be sealed with the seven seals unto myself, married and circumcised by me, and baptized with my baptism—which is the baptism of the Holy Spirit and fire, unto life eternal.

Then it shall be as it is written, They will not need a visitation; for a visitation signifies a visit of the spirit. Therefore a visit is not reckoned as one coming to remain. I visited the prophets and my messengers in the days of my visitation, but not to remain. But as John the baptizer and John of the latter visitation said, My stay or visit is short; but one shall come after me, greater than I, whose shoes they were not worthy to unloose; and so great shall be his understanding, that none shall be able to unloose it from the hold of his people. And he upon whom the spirit shall rest and remain, shall be he. The visitation of my spirit with the prophets was for a short time; which comes to him of whom they testified, and remains.

Even so in this visitation it came as a visitor for a short stay, till he came to whom the promise was made; upon whom the spirit shall rest and remain. Without a vision the people perish. Therefore it was necessary in these times that the spirit should visit the messengers, as in former days, that the scriptures be fulfilled, and that the messengers should sound in order till the mystery be finished; that the people of the saints should not die, because of the vision, which was for us upon whom the end has come.

Therefore Joanna was visited, and the seed was planted for the second time, for the Second Child; as she gave birth to the spiritual child which should be grafted and grow in us by the ingrafted word to the manhood of Jesus Christ, nourished by the law of life that it be not destroyed. It was caught up to God and his throne till the temple was prepared; and his throne shall be in the heart of flesh, when the thieves are driven out of the temple.

Now let Israel walk by faith through the word, and not by sight or outward observation; for he cometh without observation. The spirit testified of these things to come; and he who now enters in the last covenant by the spirit of life, Shiloh is come unto him. Now let every one who is able, receive it; and he who receives it, is not far from the kingdom. Many have paid their tithes, a type of that which is the Lord's; but Israel will now come like the widow, and cast in all that they have, that they may receive all—which is their inheritance; as it is written, The meek shall inherit the earth.

It is written, They who receive tithes are to die; but Israel, like the widow, cast in their all as one family—the two pence (law and gospel). Does Jesus Christ require anything of us that he did not do first—who gave up all, yea his own life, that we by his life might live unto him and for his honor and glory?—giving up all things pertaining to the old world, and following him through the regeneration for the new life.

It is for all to know what office they are in, and that they be not robbed of that office. John, the prophet, said: If I be taken away there will be another in my stead; and as Joshua was next to Moses, so is the trustee. John was as Moses; and spiritually, James was as the trustee, with whom the word was intrusted; and by him it was sent forth to the tribes scattered abroad. So John said, If I be taken away, another will be given in my stead.

Now beloveds, we notice in many places in John's writings, that he showed a doubting spirit—like John the Baptist, who showed a doubting spirit; which is still on record for ensamples for us upon whom the end has come. Doubts come through disobedience to the law of the spirit of life. I do not refer to John because of any desire for John as touching his glory, but for your sake, that ye should not look for the living among the dead.

John takes the place and office which is destined for him, and the glory which he shall receive shall be given according to his works, and be satisfied. John the baptizer was a prophet who foretold and testified of the Lord who

was at hand, as declared by the prophets and Moses; yet he lost his life because he doubted; for without faith it is impossible to please God. All will learn that we must hold on to the promise by faith, through the dark cloudy tempest in which he shall come; and like Jesus, become willing to submit to the will of the Father, and that his will be done in us, by the law of the spirit of life—which is the fiery law which proceeds from his mouth. Moses gave a bill of divorcement because of the hardness of their hearts; but from the beginning it was not so—not until after the fall by the transgression of the law of the spirit.

The divorce given by Moses was a type to show the divorce from the old world by the law of Christ, as we have shown in other parts of this writing, because of transgression of the law of life. Through carnality and the hardness of heart, they were released and given a bill of divorcement from the former wife which was given at first. They were created male and female, but Satan put them asunder. Therefore they were joined to the second in lust, by Satan. So as it was in the beginning after the fall, so shall the end be. The first shall be last, and the last first. The mystery is between the two women—of the old Eve and the latter. A divorcement shall be given from the old Adam, the world, the flesh and the devil, by the law of Christ—which shall stand. Therefore all former covenants in connection with the Adamic world under the fall, shall be disannulled, and your agreement with hell shall not stand. Hence it is lawful to break all vows or promises made under the fall pertaining to the evil, sin and death. Therefore let all Israel disannul all former covenants—though it be in marriage through lust—and become married to the latter Adam by the law of Christ, which Satan cannot put asunder; nor by his law can he disannul it, as it is written, What God has joined together, let no man put asunder. Their lives shall be that of Christ's—bone of his bone, and flesh of his flesh—pure and undefiled; who shall stand without fault before God.

In the first dispensation of time men lived on the vegetation of the field. It was for the sin of amalgamation—mixing seeds, and corrupting themselves with each other—

that they were destroyed. And after the flood they ate all manner of flesh—they lived on blood and corruption; and through this, life was shortened, and their lives became as that of a beast. Nature fought against nature, and the whole earth would have been corrupted, so that a seed could not have been saved had not God brought forth the law and protected them. Those who kept the law were favored, and the spirit went before them and subdued their enemies.

It is said Cain was black; and yet the word says that the sons of God went in unto the daughters of men because they were fair. The beginning was a type of the end. The daughters of the Gentiles are fair to look upon. The daughters of the land of the fall are those who know no law to divide the good from the evil—light from darkness; and were destroyed by the original sin. When the sons of God—or the clean seed—went in unto the daughters of the fallen land, they became guilty of that crime. Even so now: though you keep the Levitical law, yet by partaking of the flesh you come in touch with the seed of the land—which is contrary to the law of the spirit of life.

This is a figure of the strangers from among the Gentiles—servants of servants (or servants of aliens). As that seed came forth black, it was a figure of the rebellious class, who are deceived by Satan—who come in their order at the final judgment; as the black denotes the first crime, for which the world was destroyed within a prophetic day. And as it was in the days of Noah, so shall it be in the end of the Gentile age—which will be destroyed because of the crime of that sin. Therefore if the time was not shortened, no flesh could be saved; for it is through that sin that darkness has again covered the face of the deep (or the minds of the people); and sin and death prevailed for the want of wisdom.

Cain was a type of the Gentiles, and Abel of the Jews, who was also slain for breaking the spirit of the law. Remember Abel partook of the tree which was forbidden at first—although he did it in its clean estate. Therefore he was more acceptable. Nevertheless it was death to partake of the tree after the curse; for which he was permitted to be killed by his brother Cain. Did not Abel, by the Jews, be-

cause of the dead letter of the law, condemn Jesus? And the Gentiles, as Cain, killed him; whose blood crieth up, and the souls under the altar (or the cross) who held the faith which was once delivered unto the saints. And his blood will be avenged upon Jew and Gentile; although Abel (or the Jew) by the law condemned Jesus, who kept the law of the spirit of life. Abel, of the law, has the blood of Jesus upon them as well as Cain, because of the transgression of the law of life, which was given to Adam. Therefore there is no death without a cause.

Jesus came to redeem those who are under the law. Seth was given in Abel's stead by the law of separation. And it was for this cause that the law was renewed by John the prophet—for the seed which was to come, to whom the promise was made; although they have been slain by the law, as set forth by Paul, who said, The thing which was ordained unto life (viz., the law) he found to be unto death; because through knowledge of the law, sin revived, and became exceedingly sinful, and slew him—being deceived by it. Sin is the transgression of the law—i. e., the law of life; as Abel understood the law in woman, yet he failed to keep the law of life.

Enoch kept the spirit of the first command, and proved the covenant of life; as he was the seventh from Adam. So now the seventh of this visitation proves the covenant to be still alive for Israel; who are the people of the seventh day. Therefore the covenant of perfect life, and also of immortality, will be made alive in Israel. It was still shown in the second dispensation among the Jews (antitype of Abel), who fell under the curse of the law; while Elijah kept the covenant of life, and proved the truth of the righteousness of the law, which was ordained unto life; while the Jews of the dead letter of the law found it to be unto death.

Even so in this visitation, many have fallen under the curse of the law; who were deceived by the law of a carnal commandment—the works of the law that worketh death. It is the way that seemeth right unto men, yet it is the law of sin and death. But Seth—the third son—a figure of Israel in the fall, will now come forth; and by this last covenant

of life, they will be refined as silver is refined, and tried as gold is tried; and the third shall be left therein—who shall be raised up from the fall into immortal life for one thousand years.

Therefore they shall now return to their first love. To the first Eden they now return, and begin where Adam failed (i. e., to the place where he departed from the first command, and fell from his first love); who will now keep the whole law of life—leaving behind the dead letter of the law which has slain our ancestors, even of this visitation of the eleventh hour.

The three watches are like the three dispensations—in which Cain, Abel and Seth are figures of the three classes in the fall; who are again represented in the first, second and third watches—the first in which the nobles of the land were called without law, and the second with the law, and the third with the spirit of truth.

It was claimed that there were more than 150,000 in England that believed in the visitation to Joanna—including parliament men, church ministers and the nobles of the land. But not many nobles of the land shall enter in. Yet many died in the faith, not having received the promise; but their seed is upon the earth, who shall now enter the visitation under the last covenant of life. As the seed was carried down through the loins of the Gentiles, even so in this last visitation from Joanna's time; who shall now enter the fountain which is now open in the House of David for sin and uncleanness—a cleansing fountain. As the seed of Jesus was carried through the Gentiles from Joseph into the House of David, so now the seed from the visitation of the woman is now ready to be gathered unto Shiloh—the cleansing fountain by the last covenant message; who will sign with heart and hand to keep this covenant unto immortal life.

The time of the law is up. The true spirits of the just will be brought from the mother of mount Sinai to the Mother of mount Zion for the immortal birth.

All preachers were commanded to cause all to whom they sell the word for full members, to swear that if they die, or fall from the visitation, that they would deliver up

the books to the body to which they belonged. This was a commandment under the dead letter of the law—a dead vow; because to swear or to vow that in case of dying or falling from the visitation, shows one to be a brother to unbelief. It is a brother to a covenant of death—which has been proven, for some have died, and some have fallen from the vision through unbelief. Nevertheless it is like other things of the dead letter of the law—it is a type; because they have fallen from the visitation. And the word of the law was kept sealed and locked in the Old House. But has not God caused it to be released by the same spirit which gave it at first? as it is written, He who gave it then, gives it now—which is the angel of light, which has been rejected by the Old House; which is now given to the body of Christ—the spirits of the just—who will receive it.

In the days of old, a seed came through the law—two tribes. And the ten came through the Gentiles, or the line of the heathen. Even so now in this visitation, the seed of the ten tribes from Joanna (the seed of the woman) have been handed down through the loins of the Babylon line of the Gentiles; while a seed has been kept with the law of the fifth messenger—and a great part of them are dead in the law (i. e., dead to the law of Christ) like the Jews.

Therefore he turned to the Gentiles through James, the sixth messenger, for the seed which was scattered among them. Therefore by these two messengers the two houses were formed in the womb of Providence, called after the two sons of Joseph. Now comes the third like Seth—i. e., the natural son—and yet the seventh like Enoch, in the spiritual, to gather the children of the houses into the House of David, where the fountain is opened for the crucifixion and the regeneration, that they may reign after the similitude of Solomon in the kingdom of God. The fountain is now open in the House of David, by the Branch and offspring of David, the bright and morning star—the STAR OF BETHLEHEM.

There is a wall between the two Houses, which must be broken down; for the Old House stands in unbelief to the vision which was re-opened in the third watch, by which the

ten tribes scattered abroad were gathered into the visitation of the truth of the life of the body, to have their feet washed; who were made to acknowledge that they were willing to be baptized in the event of falling short. This is like the commands to the Old House—as you will remember that they were to promise to send the books back in the event of falling from the vision, or by death. These things are contrary to the law of faith. What is it but a brother to doubt or unbelief?

To acknowledge to such things as to become willing to be baptized into death, what is it but a dead letter or a covenant with death? Without faith it is impossible to please God. To doubt is to be damned. It is dishonoring to God; which comes by disobedience to the law of life. The washing of the feet is also a type, to show the washing of our understanding by the Master of light and truth. But let us now receive the substance in all things, and no more the type; for the substance of a thing ends the type.

Then will those who now come into the covenant of life to receive Shiloh, acknowledge to such administrations pertaining to a covenant of death? Nay! This is a covenant of life, to receive the substance of all things in Shiloh. Therefore to those who receive it, the shadows flee away and are no more seen. Yet it is written, that types continue to the end. But let us remember, all that are gathered will not receive the true substance of the seven spirits. Therefore the spirits of the just will not be content with a shadow. By faith we enter into the promise after we have done the will of God. We must believe that he is alive, and we must claim the promises and take them as our own.

The above agreement referred to, admits death—like the so-called life insurance policy, which provides for death in case we die. O Israel, seek for every veil to be removed! Sign with heart and hand—i. e., to do according to the last covenant of life! for when this last covenant is received, it being the seventh seal unloosed in your heart, then do you not have your feet of understanding washed with the pure water of life, and by the Spirit understand all things prefigured in type of both heaven and earth?

Dan was among the former messengers going before John—the great, and the nobles of the land, who believed in the visitation of Joanna; who was supplanted by Manasseh of the second watch. Therefore the tribe of Manasseh believed in the visitation of the law. Benjamin of the spirit of truth is among the ten tribes; Manasseh makes the eleven; and Judah among the natural Jews, who did not believe in this visitation, makes the twelve.

Now Shiloh comes in the word of the covenant message, which must be received by the twelve tribes. He comes first in the word of life; as it is written, He who takes the covenant, Shiloh is come unto them; and the first miracle is at the marriage of the Lamb, where the water of the six water pots (or messengers) is converted into the wine of the kingdom, by the seventh; the blood cleansed, and married unto the Lamb.

Remember, when Christ came at first to the Son of man, he did not show his power at first, but entered the wilderness to be tempted of the devil. Many are waiting for signs; but let Israel receive Shiloh by the covenant of Shiloh within themselves, and the power will be shown in due time.

Let all Israel withstand temptation; and in mingling with each other, seek to attract the good and withstand the evil by the word. Let your conversation be heavenly, and not on the planes of the flesh. We have been commanded that we should not despise those who have been cut off; for some may be cut off to try them—also to try others. Let all stand before God with fear and trembling—i. e., a godly fear—lest we do that which is not pleasing to him. Yet perfect love casteth out all fear (of anything outside of God).

Let all Israel remember that Adam's fall was to prove the creation, and allow not ourselves to become exalted. If we are kept, let all remember who keeps them; for the battle is the Lord's. It is those who deny the visitation after being called to it—who have tasted the good word of God and the power of the world to come—who are scorpions without hope. Therefore we are commanded to keep ourselves from them

lest we become scorpion bit—which is worse than a serpent bite.

Why should we mingle with them? Can you restore those who are cut off without a remedy? Leave them be, and receive them not into your houses nor bid them God speed. In receiving them you are partakers of their evil. Why should we sympathize or try to restore that which God has rejected? But to be simply cut off does not prove them to be scorpions. Let all such prove themselves by their works. By their fruits they shall be known. They may be healed again by the law of Christ, which works by love. God hates a railing spirit. Take heed lest you be found railing at others, who might be raised up to take your place.

It is written that we should marvel not at some of the house of Israel dying; for the 144,000 have not yet been made up, which were to die in the faith from the time of Joanna's visitation.

If ye had attended your sabbath according to the spirit of truth, the private word would have been in your hearts—which is now a parable. We shall be clothed according to command—which is without mixture. To be clothed according to command, is to prophesy on clear ground in spirit and in truth, and not in the dead letter of the law, in form. We shall not be clothed with the clothing of the dead, but of the living—Jesus Christ.

Did he not say that the family of Israel, or another family, shall reign in England—not the present one of his day, but their seed? because he saw seven messengers had to come before it could be finished, and the family of Israel established.

Were not the scriptures given by God? and the laws given which were ordained unto life? And nothing can be added to it. Even in this visitation nothing was added to it by John, or any of the messengers; for they were only angels sent by Christ to unseal that which had been given and sealed up till the time of the end.

We have the promise of a further revelation—which is the spirit of prophecy which was to be sent—the spirit of

truth which was to lead in the way of all truth and show things to come, or unseal and make plain the way of the sealed testimony which was opened by Jesus Christ; who entered in, and closed it again till the time of the end. Therefore if James added to the scriptures, as some claim, then John surely did the same; because the book of Revelation tells us, if we add to, or take from, our part shall be taken out of the book of life; and the plagues added which are written in the book. And if the scriptures had not told us of a further revelation by seven angels who should be sent to sound in order, then we would have just grounds to denounce the foregoing messengers on the grounds that they add to the scriptures. And if we denounce one or more of them on these grounds, why not denounce them all, and say like the Gentiles, "We have the scriptures, and that is enough"?

Since the scriptures have been sealed, revelation is the word unsealed or revealed by the spirit of prophecy. The word was given for the end. And Jesus came in the opening of the latter prophetic day and fulfilled it; which must be fulfilled in Israel, as it was brought to light in Jesus Christ. His apostles declared his generations in all nations. Even so now in this visitation of his spirit of prophecy—by his messengers, to make known and reveal the word of the oracle—seven have come; and the word could not be fulfilled without them.

Some say we have no use for any more. Nevertheless it needs be that the scriptures be fulfilled. Therefore the full number must come. It can no more be hindered than a child can be hindered from its birth when the full time has come. Does not the house of Israel need it? If not, why are they in such confusion and division? Why are they not seeing eye to eye according to the scriptures? It is because the full interpretation has not been given. John added nothing to the oracle. Why was he sent? Why shall the seventh come? Nothing more can be added to the oracle; and he who gave it then, gives it now. He is the Alpha and Omega—the beginning and the ending—the first and last!

The tithes being paid is the type of that which is the Lord's—namely the elect. And he now comes to receive his

own. And as it was unlawful for the landlords to collect rent till the priest receives his own, even so now the high priest of heaven will claim his tenth—for the tenth in living substance is his. He now comes to receive it and dispossess the landlord (Satan); as it is written, For in it shall be the tenth, which shall return unto God, and his claim is satisfied. And your true landlord, the God of the body, shall dispossess the landlord of the old world, and all things shall become new. And all things will be turned into another meaning; and the kingdom will be given to him whose right it is—the King of kings and Lord of lords, with his bride to rule and reign.

O Israel, seek for the true spiritual understanding, to know what manner of spirit ye are of! Have not my people been called and chosen from before the foundation of the world? The spirits of the just whom I foreknew, I foreordained and predestinated to be conformed to the image of my firstborn. These spirits are among you, but you know them not. But I have known them; and who can take them from their office, and take their place?

The stones shall be rolled about till they come to their places—whose right it is to rule and reign with him; who shall resume their former office to which they were called and chosen in spirit before the world was.

So let no man of Israel seek office nor covet another's place; but seek to have thy name written in the Lamb's book of life, by this last covenant of life, and sealed with the seven seals. Keep your eye single by the righteousness of the law of the spirit of life. It is a great thing to become officer over the body which is intrusted to you; as it is written, He that ruleth not his own house, how can he rule the church of God? Therefore if you are faithful over a few things, and subdue and bring into subjection that which is within thine own house, you can then become ruler over many things; as I have promised, He that overcometh, I will make a pillar in the temple of my God. Therefore it is written, If we judge ourselves, we shall not be judged. It will be found to be not a light thing to become master over the body with the evil and Satan's attractions; for he will be permit-

ted to come at thee, otherwise ye cannot do the greater works.

Jesus was led into the wilderness to be tempted of devils; and Israel being in the wilderness forty years was but a type of what is to come now, in short, during the three years.

An inquiry was laid before John regarding the money derived from the unclean things for tithing, which was forbidden. Money from unclean things was not to be accepted or used for the tithing for the Lord. Therefore the purity of the body was even shown in type; for the body is the Lord's—which must be clean inside and out. So if the type is not accepted because of uncleanness, how much more the substance? Therefore the body must be purified before it can be acceptable. The Gentiles are unclean; but the soul which is washed by the blood, is cleansed.

Now as touching the tithe money as received from animals, it is written, There is nothing unclean of itself while it lives; but it is when it is dead it was commanded not to be touched. Now by the dead letter of the law, it said, If a man goeth out to shoot fowls, he shall cut off the head that the blood run out; and ye are not to eat the entrails of fish, etc.; for he that said, Thou shalt not steal, also said, Touch not the unclean. And is not the dead unclean? So he who said, Thou shalt not steal, also said, Touch not the dead.

As touching the law of Christ which was in the law, the same in spirit who said, Thou shalt not steal, also said, Thou shalt not kill. The same said, He that slayeth an ox, shall be as though he had slain a man; because he said, Thou shalt not kill. For the life of the beast shall be required at the hand of man; and the life of man at the hand of Satan, for it is written, He that defileth the temple, him (Satan) will God destroy.

Some who are of the dead letter of the law, say it means for sacrifice; but let those who are of the spirit of truth trace the sacrificial law and see where they stand; and you will find them crucifying Jesus by the dead works of the law—the dead letter which killeth. Surely it was a greater sin to

condemn and kill Jesus—the sacrifice—than it was to kill the birds and animals, etc.

Therefore the spirit of the word has its fulfillment, that the life of the beast has been required at the hand of man; for all have been going the same road, as it is written, The body of man has no pre-eminence above a beast—i. e., of the dead. Therefore the sacrificial law came by the fall, together with the whole law of a carnal commandment.

Through one man's sin, death entered into the world; and death passed upon all men because all have sinned. Therefore the sacrificial laws entered, and the laws of carnal commandments by which Jesus was crucified; and it was this that repented the Lord.

It is written in another place, All have sinned and come short of the glory of God. Therefore God cannot be glorified by such laws. Hence let all Israel now hasten back to the spirit of the word, and the word of the spirit by which the worlds were made. It is written, In the beginning was the word, and the word was with God, and the word was God—i. e., the word of life; and not the word of death, by which no man can be made perfect or created. Neither have worlds ever been made by it. But many have been destroyed by it. Those who are dead in the law, and not healed by the law of Christ, it raised up and slew them. But it was fulfilled and made alive in Jesus, who brought forth the law of life to light for Israel.

Let Israel now gather up the stones of truth which proceed from the great rock, Christ—which is a rock of life! Did he not say if we walk in the night we stumble? But if in the light of day, we stumble not, because we see the light, and walk by the sun-light of the day; which is the law of the spirit of life—light and life.

The night walk is by the moon-light—the law of the night; and those who walk by it, walk in the night without the light of the sun. Therefore he stumbles at the law of the day, and falls under it—i. e., under the law which will grind him to powder. As the sun, moon and stars are figures of the glories of the spirits of men, so the wicked wandering stars of the night turn to their former sphere or state of

glory with better knowledge. But many of the stars walk by the moon-light; who stumble and fall as in heaven, but shall receive the glory of the moon at the first resurrection—some eighty-fold, some sixty. Many will now walk by the light of the full moon, and live under the law a thousand years with the light borrowed from the sun.

Now the morning stars come into the sun-light of the seventh day, which shall become the light of seven days. They walk by the light of the Son, Jesus Christ, after the law of the spirit of life, which is called the righteousness of the law; from which the Son of righteousness arose with healing in his wings of power—which is the immortal spirits, by which spirit he shall come the second time in like manner; who shall come by the righteousness of the law. Therefore by the law of the spirit of life he shall arise with healing in his wings; i. e., by the two cherubims which overshadowed the ark of the covenant—the two immortal spirits of God.

The stars of the morning are sent to bring to light life and immortality to the sons of God of this visitation; which was sealed till these stars of the morning arose—now to be unsealed by him to the seven stars of his glory.

Hence by the light of these seven stars, Israel shall be sealed—who shall receive the light of the sun of the morning; and the light of the sun in them shall become as the light of seven days—or the light of the seven stars, or spirits of heaven, concentrated in them.

Now when the light of the moon becomes as the light of the sun, then the partial redemption takes place to Israel. The light of the moon is the law, borrowing its light from the sun, during this visitation of the night; till now the bright and morning star has arisen—even the **STAR OF BETHLEHEM**.

The light of the moon (in the law) has become the light of the sun, for the partial redemption for the stars of the morning—the spirits of the just. And when this light takes away the blood, and is put within us, it becomes the light of seven days—the substance of the seven spirits of God. Therefore it is written, Obedience is expected till an opportunity is given for the cleansing—i. e., obedience and a willing spirit to the law of the moon-light, till the time of the cleans-

ing by the law of the spirit of life: Therefore the ministering spirits of the corresponding lights are sent in their place and circuit in the dispensation of time as ordered of God.

Therefore, O spirits of the just, stars of the morning, seek now to the light of the **STAR OF BETHLEHEM** which has just arisen and stands over the young child of the House of David!

John was commanded to take everything out of the laws except what was in the four books of the law and the four books of the gospel—for they contain the spiritual truth, which was made alive in Jesus; which shall also be fulfilled in Israel. And the preachers are to use no other prayer except the Lord's prayer. Why? Because we must first fulfill it. For how can we preach to others if we are indebted ourselves?

Therefore let Israel pray for that bread which cometh down from heaven, that we may eat thereof and not die! Pray for "Thy kingdom to come," and for his will to be done in earth (in you) as it is done in heaven! Pray that we be not led into temptation, or be drawn away by the lust of the eyes. And as we are all debtors by nature, pray that our debts be forgiven, as we forgive others—which must be done in spirit and in truth.

If we hold aught against our brother or sister, we are debtors. Pray that you may be delivered from the evil, for the kingdom's sake; for the kingdom was given to him—which he gives to us for his honor and glory. Vol. 3, p. 567.

There are other islands which John said he had not yet set his foot on, which shall be lights to England. It is written, It is not to him who runs half way, but to him who endures to the end; for it is not the beginning of a thing, but the ending. Many run well for a while, but later wax cold. Who did hinder them? Can they blame anyone but themselves? And in battle, if you lose a battle, are you then to give it up, and fall through unbelief? Many battles are sometimes lost, and then in the end gain the victory. It is written, The time will come when you will want no jury, judge, nor officer; because it will be like Jesus said: I judge no man; you have one who will judge you, even Moses—i. e., the

word; and Satan is the accuser of the brethren. Ye all have the word; and if ye judge yourselves you shall not be judged.

There is a jealous spirit among you from house to house; and some say, We have committed fornication and have played the whore; therefore we are no longer a wife in Israel, and shall die like other people. The husband says, I have gone with other women, and I am no longer a husband to this woman. But this is all of Satan. God is merciful; and thus have men broken his covenant which he has made in each dispensation.

Now behold the third! It shall stand in this generation. And at the next covenant all former deeds are buried, and man and woman are brought the same as Adam and Eve were at first. It is written, If a man put away his wife and marry another, he hath committed adultery. Although a man may have twenty women, he must return to his first, and the woman to her first husband.

The first wife and husband are that husband and wife which Adam and Eve left or lost in the beginning, and God divorced them; and are now returning back to their first love in Zion and Jerusalem above, who is the free woman in Zion, her husband—Ishi, Creator.

I tell thee now, in the name of God, to such as have had more than one woman or husband in the natural, which was committed in ignorance to the law of life, it comes under the head of other sins—in case of repentance and confession, they are reunited, and the law of Christ will set them free from the law of the bondage of sin and death.

Therefore let those of one wife, who live after the flesh, shut their mouths against those who have had more, and seek to overcome the sin of the wife of the old Eve. And let those who are without fault cast the first stone.

It is written, He that confesseth me before men, him will I confess before my heavenly Father; and heaven is come to those who are prepared to receive it. And the house of Israel will come forth and confess to their deeds; and all former sins committed up to the last covenant, shall be forgiven, except that sin which I said should not be forgiven.

It is written, Some wives claim to be holier than their husbands (and yet commit the same evil) because of the law of purifying. But in this they deceive themselves. They have power to purify their seed by the law, nevertheless every committed sin is against them, for sin is a transgression of the law; and where they transgress the law they are not purified. Some may become puffed up because they have not committed sins as others—i. e., women who have been true to the marriage of their husband, regarding other men. But if they have been kept, let them not boast against those who have not been true; for if they do it no more, they are greater overcomers, for they have more to overcome. Remember the words of Jesus to the woman—who condemned her not, but said, Go thy way and sin no more!

The Lord healed many, and said, Go, sin no more, lest a worse thing come upon them. Yet it was not the sin of the son, nor his parents—i. e., above others—but that the works of God be manifest in him. So all are subjected to vanity in the fall. But will not the law of Christ heal them?—which will manifest his power in them, and prove the law of the spirit of life to be a healing balm to the honor and glory of God. It is written, If confession to the husband or wife brings trouble, or a sword upon your own head, ye shall not confess to each other, because forgiveness is not obtained. And if the husband or wife forgive not, it shall be their destruction; for if we forgive not, how can we obtain forgiveness of our heavenly wife and husband—which is Ishi husband, thy Creator?

It is a fearful thing to fall into the hands of God in judgment for sin! It is written, There is another covenant to be made, and that you will all have to sign over again, or your bodies shall perish. Vol. 3, page 573. This true covenant is now given for you, O house of Israel. Many in the Old House have signed a covenant in form, under the dead letter of the law; but you will have to sign over again, in spirit and in truth—i. e., sign the covenant of life which is given by the law of the spirit of life—or your bodies will perish. And it is written in the vision which was given to

James, that this Roll shall be offered unto you once again—which is now fulfilled.

Many in Israel become exalted in themselves because they are of long standing in Israel; as it is written, Some will say, I have seen two visitations; others say, I have seen three. It matters not if they have seen six, and come short of the seventh, they shall not inherit my kingdom on earth.

Some say there is nothing in the STAR OF BETHLEHEM that they do not already understand; but there is a point of wisdom that they may overlook. The greater the light the greater the condemnation. While there may be a few who have been called for a special work, and have been given the knowledge that others do not understand, let it be remembered that there is a great number who do not, and have need of the message which is now sent; and God knows what he is doing, and sends the STAR OF BETHLEHEM. This LIVING ROLL OF LIFE is not sent in vain.

Yet it is written, He that thinketh he knoweth, and has no need of any further counsel, should take heed lest he stand in his own light and fall; and many become like the old foolish king that can be no more admonished. There is great danger of boasting of their old membership, and the visitations which they have seen.

Those who have been called to the visitation and the work, and have become exalted, shall be humbled and be caused to take a back seat; and he will bring forward those who have been kept in the backgrounds. Therefore let all Israel learn and understand that there is no counsel against God. The spirits of the just have been kept back till the last—now in this visitation—till the 1,335 days of Daniel; and he will bring about his strange work, and call up the last to become first, and the first last. Therefore it will prove what manner of spirit they are of; and those he brings in now will do the work which is required of them. He will have willing people in the day of his power, and put to shame those who are unwilling and slothful.

It is written, The love for money is the root of all evil. Many crafts have been great in the religious world. Many bow down to the golden image which bears the superscription

of Cæsar. Even so it has been creeping into Israel; and some have condemned a pure teaching—which is the substance of the Extracts of the Roll of truth. At the same time they are sending forth the Extracts to the public, and then condemn the same truth. Was it because it came outside of themselves? They held out their hooks bated with pleasant meats, and advocated the flesh works of the first Adam under the laws, contrary to the teaching of the Roll; and advised those of the faith against those who put in print the royal teaching of Christ.

Now does it not show the craft and envy of the devil?—which is a Judas spirit. The same brought evil reports against their brother, who went forth in his labors of love without money or price. Many joined hands against him, like king Herod and Pilate against Jesus. He came with a deeper truth, without craft; by which they saw that their craft was in danger.

O ye spirits of the just, be on the watch! for Satan is transformed, and will come at you from unlooked-for quarters. Now the time has come when all those who are of the truth, will begin to look into the works of their leaders.

It is written by the great prophet John, They will now begin to see into the crafts and works of the heads or leaders of the bodies, and be deceived no more; for Satan's head is in Israel—king of Israel; which must be bruised and cast out as a profane and wicked prince of Israel. His 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!

It is written, There is a great striving among you about the next covenant. But what is the use?—as he said, Ye are not yet prepared, who pray for the kingdom to come. They are not prepared to receive it; for they have to go on step by step, as a man ascending a ladder. And the ladder has seven steps. Seven messengers were to come before the last covenant could be given. And a covenant cannot be taken till it is given. Therefore John told them that there was no use to strive before the time had come for the last cove-

nant to be given. Therefore all Israel were commanded to follow on step by step.

The scriptures must have its fulfillment, with the seven complete. The ladder must be complete with the seven steps; and Israel must ascend step by step, and be prepared and sealed with the seven seals of truth, ready to take the last covenant given to the seventh. Nor can he take it with safety with a step to the ladder left out, or a seal lost. Could he be made whole—a stone prepared for the building—by rejecting the truth, because it came to him from him without the camp, or different from his expectation?

At the descent of the graft, just before the closing of the third watch, it was shown in type what the end would be. And the tenth piece of silver was sent by the woman of the law, with the other female—a representative or type of the two Immortal spirits; and the tenth piece of silver was sent by the woman who had been sweeping the house for obedience to the spirit of the law—which was sent to the child (twain) bearing these initials, "M. and B." (Mary and Benjamin).

The silver cup was also presented by the female. And now comes the substance of the silver cup which was found in Benjamin's sack, and the tenth piece of silver (obedience to the law of the spirit). And the female was joined to show the trinity which would afterwards be revealed at the marriage of the Lamb; as the communication was given to John, that the bride was to be a virgin who was not to be married to any man on earth. And Israel must seek her! She is part of the trinity of heaven and earth!

The child came forth from the bowels of the law—an infant and yet a man; who had to grow in grace and the knowledge of the truth, and tried ten days, as we received of God. This was also written before, but little understood till times be up. From the graft (1895) to 1905, make the ten years, as was spoken to the woman M—; which said, "Ten days;" which was spoken ten days before the Branch was grafted—a type of the ten years in which the work would be finished in them for the whole house of Israel.

Now the bride was called, in type, to form the trinity which should be revealed to finish the work in Israel. Therefore the type had to be removed; who comes as a ministering spirit to the bride, who would be revealed in the appointed time—that in the fulness of time she would form the trinity in living substance with the child (male and female), who will be clothed. The bride would then be found and called in by the spirit of the bridegroom—i. e., Michael, the spirit of Jesus; who will dwell in the temple with his bride. And the trinity will be formed in spirit and in body—the body of Christ; three in one and one in three. And the children shall be gathered into the spirit of the trinity.

Let no man think to covet any office or headship! What is the use? Will he change his foreordained decree to satisfy an office seeker? Can such be in the faith? The great truth of his foreordination in chosen office was shown when the woman came to him for office for her two sons—James and John. Did not Jesus love John? Yet he could not give him nor James the place of those for whom it was prepared of the Father. The woman will rule in the kingdom (i. e., his bride) by the law of her husband; and all will submit to her. The angels will bow to her. Therefore let all Israel seek to be made willing; and bow to her in the greatest humility of spirit.

Let no man be puffed up when called to any office, but with fear and trembling submit to his will in humility; for all must be tried, proven and prepared. John said once in Wakefield, As there was a large assembly of people or delegates from the different bodies, and when counted there were just seventy, they thought they were the very chosen characters in scripture. It was not clear to him that any of them were so; or why did they pray, Make me like the Son Jesus Christ?

They were called forth as an emblem of what shall be revealed. He also said, A little while I am with you, and a little while I shall be taken from you—which shows all things of the heavens are shown in type of better things to come, to be fulfilled in substance, as it pleaseth him; and that the officers are to be prepared, and made like Jesus

before it is sure. Then they will not need to pray to be made like Jesus, or to be kept from falling away; for those who are established in him, and made like him, shall stand.

John said, "The last time I was here, you shed tears at my departure. Ye looked to me more than God; and what was the consequence? God became your enemy, and the wolf devoured you. And when I leave you, you shall have a greater than John Wroe with you. Not for your sake, nor yet because you are a large number, but for my own bodily health would I wish to stop here. But he that brought me here will take me back again." It matters not what the type might have been in regard to John being taken back to where he came from; we look deeper into the spirit to see that it was God who brought him here, and would take him back again.

Even as he was brought to the body of people, even so his spirit was brought to a body—to his mission on earth for Israel, as a messenger to fulfill the scriptures concerning him. And when his mission was fulfilled, and his work done which was given him to do, he who brought his spirit to the body, is the one who has taken it back to where it came from; for the spirit returneth to God who gave it—as Stephen said, Lord, receive my spirit! And when his mission was done in the body as it should be, it was spoken by him, A greater than John Wroe will take his place, who will abide with you.

John the Baptist also said his stay was short; and a greater would come unto you who would baptize you with the Holy Ghost and with fire. Matthew 3-11. And John, the great prophet, said, There are many among you who are ready to jump into my place; and as ye have been so set to discover your mixed raiment, so shall ye be set to discover your prophets which shall be among you; and that the government shall send men among you—even soldiers—who will wear their beards and get circumcised; for they want the books the second time. Vol. 3, p. 575.

Those books will testify against them—and not only those, but all who sign and get circumcised in order to get the books. It testifies against all such who take the covenant

under the dead letter of the law, which has waxed old and is ready to vanish away; for in it they are circumcised and baptized into death; who shall also vanish away, except they come out into the new, and sign under the new covenant of the law of the spirit of life. Under the old law there are only shown the types and shadows of better things to come. Yet the law of life is shown in the books under seal—which testifies against them who hold them, and live under the form, and practice the dead letter. This has been clearly shown in this **LIVING ROLL OF LIFE**.

Now the time of the 40 years (or 80 years) has expired, and the life substance of the new covenant is now to be obtained; for the cleansing fountain is now open in the House of David for sin and uncleanness, when the filth of the daughters of Zion is to be taken away; for this is the covenant unto them, when I shall take away their sins. Therefore the old is vanishing away.

Those who have been signing to believe in the four books of Moses and the four of the gospel, sign to believe it to be given by the spirit, and to be led by the spirit till their mortal bodies put on immortality. Now have they kept and done what they have signed to? Have they been led by that spirit which leadeth in the way of all truth and shows things to come? Let them ask themselves the question, What do the scriptures, to which they have signed, teach? They are circumcised and baptized unto Moses in the cloud and in the sea—i. e., under the cloud, and in the sea of death. Was it not the dead? But who were circumcised and baptized unto Jesus?

Many were baptized into Jesus' death for the resurrection—but not unto Jesus, nor by Jesus, for his baptism was with fire and the Holy Ghost, unto immortal life. Does not that spirit which gave the law of Israel now come to lead Israel in the way of all truth? It shows the law of the spirit of life, which is in the law of Moses, and was brought to light by Jesus Christ. This law is very different to the dead letter, or the law of a carnal commandment, which is unto death. Therefore Jesus was the substance of Moses,

and that spirit of Christ which gave the law of life, in seal, to Moses.

Now comes the unsealing, to lead Israel and fulfill it in them as it was fulfilled in Jesus the firstborn of Israel; who was led by the spirit of life. And by it he fulfilled the law, and for ever abolished death, and put an end to the dead letter of the law, or that law of the carnal commandment. And if it is revived again, it is by the children of death. The begotten children of Jesus Christ are now to be led by the spirit (under the new covenant) in the way of all truth and shown things to come; which will be made alive in those who are led by it as Jesus was. And this is the time when the refreshing showers shall come from the presence of our God, spoken of by the prophets since the world began; for they shall now be baptized in the river of seven streams (which are the seven spirits of God) running into the one river where seven ways meet.

And they shall be clothed, and no more a mixed garment shall come upon them, as shown in type by the law—i. e., they shall not have a mixture of spirit as they have hitherto had; for Satan shall be withstood by my Spirit, which shall cover them from head to foot. Nor will they have a mixture of truth, as has been among them like a texture of a mixed garment, with the dead letter of the law, mixed with that of the law of the spirit of life. All who receive this last covenant of life, with the spirit of truth, shall be able to rightly divide between the law of death and the law of life. Vol. 3, p. 251.

Those who eat unclean flesh, their flesh and heart will become as the wild beasts—like the Gentiles, who are as the unclean animal, not able to rightly divide between clean and unclean. And those who eat animal flesh reckoned as clean by the law, their bodies become as the tame beast of the field; their lives being that of blood.

When Nebuchadnezzar was driven out, his heart was changed; and the heart of a clean beast was given him. After seven times his kingdom was restored. So now in this visitation Israel has had the heart of a clean beast given to them, till seven times pass over. And now the time of the

seventh is come, and the kingdom shall be restored—which is that above the beast.

The three days spoken of in the communication, Vol. 3, p. 584, are thirty years. Each day stands for ten years; and it was counted from the time of John's circumcision—which was in the year 1824, when the law and gospel were joined. And the marriage took place every three years under the old covenant, in form; and the tenth marriage was in 1854, in type; and the forty years ended in 1864, counting from the beginning of the law of circumcision.

John said, When my traveling is done at the end of the thirty years, I shall be allowed to rest; yet I shall be visited the same as now. Therefore let your prayer be, to be made immortal—which is the substance of the whole bible. And when ye gain more knowledge, ye shall say, We have been fools, and slow of heart to see ourselves long before. And he says, Ye are to keep the sabbath of both Jew and Gentile (which is law and gospel); and one hour out of each Sabbath does the Lord require till the sabbath is changed—i. e., into the law of the spirit of life; which worketh in us a rest—i. e., a sabbath of rest, or till the change from the type into the living substance of a sabbath day of one thousand years; which begins with Israel at the grafting, or at the birth from under the law—i. e., to the redeemed. To those that are in the spirit, every day is alike—holiness unto the Lord. It is written, If ye keep but one sabbath hour, ye cannot obtain the kingdom; which signifies, if ye keep only law or gospel; for both must be joined in spirit and in truth. But the type shows the time of keeping the sabbath hour from six o'clock Friday evening till twelve; and the Gentile sabbath hour, six o'clock Sunday morning till twelve noon. The time of each put together make twelve hours in a day; as Jesus said, Are there not twelve hours in a day?

His resurrection took place in the sabbath—i. e., the third twelve hour day. Therefore the sabbath of rest is the spirit of the truth of immortality, which runs between law and gospel; which is called the river of life—the living stream. So he rises from the valley of the fall from between Jew

and Gentile, by the spirit of law and gospel, and enters the sabbath of rest from the power of sin and the works of Jew and Gentile—delivered from the curse of the labor of sin; for it was because of sin that he said to Adam, Thou shalt labor by the sweat of thy face; and that the woman should bring forth children in sorrow, and that the serpent should crawl upon his belly and dust should he eat.

Now when John said that at the end of thirty years there should be a rest, not unto man but unto God, the spirit gave a rest from laboring with man, or striving with them as before, till the time of the thirty years; when he should begin with James for the ten tribes scattered abroad. So there was a change of labor from that of the law for the Old House, to that of the spirit of truth (in part) for the New, for thirty years; leaving the Old House to rest in sleep by the departure of the spirit, as he said, When man rests in sleep (which is a figure or emblem of death), I declare in the name of God that the spirit withdraws from the body. And thirty years from the time of my coming forth with the law, and behold, a rest from all trouble and anguish to Israel!

Now, O house of Manasseh, Hark ye! Was this fulfilled? It was like his prophecy of the forty years—that Israel would enter their rest at the expiration of the forty years. But was it fulfilled as they expected it? If you had understood the sealed writings, you would know the time of his coming in power and great glory to give rest to his people; and would have understood the type which was shown in the law given to John. Yet you held the writings in your hands; but it was sealed to you, and ye were asleep, as he said. Therefore their rest proved to be a rest in sleep—an emblem of death.

I have been a partaker of your temporal food and drink; but what is that? It does not satisfy me. It is the food and drink of the kingdom that I want. I have wandered three times around this globe for the immortal life of my body; and God has said to me, Thou shalt plant, but another shall reap. Oh how often have these words come to my mind! How many tears and bitter reflections have they

caused me! But must not God's will be done? Vol. 3, p. 581.

Does the above statement, with many others which we have referred to, show immortal life to John? O house of Manasseh, how readest thou? Why still seek the living among the dead? If it meant life immortal to John, why did it cause him so many tears and bitter reflections? And why did the spirit say to him, Thou shalt plant and another shall reap?

Some of the Old House, who are looking for John to return, and receive to himself those who are circumcised, say, The angels are the reapers referred to in this statement above; but it says, *Another* shall reap.

The angels do not reap immortal life. And it does not say that he should plant and *others* shall reap; but he spake of one—i. e., of the standard, or the Second Child—coming after him; as it is written in another place, Benjamin shall reap the fruits thereof. Yet others shall reap life immortal, who follow him through the regeneration.

John Wroe entered the street with a pack sheet over himself; the people being blinded, not knowing but he had his clothing on. He said, Cannot a man be as happy in a pack sheet as in the finest silk or in the richest apparel? John was speaking in this communication in regard to the clothing; and said, Clothes are nothing. It is the clothing from above that we are to seek for—the clothing which shall never decay or wax old. If a man has that clothing, though he be on a mountain away from man, or wandering in a lonely wilderness, yet his happiness exceeds that of all other men. The clothing of the Old House is nothing, for it waxeth old and vanisheth away with the law of a dead letter—which also waxeth old and now vanisheth away, for it was but a type of better things to come; which is now already come by the spirit of truth, which the world cannot receive; neither can they take away the clothing from above which is now to be given to Israel. This is a time of harvest, when the wheat is to be gathered. But can John Wroe gather it? No! for unto Shiloh shall the gathering of the people be, and the work finished.

From John, there were forty years to the coming forth of the STAR OF BETHLEHEM, THE LIVING ROLL OF LIFE—the covenant message for Israel. For this Roll or covenant message was promised, and Shiloh comes first in the work for Israel to be proven by it—otherwise there would be no use for Shiloh to come in power and show a sign; for how could Israel be proven by the seventh and last covenant message? and how could the word be fulfilled, which shows that Israel are to be proven by it? He who rejects the seventh, shall not inherit.

Therefore 1902 brings forth the Living Flying Roll—the word which is spirit and life, which must be made flesh in Israel. And in this year this message of life is sent out to Israel, that the ingathering may begin in the year of 1903.

This message is the insign which was to be lifted up—not the outward sign, but the *insign*; for the sign is to be within ourselves, by the living word of life. Therefore be watchful! for the watchman of the insign is your own spirit—the watchman of the body by the word—the insign. Eat it up! as it is written, He is nigh thee, even in thy mouth!—i. e., the word of life; for the kingdom is within you—the word of life made flesh.

Now it is shown by the messengers (a type of the Son of man) that the spirit visited them as one man; the spirit of Jesus Christ being the one man, for all Israel; the spirit of prophecy being given to the messengers before the house of Israel (or a body of people) were brought into the vision, by which spirit they were brought into the visitation.

So also in the coming of the Son of man, there is a date fixed for him to be clothed, foregoing the date of the House, as has been shown. Therefore the difference in the dates, as well as many other things which are written, has a tendency to sidetrack those who are not in the spirit of the word; who measure time without preparing themselves in the times appointed—letting time measure them. Therefore let Israel now seek for the spirit of interpretation, which is now speaking to the house of Israel on clear grounds, and no more in parable; which is now come to show you plainly of the Father; as it is written as touching

the sabbath, which is a time of rest—which has been shown in figure of the rest which remaineth for the people of God. But as touching the type, in it men sleep; for the Old House was asleep, as also the New, till the time of awakening at the trumpet sound. And they shall awake at his voice; for the time has come to awake out of their sleep, who are asleep in the law, for it is an emblem of death—the sleep of the first Adam. As John said, I declare in the name of God, that the spirit withdraws from the body—i. e., of the Old House; which leaves them asleep. And thirty years from the time of my coming forth with the law, they were asleep; and three times he found them asleep—in the first, second and third watches. But now the awakening time has come, and all who are asleep in the law, and will not awake to the trumpet sound, may sleep on and take their rest.

Behold, no more trouble and anguish to Israel! for the immortal spirit shall be joined to the mortal; who shall enter into their rest, which remaineth for the people of God.

Jesus dwelt in the spirit of truth that was in the law of Moses, under seal; and the people of the Mosaic record slept in the dead letter of the law, which killeth—their sleep being an emblem of death. Even so with the Old House of the second watch, who is asleep to the spirit of truth which was given to John.

Jesus, who came forth in the appointed time with the spirit of truth, revealed the law of the spirit of life brought to light; who was clothed at the expiration of thirty years; and three years set apart for the healing power of God. In this visitation, John, the great prophet, came forth with the law like unto Moses.

Now let Israel rejoice and be glad that the time has come for the ingathering of the children of God unto Shiloh who has come in the word. And by the spirit of Shiloh shall Israel be gathered; who could not be gathered by John under the law, no more than Moses could lead them into the promised land.

Yet the spirit shall be given to the preachers who shall go out—but not like they have been going during these

forty years. They shall go with the substance and with the swiftness of eagles' wings. They shall not stop too long in a place as has been before, and clog the chariot wheels of Israel. A swift work will I now make upon the earth, and cut it short in righteousness.

They shall now be gathered from islands where the messengers never set their feet; but the word has been sent by my Spirit. As it is written, I will have a willing people in the day of my power. But was John willing? Did he not say that he was driven? He said, Let the preachers remember that I have been driven to the work. Therefore let them not be driven, but go by the spirit of willingness; as it is written, God has sent his army against me, until I was glad to go where I was sent—like Jonah. And while that was true of the messenger, can the preacher of forty years boast? Nay! for they stopped at the houses of the members instead of going about their business to preach to others who need it. The king's business requires haste. But did they haste by stopping too long at a place? But will it be so now? I tell thee, nay! for the time of rushing is come—and the chariot wheels of Israel shall now go with the rushing of mighty wings!

It is written in what is called the private communication, that preachers keep the word till they are not able to sell it; for when the new comes, it puts out the old. It is also written, It shall come to pass in that day that ye shall not be able to sell that of old date; for the old becomes a dead letter when fulfilled, as it is written of that which waxeth old and is ready to vanish away. And now, behold, the new shall come, and all things shall become new, and the former things shall pass away! Therefore the substance of all former writings of this visitation will be found in the **STAR OF BETHLEHEM, THE LIVING ROLL OF LIFE.**

It is written, I have seen Israel without judge or door-keeper, and nothing for myself to do. They were all happy and in peace. They had that gift with them that prospereth whatever way they turned; and nothing can hurt them while this gift is with them. Though they walk through the fire, a hair of them shall not be singed. Though they pass

through the valley and shadow of death, all will be well with them. But they must first be grafted into the spirit, and then the spirit grafted into them. If they are prospered in this world's goods without the other, what is that? The time has come when Israel shall be one family—no man calling aught his own; for that would be division like the old selfish world. But before this grafting of him into us, the seed of man must become as the seed of the woman—without tares, which the enemy sowed. And the time of harvest has come, when the wheat and tares are to be separated. It is ripe! The harvest time is at hand! As it is written, If ye have the faith of a grain of mustard seed, ye say to this mountain, Be thou removed! and it shall be done. The mountain is the seeds of death, which shall be removed by the faith of Jesus Christ; for without that faith, we cannot please God.

It is written concerning circumcision, If we be circumcised, Christ profiteth nothing; and another says, It means if they do not believe. So we say, and establish it in the name of God, that to be circumcised in the flesh, it profiteth nothing, except you come to the law of Christ. Then the law of Christ profiteth, and not the circumcision of the flesh. Whether they believe or not, the circumcision of the flesh by man profiteth nothing since we have come to the spirit of truth; for it was given by the Old House as a shadow of a better thing in Christ; and if any have come to the spirit of truth, and turn back to be circumcised by men in the flesh,—which breaketh the righteousness of the law—labor has been bestowed upon them in vain.

Jesus washed his disciples' feet, after girding himself with a towel; and he said, What I do thou knowest not now, but thou shalt know hereafter—because it was sealed till the true disciples or the seed should come to whom the promise was made. The washing of feet was a type of the opening of their understanding to the law of Christ; and the loins girded with the towel to give virtue to contain the seed of truth and virtue—the virgin purity of the law of Christ. And the Mother of Jesus is the Mother of all Israel in two ways: First, the mother of Jesus was the purity of the seed of the

woman, and Jerusalem above to bring to birth; the natural, as a type of the spiritual.

It is written, They that are gone out will try you day and night to win you over to them; but remember Jesus' words, Let the dead bury the dead; follow thou me (the light of the living)! and purchase not their books.

Now how could this be applied to the Latter House of Israel? Do they not teach the light and life of Israel by Jesus Christ? It was those who were of the world, and for death, who were numbered in Israel but went out, that ye were commanded not to purchase their books of death. Let the dead bury their dead! Let not their dust of evil cleave to your feet, and their teachings of death, after they have been numbered in Israel, and then denied the faith of the living; who sent forth books against the life teaching which was taught by the house of Israel. What was said of them, stands for all who do likewise throughout the whole visitation. Therefore what I say to one I say to all; for what have we to do with them who have denied the faith of Israel and gone out?—i. e., out of the faith of the living—out of the faith and testimony of Jesus. This is the only going out that is cut off—they who are cut off from the spirit of truth.

Therefore it shall be as it is written, that, He will not visit them who are cut off, nor feed them that stand still. Those who are cut off for sin against the Holy Ghost, shall not be renewed; and if they lose the vision through other sins, or loss of faith, it is for them to make the offence right. And if they return back again through the right door they shall not be visited, but must repent and return to seek that spirit which they departed from. And those who stand still shall not be fed till they move forward and earnestly seek the food which cometh down from heaven, of which we may eat thereof and not die. Do not be deceived and think that it must come your way. You must come God's way. You must come to his terms. If you leave the seventh to seek for that bread which was given by the former messengers, you will find it stale and mildewed. And if you try to come in by the seventh, and reject and trample under foot that bread which was provided by the former messengers, uneaten and

undigested, you will find yourself hungry and sickly, even unto death, and you cannot enter. Therefore get your seals and show them at the door for admittance. You must have seven seals.

The books of the writings of this visitation you may receive, but the books of the dead, though they have been numbered in Israel, if you purchase them, you may become entangled with them. Let the dead bury their dead! It is unlawful to touch the dead, or their clothing. Therefore let them be—though they may come as an angel of light, transformed; which would be the clothing of the dead. It is written, A divorce must be given for adultery; and it must be proven by two or three witnesses—Enoch, Elijah, and Jesus. Have not all Israel committed adultery? Therefore they must now be divorced from the old world, the devil and the flesh, before they can be received by Christ, the bridegroom. Israel is the bride, and the marriage cannot take place till that be done; which must be by the law of the spirit of life in Jesus Christ.

It is written, A little before the rising of the great prophet, it was reported that a woman was with child—which was the Comforter which was to come. But ye may say that Christ and the bride is sufficient; but this spirit came from Christ and returned again. This spirit was taken from her side, and that graft is the branch of Christ, taken from the woman, Jerusalem—the bride of Christ. Remember there is the bride of Christ, and there is the bride of Jesus—as there is the spirit of Jesus and the spirit of Christ, or God.

As this spiritual child was taken from the woman's side, so shall it be seen with the man by her side; for all must be begotten by this spirit—and it is the robe; but afterwards, by it enters into the womb of the Mother. He is then conceived into Jerusalem above—which is the double robe; and it is to be male and female. This spiritual Man-child, taken from the woman, rests upon the man who is prepared; and he being with the female who enters into the spirit of the Mother (as she dwells in that spirit), the man who has the graft of the spiritual child will harken to her—his Mother,

wife and helpmate—because of that spirit which was taken from her. Therefore she became the Mother of the temporal child, because the woman was the Mother of the spiritual child which was caught up to God and his throne—which is sent to the temporal prince.

Now Joanna, who was visited by her husband above (Christ), she by that spirit prophesied of the glory which shall be revealed, and the pleasant things of the kingdom, and the three witnesses who followed her as messengers till the law came to prepare the temples for the glory of the spirit, and the joy which should come in the morning of the rising of the body by the spirit of power. But in the days of the law it was not so pleasant. It is not a pleasant thing to be crucified with Jesus by the law. It is not a pleasant thing to die to the law.

If we had lived perfect lives before we received the clothing of the other spirit, then faith could not be tested, for it is Satan which causes men to doubt; but when the clothing takes place, no man can doubt, and it puts an end to controversy. Adam was in paradise; and paradise is within the body. It is God's house. It was spoken as though Satan was in paradise. The body of the woman was in Eden (in the garden); and was driven out because of iniquity. But they—the man and woman—shall return, and paradise will be restored.

The four pillars were appointed for a day—till the sun went down—to hold the messenger a prisoner; and if they let him go, their bodies shall go for his. The four pillars of the Old House at that time were types till the sun went down for that day of the spirit; and the sun going down was the withdrawal of the spirit from that House, till it arose in another House of another day, giving the light of the law; for they held him prisoner, because of the carnality of the law. And the prisoner was the word sealed, and kept under lock and key. This was also a type of the spirit being sealed till the time appointed of the Father—till the seventh doth sound for the house of Israel. Then the seal to the tree of life shall be unsealed, and the woman will bring forth twain by that which was taken from her side—which is the seventh key.

And Benjamin was sent as a door keeper because of the same spirit of the Mother of Jesus. And it is written, The two swords shall be drawn against those who are against thee, to destroy them from the land of the living. The Lord shall bless them that bless thee, and curse them that curse thee. It is written that the pleasant things were revealed to Joanna; but it was not revealed that he would bring forth the fiery law of mount Sinai. And the pleasant things of the kingdom were revealed to the former messengers back of John, but the things pertaining to the law were not revealed till the time appointed; for it needs be that all the scriptures be fulfilled; and not one jot or tittle of the law should pass, till it be fulfilled in Israel as it was in Jesus—the firstborn of these many brethren. It is written in the revealed word, I have set the whole world to watch my messenger, lest he be led astray. What a privilege to have a helper! I have many to help me. I have many soldiers to help me, and yet my enemies.

Thus saith the Lord God of Israel: A woman is found worthy to bring to light the deeds of man, with herself. Then be not afraid of thy deeds being brought to light; for as soon as the darkness is brought to light, it disappears.

Let no man or woman touch the evils which have been confessed, if he wants to get rid of evils. If we make a clean confession, and touch not the evils, we are as though we had never done them.

Now all who have taken the covenant are commanded to take Satan for a servant. And to the married wives—i. e., all the wives who are married to Christ—Satan shall be given for a servant; for if they serve God, Satan must serve them. If a woman has an unbelieving husband, and he says to her, "If you refuse me, I will go to another," if she is in Jerusalem she ought to answer, "It is better that one should fall than both;" and if any have done it, they are forbidden to take the sacred covenant of life.

It is written, The woman shall be saved in child-bearing; and it is said that this is not a natural woman, but Jerusalem above. Thus saith the Lord, This is the women of the whole 144,000 who are to be saved in child-bearing, for they are to become as Jerusalem above, to bring the men who harken to

them in truth and righteousness. Joanna brought forth a spiritual child; but she was not saved in child-bearing, for she is dead. Neither was the virgin Mary saved in child-bearing, for she delivered a male child, and afterwards fell from the law of Christ and died. Now as far as Jerusalem above is concerned, she never was lost, or in the fall, that she might be saved in child-bearing. Therefore it is written, More blessed is the womb that never bare, and the paps which never gave suck. Therefore the virgin Mary and Joanna brought forth by the power of the Mother, or the Holy Ghost; who became as Jerusalem above till the child was delivered (as it is written of the woman as a type); who became as Rachel—Rachel being a type of Jerusalem above, or the female who becomes as Jerusalem above, who shall finish the work of the man, to become a helpmate to him, and bring him back to perfection, till he be brought to birth. These are the women, for they are as one in spirit; and the men are as one, brought to birth—which is the man-child.

And the woman (or women) shall be saved in child-bearing. And the child is both spiritual and temporal—the temporal prince with the spiritual graft. If the woman stands firm on the rock by the law of Christ, Satanic man cannot touch her. They cannot resist her pleadings in Christ. If she has the wisdom of her Mother, she will plead with him by the law of Christ; and it can no more be resisted by the man in the vision, than he can resist the heavenly Jerusalem woman when she comes to take away the foreskin of his heart. Satan is bound by the law of Christ through the woman, and by the man in Christ; who helps her by obedience to the law of the spirit of life. Then he shall be cast out to attract the evil of his own (viz., Jew and Gentile), and the tares shall be burned; and when Satan returns to attract, he finds not the same to attract as before.

Remember when the evil is attracted in either male or female, it is Satan who comes to attract it, as he did with the woman at first. Satan attracted her seed, even as he does today. But if both are on the watch, the guardian angel will awaken them, and help to overcome by day and by night.

There is also the Holy Ghost attraction which with-

stands the evil, and there is also the attraction of Satan which withstands the good and attracts the evil. Therefore it is by the attraction of the good, and withstanding the evil, that the child is protected till brought to birth; and she shall be saved in child-bearing by the law of a total separation from the evil. The foreskin of the heart is the evil which was received from the woman and Satan—which is the leaven of the body; first the circumcision of the heart, by the spirit of truth, the law of Christ, by the spiritual child grafted in; and afterwards the foreskin of the flesh—i. e., the removing of the seed and the root of the evil, which was handed by the woman.

It is hard for the man to deliver up the evil—the lust of his heart—which he received from the woman. Nevertheless she comes now with the law of her husband—Christ—to purge it away by obedience to her in Jerusalem. It is written that it is impossible for a man to have the foreskin of his heart taken away, to remain with the foreskin of the flesh untaken away; because if his heart is circumcised, that spirit will not stop till the foreskin of his flesh is removed; which is the cleansing of the flesh inside and out. The woman gave him a soul with the foreskin on his heart, which is the veil; and no man can enter into paradise until the foreskin is taken away.

Now the time is come when the foreskin shall be taken away—which is the purging away of the old leaven. It was received from the woman, and she must take it away by Jerusalem—though it may be a hard thing, yet as she is with the law of Christ, her husband, he must deliver it up to the woman, through obedience to the law of the spirit of life. Therefore it is written, Christ comes in the woman's form; for she is found with his law, while she is found with her husband Christ. The man receives knowledge; and the living woman shall finish the work, and not a dead one.

Joanna delivered up the spiritual child; but she is dead. But the spiritual Jerusalem woman is alive, and her husband is by her side; and all the scriptures are written for us—for our learning and admonition upon whom the ends of the world have come. It is written that Joanna's writings will be brought forward as they come into season, to be

opened—i. e., the truth shall be found with the woman; who shall finish the work and cut it short in righteousness. And her writings shall be brought forward by the woman with Jerusalem as they come in season—i. e., woman's work of bringing forth the Man-child, spiritual and temporal.

Some have been looking for Joanna to return; but like John, she never will till the resurrection morn, except as a ministering spirit. Yet it is written, He began with the woman, and he will end with her; and the work is to every man's wife and daughter, helpmate and mother and sister. Then woe unto him who will not submit to Christ and the woman. He will gain the victory by the woman, but he will reveal his word to the man by the spiritual child. Vol. 2, p. 1334. It is written that Adam blamed God for giving him the woman, without that other spirit to overcome; but man is now to receive her according to the promise—i. e., those who are willing to have her to rule over him by the law of Christ Jesus; who entered without evil. And none can enter with evil; therefore it is written, He must be circumcised in flesh and heart; and it is also written, But few women will have power to overcome and slay the false prophets and the dragon which is in the sea.

Yet if the rest of the women submit to them who are placed over them by Jerusalem above, and uphold their hands, they shall receive power and put on immortality. A man is not a woman, but a woman is a man, because she is taken from man. She is part of the man. But the man is to become as the woman. And the woman, Joanna, brought forth the spiritual Man-child, which was caught up to God and his throne—caught up to Jerusalem above, where Christ ascended, the heavenly bridegroom. And the messengers of truth were sent to prepare the way for the kings of the earth, that they might be the prepared stars of her head—of the twelve tribes, who should be begotten of the Father by the graft, and conceived into the Mother Jerusalem above, who is with the woman, Jerusalem below, that they may be in the image of the bridegroom.

Blessed is the man whose sins are covered. This does not mean that we shall cover them to hide them; but if we con-

fess, God will bury them, and cover them for ever. It is like that of vengeance. We are not to take it, for vengeance is God's; and if we cover our sins, or take vengeance, we rob God.

It is written, When you sign the covenant, you sign that all you have is God's; and we are his, and all are one. John said he wandered through the earth three years, and thought that Israel would be gathered within that time; but it was a type of three years to come. Many of Israel looked for more in the third watch than was ordained of God to be fulfilled.

She shall slay the dragon which is in the sea; and she shall say to those who weep, Why weepest thou? He is not dead! It is the evil that is dead. The flesh is alive and is quickened by the spirit. She is given the immortal seed, which is within the body, impregnated by the immortal spirit which shall be eaten in due season, when Satan is withstood.

It is written, the whole mystery is wrapped up in the woman till the time of the end. And all Israel have played the harlot; and if God receives them back by giving them his spirit of truth, and receives them as his bride, how much more should we receive our wife back, even if she has played the harlot? If she repents and is willing to submit to the law of her husband in Christ, and the law of Christ which works by love, he shall save them both. But if they will not forgive and forget, how could God receive them, if they are not in harmony with his divine nature which works by the law of love—peace on earth (and in earth), good will to men? But can that be if we are not in harmony with God's divine law, which overcomes all things?

John sets forth a riddle: If a man was made first, why does he come first? If woman was made first, why comes she last? The first shall be last, and the last first. Adam was made first; and Eve dwelt in the man till she was taken from his side. And he was a type of the latter Adam (Jesus), who was born of a woman. So Eve was the first to be taken from man, and the latter Adam was taken from the woman. So as Jesus came the first of the new creation, his bride must come last, and yet first in this visitation.

Therefore it is written, He began with the woman and

he shall end with the woman; for the woman must bring to birth the sons of God. Yet the woman was made first in mortal life. Therefore he received his soul from the woman—i. e., the mortal soul, which is to be made incorruptible. The immortal soul came from the Jerusalem Mother. Therefore her soul must put on immortality, as Jesus, the immortal soul of the woman, transmitted by the Jerusalem above. And as she was made mortal at first, and caused Adam's fall to the mortal, therefore she is now given power to come forth in this visitation to help the man up from his fall.

Therefore she came forth first in this visitation, and brought forth the spiritual child, the soul life of the woman—a spiritual seed, which multiplies. This is the seed which was to come, to whom the promise was made. This spiritual seed, or graft, is male and female; and they came forth twain by the Mother Jerusalem.

The law maketh no one perfect. My honor shall be given unto them whom I have reserved for it; and every one who now asks aright for my spirit to overcome Satan, shall have it. I will put enmity between the serpent and the woman, and between his seed and her seed. Therefore God has put it in the hearts of the seed of the woman—the spirits of the just—to burn the flesh works of the seed of the serpent as if it were fire.

In the closing of the message of the third watch, he tells us plainly that we should look for the interpretation—the words of the Little Book, which should be pure spirit and life; which thing had not then been written, nor would it be written till the seventh angel doth sound. He also said that not another word could be added to the oracle, and he who gave it then, gives it now—the angel of light, Uriel, to Gabriel. The oracle is the word of God; and nothing can be added to the oracle, nor taken from it. Yet he said it was now interpreted. Then he said, So when the full interpretation shall be given, the words will be fulfilled; and Israel shall appear different, for it shall bring a change by the law of the spirit of life; and the oldness of the letter shall pass away, and all things shall become new; as it is written, All things shall be turned into another meaning.

Therefore the law of life was given to Adam at first; who transgressed it and brought death into the world. And so death passed upon all men because all have sinned. So the law of life was brought to light by Jesus Christ. The first command is in the last command; which is found in the gospel. So the first shall be last, and the last first. The law of life shall set Israel free from the law of sin and death, which was given by Moses. Therefore the law was given by Moses; but grace and truth came by Jesus Christ.

The first command given after the flood was for the Gentiles; and to this day they eat all flesh—clean or unclean—even as the green herb. But the law of life is for the children of God—the elect of Israel; who are to become the sons of God.

I say in the name of God, that the time has come for the law of Christ to be kept; and all who now seek for that spirit, it shall be given to keep them from the attractions of others; and it will give them power to overcome the works of the first Adam—to subdue all lust of the flesh till the evil is taken away, so they can multiply in the good, and replenish the earth with the sons of God.

It is written that the desire for lust causes the uncleanness of a woman. So it was the first cause; for the lust came from Satan, who sowed the tares, and caused the poison to issue from the woman, till the time for it to be overcome and taken away. And she is in her separation now, in Israel, till it is totally taken away; and the spirit has been given to keep the way of the tree of life, so that Satan cannot attract through it.

Are you seeking more light and truth? If so, it is a proof that you have not got it all. Then seek for an open spirit to receive it as God chooses to send it—in his own way—lest you stand in your own light, and refuse the open door.



THE OPEN BOOK OF LIFE.

IT is hoped that all Israel will observe the nature of this last covenant, which is in this open Book of Life; and that they will remember that it is written, that, He who takes this covenant with concealed leaven, a greater condemnation will rest upon him. Therefore we warn you; and we hope that you will notice that the last covenant is the last one to be made with man till the expiration of a thousand years.

Therefore it is necessary that you should study well the nature and conditions of the covenant, that you may understand that all come under this covenant, as they come into the knowledge of it during the three years; for where there is no law there is no transgression. It means to totally abstain from the tree and all animal food—a complete overcoming of every thing pertaining to the flesh. Touch not, taste not, handle not, lest you be overcome. It means a complete crucifying of all lust, in spirit and in truth. And it begins with each member as he comes into the knowledge of it, during this time of crucifixion and regeneration for the whole house of Israel. And they shall be the pure church which shall stand without fault before the throne of God, and not defiled with women.

Jesus said, If it be possible, let this cup pass; nevertheless not my will, but thine be done. O Israel, thou must drink the cup of crucifixion. It is not possible for it to pass; for it is written, Thou must suffer greater yet than Jesus. Drink it! for his will must be done in earth, as in heaven. You must suffer with him in the crucifixion and the regeneration before you can reign with him in the throne of his glory.

This book is the Living Flying Roll, which is now to pass over the earth of the house of Israel to make it immortal earth; which shall draw Israel into the one spirit of the Living Flying Roll, which shall cover Israel unto immortality; for the words which I speak unto you, they are spirit and they are life. Therefore let all Israel now receive the LIVING

ROLL OF LIFE, and become the sons of the Living Flying Roll. Benjamin is a son of the Flying Roll; and she is the Mother of us all.

Therefore it is written that Shiloh shall rest at the end of the forty years, or the beginning of the new world, which would be in May. And the message comes in the volume of the book, in May 1902; as it is written, His ending of the old world little, and the beginning of the new world much—by the crowning of Shiloh. The message had to be given, containing the new covenant, in the ending year of the old world, that Israel might come in by the new covenant, for the new world; for Israel comes in by the new covenant of life. Therefore it had to come forth for them, that they might accept it and be crowned by Shiloh.

Jesus came of the tribe of Judah, of which nothing was spoken concerning priesthood. Therefore there was a change of the law from that of the Levitical law of a carnal commandment, to that of the law of the spirit of life. In some parts of this message it is shown where Adam was deceived; and some may try to condemn it, as it seems to conflict with the statement made in the first rudiments of Israel's teachings, where it shows that Adam was not deceived, but Eve was, in the first transgression. Let us go back of it, where you will see that Adam, in spirit, was deceived by Lucifer, a fallen spirit. Lucifer desired to be the God of the temple, and Adam was deceived by his tale; and afterwards Eve was deceived by him. So it shall be now with many; as Lucifer has transformed himself into an angel of light to deceive the very elect, if it were possible.

Confession takes the place of baptism for Israel, for the remittance of sins; for baptism by water is for the dead, and confession for the remittance of sins is for the Israel of God, etc.



THE STAR OF BETHLEHEM.

IT was revealed to me what the name or title of this writing should be, just before the appearing of the Star of Bethlehem, as given in the papers. I received them a few days after it was given to me that the title of this message or covenant should be called, **THE STAR OF BETHLEHEM, THE LIVING ROLL OF LIFE.**

All who receive this covenant message of life should use every effort to obtain the names and addresses of other brothers and sisters of the faith of Israel, and send them in, that we may be able to reach them with the last covenant message.

Joanna opened the third watch of the tenth hour, fulfilling the word, If I come in the second or third watch. 1792 and thirty years, brings her time up to John's time. The three messengers came in Joanna's time—who came with the word brought forth by Joanna; and her thirty years came up to 1822, about when John began; and his forty years brings it to 1862; and the forty years for the Latter House brings to 1902—up to the date of the covenant message, or the unsealing of the sealed writings.

But these dates are two-fold. Her thirty years, with John's forty, make the seventy of the former messengers, from Joanna to the end of the giver of the law (viz., John); the third and fourth watches of the tenth hour. About forty years (or one half hour) brought the opening of the eleventh hour—1833. Then the messenger of the law came; and in 1824 he was circumcised under the law, which was the beginning date of the law. Therefore his forty years are from 1824 to 1864, and forty for the New House from the time of the law (1864 to 1904), when the woman will be seen sitting under her crown at the right hand of her husband. And the woman's thirty years type over and begin with the male and female at the opening of the third watch of the eleventh hour (1875); just the time of one hour from Joanna—i. e., from the beginning of the third watch of the tenth

hour, to the beginning of the third watch of the eleventh hour.

Now let all Israel lift up their heads and prepare themselves by this message of life to meet their God. From 1792 the decree went forth from God at the hand of the woman to rebuild Jerusalem, the city of the great king—that Jerusalem below was to be builded unto the second coming of the Messiah; which should be finished within seventy years—thirty years from 1792 to 1822, and forty years' time of the great prophet, from 1822 to 1862; ending the seventy—the birth of the Second Child. Now as Jerusalem of old was builded and destroyed, and rebuilt the second time unto the coming of the Messiah, even so in this latter visitation. Therefore seeing the building was not built according to the law of the spirit of life, the seventy years count from the opening of the eleventh hour.

Thou art waiting for the vision to speak again. Hark ye! Hear the shepherd's voice calling, Come Israel to me! Three days to look into the fold, and on the fourth I will close the door and destroy them who obey not my voice. Blessed and holy is he who waiteth and cometh to the 1,335 days. Israel sealed, shall be unto myself from May and June, to May and June—three years sealing; and on the fourth the judgments shall begin by the seven angels of the seven last plagues.

The six foregoing messengers are as pots filled with water for the six churches; and now comes the seventh to turn the whole into wine—which is the first miracle. The Old House looked for the promise at the end of the seventy years of the woman (Joanna) and John, at the end of 1864. But ten years rolled on to make up the eighty years of separation of male and female; which brought James and Esther—1875; who were separated from the world, but not from the evil. Therefore they were a type, as their separation was only an outward separation from the Gentiles—a type of the true inward separation from all evil to the male and female, who were to come at the fulness of time—eighty years from the going forth of the law.

THE SPIRIT OF TRUTH.

WHILE there are many sects and denominations making a trade and traffic of it—merchandising the name of God—yet among the nations of the earth there is much seeking for the truth; which proves they are not in possession of the whole truth—for if they had the whole truth, why yet seek for something they are already in possession of? Therefore it shows the famine in the land, as spoken of by the prophet: There shall be a famine in the land—not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And why? Because the mysteries pertaining to the redemption of the body were sealed till the time of the end. Therefore men shall run to and fro, and knowledge shall be increased; and the vision, which was for an appointed time, should speak (i. e., in the time of the end) and not lie—though it tarry, wait for it; it shall surely come.

When that spirit of truth should come, the wise understand; for it should lead and guide you in the way of all truth—not part of it, but all truth—and show you things to come. But it must be remembered that there are seven keys; and the book was sealed with seven seals. And seven angels were to sound in order; and the seals opened one by one in order. And the mystery was not to be finished till the seventh angel doth sound. Then, and not till then, the mystery should be finished, as declared to his servants the prophets; and that He doeth nothing but he revealeth his secrets to his servants the prophets; And he that keepeth the commandments shall know of the doctrine. Men die for the want of wisdom, and wisdom is justified of her children. Therefore let all Israel apply their hearts to wisdom; and with all thy gettings, get wisdom!

The law was added because of transgression, till the seed should come to whom the promise was made. And death reigned from Adam to Moses, even over those who did not sin after the similitude of Adam's transgression—i. e., death reigned over the Jew who held to the law of Moses, which was added because of the transgression of the first law. Therefore Satan became king of the added law; and by him

death reigned from Adam to Moses, and even over those of the law, who did not sin after the similitude of Adam's transgression—i. e., in uncleanness.

Notwithstanding the law was ordained unto life—i. e., the law of life was in it, sealed. The first law said, Thou shalt not eat of it; the added law said, Put a difference between clean and unclean; and that it should be killed according to the law, and sacrifice should be made. Why? Because of broken laws—i. e., because of the transgression of the law of life. And these sacrifices should point as a type of the great sacrifice for sin; and sin is a transgression of the law (of life). Therefore the Jews who were of the dead works of the added law—being under the curse of it, speaking by the spirit of Satan, the king of the law—said, by their law he ought to die. And so by that law they condemned and turned him over to be crucified, because he by the law of the spirit of life taught life; which said, Thou shalt not kill; for I came not to destroy men's lives, but to save them. But Satan, being king of the law, transformed himself into an angel of light, and held up the laws of a carnal commandment, which gave fleshly privileges, to satisfy the lust of the fallen nature; and said, Away with the prince of life, who held up the other law—i. e., the law of life which should set us free from the law of sin and death. And even so in this visitation of the law they are doing the works of their father by the spirit of the king of the law; it being sealed even from the disciples. And did not James and John ask that they might call down fire to consume them, because they rejected the prince of life? Jesus knew to do so would be entering into the same spirit which they were in; for it was through envy that the Samaritans rejected him, because his face was set steadfastly to go to Jerusalem, just before he was taken up. And Jesus said, Ye know not what manner of spirit ye are of; I came not to destroy men's lives but to save them.

The disciples afterwards asked Jesus if he would at this time restore again 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. And it was before this he

appeared to the disciples at the sea of Galilee, and gave Peter to understand what death he should die, and what John should do—that he should tarry till he came. And the word went abroad that this disciple should not die. Yet he did not say that he should not die, but, If I will that he tarry till I come, what is that to thee?—for had he not told James and John, (or the woman, their mother, who desired that they should sit upon his right hand and his left in his kingdom,) that they could drink of the cup that he drank of, and be baptized with the baptism that he was baptized with; but to sit upon my right hand and my left, is not mine to give, but it is for them for whom it is prepared of my Father? Therefore it was well shown that John should tarry in spirit, and prophesy again before many nations, kings and tongues; and James was also to write to the twelve tribes scattered abroad.

And yet while he plainly showed that he should tarry till he came, he also showed that they could not receive the promise to sit upon his right hand and left in his kingdom—i. e., in his immortal kingdom. And so they have been doing the Lord's work which was assigned them in this visitation of this eleventh hour. And have they not both separately drunk of the cup (which is of no private interpretation), and both been baptized into his death?

O house of Israel, look at these writings which are still on record to this day; that they both testified of their departure. John understood these things—which caused him many tears and bitter reflections. He said, I must labor from the sun-rising to its setting, and Benjamin shall reap the fruits thereof. Yet three times he wandered around this planet for the immortal life of his body, and thou hast said to me (John), Thou must plant and another shall reap. How many tears and bitter reflections has it caused me! And many other utterances of John, plainly show that he understood the words of the Lord concerning John and James—type of the second and third watches of this visitation. And James also understood the same; for it is plainly written in the volume of the Extracts of the Flying Roll, written by James to the scattered tribes of Israel, My departure shall

be sudden; and, like John, said, I am bound in chains for the hope of Israel, and a prisoner till the last man of the 144,000 is gathered. Yet they return in the word, or in spirit, ministering to the Son of man and the spirits of the just.

All is written for us upon whom the ends have come. Now, O house of Israel, he is no more in the tombs of the law—sealed! He has arisen! and the seal of the tomb is loosed by the seventh key, and the great stone is rolled away! Hear the words of the mighty angel, Go ye into Galilee, and there ye shall see him!—for the ten tribes are the Galileans. Now strange to say, we hear the members of the Old House of the second watch saying, Will he at this time restore again the kingdom to Israel? And they expected him to be crowned at the close of the second watch of the night of the eleventh hour; but it was not for them to know the times and seasons that he hath put in his own power, because it was sealed. And did not James say, Had they understood the sealed writings, they would have understood that there were to be seven lights? And if he had come when they expected him, would they not have crowned him king over Satan's kingdom? Why? Because Satan was king of the law, under which they were held prisoners—bound with the chains of the law. And still in the third watch we hear him say, Now we have reached the first junction of our road in the wilderness—which is the law. Yet James, as Joshua, crossed over, but did not possess the land. They have been slow to possess the promised land. We hear them say, Besides, this is the third day, and we trusted that it was he who was to redeem Israel.

Had the disciples not been sleeping the third time that Jesus came to them, they would have received life immortal. Therefore James said, We are not the people. In one of his last communications, James, in speaking of John, said, He had returned in the word, and they knew him not—like Jesus who talked with them by the way. Their hearts burned within them, yet they knew him not till he brake bread and blessed it, and made himself known to them, but

vanished out of their sight. He turned in as though he would remain with them; but O, they could not keep him!

The word down the line, as given in the four books, was, Go ye into Galilee, and there ye shall see me! And when he met the two women, and they held him by the feet of understanding, he said, Tell the disciples that they go into Galilee, and there they shall see me; as he had appointed them. Therefore the eleven—the ten, and Benjamin making the eleven—went into Galilee as he had appointed them; as the ten tribes were scattered around about Galilee, called parts of the land of Israel; as shown when Joseph took Mary and the child and fled into Egypt, till Herod was dead. And in coming back to the land of Judea, finding that Herod's son reigned in his stead, they turned aside in parts of the land of Israel, called Galilee; and he lived at Nazareth, fulfilling the prophecy, that he should be called a Nazarene.

Therefore after his resurrection he appeared around about Jerusalem in the land of Judea till after eight days; the disciples going into Galilee, where he appeared at the sea of Galilee while they were fishing. He stood on the shore, cooking fish by the fire which He had kindled, inviting them to dine with him; after which he was speaking to Peter and John. And towards the close of the 40 days, he sent messengers before him as he was going up the mount Olivet, to Jerusalem in Judea, to be received up; and led the Galileans coming through Samaria (signifying the second watchers) into the land of Judea, and ascended from the mount; the clouds receiving him out of sight, before above five hundred of the brethren—representing the general assembly of the church of the firstborn. And two angels said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus (Michael, the spirit of Jesus) shall so come in like manner as ye see him go. Therefore the Galileans must first be gathered (i. e., Ephraim), then the Samaritans (or Manasseh), and last of all the tribe of Judah. All must be delivered by the law of Christ; beginning in Galilee, or with the house of Ephraim—the ten tribes who are waiting for this glorious message to come; the risen word of life.

The true stranger wandered about from place to place, unknown by the house of Israel until the appointed time for the ensign to be lifted up—the standard for the ingathering of Israel. Paul was caught up into the third heaven, and heard words not lawful to be uttered in the outer court which belongeth to the Gentiles. The words which Paul heard were things pertaining to the secret of life, which belongeth to Israel only; which was to be revealed in the latter visitation. Paul said, Above fourteen years ago I knew a man, (whether in the body, or out of the body I cannot tell, the Lord knoweth,) such an one caught up to the third heaven. The fourteen days of separation in the law of Moses, was a figure of the law of total separation from the evil, by the law of Christ; which was sealed till the time of the end—till the seventh angel sounded forth the mystery of life.

Paul never saw Jesus in the flesh till after his resurrection—till he saw him in the spirit of paradise. Paul also saw him in vision. And how? It could only be while he was caught up into the spirit of paradise. And the words he heard were the words of spirit and life—the words of the spirit of the kingdom of God, which were to be revealed in the last time; like John, who also saw him in vision, in his glorified body, because he could not behold him in body. Therefore it was when he was caught up in the vision of the spirit of paradise, he too heard the words of the seven thunders, and was about to write; but as it was unlawful, like the words Paul heard, therefore he was told to write them not, as they would be given in the closing message, with the interpretation unsealed to the spirits of the just.

It is claimed by some that it was Jesus that Paul alluded to as being the man in Christ, caught up. Jesus was not necessarily caught up; because the spirit of paradise came upon him, and afterwards was put within him—who became the Christ of God. Fourteen years before Paul made known he had a vision, he knew a man—first alluding to himself; not knowing whether he had been caught away from the body or not, being in vision. Whether in the body or out of the body he could not tell. Yet no prophecy of the scripture is of a private interpretation. Being in the spirit

of paradise, in the third heaven, he saw and heard the things which are now having their fulfillment. And the man in Christ is the Man-branch—being then in spirit (in Christ), and yet to be in the body.

Therefore he could not tell whether in the body or out of the body; the Lord knoweth such an one. And so there are many of the house of Israel today who cannot tell, but rather make him out to be in spirit without a body, as they claim Benjamin to mean a spirit—the Branch. But the interpretation is now given. He, as a spirit, has been brought forth by the woman; who conceived the spiritual seed of Christ. And it has been brought to birth, and a body prepared for the spiritual Branch to rest upon; and is now the Man-branch. And by that spirit he shall grow up out of his place and build the temple of the Lord—a temple in which it will dwell. By this Branch he is now called the true stranger, and by the spirit he is often caught up into the third heaven, and receives revelations for the house of Israel. And whether he would be brought forth in the body of Israel, or out of it, most all of this visitation could not tell. But most all members of the body have been looking to the house; but like the spirit, it is on the outside of the body, waiting for the house to be purged and cleansed, and the blood removed, before it can enter in. Therefore the house has not been in a condition to receive the Branch; as the house has been under the curse of the law, and living contrary to the will of the spirit of Christ—bound by the bands of carnal commandments—all looking for freedom from those of the unpurged house, who were the servants of corruption themselves.

Therefore the Branch came forth as different from their imaginations as black is from white, because of the difference in the two laws—the one in direct opposition to the other; as man by nature is at enmity against God, and the works of the flesh under the dead letter of the law comes in harmony with nature. Therefore the spirit of Jesus has been sold by the house of Israel, even as Joseph was sold; and the spirit comes forth by another law. And by this law of the spirit of life, he shall grow up out of his place; and by that spirit

the temple of the Lord shall be built, in which he shall be glorified.

Now as both houses have sold Joseph (the spirit of Jesus) by the law of a carnal commandment—the same law by which he was crucified—and are still holding up the red-stained coat, the great famine for the true bread of life has become great in the land of Israel. And their only hope now is to plead for Benjamin, that they may be accepted by Jesus the firstborn, and restored by this living bread—the word of life which cometh down from heaven that they may eat thereof and live for ever. As you have sold him, he is kept hid in the backgrounds; and will not make himself known till ye are proven to be true to his brother—the second child of his Mother. It is hard to face him, and acknowledge that you have sold him by the law; who has been crucified afresh, and put to an open shame. And the outward sign has been shown by the shedding of the blood by circumcision—a token of the blood of Jesus; who was condemned by the seed of Abraham under the law; who said, by their law he ought to die. And so by that law he stands condemned today by both Houses, because it is in perfect opposition to his life, and contrary to the word of life spoken by him.

The law came by Moses; but grace (divine favor) and truth came by Jesus Christ—the child from Abraham, who came forth by the word of life, made under the law of righteousness. And the seed of Abraham came also by a different law; and by that law of a carnal commandment they condemned the child of promise—the son of the free-woman—and cast him over the brow of the hill. Therefore it shall now be fulfilled as spoken by Paul: Cast out the bond woman and her son, for they shall not be heir with the son of the free! O house of Israel, awake to righteousness, which is shown by the righteousness of the law in Jesus Christ (the son of the free), who gives his inheritance to the Branch—the Second Child of the Mother of the free! Cast out the bond woman! The children of Abraham must go free! By the law of life they must be delivered from the bondage of corruption into the glorious liberty of the children of God.

Not another word can be added to the oracle; and he

who gave it then, gives it now—which is Uriel, the great angel of light. Now there are some who take the above statement given in the **Extracts** as a proof that there shall be no more given; that the seventh sounds in the sixth, and there could not be another message or another word added to the oracle—not understanding the oracle of life. If it is to be taken in that light, then for the same reason we might as well reject most all scriptures; because, In the beginning was the word, and the word was with God, and the word was God. And beloved, can anything be added to God? No! But the word of life took upon itself flesh and dwelt among men. By the word of God the worlds were made; and he is in the world, reconciling the world unto himself.

It was by the living oracle of God that he formed man, and breathed into his nostrils the breath of life, and he became living before him. And that which was added, proved to be a curse (viz., the added law) because of the transgression of the living oracle of life. Therefore that which was added became a dead letter; and the dead letter killeth. But the spirit maketh alive—which was proven in three or four witnesses, as shown in each dispensation; Jesus opening the third—who brought life and immortality to light through the gospel, and so became the living oracle of life made flesh. And nothing can be added to this living oracle, for the fulness of the Godhead dwelt in him; and out of him flow wells of living water. And if we drink of the water that he gives, it shall be in us a well of living water springing up into everlasting life.

After the transgression of the living oracle of life, death reigned from Adam to Moses. (i. e., from the old Adamic evil, to Moses,) and even over them of the law of Moses, who did not sin after the similitude of the old Adamic sin. Yet death reigned over them because of the added word, or dead letter of the law. Being a dead letter, added to the oracle, it could not stand. Therefore there was a necessity of a change of the law when Jesus arose with the living oracle of life. Did not the disciples say all was not written? And did not one of the apostles say, If all were written, the world could not contain the books? Then how can you confine

the words of the oracle to 725 pages, as in the Extracts, addressed to the ten lost tribes scattered among the Gentiles of the outer court, to whom it is unlawful to utter the words of the living oracle? Therefore let those of the Latter House look for the further message, containing the covenant of the living oracle of life—THE LIVING ROLL OF LIFE—which is sent to the lost sheep of the house of Israel; who are still under the curse of the added law, in which the living oracle was sealed.

The word of life cannot go to the grave. Then what word was it that went with the former messengers to the grave? It is written, If his life goes, thy life shall go. It is those with the dead works of the law that go to the grave, because it was added to the living oracle. In the beginning was the word; and by this word of life being ingrafted, it brings forth fruits of righteousness; as Jesus said, The words that I speak unto you, they are spirit and they are life. In the beginning was the word by which the worlds were formed; and this word was spoken by God, who said, Come, let us make man in our image and after our likeness. God is a spirit, and he is life; and he breathed into the nostrils of Adam the breath of life, and he became living before him.

The first Adam was a living soul, by the breath of an incorruptible life; and the latter Adam a quickening spirit, the Lord from heaven, by which the immortal breath of life was breathed into Jesus, and he became living before him—the living oracle of life in the personality of Jesus Christ; the express image of his person, by whose words we are to have our vile bodies changed and fashioned like unto his glorious body. Male and female created he them—bone of his bone, and flesh of his flesh. And this living oracle is that pure river of water of life, clear as crystal, proceeding from the throne of God and the Lamb. And in the midst of the street of it, was there the tree of life yielding its fruit every month; and the leaves of the tree are for the healing of the nations, who shall bring their honor and glory into the holy city of God. If this is an impassable river that no man can cross, then how can you make out the Extracts to be all

that could be written—which does not contain the oracle covenant of life immortal, unto immortality?

Jesus was the fourth, and yet the seventh. Enoch was the first messenger of life; Noah the second, closing the dispensation; Abraham to whom the promise was confirmed; and Moses by whom the law was given to Israel; and Elijah, who proved it to be ordained unto life; and John the Baptist a preparatory messenger, which was the sixth; and Jesus the seventh, and yet the fourth—Enoch, Noah, Elijah, and Jesus the fourth.

In this visitation likewise we have had the seven; and yet the fourth like unto the Son of man—the foregoing messengers sounding in order. And when the seventh shall begin to sound by the oracle of life, the mystery shall be finished, as declared by his servants, the prophets. The great three were Joanna, John and James—corresponding with that which has been; and God requireth the thing which is past—Mary, James and John corresponding with Joanna, John and James of this visitation; and the Second Child standing up instead of Jesus, who is the fourth (Son of man), sent with the seventh key to unlock the third and last watch of this visitation.

The living word has arisen from the tomb of the law! And now let Israel leave their grave clothes behind them, and by the law of Christ, which works by love, put on the beautiful garment of white (the righteousness of saints), and enter the stream of living waters, the spiritual waters of life, proceeding from the throne of God and the Lamb—the living water which Jesus said if we would drink of we should never thirst again; which would be in us a well of living water springing up into everlasting life, which shall be made alive in male and female; Zion and Jerusalem the fountain head of the great river of life, which proceeds from the throne of God and the Lamb, the living trinity of life, and the two olive trees on either side, nourished by the water of life—which is the life of the city of God.

And in the midst of the street of it, and on either side of the river, was there the tree of life—male and female immortal—which bear twelve manner of fruits, and yieldeth

her fruit every month, according to the virtue of the seven spirits of God; receiving its oil of virtue through the seven golden pipes, which supplies the bowl of the seven burning lights—the light and life of the city—which is as the light of seven days submerging into one great light of the city. Therefore they need no light of the candle by night, nor of the sun by day; for the Lord God giveth them light, which illumines up within them throughout one eternal day; for the sun is but a figure of the Father of the light and life of the city of immortality. And the leaves of the tree of life in the midst of the city, New Jerusalem, having the virtue of the tree of life in them, are for the healing of the nations.

And there shall be no more curse; for they shall be delivered from the curse of the law, purified and cleansed ready and prepared for the virtue of the leaves from the tree, Jerusalem above, through Jerusalem below; who are purified and made white by the spirit of the law, and therefore will live in the righteousness of the law—proving it to be ordained unto life, when the branches of the vine put forth her leaves by the sap or virtue of the tree, in resurrection power of this the eleventh hour.

THE LAW OF INHERITANCE.

THE law of inheritance is a most wonderful thing, since we see it traces back into the former cycle of time. It was shown in the parable, where two men represented the two worlds. One desired his inheritance to be divided—which was Adam. And it runs through the dispensations of time, and will be proven in this the time of the end, by this visitation. Jesus, by inheritance, obtained a much more excellent name than the angels.

By inheritance there is a foreordination and a predestination, according to spirit, and according to seed; to whom the promise was made. Adam having an evil heart in spirit, before he fell, was due to his standing with Lucifer; and by transgression inherited evil, which worketh death—his mortal

life divided from the immortal, and becomes as an angel in the resurrection. But Jesus—the firstborn son by inheritance—took not the nature of angels, but the seed of Abraham.

Now what does this signify? The Jews claimed to be of the seed of Abraham also. But Abraham was a figure of a higher order (opening the second dispensation of time), and in whom all nations were to be blessed—but every seed after its own kind and order, running back further than Abraham. And there are different blessings. Melchisedec was of a higher order still. These orders of seed came down the line from the former age. Melchisedec was of the order of the Lord Gods, and sons of the Lord Gods.

Jesus being that seed, by inheritance was made high priest, after the order of Melchisedec, having neither beginning of days nor end of life, by reason of Christ dwelling in Him. The lives of the Lord Gods were eternal, and not subjected to death. Heb. 7-3. Jesus therefore liveth ever—a high priest (Christ), without father or mother of earthly lineage. And that seed of Melchisedec order therefore was handed down from the paradisaical Eden age, or sabbath day of rest, and therefore inherits immortal life. And so also with the elect seed. He taking the seed of Abraham does not prove he was not of the Melchisedec order of seed going before. Jesus said, I tell you the truth, that Abraham did not do—which was of the Melchisedec priestly life of immortality; because Christ—the spirit of paradise—was upon him.

And the inheritance is the habitation—which is the body; and such inherit all things, and are made to rule and have power and dominion over every thing of creation. And so it says, He that overcometh shall inherit all things. Therefore these who are the seed by inheritance, and children of the promise—spirits of the just—will overcome and do the work they did in spirit; for which the promise was given. Therefore this visitation is given to them for this cause, and to this end, that they may testify unto the truth, as Jesus did, and do the works that he did, and get the glory that he got; and be made like him, and given a much more excellent name than the angels.

Now as to inheritance, it being the body, we would ask: If God in Christ takes pleasure in a body for a habitation, why not we also? And think it not robbery to be made equal with him—Jesus Christ—by whom the worlds were made; and they were made for Israel's sake. If the world was made for Israel's sake, then we are greater than the world; and he who is in us is greater than he who is in the world—viz., Lucifer and Satan and his host of fallen spirits. It was desire for bodies in which to rule, to be like the Gods, that the rebellion came—through exaltation. Therefore he said, Thou shalt not die, to partake of that which was forbidden—thus ignoring the word of God, and command of the Lord. It was known and understood that the Lords of the first creation of the former cycle were to multiply and bring forth their image—which was the image and likeness of God in immortal life; but this was to be every thing after its own kind—no mixing seed; every seed of its own kind, before it grew, to be planted according to the law of Christ—sowing to the spirit and of the spirit reaping life everlasting; for whatsoever is sown, shall be reaped. Do men gather figs of thistles?

Therefore because of the fall of Adam, partaking of mixed seeds, defiled by Gadrel, of a beastly creation, the seeds are called tares—from Satan. And so it is written, the tares were sown by an enemy. Who then was an enemy? They who rebelled with Lucifer, against God, and ignored the word of the Lord, and turned the truth into a lie, saying, "Ye shall not die," when the Lord said, To partake of the fruit which I forbid, ye shall die within a day. And because of this sin, the earth was cursed; and it was said, Thistles and thorns shall it bring forth. Therefore men do not gather figs of thistles. These laws hold good; and to whomsoever ye yield yourselves servants to obey, his servants ye are. Rom. 6-16. The gospel is the paradisaical law, and the seed of life; as it says, The Son of man soweth the good seed—the word of God interpreted; which has been sealed since the day cherubims were placed with flaming swords to turn every way to keep the way of the tree of life. Therefore since that time to this, it was as

said by Solomon the wise, A garden inclosed is my sister—not a wife of youth, but a sister—a fountain sealed. Song of Sol. 4-12. Therefore the tree of life was sealed from Lucifer because of rebellion; and this has been the battle ground—viz., the woman, the dividing medium of the inheritance.

Now had there been no inheritance, how could Adam, have desired it to be divided? and how could it have been divided if there had been no inheritance to divide? He being immortal, therefore had an inheritance to divide; and it was through the influence of Lucifer that he desired it divided—division from God—and therefore disobedience. He had not that love for God; as Jesus said, If you love me, you will keep my commandments. And this will prove the creation today, and bring the great separation of the inheritance.

Lucifer having deceived the beast, serpent man, by making him believe the tree of life was to be found in the tree of knowledge of good and evil, caused him to say to Eve, Thou shalt not die; but we shall be as these Gods. And since the fall, they were ashamed, and hid among the trees, and pinned fig leaves to hide their nakedness and shame; which signified that they were unclothed with immortal life—spirit of paradise. And in saying, "We are naked," the Lord God said, Who told you that you were naked? And it is common today to seek delusions, and hide among the trees, with fig leaves pinned on for a cloak—no prophecy being of a private interpretation.

Satan himself being transformed as an angel of light, means, as an angel messenger. Therefore since the true messenger of light and truth came forth by the visitation of the true light of God, it is a common thing to see them pop up on every side. And why? Because they can borrow from the light of the true messenger of God—like the false prophets imitating the true prophets of God; because Satan can do more harm with the word unsealed. Remember the unsealing of the word is the interpretation. But make no mistake in this and be deceived by the transformed word; for the tree of life is ever sealed from disobedience—ever sealed from the uncleansed and the uncrucified.

Jesus had two inheritances—one being the seed of para-

dise handed down by the woman; he being called the seed of the woman, took part of the nature of sinful man, inheriting the blood from Eve, in Mary, his earthly mother—the mother of all living who live in him. Therefore he being seed of David, was Son of man; because David was a man, born in sin and shapen in iniquity. And Jesus being a seed from the Eden of Paradise, it was purified by the law, and was born without evil by the command of Gabriel sent of God, with the message from God, pertaining to the paradisaical law—his Mother law; i. e., Jerusalem of paradise. Yet he inherited blood from Eve, and gave it up by crucifixion; and was left with the inheritance of paradise.

Therefore as Adam divided his immortal inheritance by the woman, in exchange for the mortal containing the evil—which robbed him even of that, because of sin—so it is written, It was by the sin of one man that death came; and so death passed upon all men, because all have sinned. Therefore because the Adamic world sinned in spirit, like Adam, they inherited Adam's inheritance. But Jesus, whose spirit was Michael, stood as head counsel against Lucifer, for God. He therefore entered into his inheritance by promise; and by the election became head counsel and general—elected by reason of the spirits of paradise, who stood with him for the union of the Godhead, and the laws that hold everything in order, and which rightly divides and gives inheritance according to their order, and in their times and seasons.

Therefore as Adam divided the inheritance from the commonwealth of God, and spent it in riotous living, became loser—who suffers loss of the substance of his house. And Jesus obtained it; and by obedience, in love, proved his immortal inheritance of God, and became heir—possessor of both heaven and earth—the spirit of paradise of Eden—the body and garden of God. And now having become the high priest that liveth ever, intercedes for his brethren; and saith also, “Ye shall not die”—but with authority, according to the word of God, and the law of paradise.

The devil who sowed the tares, said, Partake of it (which was, in disobedience) and ye shall not die. But they did die; and all have died, because all have sinned. But Jesus Christ

said, If a man will keep my sayings, he shall never see death; and his sayings were the words of spirit and life—the law of the spirit of life which shall set us free from the law of sin and death; for sin is the transgression of the law, and the sting of death is sin. 1 Cor. 15-56.

But remember, Satan said, Disobey and ignore God's word, and listen to me: God doth know the fruit of the trees we may eat, and live—and inferred that God was only fooling, and trying to deceive, etc., and like many today. But Adam became still more blind; yet it was said their eyes would be opened; and it is true their eyes were opened to see that they had fallen, but blamed God for giving him the woman. Was not this blindness? And so all are born blind, and in Adam's sleep; and not only so, but much greater is their sleep, for Adam fell—asleep. God caused a deep sleep to come upon Adam before he fell with Eve—and yea, before Eve, as a rib, was taken from his side, and the flesh closed up instead thereof. And why? Because he, in spirit, received an evil heart by Lucifer—partaking of his iniquity; and therefore this deep sleep was caused to come upon him while he was yet immortal—and much deeper since his fall. And yea, as we span the dispensations of time down the ages of sin, deeper, deeper and deeper is their sleep!

Yet the trumpet has been sounding down the line; but few have awaked by it. Ears they have and hear not; eyes to see and see not. Therefore it proves, by Adam's inheritance they are born blind; and when Jesus came, he sounded the trumpet of life immortal, and still they slept on. The thunder sounded, and the lightning flashed its light and truth across the deep—the darkened sleep—as a great light shining in darkness, and the darkness comprehended it not.

Now listen! He came unto his own in Judah—they of the law, holding the truth in unrighteousness; and therefore they were the darkness, or of the deep sleep of night. He therefore, as a great light, shone in darkness, and the darkness comprehended it not then. And therefore, how much more is the darkness now, of Gentiles? There never was a greater spiritual darkness ever reigned!

And so it is written, Satan himself is transformed into

an angel of light, (once cherub of Eden,) and no marvel if his ministers be transformed also, to deceive if it is possible the very elect. And after getting this world of fallen spirits deceived, who once said, (by disobedience,) "Ye shall not die," now says, "All must die"—thus giving God the lie again. Remember God said, In the day ye eat of the fruit of the tree of knowledge of good and evil, you shall surely die. But Satan said, "No, you shall not die."

Since Jesus, son of God, said, (by obedience,) "Ye shall never see death," and who came to abolish death and destroy him who had power of death, which is the devil, they of the law, in unrighteousness, in their sleep of darkness, cried out, Release unto us Barabbas!—a thief, who was of his father the devil, and of his works would he do. They therefore voted, or gave voice that he be their ruler, and crucify Jesus—Prince of life. The world loves its own; and the thief cometh not but to kill and to destroy. And as the thief would do the works of his father, the devil—to kill by death, and to destroy if possible, the word of life—they vote that he reign. And so they have had him to rule and reign in sin and death. And as they cried out, "Get this man Jesus out of our coast!" from that time Satan has reigned instead of Jesus, of life and immortality.

Now Gabriel, who stood in the presence of God, and who did his will, has been sent to do it in earth; and once more sounds the trumpet as thunder sounds of seven, and as the voices of many waters; and flashes forth light and truth, as lightning which shineth from under heaven. from east to west. And the Son of man is sent to stand up instead of the man of sin, and to gather in one the family of God, who shall enter into the purchased possession of their inheritance.

And they are elected by the majority—spirits of the just who did not fall. And we voted by voicing forth for the 144,000 archangels of heaven, or paradise, sealed by God himself for this cause: That they might testify unto the truth of life and immortality, and for the dethroning of Satan, and binding him a thousand years that he deceive the nations no more. These elect spirits will now be brought into power to rule and reign, and judge the nations, and have power and

dominion as Lords of the creation; and shall therefore create, by Christ, bodies for the inheritance of these spirits, who, by God, elected these Lord Gods of the coming Eden of Paradise. This new creation will replenish by every class of Eden bringing forth after their own kind, according to the paradisaical law.

Gabriel is shown to be over paradise. Book of Enoch 20-7. Therefore this visitation, long promised, has come and is now given to these archangels, or spirits of paradise, in order, and to prove obedience, and to be raised with knowledge as these Gods of the former age; which are the seed of the lords of the God of heaven and earth, handed down, and spirits of the just who have been working with Christ, in the creation.

Therefore while it was said by James, "It is not what we do, but what our forefathers have done," this is far-reaching in its meaning. It runs back into Eden's paradise—that for what the Lord Gods (our forefathers) did as Gods, we therefore enter into our inheritance; being mindful of that country from whence we came, and therefore shall return. And this is the meaning of scripture statements, so often given, showing we of ourselves can do nothing. It is God that does it. And God, in bodies, gave the promise for this time and day of visitation, that, "I will be inquired of by the house of Israel to do it for them." And Enoch, the seventh from Adam, prophesied: The Lord shall come with ten thousands of his saints; and it was said by Moses, that, The Lord did come with ten thousands of his saints. So the promise was to their children, and to those who traveled in the wilderness, If they had been mindful of that country from whence they came, they might have returned. Therefore to all, and in any age, time or season, who remain in the wilderness of the law, they cannot be made perfect; but the promise is to the children.

This inheritance must come from paradise of Eden; and I will further say, as to the scriptural patriarchs and prophets, it was not for what they did, that we inherit. No! The words of James, he said, were swallowed up—it was sealed till *Thou*, upon whom my spirit shall rest, prophesied with

the spirit of interpretation. The patriarchs and prophets did not do the works for immortal life. They did not do the works that Jesus did. And so it was for what we did in spirit—notwithstanding what our fathers of paradise did. But we ministered to the patriarchs and prophets—the spirits of the just being the spirits of prophecy.

And Gabriel was spoken of as working in those days, both by Enoch and scripture of the second dispensation. And not only so, but he was found at his Father's work in the conception of both John and Jesus; and was the first with the paradisaical message by which the firstborn son of God was made; and appeared to the shepherds, and around whom shone a great light—which was the same light of life now given in this visitation. And they followed him, and immediately appeared around him. They love light and truth, and follow it; and they cried out, Glory to God in the highest! Peace on earth and good will toward men!

These also ministered to Jesus during his ministry. After he entered his priestly office, in body, angels ministered to him—who were able. What class of angels were able? Remember the scripture key is, He calleth those things that be not as though they were. Therefore these spirits of the just were called angels from a two-fold meaning—they being archangels, and foreordained and predestinated to be angel messengers, in mortal bodies, under Gabriel. As we have shown, they follow him, and that great light; and when their spirit and soul are united, are archangels—what they are called *to be* from before the foundation of the world; and therefore were prepared to minister to Jesus. And he said, I could call and my Father would immediately give me more than twelve legions of angels—using the same word that was used when Gabriel appeared with the great light; and *immediately* there appeared the heavenly host, following the captain of the Lord's host. He used the twelve to signify, in seal, the twelve with the twelve thousand. It says, More than twelve legions; and as he said on another occasion, If these hold their peace, the stones would cry out. These spirit angels of the just are called stones—Jesus himself being the chief corner stone.

In this visitation, John, the great prophet like unto Moses, said, I now speak by the spirit of him who shall stand up in the last days—Gabriel, who took a body at the time spoken of by John, when the spirit of life should possess the temple; but before which he ministered to John, and by whom, and to whom, and for whom John spoke, saying, The seventh messenger has come—but then in spirit, like as in former days of former visitations—speaking of that which was to come, according to the promise given by God (who cannot lie) before the world began.

And the last message spoken of was to be the full interpretation by the Second Child, who was to stand up in body instead of Jesus. He was (in spirit) present when Jesus set the little child in the midst of the disciples, because of their contention as to who was to be the greatest. And therefore as Gabriel (who was to be the child, and Man-branch) was to settle these difficulties and troubles, Jesus showed it, and said, He that receives not *this child* in my name, receives not me—Gabriel being present in spirit, of whom Jesus spake, knowing he would be sent to stand up in his stead, and would put an end to controversy.

And James of this visitation—the sixth messenger—spoke of the same. And both John and James pointed clearly and unmistakably to this seventh angel sounding, according to the scriptures; by which the mystery shall be finished, as declared to his servants, the prophets. And this is the trump of God, by which the seed and spirits of promise shall awake from Adam's sleep.

John also said, (Gabriel being then in England,) "Thou shalt take a light and go into America; and when Thou art at home, Thou shalt be in America"—signifying he shall be born in America (called the land of the free—United States) under the emblem of the Eagle. And therefore we shall mount up as with *eagle's* wings, and renew our strength, and return to the days of youth by the paradisaical law of regeneration. Therefore Jesus said, Seek for the bread that the Son of man shall give; (John 6-27;)—the bread from heaven that we may eat thereof and not die, but live for ever, by the spirit of crucifixion and regeneration unto life immortal.

Therefore we close this book by opening the third, in order; which will contain new writings, and yet old—that you have had, as spirits of the just, from the beginning. Therefore I am not sent but unto the lost sheep of the house of Israel; and my sheep know my voice, and a strange voice they will not follow. And they will come who are ready to perish for want of water and bread. Therefore this is that living bread, and the water which shall be in you springing up into everlasting life.

It says, A good man brings out of his treasure both old things and new—no new commandment, but an old one which you have had from the beginning, yet a new commandment, That you love one another as I have loved you. And this must be that love which keepeth the commandment. This is a new thing in the earth; yet it is the paradisaical law of love that waxeth not old, and is not defiled. It is that love that fails not, and returns us to days of youth. And so I considered all the living which walk under the sun with the Second Child that shall stand up in his stead; and he is the interpreter—the messenger of the covenant—to show unto man his uprightness, and lead in the pathway of righteousness, in which there is no death.

During the millennium Eden sabbath, the earth was blessed and inhabited by the Lord Gods and sons of God, like as will be in the sabbath Eden of Paradise to come; and so it is written, The thing which has been shall be, and God requireth the thing which is past. And the fact of Adam falling, and the Adamic world of sin in mortal life coming in, stands a proof of itself that they fell from something higher and more noble; and so the promise is that the kingdom of God shall be restored, because it was lost by sin, which is a transgression of the law—not the added law, but the paradisaical law; and therefore because of the transgression of this paradisaical law, the other law was added. And the law and the prophets till John, since that the kingdom of God was preached; (Luke 16-16;)—the life of the body for the restoration of Israel.

Now the Jews, disciples of Jesus, asked, Will you at this time restore the kingdom to Israel?—not Israel who fell by

transgression in the wilderness, for they never had the kingdom except in figure. But this, like other scriptures, is of no private interpretation, and is far reaching in its meaning. It was therefore the kingdom of Israel in Eden which was lost, to be restored; and therefore we must return to that country from whence we came. Jesus said, No man ascended up to heaven (Eden's paradise) save he that came down from heaven (the seed from Eden's paradise), even the Son of man which is in heaven; who then dwelt in that paradisaical spirit of Eden. Therefore by the spirit of paradise let us make our calling and election sure, by obedience—established upon the Rock of Ages, and not upon the many comers and goers; for I saw many come and go from the place of the holy.

The substance of scripture is the habitation of the body, by the law of Christ, who said, Come, let us make man in our image and after our likeness. And the latter Adam is a quickening spirit, the Lord from heaven (from Eden's paradise) to save that which was lost—viz., the body—and restore the kingdom. When Adam by transgression fell, and lost the kingdom, he blamed God for giving him the woman. Why did he not blame Satan and the woman? This proves he was against God, and still held to Satan, who was at enmity against the Lord God. This shows the foregoing cause of his fall. Many do the same today.

It was said by Jesus to the Jews, I know you are the seed of Abraham, but if you were the children of Abraham you would do the works of Abraham. Yet Abraham did not do the works for life immortal; and as Jesus said, I tell you the truth, which Abraham did not do. Therefore Jesus was the substance of Abraham, for he longed to see these days and he saw it—which was Jesus Christ. Abraham was used in figure of God, or Father; and so it is written, They shall come from the east, west, north and south, and shall sit down with Abraham, Isaac and Jacob in the kingdom of God, and you yourselves cast out, not having the wedding garment. Abraham here was used as a figure of Israel—the seed and children to whom the promise was made before the world began. And therefore these spirits of the just were with God before Abraham was, as Jesus

said, Before Abraham was I am; and the seed handed down who by inheritance will obtain the kingdom; it being restored and the kingdom prepared for them from before the world was. Come, ye blessed of my Father, inherit the kingdom prepared for you!

This STAR OF BETHLEHEM will be a light until the day dawn, and the Day-star which shall arise in the heart unto the Son of righteousness, which shall arise with healing in his wings—which shall be permanent, by the LIVING ROLL OF LIFE entering the house and consuming the stones of evil and the timber thereof, and all things like unto hay and stubble. It will cause a separation from evil which belongs to the thief; and it is a curse to all evil doers. It is a savour of life unto life immortal, or of death unto death; for greater the light, greater is the condemnation to them who do not, nor act according to the call.

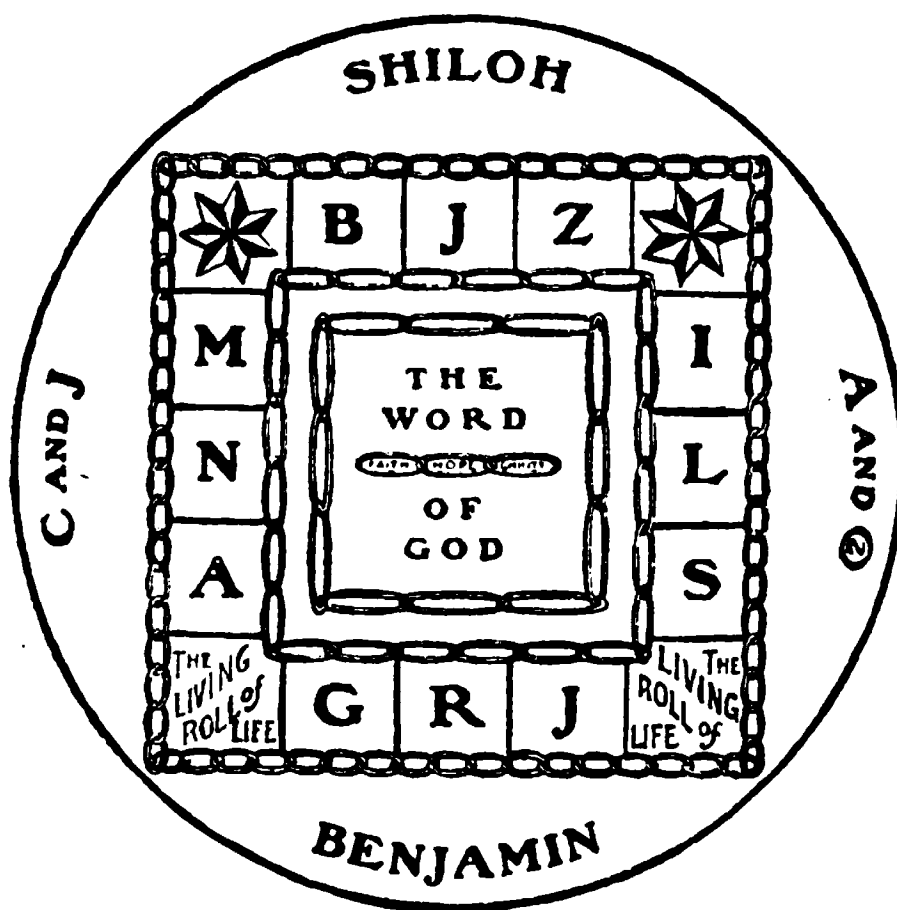
Therefore heed to this high calling which is in Christ Jesus. This is Shiloh's message to the twelve tribes with her twelve thousand each. The ingathering is now going on, and it shall be as in the days of Noah—*must* prove faith by works, and enter in; for as in Noah's day, so shall it be in the coming of the Son of man; and unto Shiloh shall the gathering of the people be; and as Jesus said, Unto the Son of man shall all nations be gathered. Matt. 25-31, 32. And as they receive this message, it is a call to them, as God's work calls them in order. Why then should you wait—having received the call—for those who have not yet been called? This open book shall stand as an open door till Israel are sealed.

This STAR OF BETHLEHEM, the living open roll of a book, contains four parts, bound separately; and all who have one or more, should get the four—which completes the one great volume of truth, light and life.



THE LIVING ROLL OF LIFE

THE SCEPTRE SHALL NOT DEPART FROM JUDAH, NOR A LAWGIVER FROM BETWEEN HIS FEET UNTIL SHILOH COME; AND UNTO HIM SHALL THE GATHERING OF THE PEOPLE BE. GENESIS 49-10.



THE SON OF MAN SHALL SEND HIS ANGELS WITH A GREAT SOUND OF A TRUMPET, AND THEY SHALL GATHER HIS ELECT FROM THE FOUR WINDS, FROM ONE END OF HEAVEN TO THE OTHER. MATT. 24-31.

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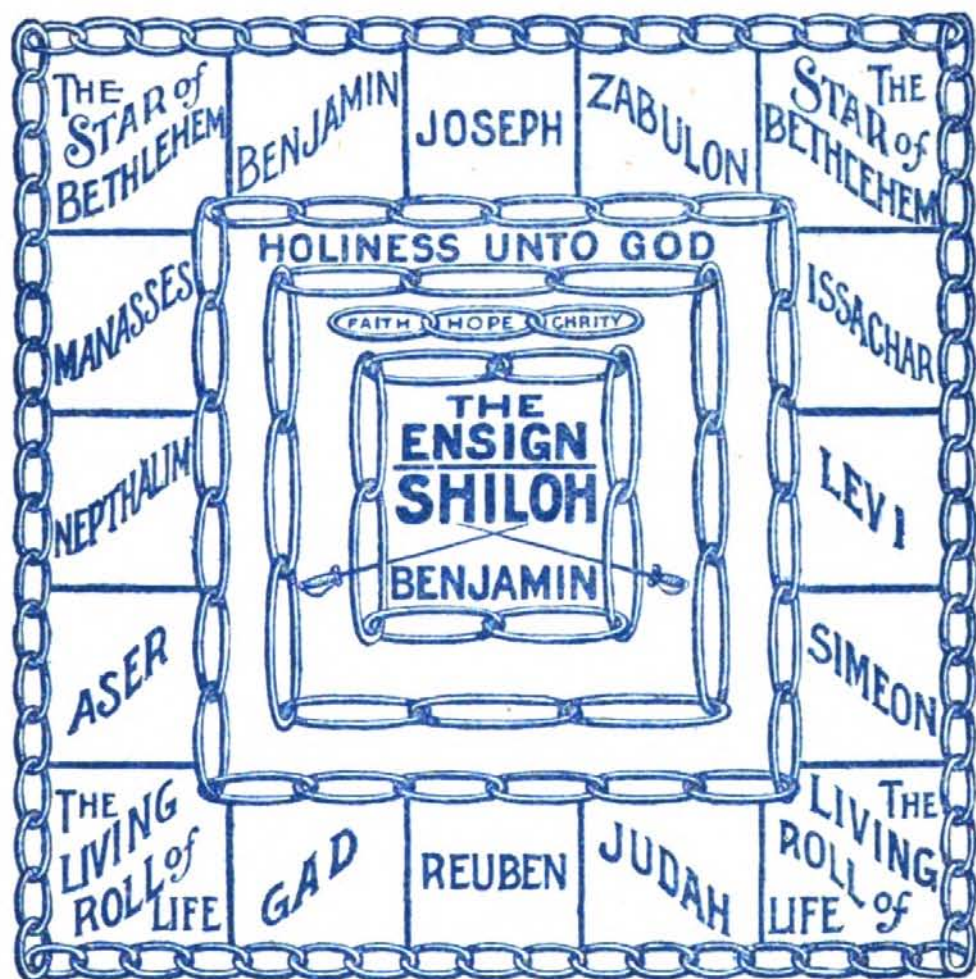
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THE STAR OF BETHLEHEM

The Living Roll of Life.

THE WORD OF GOD.—REV. 19-13.

BOOK III.

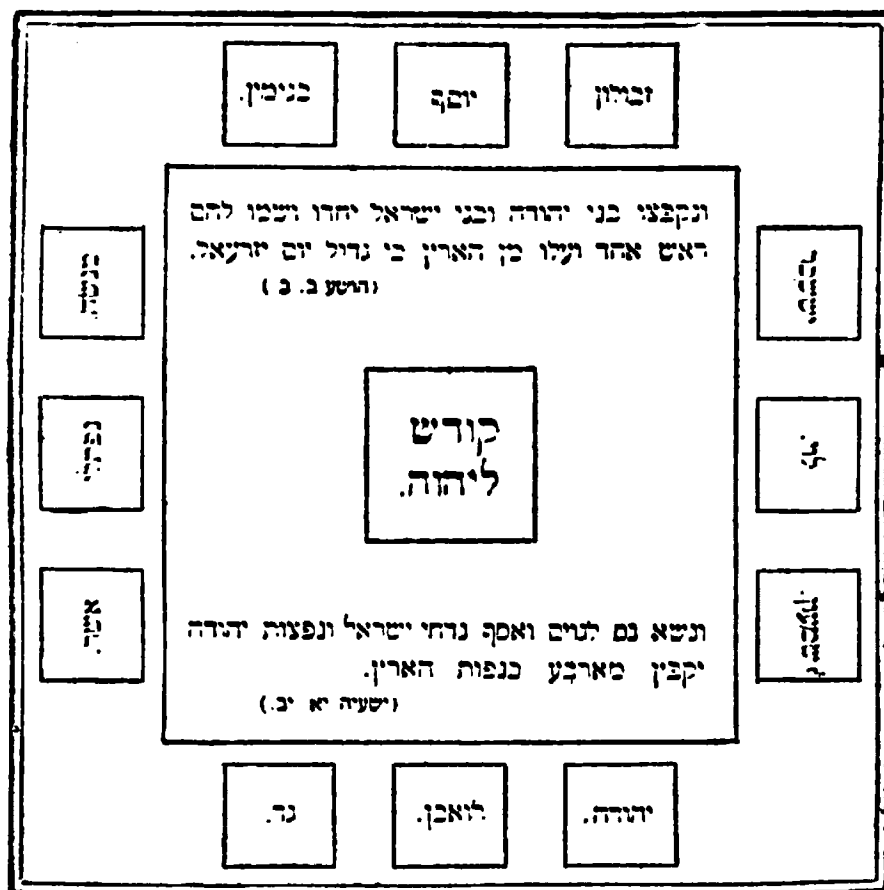


Third Edition.

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BENTON HARBOR, MICH., U. S. A.

BEHOLD THE MAN WHOSE NAME IS THE BRANCH;
AND HE SHALL GROW UP OUT OF HIS PLACE, AND HE
SHALL BUILD THE TEMPLE OF THE LORD. ZECH. 6-12.



IN THE DAYS OF THE VOICE OF THE SEVENTH ANGEL,
WHEN HE SHALL BEGIN TO SOUND, THE MYSTERY OF
GOD SHOULD BE FINISHED AS HE HATH DECLARED TO
HIS SERVANTS THE PROPHETS. REVELATION 10-7.

INTRODUCTION

THIS preface or introduction will be brief and short, as the preface and introduction will be found in the foregoing books of the STAR OF BETHLEHEM, the open book of life. Therefore in this we will again remind you of the foregoing books of first rudiments leading up to this STAR and Roll of the Book of Life, treating upon the main principles of the laws of God, by which life is to be obtained by those who keep it, according to the laws of Eden's paradise, called the law of Christ or Shiloh—the law of the spirit of life, which shall set us free from the law of sin and death.

And in this you will notice the keys opening the seals of the book which was sealed by seven seals. It will be noticed that Jesus spoke in proverbs and parables. Yet it says he prevailed with God to open the book, and loose the seals thereof. It is true; but he who said this also said, The mysteries of the seven thunders were to be sealed up again, and they were not to be written till the seventh angel sounded; and then, by him the mysteries to be finished, as declared by his servants the prophets. This shows they were not finished in his first coming. Therefore Jesus closed the book and handed it to the ministers—closed and sealed till the time of the end and day of visitation, when the lion of the tribe of Judah would send his seven angels to sound in order, and loose the seals; and finished by the seventh, when he begins to sound the mystery, as seven thunders uttering their voices; which is centered in the seventh—Man-branch—who shall grow up out of his place and build the temple of the Lord, consisting of 144,000 living bones and lively stones, immortal; he

himself being the chief corner stone—the diamond which sparkles every way.

And he sends the Second Child to stand up in his stead. He is called Shiloh, the Branch; Jesus the root and offspring of David, the bright and morning star, (Rev. 22-10,) and now the Day-star shall arise in the heart of his elect. Shiloh is male and female, unto whom the gathering of the people shall be; (Gen. 49-10;)—the Son of man, the interpreter; as it says, If there be a messenger, an interpreter, etc. Therefore this messenger's message is to bring redemption to body, soul and spirit, of all the living which walk under the sun-light of this visitation. And these are considered with the Second Child who standeth up in his stead; and by whom the fountain is opened in the House of David, and the second Ensign which was to be lifted up, unto which the tribes of Israel shall be gathered.

Jesus said, Seek the bread that the Son of man shall give—which is found in this message of life. And this is the bread that cometh from heaven, or paradise, that we may eat thereof and not die, but live for ever. It will bring the separation from the world, the devil and the flesh, by giving power to overcome it; and, To him that overcometh shall I give to eat of the hidden manna—not the manna that our forefathers ate in the wilderness, and are dead, but this is the manna (the word of life) which has been sealed and hidden—now unsealed and found in this book of life. It will lead him unto fountains of living waters, and the 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; (Rev. 22-2;) and to him that overcometh shall I give to eat of the tree of life—which has been sealed since the day cherubims were placed with flaming swords to guard the tree of life, lest rebellious man, in disobedience, would reach forth and partake of the tree of life. Gen. 3-24.

Therefore it has been guarded from the Adamic world, and the gates closed and sealed. But Jesus said, Strait is the gate, and narrow is the way. Strive to enter in at the strait gate, for many shall strive to enter in and shall not

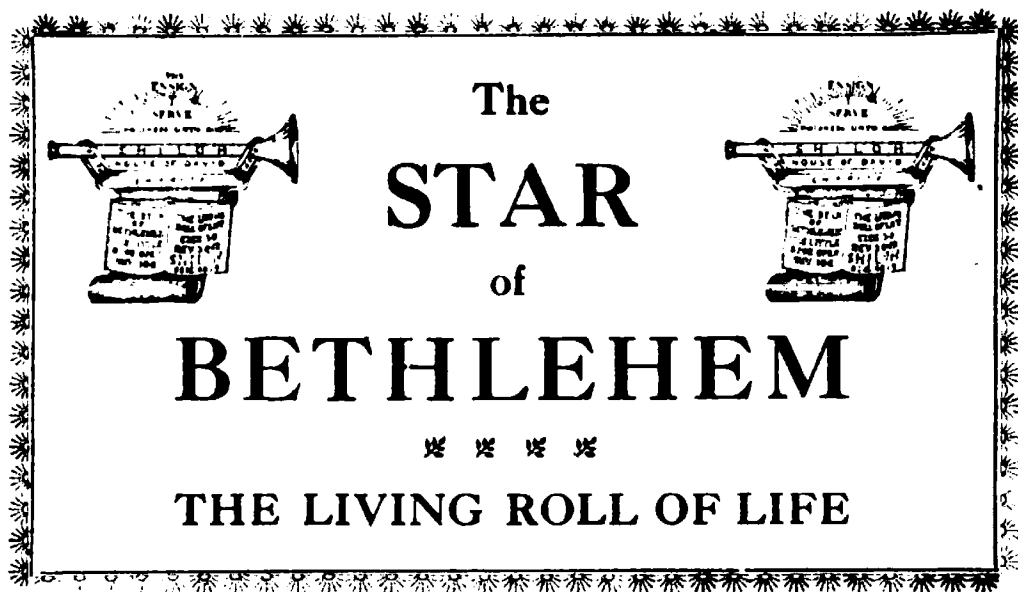
be able. This STAR will lead the way to the pure and perfect day. This message will show how to strive lawfully, that you may be able to enter the gates of life immortal. This message gives the seven keys into the seven-fold light of life—the seven burning candlesticks from the golden bowl of life and immortality. By this you receive the second anointing with the clay salve, and are given power of obedience to the Master's voice, who said, Go wash in the pool!—the fountain now open in the House of David. It unstops the deaf ear that you may be able to hear the voices of the seven thunders as in distance, sounds across the seas of the mighty deep—even the voice of him who spoke to the storm and troubled seas, and they obey him.

This is the time and watch of the hour when he will be seen walking over the waters of the troubled deep, speaking peace into the hearts of those who know his voice. Lift up your eyes and see the rainbow with the seven colors in the cloud; and remember the covenant, I will no more destroy all flesh! 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; and, If I come in the second watch, or third watch, blessed are those servants so found doing. And if I come at even, or at midnight, cockcrowing or in the morning. Therefore the Day-star of the morning has now arisen to lead you unto perfect day of sun-light—the sabbath day of rest that yet remaineth for the people of God.

This book gives the lineage of two priesthoods according to the two laws, and rightly divides. It gives the two manner of people, or the two nations to come. It traces the inheritance, both of the mortal and immortal kingdom. It shows cycles of time, and the former Eden state of earth in paradise; and the first creation not made of earth, but the crystal water man, in the image and likeness of God—male and female—with power and dominion; and who were called Lord Gods and sons of God, (who never fell,) from whom the elect seed proceeded—now to be redeemed, and like Jesus, who took not the nature of angels, but the seed of Abraham; and who became high priest after the order of Melchisedec—the immortal order of God.

Jesus therefore by inheritance obtained a much more excellent name than the angels. Heb. 1-4. The spirits of the just ministered in the creation with Michael and Gabriel, and watched over the lineage of seed; Gabriel bringing the new message contrary to the law of carnality, by which the body for Michael was conceived, and appeared to the shepherds concerning his birth. And around him a great light shone forth; and the heavenly host—the spirits of the just—appeared, saying, Peace on earth and good will to men; (Luke 2-14;) now to be brought in by this great and holy message of Gabriel for the spirits of the just, who now have bodies, to be redeemed, and the kingdom established in peace and righteousness—paradise restored. And Eden shall bloom in bliss, and all tears wiped from all faces, and death abolished; when now the morning stars sing together, and the sons of God shall shout for joy, Peace on earth and good will to men!





TO OUR DEAR BELOVED BROTHERS AND SISTERS IN CHRIST
JESUS, GREETING:

WE send you this message, hoping you will see the importance of its mission; and we do rejoice that we are counted worthy of calling your attention to a few crumbs of the bread of life, and the wonderful fulfillment of his divine promise to Jacob, now being brought to light and given to the rightful heirs to whom it rightly belongs.

The wonderful plan was set in type in the days of old in Joseph and his brethren; now being brought to pass in substance, in this third and last (or fourth) watch, of this the eleventh hour of God's visitation to the sons of Jacob. How marvelous and unsearchable are his ways, and his judgments past finding out!

His unbounded love and mercy are ever held out to his creatures; and so much the more abounding to those who love him and are called according to his purpose.

Therefore he now calls for you by the mouth of his child. All shall be proven and brought into judgment for the crime committed against your elder brother, and concealed as hidden leaven—which is a great sin against the Father, for he loved Joseph, his firstborn, and sent him unto you in great love and offered mercies; and through envy of the devil he was cast into the pit.

Now remember, There is nothing covered and hid but what shall be made known, and brought to light in judgment. And the famine shall prevail until it be accomplished; for God, the Father, is in the backgrounds with an all-seeing eye—with love and mercy in one hand, and the anger of his judgment in the other; which are now to be poured out.

Think of his love to usward in giving a second trial and full redemption through their loyalty to Benjamin; for his love for Joseph and Benjamin was great for Rachel's sake, his beloved bride. Therefore let us sing and rejoice that Joseph is still alive for your sake; and if Benjamin be with you, ye shall live because he lives. Jesus—the substance of Joseph—is still alive; and behold he liveth for evermore. And if his brother Benjamin (the spirit of prophecy) be with you, ye shall live also; for it is the testimony of Jesus Christ. But in his first coming he was born of the tribe of Judah, to offer life to the Jews; but he is of the seed of Joseph proper, and was given one portion above his brethren. Gen. 49-22.

Now he comes in spirit. The mighty Prince, who is called Michael in the spirit—the Lion of the tribe of Judah—now comes to the firstborn of Rachel in this visitation, and pulls him out of the pit; fulfilling in substance what was shown in type of Judah pulling Joseph out of the pit—i. e., the house of Joseph; the first last and the last first. Therefore Joseph with Benjamin comes first now in this visitation, and Judah last. The type was shown in Rachel, what shall be in the end. Therefore her firstborn is Jesus, and the second Benjamin. These are now the first and second branches, or grafts, of the Immortal Mother. Remember it is both natural and spiritual. These are the two sons of Rachel—the two houses of the families of the whole earth. Therefore Michael (the spirit of Jesus) comes in this third watch to his brother, the Second Child, and will prove his brethren by him; which was a mystery to his brethren—and it will be till all are proven, for it is both natural and spiritual; for Benjamin is a type of the spirit; notwithstanding he is the substance as well. He figures the second coming of Christ; and Joseph the first, in Jesus who was sold. And now will it be so with

the second? Therefore ye are warned of the second offence against your younger brother Benjamin, for by him all will be tried and proven for the last time. Did not Joseph prove his brethren by Benjamin, after he was sold into Egypt and went to prison? He was raised up again next to the throne, to make provision against the day of famine, which brought the brethren to judgment, and to meet Joseph face to face, though he was a stranger to them. Therefore he could prove them. Did they not get in a trap for their former crime against Joseph, and their great sin against the father?—which brought a great famine in the land; and they had to go for corn, that they might live and not die. Can a bird fall into a snare upon the earth where there is no grain for him? Amos 3-5. He was a snare unto them; he was a deceiver. Nevertheless they had to go; and besides, they had to have Benjamin with them. There is no use to go without him. Therefore it is plainly written in my Mother's Roll that he would appear as a snare of a fowler—as a deceiver and yet true—that the ground work of Israel might be tried. And are there not twelve sons of Jacob with their tribes to be tried and proven by their brother Benjamin?

And did not Joseph try the eleven? Benjamin's trial was a great one; and yet the ten were tried and proven by Joseph and Benjamin. Many think that Benjamin will come out from the Jews; but remember, Benjamin comes next to Joseph; as it is written, One tribe is come in this visitation, which is Benjamin—making the eleven; and one tribe is wanting. The ten were mixed at first, but are now come in this visitation, and Benjamin among the Gentiles.

Jesus, the lion of the tribe of Judah, now comes to make restitution, and to restore the lost seed, bringing the tribe of Judah from among the Jews—the lion's whelp last. Roll, p. 110, Ser. 2.

Therefore he now comes in spirit, the great ruler of Israel, to prove his brethren by Benjamin, his younger brother, by the same ruler of the house—the home rule, which rules the body by his ruler.

King David sang of little Benjamin and his ruler—and well he did, for it is the last and only hope of their redemp-

tion; for by that spirit, he will graft Israel and Judah together. Therefore Benjamin has come to unite the two Houses; and if they acknowledge not Benjamin, neither shall they inherit the kingdom. Watch therefore, lest ye sell him also as your other brother, which would bring displeasure of a grieved Father upon you forever.

Remember, they were brought into judgment by the famine for selling Joseph; and they found out by experience that the displeasure of God was upon them. Nevertheless there was a way of redemption provided for them, and a second trial was given. Now how much more will his judgment be unto them who now sell Benjamin? When they came to Joseph they said they were true men—sons of one man; and so all who are now called into the visitation of my spirit, claim to be true men. But all are to be tried and proven in like manner as Joseph proved his brethren; and blessed are they who are found true to him with whom the silver cup was found. When they came before Joseph, he knew them; but he was a stranger to his brethren. They saw him, but knew him not; and it is the same with many, who see not the mysterious working of the spirit in the backgrounds.

Remember, Benjamin was of the same spirit and flesh as Joseph—both of the same mother. Joseph well understood that if they were still in Satan's spirit—the spirit of envy—they would quickly dispose of Benjamin likewise, on a good opportunity; knowing he was of the same spiritual Mother—the beloved of the Father. And Joseph knew that the dragon hated her and her children, therefore he gave them a good opportunity to do so; which would prove whether they be true men, or spies and traitors to the father as before. For this cause, Benjamin was sent away with the silver cup from Joseph's house, and a charge against him; which was a great temptation, and an opportunity for the brethren to dispose of him like they did with his brother Joseph—not knowing that he was Joseph, his brother, whom they had sold; knowing not that it was their final test, and that he was trying their loyalty to the father's word, by the son of his bosom. He that hath a spiritual ear, let

him hear, and look at both the type and the antitype—the natural and the spiritual—which is now before you; and behold the love of the Father for his child—the Mother's babe!

Had they proved untrue to Benjamin, as they did to Joseph, would not the grief of the father have brought the anger of his avenging hand upon them? And not only the displeasure of the father, but the son also; who came not to please himself, nor to seek his own will, but the will of the Father. Therefore nothing would satisfy him but such as pleased his Father by obedience to his will, and love for the brethren from a pure heart, and not as men-pleasers—for all such shall be snared.

Joseph's servants went against Benjamin, thinking to please Joseph—like Esau, who saw nothing but a temporal blessing; who serve with a carnal eye. Watching the travel and foot-tracks of those they follow so closely, they lose the way and turn back with their carnal eye filled with dust—blinded and befogged by not keeping an eye single, guided by the immortal spirit to the word of life, above the dust of the earth; like the true sons of Jacob who see the further faith—who look into the background and see the wheel within the wheel, all terminating in good; which the servants saw not.

Therefore they accused Benjamin and brought a charge against him to please Joseph, to whom they looked for praise, and temporal blessing; for they knew not the intent of the trial of Benjamin. They knew not that it was to prove the true brethren. They were blinded to the spiritual work in the background, which would terminate in greater blessing and divine favor from the supreme Ruler of both heaven and earth. Therefore the true sons of the Father offered themselves in their brother Benjamin's stead—which was well pleasing to Joseph, seeing they offered their bodies a living sacrifice in behalf of Benjamin for the Father's sake; laying aside all selfishness for their brother's sake; like Jesus, their elder brother—seeking not their own will, but the will of their Father, by their loyalty to the truth and love for the brethren. Therefore he makes himself known to them for

their cleansing; and all shall rejoice together with the first and second sons of the Mother of the free—even the servants, etc. Was it not necessary that he should appear as a deceiver till the sons of Jacob be proved? For this cause he comes as the snare of a fowler, and in a cloud, without a sign, till all are proved by the spirit of truth. Then the sign of the Son of man will appear in heaven, and the tribes of the earth shall mourn, while others may rejoice.

The foolish virgins will then be seen, and the true sons of Jacob will be manifested by their loyalty to their Father in behalf of Benjamin; for their desire was to please God the Father, who was represented by Jacob. And remember, it revealed the secrets of their former crimes to Joseph, and their deceitfulness to their father with their lies—daily crucifying him afresh. It is not a light thing to reject the Lord's anointed! Look at the judgments of God which fell upon the Jews for the rejection of Jesus! And how much more will it be now?—for all are for ensamples for us upon whom the end has come. But their loyalty to Benjamin will make all things right with the Father and Son, as was shown by the type of Joseph and Benjamin.

Behold his love for them for Rachel's sake—his beloved bride! Therefore except Benjamin be with you, you shall not see his face in peace. Then how could you get the bread? Kick as you will, it is your only hope for the bread of life; and the famine is great, and the judgments are coming on. Benjamin is the second child of Rachel, a type of the graft which now comes from Mother Jerusalem—the bride of the latter Adam, a quickening spirit, the Lord from heaven. Now will you sell him also?—or stand with him for the Father's sake, that your name may be changed to Israel? The silver cup was found in Benjamin's sack; but Joseph's servants said he had no right to it—that it was Joseph's cup. Therefore he was accused and was about to be thrown into prison. Remember, Benjamin drinks of the same cup, and from the same river, which flows from the same Father and Mother. And remember, a child must be brought by the schoolmaster—trained by her sceptre and rod—and presented unto Christ a chaste virgin, begotten of him by the law of the spirit of

life, where you will find the cross in coming from under the law, to cross Jordan to go forth with the sword of the spirit of love under the gospel, where you will find the cross crossing cross; tried, purified and made white, ready to enter the womb of Jerusalem above—the third Eve, the Mother of the free. In her is liberty; and every true child will learn the deep secret that anger means love in thy word. Therefore the two swords were drawn over Benjamin. Had not Joseph drawn them over him, how could the brethren have been tested by him? The cloud looked black and threatening against Benjamin; but he shall appear to your joy, and they that hated him shall be ashamed. When the true brethren are found to make a sacrifice of self for the sake of the child, then the lightning will flash from the courts of justice, and mercy will spring from the bowels of the everlasting Father in compassion upon the spirits of the just. Mercy and truth meet together; righteousness and peace kiss each other! And as it shineth from the east, and lighteneth even unto the west, so shall the coming of the Son of man be; for where the carcasses are (or the prepared bodies of the elect), there will the spiritual eagles be gathered together.

He comes in a cloud without observation, suffering many things, and rejected of this generation. Therefore as the thunder of his power follows the lightning, so judgment follows crime against light; like as was shown in type by Joseph and his brethren; and with the Jews, for the rejection of Jesus—though Jesus came not to take vengeance, but like Joseph, whom God has sent to save much people alive. And if ye get thine eyes blinded by the bright lightning from the cloud of the west, and the light in you be turned into darkness (against the spirit of truth), how great and terrible shall it be with such who so go out in the darkness of night, only to be awakened by the thunder of his judgment.

And O, what groans and dreadful cries,
While thunders go rolling through the skies;
While lightnings flash and thunders sound,
To awake the nations who sleep so sound!
When Christ the Lord shall come again,
With powers great and burning flame.

And the foolish virgins will then begin
To knock and cry to let them in.
But from the door they must turn—
They are too self-willed to ever learn;
With hearts much harder than a rock,
Which would not break through Jesus' knock!
And if your hearts against me turn,
Soon you will begin to weep and mourn.
I will warn you all from wrath to flee;
In judgment you'll remember me!

Watch therefore, lest ye enter into temptation against the child, and grieve the Father. Kiss the son, lest he be angry with you!—not with a Judas' kiss, but from a pure motive—for he is your only hope of reconciliation to the Father, and a full redemption from sin. Therefore, lift up your heads, and fresh courage take; for the clouds you so much dread, are big with mercy, and shall break in blessings on your head!

As Benjamin received the silver cup from Joseph, or Jesus, so shall ye, if it be so that he be with you. And all shall enjoy the blessing of his Father; and he will make himself known unto you in the destruction of the evil. And all shall dine with him and partake of the bread of life prepared for you against the day of famine. Remember, Judah was he whom the brethren should praise; and his father's children shall bow down before him. And the sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh comes; and unto him shall the gathering of the people be. The lion of the tribe of Judah (Michael the spirit of Jesus) holds the sceptre; and now comes in his bride. And from the tribe of Benjamin shall the second arise, to whom Shiloh comes. Therefore the sceptre has departed from the tribe of Judah, and Benjamin has it; for unto Benjamin, Shiloh has come as a child—male and female; and unto him shall the gathering of the people be, for he dwells between the shoulders of his elder brother—Jesus, the antitype of Joseph—who was given one portion above his brethren, and was made strong by the mighty God of Jacob. From thence is the shepherd—the stone of Israel; whose blessings are given by the Almighty—the blessings of heaven

above, and of the deep, unto the utmost bounds of the everlasting hills.

They shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren (Gen. 49-26). Therefore Shiloh comes to the second son of his Mother—Benjamin; who dwells between his shoulders. When Jesus was on this earth, John was his beloved, because of the bright silver cup—which was the testimony of Jesus Christ. Mary had chosen a place at his feet, united by John, and drinks of the same cup of understanding; which agreed with Jesus in Christ, and Christ in Jesus—united by love; three in one, and one in three; and that spirit of prophecy—the better part—shall not be taken away from her, for they were joined in Christ for a further work. Roll 3, p. 11.

And when the ten are tried and proved, twelve thousand stones shall be quickly given to each of the twelve kings according to their names. And its walls shall be great and high, with twelve gates; and at the gates twelve angels stand, three on each side—one perfect square. And the names of the twelve are of the two houses of the families of the whole earth, who shall kindle a fire that shall burn deep down into the hearts of the ten till all are brought out, tribe by tribe; and all appointed to their tribes under the names of the twelve kings, with Christ, the King of Peace, on the throne. And the Prince of Peace is standing up for the deliverance of his people; and all shall be delivered. And the world will wonder; whose names were not written in the Lamb's book of life from the foundation of the world.

They shall come upon eagle's wings; (Ex. 19-4:)—yea, They shall fly upon the shoulders of the Philistines toward the west (U. S. A.); for they shall spoil them of the east (in judgment). Isa. 11-14.

Therefore the cry is, Come out of her, that ye receive not of her plagues! Come over and unite with thy brethren; for the harvest is great and the laborers are few! And after the indignation of God be overpast, and all nations be subdued to Christ, then ye shall return back again in peace to the land of the east—happy England. Roll 3, p. 28. Then Jacob shall rejoice, and Israel shall be glad!

Truly yours in hope of your deliverance from the evil yoke into the glorious land of liberty. May the blessing of heaven rest upon you, and God be with you till we meet.

TIDINGS OF COMFORT AND JOY.

TO THE GENERAL ASSEMBLY AND CHURCH OF THE FIRST-BORN—THE WELL BELOVED CHURCH OF PHILADELPHIA:

WE are glad of the privilege, for your sake, to offer you this little message—the everlasting word of God; hoping you may receive it with thanksgiving and praise to God the Father and Mother—the giver of every good and perfect gift. Therefore this message is received of him at the hand of the child—the star of the first magnitude; the child of the Mother of the free—the fairest among women. She rules the children of night, and brings them to birth. She walks in the light of her husband—clothed with the sun, and the moon under her feet, and a crown of twelve stars upon her head!

And now let the stars begin to shine,
And publish my decree;
For every star must be a sun,
And night must cease to be!
Then her stars shall become her sons (or sun)
To give light to nations yet to come!

The last prayer Jesus made to the Father must now be fulfilled; which was for the union of Israel—that we may all be one through the truth sent unto you. My word is truth, spirit and life, now sent unto you. For this cause the voice of the trumpet is given, that we all may be one, and stand loyal to the truth as found in the book, in love, with Michael, the spirit of Jesus (love), in unity with him, as before, when Satan was cast. Therefore the spirit of the living God is calling for loyal soldiers to come over and help “US”! And let us stand in the rank with the head archangel, in spirit and in truth—not as soldiers in the flesh, fighting for glory or honors as unto thyself; for the battle is the Lord’s,

and no flesh shall glory in his presence. It is by his spirit; and he commands the sun to stand still until he fights the battle; or, Son, stand still and see the salvation of God come out of Zion—even the deliverer, which comes not by the will of the flesh, nor by the will of man, but of God.

John the Baptist, no doubt, thought Jesus would deliver him from prison, and save his life; which probably caused him to doubt, as to whether he be the true one, or “look we for another.” James and John were the beloved of Jesus, and might have sat upon his right hand and left in his kingdom, had it been his to give. And so it is today; many have been unlawfully looking for deliverance, or for permission to sit with him in his kingdom; but has he not said, To sit upon my right hand and upon my left in the kingdom is not mine to give, but it is for those for whom it is prepared of the Father? For those whom he foreknew, he did predestinate to be conformed to the image of his son—i. e., those who stood with Michael in spirit and in truth. So let us look to the Rock from whence we are hewn for our deliverance; and their deliverer shall come out of Zion. He has come for those who will accept deliverance by the way of truth; and if the truth shall set you free, you shall be free indeed!

Then, O man, judge righteous judgment, and see from whence it comes! and if from God, then accept it, lest the envy of Judas enter into you, and cause you to accuse your brethren, because God hath chosen them—such as has been done; which thing proved fatal to the Jews, and to all in every age who have held with it, and even many in this visitation.

Remember, this is the last watch, and that *old fox* is very deceptive. No longer look at spiritual things, or try to blend the spiritual in with the carnal. The law of the spirit of life must be separate from the carnal commandments, or the dead letter, or types and shadows. Therefore if thine eye offend thee, pluck it out and cast it from thee, that ye may receive the immortal eye of God!

No longer view spiritual things from a carnal standpoint! And thy hand also shall cease from your own works,

lest ye be found boasting—as if your own hands brought salvation.

The kingdom shall come—but as different from the imagination of the carnal man as God's thoughts are from man's thoughts. He that was to come, has come—even the messenger of the covenant, whom ye delight in. Why stand ye gazing up into heaven?

The spirit of truth was shown to be with Jesus at twelve, and showed the full power at the river Jordan, etc. So in this visitation, and in the third watch, it was shown with the Son of man; and it remains for the twelve to follow through the crucifixion in the fourth or last watch; and the walls come together even in troublous times.

Now if you do not stand with him in his rejection, how can you reign with him in the throne of his glory? Remember his day was to be as the days of Noah were; for he was to suffer many things and be rejected of this generation, before the destruction could come. O man, will ye be found with the foolish virgins, and go down with the heathen? Consider well the days of Noah with the Son of man, and condemn him not, but look to yourselves, and let the ram be destroyed, and the lad set free—a purified temple—and the child placed in its heart; the temple of the Lord. Now a spiritual child takes the throne, with a heart of flesh—love; not the love of the oily serpent which savours of death.

And the spiritual child shall lead Israel, and the counsel of the spiritual Man-child shall be between them both; and by it the two Houses shall be united together by the spiritual child.

The two houses (or sons, Ephraim and Manasseh) shall be united in love and unity. Be watchful! Whosoever receiveth not this child, or the kingdom as a little child (little Benjamin), shall not enter therein. The child has mounted the colt, the foal of an ass, and rideth straightway into Jerusalem—the city of the great king; and the journey will soon be complete. Throw the mixed garments beneath your feet!

Sing and rejoice! The lost piece is found! The water

is ready! Will you have your feet washed with the waters of life that your understanding might be quickened that you may wash other's feet, and so comfort one another with the words of life and truth in love and humility?—and so much more as the day is approaching, and is already here, that we may receive the baptism of the water of life and of fire. And if we will not have or receive the washing of the Master, we have no part with him—not the shadow which was set in type with the washing and the many ordinances, etc., and at last baptized into death; but a true Israelite will not stop short of the substance—the true washing and baptism unto life. And the time has fully come to take off the shoes, and completely lay aside our wisdom, and altogether have our understandings washed by the true water of life by the Master. According to his will, be ye willing.

As he washes our understanding, let us also be willing to wash one another's understandings, in humility and love—not as teachers, but comforters—comforting one another; and the more so, as the day has approached, that envy may be cast off and go out; that the Son of man be glorified. So long as the envy (Judas) remains in you, the Son of man cannot be glorified, nor the Father glorified in you. See to it, that ye go not out in the night, turning all things into an evil meaning, and betray your Lord and Master.

He that hath an ear, let him hear what the Spirit saith unto you, and refuse not him who speaketh from heaven! Verily, verily he saith unto you, He that receiveth not whomsoever I send, receiveth not me; and he that receiveth me, receiveth him that sent me.

Now, little children, the time is short; and the last time (the last watch) has come. Soon the door will be closed; and the new commandment given unto you is, That ye love one another as I have loved you; and by this shall all men know that ye are my disciples: If ye have love one toward another. If you know this, happy are ye if ye do it! for blessed is he that is so found watching and doing. If ye keep my commandments, ye shall abide in my love; as I have kept my Father's commandments and abide in his love.

These things have I spoken unto you, that my joy might remain in you; and this is my commandment, that you love one another as I have loved you.

In the event of your refusing the washing of the water of life by the word—which is for the quickening of your understanding and the receiving of the true espousal to the true husband, which is thy Maker, preparatory to the wedding and the great marriage feast, where the waters shall be turned into the wine of the kingdom—and in the rejection of the child which now speaketh from heaven, you then with Judas must go out in the night; and by the envy of the old fox, hang yourself also as Haman was hung, by holding on to envy, which works in the heart of man against the living child, and betrayeth the Lord of glory. Watch and pray! Cast him out, that the Son of man may be glorified and live in you; who was slain by envy from the beginning, but now he is alive; and behold, he liveth for evermore!

We now commend you to the word of the child—the way, the truth and the life. In faith we hope for the victory through the child, the spirit of truth, to lead us and guide us in the way of all truth and show us things to come. Peace be unto you! And if this message finds no resting place with you for the soles of its feet (understanding), let it return to us; and what thou doest, do quickly! Faith, hope and charity!

May 29 and 30 the First Month of the New World.

TO THE HOUSE OF ISRAEL.

MY DEAR BELOVED BROTHERS AND SISTERS IN JESUS CHRIST
GREETING:

HARKEN unto the voice that speaketh from heaven, which is heard in the garden of the bride, calling you to the law of the spirit of life in Christ Jesus; which shall set you free from the law of sin and death! If you sow to the spirit, ye shall of the spirit reap life everlasting. Every

man must sow in purity—in the purity of the tree. But how can a man sow in purity so long as the tares are still in his blood? How can a corrupt tree bring forth good fruit, or sow that which would produce good fruit, or sow good seed, so long as it is mixed with tares? Therefore look well to the division in the swallow, as well as in the hoof. The tree of knowledge of good and evil will avail you nothing except ye forsake the evil, and sever yourselves from all connection with the flesh while the tares are still in the blood, and become espoused to Jerusalem above—your helpmate; and the woman with her husband—Christ.

While you look upon the woman as the tree of the knowledge of good and evil, remember she—the woman—is not without the man. Both must be perfect and sound before they can sow in purity. Many have fallen into the pitfall by looking at the purity of the woman and not the man; therefore only having one eye—which is the carnal eye—you think, like the Jews of old, to keep the law. But O man, learn and understand! It is kept after a carnal commandment; therefore it has worked death! Notwithstanding, it was ordained unto life.

O man, lift up thy head, and discern to chew the cud and divide the hoof! And learn to touch not, and let thine own evil lay still, till it be taken away—otherwise ye stand only on one foot, and walk one-sided, and are unequal in thy ways and judgments. To become sure-footed, we must stand upon two foundations—the first Adam and Eve, and the latter Adam and Eve; discerning the difference between them both—the latter Adam a quickening spirit, the Lord from heaven, to quicken the flesh of the remnant of the first Adam; who keeps the righteousness of the law, and the word of his patience, and proves true to the espousal, in virtue and holiness, till the evil be taken away. Then the marriage of the Lamb will take place. Ye will be worthy to partake of the wedding feast! Ye can stand upon two feet, and be sure-footed, with the two eyes to see, to guide them from falling into the grave.

Many in Israel today think they have had their eyes anointed the second time; but are yet to learn they only had

the first anointing, and are yet to have their understanding washed to see the division in the swallow as well as in the hoof (i. e., to see man cannot sow in the purity until they themselves are cleansed) before they can partake of her purity. Then they are on a sure foundation—having two feet to stand upon. Therefore, O man, learn and understand! The *Levitical law* in woman's pure state is law alone—one foot; and you cannot stand upon it. It is only one penny—which is the salvation of the soul; for if you sow tares, you break the righteousness of the law, and stand with Satan your father—which is sowing tares among the wheat; and Satan lays every law breaker down in the grave. O house of Israel, awake! awake!! awake!!! and on Shiloh's side now stand, with the royal law of Christ, till the evil be taken away, seed, root and branch—your seed cleansed, circumcised in heart. And if ye partake of the tree of life uncircumcised, ye eat damnation to yourself—not discerning the Lord's body; and it will prove to you a tree of death, as it has to all of Adam's race. Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. The bread and wine were given to the Gentiles as a substitute, and a type of the true sacrament.

! Eating of the bread and wine as do the Gentiles, could not cause you to become sickly and sleep. Then what is it? Is it not partaking of woman unworthily which causes death? Was not Jesus' body made of the woman's seed? Therefore man will find the true bread of life in the ark of the covenant, which is the woman in Jerusalem. But so many have perished by partaking of it unworthily—i. e., before they are cleansed; as it is written of the seducing spirits—to seduce and deceive the very elect if it were possible.

Therefore, O Israel, watch and try the spirits' to see if they are of God or not, lest ye be beguiled as the first Eve; for Satan is coming at the house of Israel to try to deceive as many as are kept right, with the spiritual wife deception, to cause division with the accursed thing in the valley of Achor before cleansing.

It matters not what is said of you, but it is whether

you are an overcomer. Lust when it is conceived bringeth forth sin. But to him that overcometh, will I grant to eat of the hidden manna, which is hid in the midst of the paradise of God. The marriage feast of the Lamb is come, and his wife has made herself ready. And it is only for him who is worthy, and has kept the word of his patience, and to those who have taken the last covenant, which is taken in spirit and in truth; and they are espoused to the one husband—Christ. Christ and his bride are one in matrimony; and man and woman must agree and enter into the covenant with them in the espousal. And if ye are true to the espousal in virtue and holiness, the marriage will take place. But make no mistake here! This work of God, and the marriage, cannot take place until your blood is cleansed. Therefore ye will be tried; and it is for you to keep the word of his patience.

Remember, from the day Eve committed it, she and all her daughters are divorced. Therefore he that marrieth or has intercourse with them, committeth the same—for she is put away. We speak concerning Christ and his bride. Therefore his bride must be prepared, for he is coming to receive her. She at first committed adultery with Satan, and received the evil or tares among the wheat—the seed of the woman.

Therefore she was put away from Ishi Husband. And Adam partook of her who was put away, therefore he committed adultery; and his posterity became adulterers. Therefore Jesus said, Ye adulterous generation; and he also said to the Jews, Ye are of your father the devil, and of his lust will ye do. Moses gave them a writing of divorcement because of the hardness of their hearts, which gave them license to marry, because they desired it, as with the Israel of old—lusting after the flesh-pots of Egypt. But from the beginning it was not so, or good to do so; for in so doing they committed adultery, just the same as Paul showed it when he said, Whosoever marrieth her that is divorced, committeth adultery—i. e., the first Eve who is divorced from Ishi Husband. And I saw when for all the causes whereby back-sliding Israel committed adultery I had put her away,

and given her a bill of divorce, yet her treacherous sister Judah feared not, but played the harlot also. Therefore you see the writing of divorcement did no good, or changed not the matter; but it was permitted till the time of the covenant to be made to Israel. Therefore Jews and Gentiles have died because of eating or partaking of the Lord's sacrament unworthily; who eat damnation to themselves, not discerning the Lord's body—i. e., a cleansed body.

They say, If a man put away his wife, and she go from him and becomes another man's, shall he return unto her again? Shall not that land be greatly polluted? But thou hast played the harlot with many lovers! Yet return again to me, saith the Lord! O house of Israel, I espouse you to one husband. O virgins of Israel, who follow him with white horses (bodies), the time has come to put on the garment of purity. Let not Satan deceive you with his subtilty, arts and lies, as he did the first Eve. He comes in many ways. If he can make you believe you are cleansed before you are, then he can keep his kingdom here by his seed—sowing tares among the wheat; which has crucified the Lord of glory.

On the other hand, to you that are under the law remember Satan is a shrewd lawyer, and has taken away the key of knowledge by making you believe you are not keeping the law except you partake of the tree in its pure state according to the Levitical law. And this is where he has deceived the Jews. Therefore Jesus said to them, they were of their father, and of his lusts they would do—which was sowing tares in the field, among the wheat. In so doing, know ye not ye break the law instead of keeping it? Many think they are keeping it. But you should know the man cannot purify his seed; therefore he can only sow mingled seed.

O house of Israel, discern that fox's subtilty—the lawyer who has taken away the key of knowledge to the tree of life, and has set up the abomination that maketh desolate. It is the abomination and the mouse—the mouse that goeth in and defileth seed. And remember, envy is the old root; and how can your blood be cleansed so long as envy is lurking around you? God is love; and that fiery furnace of

love will cleanse thy blood if thou wilt seek for it; for every man must sow in purity—multiply, replenish in the good, and fill the earth with the immortal fruits of righteousness in the great millennium. But be ye not deceived! It must be in the purity on both sides (male and female) before you are on good footing, with thine understanding washed that ye fall not in the pit.

Those of the law, and all those that have not their eyes opened to see all things clearly, and are yet blind to the royal law of Christ (which is the righteousness of the law), to you we say, Receive thy sight! for ye are this day called from the Levitical law after a carnal commandment, into the righteousness of the law after the order of Melchisedec, and the spiritual law of an endless life!

The righteousness of the law is total abstinence from evil. Touch not, taste not, handle not!—walking after the spirit; crucifying the old man till he be dead—seed, root and branch; the evil taken away, cast out and burned; freeing you from the law of sin and death, by the spirit of judgment and burning—self-judgment, and not others. The law can never be made life in you by the dead letter, for it has worked death in all ages past. Therefore walk as he walked in the royal righteousness of the law of the spirit of life, virtue and holiness, as he said, Woman, what have I to do with thee (i. e., the first Eve)? Mine hour is not yet come.

O house of Israel, your enemy is of your own household; and the time is now come to turn the battle to the gate—to your own self, and not on others. O house of Israel, ye are laboring under great disadvantages and false impressions, and Benjamin is withheld from you because of it—because of the envy you hold one against another. And ye shall not inherit my kingdom except it be banished from your midst; for as long as you hold with it, you shall fall before your enemies. It shall come to pass that it shall be known to all that are without Benjamin, ye are without strength; and how can you hope to inherit my kingdom?

Many things that we uttered to the house of Israel by the living child, will yet be remembered by many in the house; for the very words were uttered as were to Adam:

Where art thou? Ye furthermore were told the enemy would return; and many of you shall be left to your own resources because of the rejection of Benjamin, who came to the house in spirit, to make the last spiritual covenant, and to write it in your hearts—the graft that was to light upon Israel before the third watch was up—and was banished in exile for the testimony of Jesus Christ.

We praise the Alwise, who worketh all things after the counsel of his own will. And for his honor and glory we shall ever live; for no flesh shall glory in his presence, nor stand one above the other; but as a child in the kingdom of God. All who shall reject the child, cannot hope for the kingdom. It must be accepted, and dwell in love and unity. Mercy is extended, and life is offered.

Will you accept the conditions, that ye may partake of the marriage feast, that ye may be counted worthy to partake of the sacrament of my blood and my flesh—the bread of life—that ye may eat thereof and not die? The bread of life is found in the tree of life—the living tree of life—Jerusalem above with Jerusalem below.

Let us with patience overcome the world, the devil and the flesh; crucifying the old man (the lust) till he be dead! dead!! cast out and burned; that he may grant us to eat of the hidden manna, which is hid in the midst of the paradise of God—in the midst of the trees—which yields her fruit every month. And the leaves of the tree are for the healing of the nations; and there shall be no more curse.

Let us keep the word of his patience, and see to it that the mixed garments (evil) are destroyed, and thy seed is fanned under his fiery law, and the chaff and the tares burned, that ye stand no more with your father the devil and his lust. Crucify no more the Lord of glory by sowing tares in the field—thus keeping Satan's kingdom here with all its sufferings, misery and woe.

No longer look one upon another and wait one for another to bring the kingdom to you! I tell you, my children, ye shall be tried alone; and you shall be often alone and forsaken by those you love. You will often have great depression and sorrow of heart in the garden of Gethsemane

alone. So let us take courage, for I am with you always, even unto the end! And he that endureth with me to the end (of your evil lives), the same shall be saved. Harken unto the voice! **Shiloh has come! Though he be the true stranger, yet they are chosen instruments of the Spirit, though they are not known by the brethren; yet *Thou*—Benjamin, the younger—is this day with his Father; and the other—Joseph (Jesus)—is not, for he was sold into Egypt by his brethren. He has taken his journey into a far country. See Roll, Ser. 2, pp. 108-110. The tribes cannot be gathered till your brother Benjamin comes. Then upon Judah and Israel shall my spirit rest. And as Benjamin was found with the silver cup of his elder brother (the spirit of prophecy, which is the testimony of Jesus Christ), as captain of the Lord's host am I now come. And Benjamin is he, upon whom my spirit shall rest—which is his ruler (Psa. 68-27), the immortal spirit; and by this spirit he will gather Israel and Judah together. It is by Benjamin that the Gentiles are gathered. Did not Paul say he was of the tribe of Benjamin? Therefore as captain of the Lord's host am I now come to gather Israel.**

O house of Israel, had you understood Jezreel's words, ye would have understood Jezreel and Esther were one; and that the spirit of man (i. e., the spirit of the Son of man) should leave him and become or come to a new man; and the spirit of man shall leave him (i. e., the nature of the old world shall pass from him), and he shall become a new man—who shall lay a new foundation in the new world. If thou be the present number, why is not the spirit with you? or why seek the living among the dead? Remember, No prophecy is of private interpretation. But this interpretation is given: If his life goes—i. e., the former messenger—thy life shall go; because if ye follow flesh, or the man, instead of the spirit, and if that man whom ye follow go to the grave, so ye go also.

O house of Israel, the spirit shall not go to the grave! And if you follow the spirit, you shall of the spirit reap life. **Be ye not deceived! Ye cannot follow the spirit and reject and hate your brethren. Thou hast not known where**

Thou (Benjamin) art; yet he shall be upon the earth, and upon him shall the fulness of the spirit rest—Benjamin with his ruler, who shall rule all nations with a rod of iron (love) which cannot be broken.

O house of Israel, happy are ye if ye receive this rod and be ruled by it, that ye may live and not die! Come, let us live as brethren in spirit and in truth, and dwell in the unity of the spirit and in the bond of peace! United we stand! So let us be united and worship and obey God the Father and Mother of all Israel; the God of Abraham, Isaac and Jacob, and of Moses, Joshua and the child—the darling of his bosom, who “as captain of the host of the Lord am I now come”! He that hath an ear, let him hear! It is good to be led by Moses as a schoolmaster, and fight as Joshua, and be guided by the living child—Benjamin, the beloved of the Lord—that spirit of truth that shall lead and guide us in the way of all truth, and show us things to come. If the truth shall set you free, then ye shall be free indeed.

The living child is standing over against Jericho with a drawn sword—the sword of the spirit! O Joshua, while you are standing before the angel of the Lord, Satan is standing at the right hand to resist you until he is rebuked of thy God. And behold I have caused thine iniquity to pass from thee, and will clothe thee with a change of raiment. Keep my charge if thou wilt judge my courts. Hear now, O Joshua, the high priest, thou and thy fellows that sit before the Lord, for they are men wondered at. Behold I bring forth my servant the **BRANCH** (Zech. 3)! which is fulfilled—the Branch of the true vine.

Behold, it is yet unknown unto you, O Joshua, as to whether I have come to fight for thee, or for thy adversaries. O Joshua, and all ye children of Israel, I say unto thee, Loose the shoe from off thy foot, for the place whereon thou standest is holy! Notwithstanding, O man, loose thy shoe from off thy foot, and learn and understand, I am not come to fight for thee, nor have I come to stand for thy adversaries—but as captain of the host of the Lord I am now come, with the sword of the spirit, which shall lead and guide all in the way of all truth! as it is written, A child shall lead

them. He that hath a spiritual ear, let him hear, lest ye perish by the way, not accepting deliverance by the hand of the deliverer—the Branch which cometh out of Zion!

Many ensamples have been given in this visitation, of both the natural and the spiritual; and all have been given for us upon whom the ends have come. But still it is trampled under unwashed feet. The word given in my Mother's Roll cannot be changed. Its vesture is dipped in blood and sealed—which cannot be changed; which is life unto life, or death unto death. All must be united by the living child! If ye still reject him, ye shall not inherit my kingdom! Benjamin and his ruler calleth unto you! Hear the stranger's voice! It is his mournful voice across the murmuring sea! Harken to its united cry! O ye ten lost tribes, come, let us walk in love with the brethren, with Benjamin, and be guided by his ruler—worshipping God, the Creator, from which proceeds all light and life! It is only by divine inspiration (not man) from the fountain head that we can understand his great blessings to his sons; and it is to these who keep the word of his patience and receive the testimony of Jesus, which is the spirit of prophecy—which cannot be given by man. Flesh and blood cannot reveal it unto you! Therefore be watchful, and despise not prophesyings; for my spirit shall be poured out upon those of my house. See that ye reject it not, or turn it to evil! for my spirit shall not always strive with man. Satan is wrath with Michael—the spirit of the once meek and lowly Jesus—because he has drawn the sword for the deliverance of his people against Satan for your liberty.

Hear, O Israel! Awake to the spirit of truth; for he seeketh such to worship in truth! And ye are now called upon to stand with him—the truth—against the powers of darkness. It is only by his spirit—the child of his bosom—that ye can ever possess the land. Seek for the living child! It is your life! Let your prayers ever be, Guide me with thine eye! Now is the time Michael and Satan are in contention over the bodies of Moses, as your bodies are prepared by Moses' laws. Satan is standing at thy side to contend for them, and also against Michael, with his legion of

power; therefore the captain of the Lord's host draws his sword—the sword of the spirit; for on the Canaan side of Jordan the battle begins, and we have need of help. Come over and help “US,” for the harvest is great and laborers are few. If you will cross Jordan, then accept the child with his drawn sword as captain! He has come to fight the battle for you, and you will have need of him! O Israel, how can you stand with Michael against the adversaries, without the sword of the spirit and the word of truth given through Jesus—against which Satan cannot stand? O Israel, turn the battle to the gate, and judge thyself by the law and testimony, that ye be not judged! O spirits of the just—the seed of the immortal Mother—the time has come to bruise his head, that he may be cast out; that your candle may be lit—not by man, might, nor by power, but by my spirit!

The woman has lit her candle, and is sweeping her house. Seek for the lost piece, which keepeth the peace of thy house, that ye envy not one another! For envy slayeth the child—and thereby destroyeth union by the rejection of the child! For if ye accept not him I send, ye accept not me; and ye shall not see my face, except your brother Benjamin be with you.

O Israel, I have brought forth my eagle according to the word given by John; and will ye not come under its wings? Michael (the spirit of Jesus) will cast out the evil. Therefore let us stand with him and prove our sonship; for he is thy fellow servant and of thy brethren—even the firstborn. The spirits of the just will not allow anything to stand between them and their God. We wish to be made equal with Jesus our elder brother! Therefore worship the Christ of the living God—the Father and Mother! for to worship the creature is to fall short. No stream can rise higher than its head. Let us all unite in brotherhood to do the works that he did, that the work may be done for us as it was done for him—that the morning stars may sing together and the sons of God may shout for joy—that the sons of men may minister to the sons of God, as declared by the fifth instrument! He that hath an ear, let him hear!

The Gentiles worship Jesus in flesh, and fall short; so let us worship God in spirit and in truth, that we may be his sons, and think it not robbery to be made equal with Jesus—although it is a great glory to become sons of men and minister to the sons of God. But if you reject the child, and slay the brother, you have no part with me in my kingdom of love; and have no life in you, - To hold with envy and hate your brother, whom you have seen, how can you love God whom ye have not seen?

O house of Israel, the time has come to get yourselves together, that ye may receive power over the nations, and drink of the living stream which proceeds from the throne of God and of the Lamb—the living waters of life—his blood (love). And except ye drink of his blood and eat of his flesh, ye have no life in you; and if ye drink not his blood and become circumcised (blood cleansed), how can you eat his flesh in substance? Be ye not deceived! God is not mocked! Love envieth not, seeketh not its own. Love is the fulfillment of the law.

How can you keep the commandments and love not the brothers and sisters? I write this epistle unto you, not because ye know not the truth, but because ye know it; and happy is the man that doeth it! Therefore we urge upon you to seek for the child, that love will draw you together and unite you all in one, and be ruled by the rod which is to rule all nations—though the rod of the Mother hurts at times; but it is for your sake. Though it is grievous, it afterwards yieldeth the peaceable fruits of righteousness to him that is exercised thereby till the evil is subdued.

O Israel, gather yourselves together, that ye may be trained by her sceptre and rod! The question may be with you, Where are we to be gathered? In England? Yes; in England. But stop, O man! Learn and understand! You must first be gathered under the wings of the eagle—which is a semblance of the immortal spirit! The lion is a beast—a figure of the body; and the eagle of the spirit. Let us come under the spirit, that we may receive the body and mount up as with eagles' wings.

England, thou art supplanted; and the ark (which is the woman—Jerusalem) sailed for the new world and rested upon the mount, and hath purified a place in "US" where my spirit shall rest. England is the first to be judged, and the first to be redeemed. But stop, O'man! learn and understand! The salt of the earth must be taken out of her! — Then behold, she shall be judged! Ye are the salt of the earth!

Therefore the judgments are withheld for your sake. Come out of her my people! I can no longer withhold! My wrathful displeasure shall descend! Come out of her my people, that ye be not consumed! She must first be judged; and her time is come. Remember Sodom! Lot, who was the salt of the city, had to be pulled out! I say, in the name of my Father, unto you, As the angel was sent unto Lot, so is this message unto you.

Come! Get you out of that place! No foreign sword shall enter her till Israel, my people, be taken out of her. And ye are called upon to come out of her. I have given her three days (three watches) to look into my work, and the fourth day (watch) she shall be destroyed. Now a quick work will I make upon the earth and cut it short in righteousness. And while the work is going on in the new world (America), England must be judged; for this country must first be warned before my judgments can pass through it. And then Israel shall be taken back to the land England—then woe, woe, woe, to this land of the west (America)! —and from England to Palestine; and behold, they shall be no more seen!

Hear, O Israel! Come under the eagle's immortal wings, which is now spread out for you to gather you as a hen gathereth her chickens under her wings! I have before told you that a child should lead you to the place where my ark should rest, and there ye shall rest; and then I would bring forth my eagle. Harken to its voice! It calls you to the place where the ark is now resting, that you may rest also. Come, children, to me! Hear the voice calling across the deep blue sea! He that hath an ear to hear, let him hear the mournful cry, in this the fourth watch of the night!

Thou hast not known where *Thou* art; yet *Thou* shalt lie upon the earth—*Thou* Benjamin, who dwells between his shoulders. Roll. Ser. 2, p. 108. He is upon the earth.

The fulness of the time is at hand! Return! return!! return!! His journey must be complete before the clock points to two. The forty weeks will be ended when the clock points to two (nineteen hundred and two)—i. e., visitation date.

The stumbling stone is laid as described in my Mother's Roll, which was to appear as the snare of a fowler—as a deceiver—that the ground work of Israel might be tried; and he that stumbles at it, shall be ground to powder under the millstone. The law and gospel is joined by the two olive branches; and the two millstones are rolling around. O Israel, spirits of the just, ye must pass through the mill—the two mountains; and if we be in between them, and come not out, we shall be crushed and ground to powder. Zechariah must be fulfilled. The chariots of Israel must come out from between the two mountains—come through the two great rollers of the mill. Israel, ye must go through the rollers; and if ye come out meal unleavened and fit for the Master's use, happy are ye! Remember, if ye stumble over them, ye shall be broken as a potter's vessel; and to remain under them, ye shall be ground to powder—and not the pure meal of life, bringing forth the fruit of the spirit. The Master hungereth, and he desireth fruit!

O ye watchers of the second watch, awake! Awake from thy sleep! John has returned! Do you not hear his voice calling? Harken to his mournful cry across the murmuring sea! Come Israel to me, and for ever happy we will be! Awake to the royal law, and bring forth the fruits of the spirit unto me—or for ever sleep on and take thy rest, and bear thou no fruit henceforward for ever!

Ye were plainly told he shall prophesy again. Jesus said, If I go away and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also. Did not John tell you he was going away also? and when he came back, ye would not give him a cup

of cold water? And so he—that spirit of prophecy—returned, and the words are fulfilled. And, O house of Israel, ye third watchers are in the same boat! Did you not look for Esther, the woman, to finish the work, as they looked for John to finish it?—counting the forty weeks with the beginning of his prophecy, instead of the close. Had ye understood those things, ye would have seen the virgin was to be seated on the place of the holy of holies after the clock pointed to two. Therefore she told you she was going to sail for the new world on a secret tour; and by looking at the flesh, ye were blinded, and understood her not.

Take warning at the blindness that has happened for ensamples for US—not discerning the difference between the spirit and the flesh. She is seated with her husband in the holy place; and we praise God today, we once more hear his voice! The voice of the turtle is heard in the garden of the bride (body)! Up! up from the howling wilderness, to meet the Prince of Peace!

Judge ye who by the letter and circumcision doth transgress the law—for he is not a Jew which is one outwardly; neither is that circumcision, which is outward in the flesh; for it doth not take away the evil. Therefore he transgresseth the righteousness of the law by sowing the mixed seed, or tares, among the wheat; and are the sons of the great enemy, the devil, and are of the synagogue of Satan—making provision for the flesh (Rom. 13-14) by circumcision. But he is a Jew which is one inwardly; and circumcision is that of the heart—in the spirit and not in the letter; whose praise is not of men, but of God.

And, O man—ye so called Christian Israelites—why will ye still walk in their well-beaten road which leadeth to death? Why not follow the true Jew inwardly (Jesus), which will lead you to life and immortality (which he brought to light through the gospel) with the true wise virgins of Israel? They will follow in the path of life, light and truth, whether they have been circumcised or not. You may say, Then to follow Jesus we must be circumcised. Then you may as well say, We must be baptized into death, and die because Jesus died. In the event of you falling short, you

may be baptized with the baptism that he was baptized with. But, O man, learn and understand why Jesus did not baptize with water!—because he came not to destroy men's lives, nor baptize them into death; but he has a baptism unto life, which is of the Holy Ghost and with fire, which will circumcise you, baptize you, and give you the true bread of life—not a substitute that shows forth his death, nor a baptism of death for a shadow of a spiritual body, but that which savors of life unto life. What advantage then hath the Jew? or what profit is there in circumcision? Much every way—chiefly, because that unto them were committed the oracles of God. But they understand it not. Notwithstanding it profited, because of offspring; that a righteous seed may come to whom the promise was made, who would understand the spirit of the oracles—the true circumcision of the heart in the spirit, which worketh life and not death.

Therefore it is written of Jews and Gentiles that they were all under sin—none righteous, no not one; none that understandeth, none that seeketh after God—i. e., of Jew and Gentile, who understand not these things. But, O ye virgins of Israel, blessed art thou who seeketh after God, and understand his secrets of eternal life! O Israel, it was agreed upon that you would be willing to be baptized in the event of you falling short; and you may as well be baptized that you may be received in resurrection in the event of you still rejecting the child who would cross you over into the promised land, if ye accept deliverance by the spirit—like unto Noah who accepted deliverance and was saved by the ark, while the rest were all baptized into death. And also under Moses, all were baptized in the cloud and in the sea, and are now dead—not accepting deliverance. Will you also receive the same rather than to accept deliverance at the hand of the spiritual Man-child—the captain of the host of the Lord—who is now come for your deliverance?

O Israel, hear my voice, and allow not envy to reign supreme, which savors of death! It is the old fox! Are there not to be 144,000 sons of God who are to be kings—as little king Davids? How can you stand with Michael,

with all envying and strife among you? Michael, the spirit of Jesus, is love; and despises not prophesyings, for it is the testimony of Jesus Christ.

Be watchful, and open your hearts, lest you still turn the stranger from the door, as has been done from time to time! How many tears, and what sorrow it has caused me! Let us believe all things, hope all things, and endure all things; then we shall know as we are known. Then you will know better things than to accuse and stone your brothers and sisters, and grieve the child, and slay your brother, as Cain did his.

God's heavenly Spirit loud doth call;
O listen to the blessed sound!
Come join with "US," for Satan's fall;
In hell, O Lord, let him be bound!

England, thou once held within thy bowels the ark of the covenant; but she came on a secret tour to America. And wherever she went, and wherever she flew, there was her husband; and he carried with him Aaron's budding rod, which shall bud and blossom and fill the earth with fruits of righteousness; for she (the ark) has within her the golden manna—even the hidden manna, hid in the midst of the Paradise of God, that we may eat thereof and not die—the body, the new Eve, the temple of God. And the temple was opened in heaven; and there was seen in the temple the ark of his testament; and there were lightnings and voices—the voices of the children conceived, etc. And there appeared a great wonder in heaven—a woman clothed with the sun (the immortal spirits overshadowing the mercy seat); and she brings forth a Man-child, who shall rule all nations with a rod of iron.

O house of Israel, the ark is in this land! Will ye not gather around it, and receive the second anointing—the last covenant? This is what John spoke of when he said: Some would take it, and in ten minutes be made immortal. The first is receiving the word of immortal life, begotten and tried, preparatory to the last covenant, when he shall take away their sin, and cleanse their blood, and give them a

right to the tree of life; when they shall be conceived in the womb of the Mother. If you keep the word of his patience, and become espoused, and are true to the espousal of Christ, the last covenant shall surely be given; for he is faithful who hath promised, and in due time will circumcise you and give you free access to the manna from the golden pot that ye may partake of the sacrament of the Lord—the true bread of life. The substance and pure water of life will proceed from the throne of God and the Lamb.

And on either side of the river, was there the tree of life (male and female immortal spirits with the mortal)—the male on the one side and the female on the other side; and out of his belly shall flow rivers of living water. To him that overcometh, and keepeth the word of my patience, and endureth to the end (of the evil), I will give him a white stone (a white, clean body), and make him a pillar in the temple of my God, and give him a new name that no man knoweth save he who receiveth it.

Therefore, O man, it is a work between ourselves and God—consequently one man cannot do the work for another. Then how can one judge or condemn another? Therefore let us judge ourselves, and bear our own evil and the evil of others; fulfilling the law of Christ—bearing the unjust things, and stand with the truth though we be alone and forsaken by all.

Jesus suffered the same without the camp. So think it not strange to go without the camp unto him for the truth's sake—bearing his reproach, though it be sometimes from your own house. Let us stand to the truth—which is the perfect will of God; for the truth will prevail in the end. In like manner all must suffer, and be tried and made white polished stones, and gathered unto Shiloh, that ye may come together again, without clashing, or the sound of a hammer or a tool to be heard—fitly framed. But bear in mind ye must first be hammered and chiseled, and all the rough pieces knocked off here and there, with much chiseling, etc.

O house of Israel, I am glad and rejoice that I am privileged to inform you this day that the place of the ark

of the covenant has been revealed to us—both the natural and the spiritual, type and antitype. We have the key, and praise him that we have been found worthy and that it seemeth good in his sight to intrust to us the secrets that have been long kept hid and sealed from man. And by the mouth of the prophet, he said, As for this place, it shall be unknown until the time that God gathers his people again together, and receives them unto mercy.

Then shall the Lord show them these things; and the glory of the Lord shall appear, and the cloud also, as it was shown unto Moses, and as when Solomon desired that the place might be honorably sanctified.

Israel is spiritually gathered into the vision, and the key to the place is given; and when Israel will gather themselves together, the ark will be shown to all. And before the mule has gone over Israel, these things shall be interpreted to all your view; and the interpreter shall declare the generation of the Son of man, and shall be delivered from going down into the pit.

O house of Israel, we this day declare unto this generation that the Son of righteousness has arisen with healing in his wings! And his words are repeated: Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, also shall sit upon twelve thrones, judging the twelve tribes of Israel. His coming was the fulfillment of the promise of the third watch of the eleventh hour; and now it remains for you, who will follow in the regeneration in spirit and in truth, to sit upon twelve thrones judging the children of Israel in the kingdom of God—ruling them with a rod of iron (love).

Be ye watchful, as I have told you before; for this is the last watch of the hour; and it behooves all the watchers to watch in spirit and in truth! Woe unto them who now crucify the Second Child of glory as did the Jews with the first child, through envy; and by wicked and willing hands crucified him, and by their prejudice and lustful hearts, would rather hold to the carnal laws and commandments of Satanic man.

Now, O Israel, he has come the second time without sin, unto salvation, if you can receive it and follow the royal teaching through the regeneration! But are not some of you repeating things of your father the devil, and are still crucifying the Son of righteousness—the Second Child who comes in the glory of his Father, in love and mercy? And O, how often would he have gathered you, as a hen gathereth her brood under her wings, and ye would not! You still hold to the old root (envy) which crucifies and destroys the Prince of Peace and good will to man, and so destroy a man to your wounding, and a young man to your hurt; (Gen. 4-23;)—even the spiritual Man-child. He that hath an ear let him hear, and judge himself with righteous judgment, that ye be not judged; for the word is spirit and life, and shall judge you in this the last day. The promise was made to Abraham—Jesus (Michael)—and his children, the seed that was to come.

The son testifieth of the Father, and the Father of the son; and all are for US upon whom the end has come. O house of Israel, will you, like the Jews of old, keep seals upon the tombs by your unbelief, that he should not arise? But he will arise as one out of sleep, and the guards (night watchers) will fall as dead men! *Arise*

The truth and the mysteries of the royal laws are far above the laws after a carnal commandment; but after the law of the spirit of life, and the power of an endless life, gives man a right to the tree of life, by the cleansing of his blood—letting him into the holy place, covering him with the cherubims (the immortal spirit) which are crying out above and below, Come over and help US. Eat it up! that we may stand upon two foundations—the first Adam and Eve, and the latter Adam and Eve—and pass through the two-leaved gates into the city, new Jerusalem!

This little book is written within and without. It is both natural and spiritual. To Babylon *without* (the man in his mixed garments), it says, Touch, taste, handle not; to Israel *within* (who hath kept the word of his patience and overcome to the satisfying of God), it is, Eat, chew and divide. Beloved, eat it up! You will find therein is secreted

the seed of the woman—the tree of life. But before you undertake to eat up the bread, see to it that you are on the two foundations, and that both are perfect and sound—i. e., be sure that the Adamic evil is destroyed, lest ye eat damnation to thyself, not discerning the pure body of the Lord Jesus. The mysteries of the seven thunders were sealed, not to be written till the seventh angel sounded. Then *Thou* must prophesy again, etc.; for the full interpretation must be given whether you are ready for it or not.

The spirit is the interpreter. You will be tested in many ways before you are intrusted with the greater charge. So be watchful in whatsoever position you are chosen. Many are, and will be, accused of disobedience, as we are to be obedient to whatsoever we are told to do, till the time appointed of the Father; and when his appointed time comes for your deliverance from the rulers in Israel, under the laws, and then if you are bidden to do a thing contrary to the word of God, what then? Shall we obey man rather than God? All wrongs must be atoned for. It must fall somewhere; and we are bidden from the highest authority to obey his word. Then let us obey the highest; and whatsoever he, the spirit of truth, saith unto you, do it! Watch! Two ways are in the furnace, and will sometimes meet you. Then be watchful! for the truth is many sided; and it is best to be on the right side. You may be bidden to do things contrary to his holy word to see if you are on the watch. Sometimes man speaks, and sometimes God-man; and if it is contrary to his word, it proves it is man. All will be tested to see if they lean upon man. It is written, I will guide thee with mine eye—therefore we need no bridles as do horses.

Again, you may be bidden to do a thing contrary to the word, and closing by saying, Go according to the word of God. Are we not to obey the last command given? Watch the spiritual and the natural. Two ways in the furnace have met to separate the children of the flesh from the children of the spirit; and if you wish to cross Jordan and possess the land, remember the ten that were cleansed. Only one (the tenth) returned to Jesus to give the glory to God,

the Father. He saw higher than the natural man—that the glory was to be given to God. He saw further than the law of a carnal commandment. He saw and felt the power of the law of the spirit of life.

Therefore in accepting deliverance he was disobedient to Jesus according to the dead letter of the law—for Jesus bid him to go and show himself unto the priests. He was obedient to the child, the spirit of the living God—a much higher spiritual leading; which pleased God, the Father. Whatsoever pleaseth God the Father, pleaseth his Son Jesus.

Many have wondered what the future faith could mean. The true stranger of the House of David will understand it. He will climb the steps of wisdom to the higher courts of the law of the spirit of life—which reaches much higher than the dead letter of the law. O house of Israel, when you come to this junction of the road, you will find two ways have met; and there is a river to cross; and the poor stranger (the wise virgins), one out of ten will cross with the sword of the spirit and bear the reproach with Jesus—suffering for the kingdom's sake. Roll, Ser. 1, p. 140.

If you undertake this deliverance, and turn or look back, you will become a pillar of salt which has lost its savour—a monument of unbelief. And if anyone puts his hand to the plow, and then turneth back, he is not fit for the kingdom of God. Woe unto them that are at ease in Zion! He will not visit them that are cut off (from the spirit and have lost the vision), nor feed them that stand still.

The schoolmaster's rod must be used till all evil is subdued. And shall they groan daily with their hands upon their loins and not be delivered, and Christ formed in them by his graft—the Branch? All must be loosed from the chains; and the Mother with the children shall pass from between his feet—the Mother of the free.

Sing and rejoice, O Israel, for deliverance is at hand for all who will accept deliverance! But, O Mother, two nations are in thy womb, and two manner of people shall be separated from thy bowels! The one shall be freeborn—the freeman of the city; and the other shall be servants, and

minister to the free sons of God who shall judge the mount of Esau. For this cause, therefore, have I called for you, to see you and to speak with you.

O Israel, I hope you will receive this message in the same spirit in which it was given, that it may work life in you; and all together may sing the song of victory on Zion's hill!

The servants of God, with all praise, honor and glory to our Father and Mother, who was, and is, and is to come, to give every man according as his work shall be—the Alpha and Omega, the beginning and the end, the first and the last. Amen.

To the pure (which is Jesus Christ) all things are pure. Jesus is a cleansed body; and a pure cleansed body is Jesus. But to the impure, there is nothing pure—even their conscience and mind is defiled. Therefore, a true Israelite will never hand this little book to the unbelievers; for the ungodly turn all things to evil, and the truth into a lie, for their conscience and minds are defiled. Therefore the good is turned into evil. But woe unto him who calleth good evil, and evil good, or bringeth evil charges against the just; for this cause, his day has come—the old fox, the profane and wicked prince of Israel; his days have come, when iniquity shall have an end and the diadem removed, the crown taken off, and the kingdom given to him whose right it is to reign; for the secrets of the Lord are with them that fear him; and he doeth nothing but he revealeth his secrets to his servants, the prophets—those who have the spirit of prophecy, which is the testimony of Jesus Christ.

My Father has many things in reserve, to be given by the child of his bosom. Seek him, and despise not prophecy, for it is the testimony of Jesus!—which testimony we must have. And it shall be given little by little, as it can be received; and it shall be given to those who keep the word of his patience and follow on, and are faithful to the spirit of truth—the living child—which shall lead and guide you in the way of all truth and show you things to come.

These things have I spoken unto you that your joy might remain in you, and that your joy might be full, be-

cause of the Comforter—the spirit of truth, the living child—which proceedeth from the Father; and this day beareth witness of both the Father and the Son. And you also shall bear witness—i. e., you who have been with him (Michael) from the beginning, and shall now be with him and bear witness to the truth; and the truth shall set you free.

And now we commend you unto God, that he may be glorified in thee, that we all may be one perfect man in him—one hundred and forty four thousand—God-man! Amen.

RACHEL, THE MOTHER, WITH HER CHILDREN.

JOSEPH was the first; from whose loins came the king of Israel. That seed traveled down through the tribes of Israel and came on through the two tribes, Judah and Benjamin. And from Judah came the chief ruler—called the king of the Jews; who was rejected and betrayed through Judah by the devil who worked among them, and in them whom they chose—which brought their judgment and overthrow; leaving the sceptre with the younger, who still dwells between his shoulders—with him to whom Shiloh would come by the will of the elder brother, in whose hands all power is given till the ruler of this world be put down, and the envy of the devil is destroyed; which was shown in type by Judas. (and the falling of Judah, or the Jews,) who fell headlong, through envy of the devil, and his bowels of mercy and compassion and love all gushed out upon the ground (in the grave), and hung upon the cursed tree, upon which they hung their elder brother; as it is written, Cursed be every man that hangeth on a tree (or the trees of the garden); though Jesus, the pure and innocent, was made a curse to redeem them who were under the curse—who came under the curse of the accursed tree through the subtilty of the serpent and the envy of the devil; which brought death into the world. It was through envy of the devil among the Jews, with his head among the chosen (as shown in Judas), that Jesus, the firstborn, was made to hang upon the accursed tree

—as the serpent was lifted up (in emblem) in the wilderness to take away the bite of the serpent; for he shall now bruise the head of the serpent in man, and cure the bite for all who rightly look upon the serpent which was put upon a pole, as did Moses.

Remember it was those who pled the law of Moses that nailed him upon the cross of the pole, and said by their law he ought to die. Therefore it is the dead letter of the law of Moses that killeth; but it is the spirit that maketh alive.

This was the battle then with Jesus and the devil in the Jews—between the dead letter which killeth and the spirit which maketh alive. And so it shall be now. Satan is transformed into an angel to plead law for his kingdom, and to take away the key of knowledge; but thanks be to God for him who was raised from the dead, and has the key of death and hell to shut it up for a thousand years. The key of knowledge is given to the sons of God, and no one can pluck them out of his hands; for the curse of the tree shall be taken away by him who was made a curse, and died to destroy him who had the power of death, which is the devil (in us), and arose again on the third day. And he now lives in Israel; and we shall live because he lives in us—our king and ruler! And here is little Benjamin with their ruler—Shiloh; with the sceptre which was foreshown by the silver cup of his brother and the five suits of clothing. He is brought forth twain, with their spirits two, and the immortal spirit two, and the spirit of God, which are five—Christ and his Bride.

At the great marriage feast of the Lamb, his mess is five times more of the spiritual food put upon his plate because of his Mother. Jesus, the antitype of Joseph, came of Judah at first—brought forth of the virgin who was espoused to Joseph, who kept her a virgin till the child came forth—the son of the free woman; who afterwards brought forth John, the Lord's brother, who was a type of Benjamin—both type and antitype; i. e., as Jesus. The firstborn was the antitype of Joseph, son of Rachel; so also was John the antitype of Benjamin, of the same mother, and the type of the second, which should stand up instead of the first; who had

the same spirit of prophecy after the departure of the first-born; to whom Jesus said, If I will that he tarry till I come, what is that to thee?

Therefore he said to John, Son, behold thy mother! Mother, behold thy son! and he took her home with him from that hour. Benjamin was recognized in John, the son of his mother. And here was an acknowledgment of the son—the Second Child of his Mother—who would stand up in his stead; who took her home with him from that very hour. Before that, he wept over Jerusalem, and said, How oft would I have gathered thee, and ye would not, but rejected me; and now unto Shiloh shall the people be gathered, and they will give him due respect. For this cause John was the beloved of the Lord; and Benjamin, the beloved, shall dwell safely by him, and the Lord shall cover him all the day long; unto whom was given the twins—Shiloh. Therefore John was united to Mary, who sat at the feet of the Master to learn of him—who had chosen the good part, which shall not be taken away from her; while John leaned upon his bosom in love. He is to prophesy again, and tarry till I come—i. e., Benjamin, who was in him—i. e., the seed which was in his loins, and the spirit of prophecy, the testimony of his brother, Jesus Christ; who is now already come, for all are written for us upon whom the ends have come—the types and antitypes, the substance of former types and shadows. And by it all must be united in matrimony—Ephraim and Manasseh (the house of Joseph, or Jesus) united by Benjamin; for this is now the grafting time in the great vineyard of God, and the husbandman is now pruning the trees, and cutting off and grafting the branches to the main vine. And the house of Manasseh was cut off on about the midnight of the hour, and Ephraim called to the visitation, who was scattered among the wild grafts; with whom Benjamin is now found, and is now grafted into the branch of the vine.

Remember John's voice was heard with the house of Manasseh in the second watch of the hour—the second time we heard the sweet voice of John since the day we heard the sweet voice of the Master say, If I will that he tarry till I come, what is that to thee? who is now come; and we are

privileged to hear his voice in the garden of the bride—which is the third time. Hark, O house of Manasseh! I thought it was the voice! Yes, it is his mournful cry across the murmuring sea, Come children to me, for the grafting is come! Thou shalt be grafted back again into thine own stem; for the time of the restoration of Israel is come.

Hark ye, O house of Joseph, to the sound of the seventh angel! He that hath an ear let him now hear the things which were not to be written till the seventh angel doth sound (See Roll, Ser. 3, p. 226); for they were not lawful to be uttered to the Gentiles of the outer court—things pertaining to the tree of life which were hid in the midst of the Paradise of God.

The Second Child has the seventh key which was given to him by his elder brother—the Lion of the tribe of Judah, who prevailed to loose the seven seals thereof. The living child is the key which unlocked all mysteries. Therefore the mysteries were to be finished when the seventh angel doth sound the last trump—which is the trump of God. The dead must now come to life.

O house of Manasseh, thy time of the resurrection has come; for the Son of man is now to prophesy unto you that the dry bones of the open valley may now shake and come forth! The open visitation of the law is the open valley wherein you have been laying, bleaching and drying up, waiting to hear the vision speak again, or to hear the shepherd's voice; laying in the open valley, saying, "We for our part are cut off;" whose hope died with the death of the messenger; who heard not the voice of the messenger of the third watch, who spoke in the valley of Jezreel—the open valley; who prophesied to the dry bones of Ephraim, who also lay in the open valley, and did shake at his voice.

Hark ye at the voice of the seventh trump, and stand upon your feet (your understanding), for you shall now come together, bone to bone and sinew to sinew, and have new flesh put upon your dry bones! For, Except you eat my flesh and drink my blood (spirit), you have no life in you; for it shall be made flesh in you; for my flesh is meat indeed and my blood is drink indeed.

The mystery shall be finished in you when the seventh angel sounds in you; for it shall sound in every man, and shake not only the earth, but also heaven, and open the gates of the new Jerusalem, and make plain the way that we shall take, and unseal the tree of life to every one who receives my new name.

The Lord's table is spread before every one who has the wedding garment of purity; and he shall partake of the bread of life—the true sacrament of the Lord—worthily, unto immortality; where it will be said as before by the Master, Let every man examine himself, and so let him eat. All who eat unworthily, not discerning the Lord's body, shall eat damnation to themselves. The tree of life in the midst of the garden shall yield her fruit once a month. So now let us have our feet washed by the water of the river, clear as crystal—and not only your feet, but your hands and your head; and your heart sprinkled from an evil conscience, and your body washed with pure water and circumcised by the spirit; which shall be done by the spirit of judgment and burning—which shall cut off from thee the foreskin of lust, and give you a heart of flesh.

Now the time has come to go through the narrows, as set forth in the Apocrypha—i. e., the narrow passage between the old and the new, which Jesus called the strait and narrow path; and a few there be that find it. It is like the birth of a child, coming through the narrows of the cross—crucifixion.

It was said that God created the evil, and put it in the tree of knowledge of good and evil; yet Jesus said the devil sowed the tares in the field. Yes, God at first created it to serve its purpose—which was to prove obedience. So was Lucifer created. Here is where the trouble began. He wanted to rule the Creator; and for this cause he was made servant of all the powers that be—which is God. He extracted the evil from the negative and put it in the city, and commanded it not to be touched. Satan came and attracted it, and sowed his tares, and attracted the evil which was to lie still; and therefore it circulated through her blood; and Adam contracted it—and it has been kept stirred up from that day to

this, and circulated through the blood of the Adamic race.

So we are now to let it lie still till it be taken away; and by so doing, its circulation will not be so great through the blood, and Satan's attracting power will not be so great. The human race knows that the lust of the serpent is never satisfied; and the more it is stirred up, the greater the attracting power of Satan becomes.

So how could a man of understanding set forth that the life of celibacy causes adultery? Thus saith the Lord: It shall return back to the place uninhabited and not touched by man; and the angel shall withstand it while she brings forth and separates the old world from the new. And by the law of the spirit of life they shall be delivered from the bondage of corruption.

There was a forerunner of Jesus out of the law; for Moses and the prophets were until John, he being a forerunner of him, to which Moses and the prophets prophesied—the substance of which was foreshown in types and shadows. So there was to be also forerunners of the Second Child as well as the first; for the thing that has been shall be again.

Hence the law was renewed by John to prepare the way of the Lord's second coming; for a body must be prepared by it, so that the Second Child could be made under the law. Therefore for Moses' body, Michael fought; and this is the standing up of the first child, for the deliverance of the second. Therefore thy children shall be delivered—every one whose names are found written in the book. The children shall groan with their hands upon their loins for deliverance, till they be delivered into the glorious liberty of the spirit—to be led by it; for it shall be our life. It shall be like the birth of Benjamin at the death of Rachel, when her soul departed from her—which was a time of the living child being made immortal; and the mortal like that of the virgin Mary, who was blessed in the mortal. But more blessed is the immortal; for the blood shall be taken away from the bride, the Lamb's wife, who has made herself ready. She is undefiled; for as Jesus knew not woman after the flesh, even so his bride shall know not man after the flesh after their espousal to him. Therefore they are virgins undefiled,

espoused unto him, the one Husband, which is thy Maker—Ishi.

All power in heaven and in earth was given into his hands, for he is the lion of the tribe of Judah—the Bridegroom. Must not his bride be a true Jew inwardly—of the seed which was to come to whom the promise was made? not unto seeds, as of many, but one seed—Christ. By it all are one—Christ all and in all—the one seed of God.

The seed of Satan is destroyed—the bond children of Abraham (which spiritually means God). All must now take their places. Therefore there is a mighty struggling with the two—mount Esau and mount Zion.

O house of Israel, we now sing of the two covenants made by God to the people, the children and the seed of Abraham—my little children for whom I travail in birth again until Christ be formed in you. Therefore I desire to be present with you now, and to change my voice. Tell me, ye that desire to be under the law, do ye hear the law? Hark ye, and hear the spirit of the law of life now sent unto you! Remember Abraham's children, who were of the free, are children of promise; who will now harken unto the voice of the Shepherd, and have the new covenant written in their hearts by the spirit, and walk after the spirit, now under the gospel with the law under his feet; and the seed or children of the bond walk after the flesh.

The glory of the two covenants are now to be understood by the spirit of the living child of promise. Therefore we sing of the two covenants. The one from mount Sinai gendereth unto bondage—which is Hagar; for this Hagar is mount Sinai in Arabia, and answereth to Jerusalem below—i. e., the fleshly, which gendereth to bondage. Therefore, O foolish Galatians, cast out the bond woman with her son! Remember, the son of the bond shall not be heir with the son of the free! For as many as are under the law (i. e., the dead letter of the law) are under the curse; for it was added because of transgression till the seed should come to whom the promise was made, (i. e., till the seed of God is planted in those to whom the promise was made,) that it, by the law of the spirit of life, might destroy the seed of Satan

and lift him from the curse; for it is written, Cursed be every one that continueth not in all things which are written in the book of the law, to do them; that is the spirit of the law, or the law of the spirit of life, which maketh alive, and not the dead letter of the law which killeth, which savors of death by the works of the flesh—which gives fleshly privileges unto corruption, as has been proven from the day that it came forth; which at the highest, only allowed thee to view the land wherein you now stand.

O house of Manasseh, Jesus was made a curse by the accursed tree, to redeem those who fell under the curse! But ye, O Israel, must come down out of the forks of the sycamore tree if ye desire the Master to dine with thee and bring salvation to thy house; for it is written, Cursed be every man that hangeth on a tree.

Therefore come down from the sycamore tree, for it denotes the tree of evil, or the evil of the first Eve, which must be plucked out by the roots and cast into the depths of the sea, by the law of faith—i. e., the faith of the mustard seed! If the inheritance be of the law, it is no more of promise. Wherefore the dead letter of the law was added because of transgression, until the seed came to whom the promise was made by God, before the world began, and the covenant confirmed before of God, in Christ. And the law, which was four hundred and thirty years after, cannot disannul it, that it should make the promise of none effect; for the inheritance is divided by the dead letter of the law; for those who hold to the flesh by the law, sell their birthright for a mess of pottage, like Esau; who are now of the bond woman of mount Sinai, a servant to the law. Those continue in all the things which are written in the righteousness of the law; therefore, they shall live in them for a thousand years.

Is the law then against the promise? God forbid! for it serves as a schoolmaster to bring us to Christ, that we may by the living child cross this Jordan from the wilderness of the law into the promised land, by faith; and by the sword of the spirit gain our possessions, and gain our inheritance, and no longer sit on Jordan's banks and cast a wistful eye to

Canaan's fair and happy land where our possessions lie; but by the spirit of the high priest, step in! and by faith the waters will part, that Israel may cross dry shod.

O house of Manasseh, thou well understandest the meaning of the Red sea; for thou hast crossed by Moses, who led you out of Egypt; and thou hast seen the waters of the Red sea part, where you crossed over into the wilderness; and thou also hast seen and understand how the Egyptians were lost and slain by the red dragon of the sea. Thou hast also seen the destruction of the children of Israel in the wilderness, and the fall of twenty and three thousand in a day because of the lust of the flesh; which were ensamples for us upon whom the end has come.

Now cannot you understand how they crossed Jordan dry shod?—which is also an ensample for us now upon whom the end of the old world has come. Do you understand the meaning of the dry crossing, and the parting of the waters, which part by the law of the spirit, which leadeth not in the way of the flesh? Taste not, handle not, till the evil be taken away! It has the same significance—only one is red water, and the other is not. By crossing over it, it brings you into the wilderness; and crossing the other dry, brings you out of it into the land of promise, when you can, by the spirit, slay the seven nations of the land. Let us remember, the foregoing types and shadows, with its seas, rivers and lands, plants, trees and vines, clearly point to the woman and man.

There is a time for everything under heaven. There was time in the first dispensation to live upon the vegetation of the earth, and live long, even in the evil state. The seventh from Adam, of the seed of Seth, overcame that which meat was a type of, and he was translated and saw not death; for he by the spirit of truth saw the spirit of the command given to Adam; who received the seventh key (which was the spirit), for he was the seventh of that dispensation; and a time in the second dispensation to put a difference between the clean and the unclean; and one from the tribe of Levi, who saw by the spirit the further faith which was revealed, and the covenant made life in him, by faith was taken

up in a chariot of fire—a living witness to the covenant of the promise.

Now the time has come for the total overcoming and cutting asunder of all connection with the flesh pertaining to the old world—a total separation from all fleshly lust, and a crucifying of the old man which is at enmity against God. Surely, beloved, faith cannot come so long as you lose your virtue by riotous living. Ye are the salt of the earth. The seed is the germ of life; and if the salt lose its virtue, wherewith shall it be salted? It blights the confidence, and thus destroys faith and cracks the vessel, and the oil runs out and destroys the visitation in you; which was so grandly possessed by Jesus, who by it foresaw Nathaniel under the fig tree; who by it saw the colt tied in the village, and all the glorious things to come—the spirit of prophecy, which cannot be attained unto but by the law of the spirit of life in virtue and holiness. Therefore the wise virgins of Israel will add to their faith virtue, and to virtue knowledge, etc; for the foolish virgins are those who claim to keep the law of cleanness—the law of separation. And for this cause they are called virgins; but foolish virgins, who lose their oil—like the foolish Galatians, who are to be likened unto the Jews, as touching the law; who think they keep it, but do deceive themselves and are breakers of the law by the dead letter which killeth—living upon dead flesh, feeding lust, and sowing to the flesh, and reaping corruption. Satan is feeding upon it all; which is the curse of the law—under it sowing the seeds of Satan, their father, the devil. Was it not to those who said they kept the law, and were not born of fornication, that Jesus said to them, Ye are of your father the devil, and of his lust will ye do? who are the same to whom he also said that they had taken away the key of knowledge—which he is still trying to do by the dead letter of the law, which takes away the key of knowledge of life.

And the Gentile without the law, and the Jew under the law, both have reaped the wages of sin, which is death. And the Israel of God, by the law of the spirit of life, shall reap life everlasting; for they are the wise virgins who are not defiled with women, who lose not their oil; for the law

of separation is a figure of a total separation from the flesh until the evil be taken away from the male and the female and burned—the sycamore tree plucked out by the roots; like the law of circumcision, and the many types and shadows and similitudes of better things to come, of which we cannot write in particular, for if all were written, the world itself could not contain it. Therefore we commend you to the spirit, which shall in due time make all things manifest by the circumcision of man, which, like all works of man, will be left in the back-ground when once the Lord is revealed by fire; for every man's works shall be tried as by fire; and the circumcision of the flesh will be found wanting—it will be found that it does not take away the evil. And in so doing, the spirit of the law is broken—the temple marred; for no tool should come upon it, nor any cuttings in the flesh, or to make provision for the flesh to sow the seed of tares in thy field—which is the work of the devil who sowed them at first. Therefore it is only doing the work of thy father the devil.

Hence ye are the transgressors of the spirit of the law, which plainly forbids sowing tares or mingled seeds in thy field. Therefore ye are guilty of the blood and body of the Lord Jesus; for he was the seed of the woman undefiled. And if you sow the seed of Satan, does it not pollute the temple, which is to be the temple of God, and still inoculate the tares in the blood? For when the seed of copulation cometh out of man, is he not defiled according to the law? And does it not also defile the seed of the woman—the pure wheat of the field—after it is purified by the law of separation? How then can the evil be withstood till the living child, according to the spirit, be brought forth?

How then can she be a helpmate to you to overcome the works of the first Adam? Hence male and female must agree in this covenant of life to overcome it, as they agreed in the fall to partake of it—which caused the fall. For this cause Jesus was nailed to the accursed tree—for those who were under the curse, who kept up the work of their forefathers, and failed to subdue the evil that they might afterwards partake of the tree of life.

Whosoever eateth and drinketh of the blood and body unworthily, are guilty and are partakers of the crime; for it was the tares or children of the wicked one who crucified the Lord of glory. So his blood was upon both Jew and Gentile. How was it that it was upon their children? Because they have been partakers of the very thing by sowing tares of Satan's kingdom. So all who do it are guilty of crucifying the Son of righteousness in you. Let us now change it, and crucify the old man with his affections and lusts, that the Son of righteousness may arise with healing in his wings.

Remember, brethren, ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table and of the table of devils. We speak as unto wise men! Judge ye what we say! Is not the cup of blessing the communion of the blood of Christ? and the bread, is it not the communion of the body of Christ? For we being many, are one bread and one body; and the body is of Christ, and we all are partakers of that one bread—the bread of life—the hidden manna, hid in the midst of the paradise of God, which shall work life in us.

Let every man by the spirit examine himself before the communion of the Lord in the temple; for if we judge ourselves we shall not be judged—which shall be by the spirit of judgment, and the burning of the purifying fire of the Holy Ghost. Those who are permitted to see the things of the Most Holy, let him remember that this communion is to be in the temple of the holy, or the holy temple of the Lord—which means a cleansed body—the temple of God. Therefore let every man examine himself that he does not deceive himself, and thus partake of the sacrament of the Lord unworthily, and take damnation on himself; not discerning the Lord's body, by not understanding how the cleansing is to take place, and thus become deceived by the subtilty of the serpent—who has now transformed himself into an angel of light, and is also cleansing by way of the flesh; and communing, even as was shown in type by Judas, who dipped into the same dish with the Master, at the Lord's table, and immediately went forth and betrayed his Master, and stumbled into judgment; for he was unworthy to sit at the Lord's

table and commune with the holy. Hence it turned to evil, because he was unworthy—which brought damnation to himself. He that hath an ear, let him now hear and understand the difference between the type and shadow—between a substitute and a reality. The Gentiles are a wild graft, and they only received a substitute of the sacrament.

Now, O house of Israel, discern how it is that those who are under the curse are sickly, and many sleep. Now if you desire that your covenant with death shall be disannulled, which you have entered into in times past with the devil, it becomes necessary to break all former agreements made with the man of sin by the carnal commandments of law, and now enter into a covenant of life by another law—which is the law of the spirit of life; which will justify you in breaking your former covenants made with and by the man of sin. Remember it is God that justifieth; and if it causes trouble, remember what Jesus said, I come not to bring peace, but a sword. For two women shall be grinding at the mill; the one shall be taken and the other left (the bond and free). The free woman, though she be in bondage at present, she shall enter into a covenant, and an espousal unto Christ to become a virgin unto him.

Lust when it hath conceived bringeth forth sin, and sin when it is finished bringeth forth death. The sting of death is sin, and the strength of sin is the law. So we speak to the house of Israel who know the law; for I would not have known lust had it not said, Thou shalt not covet. He that touches that which is not his own, is a thief. Therefore we are commanded to let the evil lie still—i. e., the evil which is within us—for it belongs to Satan. Therefore the Master says, Touch not, taste not, handle not! He that climbeth up any other way, the same is a thief and a robber—who robs him of the temple. Jesus said, I am the way, the truth and the life.



DAN TO JUDGE HIS PEOPLE.

DAN shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that the rider falleth backward. Gen. 49-17. And the lion is come up from his thicket, and the destroyer of the Gentiles is on his way. He has gone forth from his place to make thy land desolate. Jeremiah 4-7.

Brethren, since you all have the Extracts that treat upon this subject pertaining to the Gentiles, like other subjects or texts it could not speak particularly and clearly point out the deeper and more glorious things pertaining to Israel; for the Gentiles could not understand them—not knowing the workings of the spirit in Israel. Therefore these things would still be parables unto them. Now, little children, we wish to call your attention to Dan, as the time has fully come to make it known unto you that you may more fully understand how it is that he becomes a serpent by the way, and an adder in the path. Now it was that Jacob understood the destiny of the twelve sons. By the spirit he could see what was most predominant in each. In Dan he saw zeal and jealousy for the pre-eminence in office; and was chosen to his office, in their appointed time and season. Hence he has had the pre-eminence during the time or dispensation of the Gentiles, as judges in office.

Now in this visitation let us remember that it is the message that has been sent forth to the Gentiles that shall bring them into judgment. Therefore Dan had to be called into the visitation of the spirit of truth, pertaining to the first rudiments of Israel's faith, in order to bring judgment to his people—the Gentiles. Therefore it was necessary that it should be addressed to the Gentile churches in order to bring judgment to Christendom as well as to gather Israel out from among them before they fall backward in desolation.

Dan was among them as ruler—and wanted to be, until they were pushed out; and received more light upon the subject, and then became a serpent unto them, and set forth to

overthrow her whose work we now see going on. But more particularly in Israel is the work of Dan manifested.

Remember Dan was to judge his people as one of Israel—sitting as judge in Israel; commissioned to send forth the Extracts to the Gentiles, until the lion leaps from Bashan—first, those who fall and stumble in judgment because of the message; and which will also destroy the Gentiles' seed from Israel. Dan was to judge his people as one of the tribes of Israel—the abomination of desolation spoken of by Daniel the prophet; who stood in the holy place until Satan transformed himself into an angel of light, as is now described in this message to the house of Israel. It caused great prejudice to arise; and by a supplanting and transplanting, out of it the Son of man shall arise with healing in his wings. Therefore ~~envy arises; and~~ Dan, who had been sitting as head, judging as one of Israel, became a serpent by the way against the living child.

In these days of temptation, we see the great delusion working in Israel by the subtil serpent, transformed as an angel of light, scattering the flocks in division of mind. For this cause the standard of truth must now be lifted up for an ensign to those who have spiritual eyes, and ears to hear and understand the voice of the Shepherd who now calls for thee, that ye may now be grafted back again into your own stem of the vine, by the Branch. Dan was chosen as one of the tribes of Israel, to send forth the Roll from the New and Latter House to the Gentiles, that Ephraim, who was scattered among them, might be grafted, and come in for the blessing according to the right hand of the Father—guiding it wittingly, and placing it upon the head of Ephraim, the younger of the house of Joseph, or the house of Jesus Christ, the anti-type of Joseph. And Benjamin, the younger brother of him, now in the house of Ephraim, is called forth by him, and given his silver cup, and the five suits of clothing for the five of the Benjamites, and the great mess of spiritual food for the five friends, who shall withstand the whole house.

For this cause, as Dan has the pre-eminence as judge in Israel, he became envious; and through envy of the devil he

becomes a serpent by the way, and an adder in the path. Therefore the reins are transferred to Manasseh.

Remember Jesus is the antitype, who obtained the spirit of his Father; who raises up the two houses, Ephraim and Manasseh, who are now to join together in one—the two sticks put together and become one in mine hand by the graft of the vine. Manasseh was the eldest—i. e., first come into the visitation of the law. And he stood still under the dead letter of the law, and stumbled at the messenger, and became blinded to the sixth; to whom the spirit came and lifted up the flag of truth, and commissioned head officers to send it forth to the Gentiles—i. e., to carry it on and close the time of the Gentiles, by biting the horses' heels until the rider of both the Jews (and all under the law, who do not keep it) and the Gentiles (and all who are under the gospel, and do not live up to it) shall fall backward; and they are now beginning to fall.

Dan still sits as judge, as one of the tribes of Israel; who do not see the strange work of the spirit in proving the true sons of God, and the moving of the spirit from tent unto tent, until a woman be found to bring forth the children separated by the law of separation; and a wheel working within a wheel, from which the Second Child proceeds—crowned with Shiloh, anointed twain, as captain of the Lord's host; as it is written, A child shall lead them—who shall be rejected by Dan, who became blinded by the dust caused by the dragon, who stood before the woman to swallow up the Man-child (i. e., the Second Child), and transformed himself to commit the abomination of desolation; and gushed forth the flood of lies to carry away the seed of the woman, seeing his craft is in danger. And by the rejection of the Second Child, he becomes a serpent, and shall fall with the Gentiles. And Manasseh shall be grafted back again by the acceptance of the Second Child, upon whom the graft—branch from the main vine, from the true Mother and Father—descended; as shown with Joseph and Benjamin in Egypt.

O house of Manasseh, thy time of grafting has come!—which shall be life from the dead; as I saw in a vision, a man who had been dead and buried, and resurrected by the power

of the spirit which came upon me. Remember the brethren, who had their brothers reconciled to Joseph by their brother Benjamin.

Now the two united will be the house of Joseph—which signifies the house of Jesus; which shall afterward be united in matrimony to Judah—the tribe or house of Judah. Now he is stretching out his hand wittingly by the direction of the spirit. Knowing what he is doing, he lays it upon the head of Ephraim; who is now keeping the law of the spirit of life, which will give them the blessing of life immortal. Remember all is written for the end. Therefore let us now remember that it was Manasseh who supplanted Dan; which is a figure of this very time—of the house of Manasseh who was blinded in part. And Dan ruled as judge in Israel, and is now become a serpent by the way, against the Second Child—which shall cut him off, and Manasseh grafted in, in his stead; as it is written, If Judah (the one tribe of Israel) and Israel (the ten tribes) accept not Benjamin, neither shall they inherit the kingdom. Afterwards the tribes were placed in order according to the direction of the spirit. See Roll. Vol. 3, p. 89. And as it is written, He guided his hand wittingly, and blessed them.

As Jacob supplanted Esau—having purchased the birth-right, and harkened to the voice of the woman who sent him away and took the blame upon herself—thus receiving the blessing, so likewise in the end, the first shall be last and the last first. Therefore the blessing fell upon Ephraim—the younger; for Benjamin, the younger brother of Jesus, is among you; for wherever the spirit went, he had to go. This proves again that he could not be with Judah, since they rejected the spirit of his brother. But Benjamin left them, and came unto Ephraim because of the spirit; as it is written, One tribe is come in this visitation, which is Benjamin; and out of this tribe the Second Child comes.

Those of the house of Israel who acknowledge Benjamin, Shiloh Immanuel, shall now receive the blessing of Ephraim and Manasseh—who have been waiting for the moving of the waters of Shiloh, and shall now be grafted back; and so all Israel shall be saved.

Manasseh has long been waiting to hear the voice of the true Shepherd in the land. Once more we hear his voice, and the flag is now raised in the land of the free. Hark! Tis his voice across the murmuring sea, where Israel was to be gathered into the land where man had never set his foot at the time this prophecy was uttered (see Apocrypha)—~~the U. S. A.~~ called the new world, undiscovered until the latter day; which bears similitude of the new world; like Noah, who had sent the dove out into the new world, which returned with the olive leaf in its mouth—which afterwards abode upon the firstborn of the new world, who prepares a place for the children of Israel. And the ark rested upon the mount in the new world; and as it was in the days of Noah, so shall it be in the coming of the Son of man. When fifty are found in America, then they shall come by fifties, hundreds and thousands; yea, they shall fly upon the shoulders of the Philistines. Jacob loved Rachel, and served seven years; but being beguiled, he received Leah instead, and had to serve seven years more for Rachel. And God remembered Rachel, and took away her reproach, and she brought forth Joseph—a type of the immortal Mother bringing forth Jesus.

Manasseh was the firstborn of Joseph—who was the firstborn of Rachel, the lawful wife of Jacob. Therefore Manasseh was placed as head, and came in first in this visitation, according to the law. But by the spirit of the father (Jacob), Ephraim, the younger, supplanted the elder; and Dan—being the son of Rachel's hand-maid, a substituted child of Rachel, who came forth before her womb was opened—becomes a lion's whelp. Remember Joseph was Rachel's firstborn—a figure of the lion who came of the tribe of Judah; as Judah prevailed above his brethren, and from him came the chief ruler.

Reuben was the firstborn of Israel—son of Leah; she being a type of the natural woman under the law. But inasmuch as Reuben defiled his father's bed in the matter of Bilhah, therefore his birthright was given unto the sons of Joseph. And the genealogy is not reckoned after the birthright from the father's side; hence the birthright is Joseph's and

Benjamin's—the two first sons of the lawful mother according to the law of the spirit; for he served under promise for Rachel. And Laban, being in the dead letter of the law, went back on his promise, and by deception gave Leah, because she was the elder. Here we see the root of the whole matter, and the first cause for supplanting, and the changing of birthrights all along the line—both in former days with the types, and the latter day visitation; and the best is reserved until the last, and the firstborn, according to law, placed in front—the type of Leah, who brings forth in this visitation children who by inheritance have sore eyes and cannot see further than the dead letter of the law, and have great need of the eye-salve from the spiritual Man-child; and some like Reuben, who goeth out in wheat harvest and bringeth in the mandrakes, and gives them over to his mother, who sells them to get to lie with the natural husband; which was completely fulfilled in this visitation. After this, Rachel brings forth her son.

Now as Dan was given to Rachel by her hand-maid, (a substitute,) he became the lion's whelp; for God afterward opened her womb, and she brought forth a lawful son, from whose loins comes forth the royal law, from the virgin whose womb was opened by the Holy Ghost. And the lion of the tribe of Judah came forth; and Dan the lion's whelp was commissioned judge as one of the tribes of Israel, to bring judgment to the Gentiles.

When the lion comes up from his thicket, and gives the sceptre over to his younger brother, then Dan (the lion's whelp) will leap from Bashan and contend for the sceptre from a commissioned standpoint—looking at the natural commission given by the former messengers, (like unto Christendom, with their license or commission papers to uphold them,) and becomes a serpent by the way, an adder in the path, which spueth out its poison, and bites the heels of the horses, and become scorpions against the true witnesses of God, and falls backward in desolation rather than bow the knee before God, and come down off the pinnacle and mountain of exaltation, wherein they have been placed as judges, as one of the tribes of Israel.

Manasseh supplanted Dan, and is sealed with the twelve tribes. Manasseh is reckoned as a house—and yet a tribe from among them are sealed with the twelve, called the tribe of Manasseh (twelve thousand); which take the place of Dan as a tribe. When the house of Manasseh is joined in unity with Ephraim, the two houses are made one—called the house of Joseph, after the two sons of Joseph—begotten of Jesus. And so all come under the one head—Jesus, the anti-type of Joseph. The Old House of the old second watchers was called the house of Manasseh—a type or figure of those who will come in by the spirit of Jesus, and be united with the younger brother Ephraim; and today, as they stand, all who are still under the dead letter of the law, are of Manasseh.

Ephraim shall hear and harken unto the voice of the Son of man first. And Manasseh stands back, but will soon come in when they see that it is the work of the spirit of the Father. Remember it was by right of law that he should have received the blessing first; but the dead letter of the law does not satisfy the Father. Therefore it seemeth good in his sight to stretch forth his right hand and give the younger the right-hand blessing, because it is his will from the beginning that the younger comes in on the right hand, because of the spirit of promise; for the spirit of Jesus (Michael) in the beginning was the younger—i. e., younger than Lucifer—and pleads by the law of the spirit of life.

Therefore the types have been shown from the beginning; which were even shown by the two mothers—Eve first, who harkened to the deceiver, and the latter Eve next, the antitype of the former, who harkened to her first husband in spirit, who is the Maker.

Was not Adam created first? then Eve? But inasmuch as Adam harkened to the weaker, and fell, so now he must harken to her—the latter Eve—to get back from whence he fell; for she joined herself to her maker—Ishi husband—from whom she was at first divorced, and got married to another after the fall; who now divorces herself from the man of sin. Hence she sees his subtil schemes—that his

agreements, at first, prove false—and espouses herself back again to her first love.

This was clearly shown again by Rachel and Leah; Rachel was his first wife by promise, in spirit and love; but by deception and law, he was deceived, and Leah was given first. By her the first sons of Jacob came forth for the blessing, and verily they shall be blest; but must first be supplanted by the younger, for Rachel's sake. Her children came in by promise for the right-hand blessing—Joseph and Benjamin, the first and second; and Joseph's children, which also are the children of Rachel by promise. Remember Joseph was her son, and Dan was only the son of her hand-maid. Therefore the tribe of Manasseh, being a direct descendant from Rachel through Joseph, must take the place of Dan. Hence Dan will become envious, and a serpent by the way, an adder in the path.

Now on this deeper line of prophecy, notice one point in the text: He is to be an adder in the path. The Gentiles do not travel this path. And no scripture is of a private interpretation. Thousands will be on the path who are not Israel. These are they that will get bitter, and poisoned by the serpent; which shall raise its head-up in the tribe of Dan for pre-eminence, as the serpent has done from the beginning; who used the woman at first, and for the six thousand years of his reign; and as king Solomon said, "Biteth like an adder." Here we see the two poisonous creatures which crawl upon their bellies all the days of their lives—a serpent in the grass, by the way, with great subtil arts to beguile as with the first Eve; who becomes an adder in the path. Remember there are both male and female on the path of the tribe of Dan, who judges as one of the tribes of Israel. Therefore they are on the path—the serpent by the way, an adder in the path—to do their deadly work, and to hold their ground as the serpent would like to do. Nevertheless, in spite of desperate efforts, Manasseh will take their place by promise; and Dan may as well make to themselves friends of the mammon of unrighteousness, that they may be received into their houses or habitations; for as unjust judges they must give an account of their stewardship, for they shall fall

backward with them in desolation. They might as well make friends, that they be received with them in the resurrection.

Now the lion has come forth, and is standing up for his people Israel. Therefore Dan—the lion's whelp—leaps from Bashan, to hold possession of the land. But the true Ephraimites will now accept the seventh messenger—Shiloh; and Manasseh will quickly follow. Remember, all former types and forerunners were types that foreshadowed the coming of the Second Child that was to stand up instead of the first; as declared by James, who said he would stand up in a few days—just in the time of the great delusions and subtil arts of Satan, who had transformed himself into an angel of light, as prince of Israel, working all kinds of divisions; and divides against himself.

Amidst the chaos and confusion, the standard shall be lifted up for the union of Israel, and the downfall of the prince and power of air, and thus put an end to controversy; for if Satan be divided against himself, he cannot stand.

Dan shall take his stand with the serpents, as one of the tribes of Israel; which will prove the spirits, as to what side they will stand. As it is written, evil spirits will be sent to prove the true spirits of the just from the unjust; for unto this end he was to do his work to prove the creation. And therefore Satan was permitted to come into Israel as prince of Israel, to claim his own and prove the inheritance. Hence he, as before, rises up in rulership as the elder of Israel, to be honored and worshipped—which is iniquity; for he must be cast down and abased, that he who is abased might be exalted—not of himself, but of God. Therefore he closes the work, and brings the end, not only for his people the Gentiles, but in Israel, as one of the tribes of Israel; like the work of Judas—for his work is of the character of Judas.

Remember, it is a representative of Satan called the serpent by the way, and an adder in the path, that bites the horse's heels, that its rider falls backward—for he is the author of death, and like the fiery flying serpents in the camp of Israel; and the bite of the serpent by the way, produces death. As Moses lifted up the serpent in the wilderness, even so shall the standard—the Son of man—be lifted up; and

all must take their stand, by faith, and be healed of the bite of the serpent, and on Shiloh's side stand.

Those who refuse, will die from the effects of the bite; for it cannot be taken away so long as they hold with the Danites—by that which savors of the subtil serpent, in envy, like Judas—false children, sons of the handmaid, who will run their destiny. All will take part according to how they stood in heaven; and all must now take their stand and go to their appointed place.

He shall divide them as a shepherd divideth his sheep from the goats; which will be done by the law of spiritual separation, and by it go to their appointed destiny.

Remember the fighting is done without the camps of Israel; for in camp they drill by the discipline of law, preparatory to the battle that must be fought without the camp, under the captain of the Lord's host, on the Canaan side of Jordan.

Let us remember, Dan was not to be taken from the tribes of Israel till the Son of man be come—~~t~~e., until he come whose right it is to reign. Roll. Ser. 3, pp. 107, 108.

The Lord then took the tribe of Dan out from amongst his children to judge the Gentiles. But let us still remember the key, that "No prophecy of the scripture is of a private interpretation." The children of Dan are many, and great in wisdom as far as the wisdom of the wise of this world goes. They are lofty and exalting, mighty in art, and have been the leading men of the Gentiles; and are like Samson of the Danites, to rule or destroy. But now in a special manner the mighty men of Dan are overthrowing this great Christendom, as Samson overthrew the Philistines; who are now receiving great power to do their work. And we see them rising up all around us in the name of the Lord to overthrow this great apostate Christendom; but they shall fall with them. They have a greater understanding—but still they are blind, like Samson, and see not the true light that giveth life. They are so exalted they cannot receive it at the hands of a poor, humble Israelite. Nevertheless these things pertaining to Dan are like the other scriptures that have a two-fold meaning, and sometimes three-fold. We find that Dan comes

nearer home, as he was the son of Rachel's handmaid. So also he comes into Israel; and as one of the tribes of Israel, judges his people—i. e., whosoever comes under him. He judges them as a people, under the head of law and gospel, like Samson in Nazariteship; who still hold to the dead letter of it, until betrayed by the woman of Satan, or the first Eve, till their hair be cut (which denotes spiritual strength), and lose the power of the sceptre as judge, and cut off—as the hair of Samson being cut by a woman was a figure, and denotes being cut off from the spirit, and the sceptre taken from them, and given to him whose right it is to reign. And then Manasseh becomes a serpent by the way, an adder in the path, that biteth the horse's heels, and the rider falls backward—i. e., the riders of the dead letter of the law and gospel (Jew and Gentile) in Israel; for the dead letter of the law, or the Nazariteship without the spirit of it, like Samson, will lose their strength and power of the sceptre by the woman. The dead letter of the gospel is to say they believe in Christ, and still keep the dead letter of the Nazarite law in outward forms and dress, etc., which will produce death, that the soul may be saved; as faith in Christ without works,—i. e., without the works of the spirit—is dead, as the body without the spirit is dead.

Even a body prepared by that law referred to above, without spirit, is dead. Hark, ye sons of God! Awake and come forth from the dead! Mercy and truth have met together; righteousness and peace have kissed each other!

The Extracts from the Flying Roll, Vol. 3, have been declaring to both Jew and Gentile that Dan shall be to them a serpent by the way; and he is doing this work. And now at an unexpected moment, this Living Flying Roll comes forth, and declares to the house of Israel that the tribe of Dan shall now be to them as a serpent covered with grass, with the subtilty of the most subtil beast of the field, and as crafty as a fox—full of deception; and like the serpent covered with grass, puts forth the forked tongue among the brethren; and in an unexpected moment he biteth like an adder.

He is hand in hand with Judas among the brethren;

and from them, Israel must suffer till he be cast out to fall with the Gentiles; when salvation and strength shall come to the anointed, and God shall be glorified in Israel; for the accuser of the brethren shall be cast down. They will join their fellow Danites in the world, to do their closing deadly act; and muster their forces to follow Israel in open violence, like the days of old, until the earth opens wide her jaws to receive them, and will swallow them up. This will fulfill that which is written. As Dan was given to the Gentiles, so likewise the enemy has been permitted to come into the house of Israel; for he is a figure of the enemy, or Satan,—a prince of Israel, only coveting head rulership like that of Lucifer; which will prove every true child of God as to where they stand. That will prove what manner of spirit they are of.

When his work is done in Israel, he shall be cast out. He shall not fall in Israel; but with the Gentiles he shall fall, and the dead shall bury their dead. And the dust of the earth shall be their meat, as it was pronounced upon the serpent at first, who for exaltation was cast down; and the humble shall be raised up. And if a man gets out of the city, he is liable to be stoned to death.

Remember, it was for disobedience that Samson got his eyes put out, and yet he received strength to overthrow the Philistines. And so the descendants of Dan, who are permitted to come into the house of Israel—a serpent by the way of deception, covered with grass—will also have strength enough given to make a close imitation of the Israelite, to deceive and poison as many as have not the spirit of truth. And when ye see these things of Dan, ye may know that the time is at hand.

Lucifer was a choice cherub until iniquity was found in him. The things of the earth are made by pattern of the heavenly; and all things visible clearly set forth the invisible, even the eternal power and the Godhead. Therefore two parts are in her, and two nations are in her womb, and two manner of people shall be separated from her bowels.

Lucifer was cut off from my divine favor; and from thence he went forth from the presence of my majesty, work-

ing deception among my created spirits of the heaven, and raised up in war against his brother, like as was shown with Cain in the earth. He was also sent out from the presence of God, into the land of deep sleep—into the darkness of night; the one against the other, like Jacob and Esau (twins), from the same mother and father; types of the two worlds—the shadow and the substance. And so they meet again in Jesus and Judas—both in Israel. This plainly shows Lucifer and Michael, Jesus and Judas—the two brothers in Israel, chosen as they came forth in spirit, and took sweet counsel together. But one was a devil, and envied the place to which his brother was chosen of the Father, and so lost favor of God, and fell headlong, and his bowels (of mercy) gushed out. He was hung, and lost the temple, which Lucifer wanted at first, and tried to possess by craft and deception from the day he came forth son of the morning. He lost the sonship, and was disowned and dethroned by one who supplants him, as shown in type by the many ensamples of the two. For this cause he is to be left a disembodied spirit. He has been head of the old world—a shadow of the new. He (Lucifer) came forth a head archangel, or was the elder in spirit—i. e., Lucifer, not Adam—that is, when he came forth a choice cherub; and because he was so lifted up, and coveted the head rulership, he was cast down; and the younger—Michael—was given the rulership, and all power in heaven, until all things be restored back again of that which Satan has deceived and caused to err.

So we see the supplanting, and the first cause of it in spirit—back in eternity. And so in earth, the first son of Adam comes forth and shows the very work of his father. So it is manifest why he came to the first Eve in earth—which was to get bodies for dwelling places, and for his subjects.

God, who saw all things, placed the sword to cut him off in earth. As he was cut off in heaven, so he should be in earth. Thus iniquity caused the evil to be created and placed in the very garden where he knew Lucifer would come to try to partake of the tree of life; which Adam—being a fallen spirit and deceived in heaven—did not understand. Therefore he blamed God for placing the evil in the

city, or giving him the woman wherein the evil was placed. Here is where he, in spirit, stood with the deceiver, and was caught. Here is where the snare or trap lay for the disobedient.

We wish you now to remember that Satan now comes as before—transformed into an angel of light in Israel for rulership, and works at the heads in Israel. Therefore there needs to be a great supplanting in Israel as at first; and as shown in type of the two worlds—the shadow and the substance—even to the end.

Many have been deceived and overthrown in this visitation. It is written, Many of great understanding shall fall to try them, up to the time of the end; and almost the whole house, until the standard shall be lifted up for an ensign for Israel to gather around and be protected by the spirit from the delusions and pitfalls set by the enemy. Yet let us remember, that in the midst of it all, (that is in the midst of the transformation of the devil, and the evil spirits sent to prove the true spirits of the just,) this standard-bearer shall raise up the ensign—a standard of truth. This is the standing up of Michael—the true spirit and testimony of Jesus Christ, which standeth up and calls for his younger brother, and puts his own silver cup in his sack's mouth; and by it proves the true brethren, the spirits of the just, against whom the dragon will try to prevail.

He, with the five, will withstand the whole house; for they will be against him—in particular the heads of the houses, where Satan works in envy and jealousy. It is to be so, as shown from the beginning; which is necessary to prove the humility of the sons of God, who shall be given the fruits of the body—the tree of life. The evil was placed there to prove man till removed. The fruit of his body was given for the sin of his soul (Adam's). Jesus was the seed of the woman—a tree of life—the latter Adam who received the quickening spirit; which shall be received by all the sons of God after being proved as to what spirit they are of, and with what spirit they stand.

My sheep know my voice, and can by my spirit know the subtilty of the deceiver. Now let us be wise and under-

stand why the evil was created, which now works in Israel. Let us be wise, and not blame God as Adam at first; only let us be wise and know how to deal with it as our elder brother, who railed not, but said, May the Lord rebuke thee, Satan.

Let us not stumble at the evil committed in Israel, for the evil spirits are sent now to prove man. Nor should we become prejudiced concerning the body (or bodies) of Israel.

Surely the true spirits of the just are to be tried by unjust things brought about by the evil spirits which work in Israel. They work by a lie, and by turning and twisting things said or done into another meaning, and with evil desires; and accuse and judge others by themselves; brothers and sisters betraying each other through envy and jealousy, and to make themselves favorable with heads—which is the effect of leaning upon arms of flesh; unclean spirits coming out like frogs and scorpions. And out of such confusion cometh the Son of man, as Jesus came out of Nazareth; and has come as a child the second time. And before the child can know to choose the good and refuse the evil, the land shall be forsaken of both her kings—first the law, and afterwards the gospel; over which Satan as king has been reigning, transformed into an angel of light—making death of it by the law of the flesh.

Since the transgression, the evil became inoculated in man; and the flaming sword cuts off all who try to eat of the fruit of the tree under the pretense of being justified by the law and gospel. It was ordained unto life to those in whom obedience is found—i. e., obedience to the spirit which comes to lead those who have been forsaken by the first king, which is the dead letter of the law. Then by the law of the spirit of life they will be delivered from the evil, and brought from under the Gospel—the second king—into the law of liberty; clothed with the fulness of the spirit, which will lead you unto fountains of living water, and cause you to eat of that bread—the sacrament of the Lord—from the tree of life in the midst of the garden.

God in his great wisdom and foreknowledge shall judge the world by that man whom he has ordained; before

whom all nations shall bow by the same spirit—the ruler of all. And the counsel of the spiritual Man-child shall be between them both—not only the male and female, but from the firstborn of Israel to the second; which shall cover all Israel. Therefore he has destined and foreordained that before his son all the evil must bend, and exaltation be humbled.

First, it seemeth good in his sight to bring forth a tried stone—elect, precious; who standeth up in spirit, and calls forth his younger brother to see if his brethren will still hold to the old root which at first brought death and woe to the race, and even caused the death of the firstborn of Israel; which was so strongly manifested by Judas, of the tribe of Judah according to the flesh. Like the envy of Lucifer against Michael at first, in heaven; who did not wish anyone to be greater than himself. Even a dream of rulership sets him on fire; like as was manifested in the brethren of Joseph, from whose loins proceeded Jesus—the great ruler of Israel—who was betrayed into the hands of unjust men by his brother, through envy of the devil. This at first brought death; and even the rest of the brethren among the apostles often had much contention as to who among them would be the greatest in the kingdom. The Lord had to rebuke them and set a little child in their midst—looking forward to the time when the spiritual Man-child should come in their midst, who would be the greatest among the children of Israel, because of meekness, and yet bold in the truth for the kingdom's sake. And because of the envy of that old fox, many will rise up, to their own damnation, against the Second Child which comes forth with his brother's cup of truth. I have already seen the envy rage, because of a dream—and more so yet because of a *reality*.

Let us ever remember that it must come; for it is now that Israel must be proven. And for this cause the evil is sent, in envy, to swell until they be cast into the bottomless pit of hell. Judas is a type of Satan, and stands already condemned; and the verdict must now be brought in against him. In this visitation he comes with his oily serpent subtilty,

with the craft of a fox, to do with the Second Child as with the first.

Now what he does, let him do it quickly! for he hath but a short time, though he works with legions. And they know the Son of man as well today as they did two thousand years ago, when they cried out in the man in the tombs, who thought he had come too soon. Thus saith God: The time has come! and he stands in perjury bound.

She with Satan (Judas) overthrew man—the first Adam (i. e., the Adamic race); and envied the latter Adam because he could not bring woe to him as with the first. Therefore he was informed, what he did he must do quickly; for he had come to destroy him who had power of death, and to turn the woe upon his own head. He is called prince of Israel; and so the Judases are numbered in Israel; otherwise Israel could never be perfected, for they must all be tried by the instruments of Satan. Therefore we dare not bring a railing accusation against him, but “may the Lord rebuke him.”

God works through and by his instrument; as it is written, Michael and his angels fought against the dragon and his angels; which battle is now to be fought in the earth, for the earth dwells in heaven—i. e., the bodies of the spirits of the just; and the devil has transformed himself into an angel of light, and his angels are numbered in Israel. So it is called heaven.

Let us notice closely the book of Revelation on the subject. If it had been an enemy, I could have borne it; but a man with whom I took sweet counsel together—i. e., in heaven; also in earth. So also now in Israel; who wants to be head in rulership at any cost—even to the life of the Son of man, whom God foreordained a chosen stone, elect and precious, whom the serpent cannot beguile; for with him the woman stands in arms, over which the serpent cannot prevail.

She is a helpmate to man; although Jezebel, the mother of harlots, came forth, as against Elijah. She caused the downfall of Reuben—or him of whom Reuben was a type; who claimed the blessing, but fell into temptation among the desirable trees of the field, and the fruit so pleasant to the taste and so much desired for food, and partook of the blossom

thereof, and so lost the blessing; who began in the spirit, and ended in the flesh. It is written by the fifth instrument that Satan is coming to cause division in the house of Israel with his spiritual wife; who took unto himself many who were turned from the paths of virtue; which brought a great persecution, even to the true virgins of Israel—the cursed thing in the valley of Achor—which was found by the elder of Israel, like unto Reuben. Therefore the minds of many were poisoned with the poison from Satan even worse than at first.

Now let me ask Israel if the fall of Adam did not bring woe to the Adamic race—both male and female? Would not the same crime now produce the same effect? He who falls after the similitude of Adam's transgression now, after coming forth in the spirit, how can he be restored? And the females who hand forth the red wine of Jezebel, are they not also implicated with the man of sin as the first Eve? Then what can we look for from that source? How can such lift up an ensign for his people—only as a usurper and an imitator who raises up in envy against the true servants of God. Those who advocate the cleansing of the blood by the way of the flesh—who want to take the tares from man and pass it off in their issue—if this be the way, why were not the Jews cleansed?

Such have been tried and found wanting, and already stand condemned; who would be dangerous if they were not bound. Yet they have stings in their tails (lies), and with them (their lies) they do hurt. Therefore it becomes our duty as standard-bearers for the God of heaven and earth, to warn those who are now going in the most holy and undefiled faith of Israel; who do not yet know the craft of the sly old fox, who would spoil the little tender vines; as we know the great battle of Armageddon is to be now in Israel, between Michael (Jesus Christ) and his angels, and the red dragon and his angels—not only in the world but in Israel; a spiritual battle of God Almighty.

Therefore, as one who has been fighting, and on Shiloh's side standing, also having seen the craft of that old fox, it becomes not only my privilege, but my duty to set a light by

the deadly work of the enemy, who comes with such great subtilty to drink the blood of the children of Israel. So let us not stagger nor stumble at the deadly work of the enemy in Israel, or in heaven; for it needs be until he be cast out by spiritual arms. Then comes salvation and strength. So now as little king David, it becomes absolutely necessary to draw the sling and stone and throw it into the head of the great enemy of God.

We must stand with the union of the Godhead as before. Although it hurts when persecutions arise by the enemy among the brethren, notwithstanding it is as necessary as Judas was, to play his part by deception; for Satan was represented in Judas—one among the chosen—who proved to be a devil. So brethren, all are not Israel who are of Israel, or numbered among them.

Herein is where the great suffering comes to Israel, as with their head, or firstborn; for by it all must be proven—i. e., by unjust things brought about by the great enemies among them, who are ravening wolves in sheep's clothing to devour the sheep by his subtilty; for he is the most subtil beast of the field—foxy, oily and slick; capable of drawing on the flesh; as an angel from heaven, who would turn the truth into a lie, to beguile and deceive. But let us remember there shall not be a deceitful tongue among the sealed.

It is written of the Son of man, Thou dwellest among scorpions. And why should it be so? So he could have experience and know the depths of Satan, and understand his craft and great subtilty through his subjects, who have once upon a time sinned against light and knowledge; whose bodies were swept and garnished. Therefore the unclean spirits return in the transformation, and work as one of Israel; and for this cause the battle will be great in the camps of Israel. And every shade, dip, and dye of delusion is instituted that the subtil beast could invent, to turn aside as many as are kept right—for of such work he boasted in the second watch of the hour. And so a strong delusion shall be given to those who would not hold with the truth and walk therein, that they might believe a lie and be damned. Therefore they envy the true living child; which shows forth the old root. It is

written; Jealousy is cruel as the grave, and as corrupt as hell. How much suffering and sorrow has it caused in the world, from the death of Abel, down the line to this present time! Well it is written, Through envy of the devil, death came into the world; and for this cause it shall now come upon the heads of all who hold with it; for all must come to judgment. And the third woe shall fall heavily upon the head of the deceiver of the world.

The testing time is going on; and a time of great trial now to those who enter the battle of the Lord, to dethrone Satan and cast down the great accuser of the brethren; who accuses the true brethren day and night before God. And woe unto those who step over the lines on Satan's side, against the anointed of God.

It is expedient to show forth some false doctrine instituted by the devil, set forth as light—called the further faith—by those against him; who have once had the foretaste of the most holy faith of Israel, and were given a strong delusion by the exaltation of Lucifer; which arises in many cases by leaning upon arms of flesh. We wish to show the danger—what the arms of flesh are.

Now it is only by the spirit of truth, that the counterfeit can be detected; although we cannot do more than to hint at some of the delusions of false doctrine, and the trouble that follows by false brethren.

There is now at this present time, to my knowledge, some who would be the seventh messenger; and yet strange to say, many by the spirit of envy try to do away with the seventh messenger altogether. And so they run from one extreme to another. And many, who are in fear of such a standard being lifted up, would like to have it that Benjamin just means the spirit—i. e., without a body for that spirit to rest as the beginning of the new creation. They fear and tremble at the same time, lest the thing against which they work be true, and their craft fall to the ground.

Now Michael—the spirit of Jesus, the great prince of Israel—standeth up for the deliverance of his people, against the prince and power of the air. We turn the battle guns and direct our sling and stone first at the head, where Sa-

tan sits on Moses's seat, pleading law to justify the flesh—as we show in the message now given to the children of Israel. The lawyers, as we see, have already taken away the key of knowledge from men in this visitation. Therefore we point out to you the danger of trusting to arms of flesh. And the arms of flesh are only those who live and walk after the flesh, for they cannot understand the things of the spirit; for the things pertaining to the dead letter of the law do not admit you to the knowledge of the things of the holy place. And we, by the Holy Spirit, testify unto you that the abomination of desolation now standeth where the holy place ought to be—i. e., in the heads of what is so-called the house of Israel. And they say about those who are virgins, or setting out to be, that to live the lives of virgins, gives rise to adultery. Such is from the mouth of the dragon, who would drag Israel down to the pit; who holds out the most pleasant way of the flesh, to hold his kingdom of lust—which is the abomination of desolation.

So now he that readeth let him understand! And as soon as God gathered a few of those who would crucify the old man with its affections and lusts, then Satan appeared there also, and pitched for the head; transformed and overthrew the faith of some, and turned them back into the old channel of the flesh, (under disguise as an archangel,) and turned it into another meaning.

Some were made to believe that they were cleansed, and that they could partake of the tree of life; which thing Satan would like to do, and live eternally. But the flaming sword turns every way, to keep Satanic man from the tree of life, lest he would reach forth his hand and eat of the tree of life, and live in opposition to God. Seeing he is defeated in this, and that the flaming sword is in the way, he transforms himself and comes in another way, to cleanse his subjects by the flesh in various ways; which is also the accursed thing in the valley of Achor, and the abomination that maketh desolate, still in Israel, where the holy place ought to be. Then he sets forth shades of various delusions—such as to say that Israel were conceived as Jesus was from the beginning, and are bringing forth now after their own kind to people the earth. This is

another strong delusion to justify the works of the flesh, among many other ways of cleansing by the works of the flesh Satan has set up by his subtil arts; for he is the most subtil beast of the field.

It is written by the fifth instrument of the second watch, that Satan came before the Lord and said, I will cleanse also. Therefore he came back in the third watch, transformed, to perform his work of cleansing; which was by the flesh, under the head of helpmeet. And so it was helpmeet—but not helpmate, as at first.

This is what was foreseen by the prophet Daniel, which he called, "The abomination of desolation standing in the holy place." Also Jesus the firstborn, the great Prince of Israel, said, When you see the abomination of desolation, spoken of by Daniel the prophet, standing where the holy place ought to be, let them that read it understand—i. e., understand the great subtilty and works of the devil, to deceive if it were possible the very elect, and to turn those back to be made perfect by the flesh, after having begun in the spirit. He well knows that he is to be dethroned by the virgins of Israel. Therefore he must beguile and imitate the very works of God as closely as it is possible, knowing that the woman is to be the helpmate to man to bring his rise from the effects of the fall. Therefore Satanic man will also use the woman; but he can only use the natural woman, which gendereth to bondage. Hence we ask again, Is the woman by your side your helpmate—by the works of the flesh? Is this your destiny? O man, let us look to the spiritual female, Jerusalem above—the undefiled, the Mother of the sons of God—to help us over all our difficulties pertaining to the bondage of corruption, and by the law of the spirit of life bring us into the glorious liberty of the sons of God!

The firstborn according to the bond (Reuben) was overthrown, and the handmaidens of Israel defiled; and by the abomination of desolation standing where the holy place ought to be—i. e., in the head, or the firstborn according to the law, who was supplanted by the younger by the spirit, the living child—the blessing was transferred to him whose right it was by the will of the Father, because of his Mother, his

beloved, the lawful wife according to the law of the spirit. For this cause the great dragon was foiled in swallowing up the child as soon as it was born; for Mary took the young child and fled into the wilderness—in Egypt—as with the first; and like Rebekah of the law, sending Jacob away that he be not destroyed by his brother, because of the blessing.

Therefore they know not where *Thou* art, yet he shall be upon the earth; for they desired to slay him. They say he exalts himself, and find fault with his name. Nevertheless it was given him by his father and mother; and ought he not to sign his name? They say he wants to make himself out to be Christ or God—just as Satanic man said of his brother, whom they also envied because of his Mother, whose seed shall bruise his head. His name must be known. Should not the name of a standard-bearer be signed? Do you find fault with it? Then why not find fault with all the former messengers whose writings bear the name of the instrument, which was given by the spirit, and not the instrument of himself? Then do you know that you find fault with that spirit who operates through the instruments? And how much more with the Interpreter? The first and second child of the Mother was declared by angels? Did not that spirit say through, and of Jesus, A greater than Solomon is here? And if you do not find fault with *it*, why find fault with the same spirit which speaks through and of the Second Child?—who is greater than the former messengers, for the seventh is to finish the mystery; which is to bring man into the perfect image of God—fashioned like unto the glorious body of Jesus Christ, the firstborn of the new Jerusalem. Was sacrifice and offering God's will? Nay! He took no pleasure in them. See Psalm 40-6. He is not the author of death, nor does he take pleasure in the death of him that dieth. Had it not been for disobedience, which was sin, there would have been no need of the death of the firstborn—the great sacrifice for sin. But had there been no sin, his death would have been unnecessary. God made not death, nor taketh delight in death. Notwithstanding, since death entered the world, he gave his firstborn to take it away—to make the atonement for the dead, and to abolish death and to destroy

him who had the power of death, which is the devil. Therefore God created evil to prove the creation, and he shall take it away. Yet, Blessed is he that dieth in the Lord from henceforth; yea, saith the spirit. If we are in the Lord, and die to the evil, we shall be blessed of the Lord.

I will have in the day of my power a willing people. Therefore, Be thou faithful unto death, and I will give you a crown of life—i. e., be thou faithful unto the death of the evil, and I will crown you with a crown of life immortal; for to him that overcometh, he shall not be hurt of the second death. For in the first Adam all are dead—i. e., to God; dead to knowledge; in a deep sleep; dead to spiritual things—which is the first death; and we are quickened by the spirit of the Lord from heaven, and awakened to righteousness, and we are then the Lord's. They that overcome by that spirit, and are faithful unto the death of the evil, shall receive a crown of life. Therefore, Blessed are they that die in the Lord from henceforth, yea, saith the spirit, for evermore—to them that were dead, and are now alive and live for evermore.

If we seek to save our life, we shall lose it; and if we lose it, we shall find it; (Luke 17-33;)—i. e., in a time of great trouble and trial, to try every man's faith as gold is tried. And if we stand faithful unto the death of the evil, we shall have a crown of life. The seven churches we trace down to the fifth; and here we find some who will be clothed in white—a few who remain and come over and follow the light; and the sixth, called the Philadelphian church, with whom as a church no fault was found—calling those things that be not as though they were; for they will go on to perfection by following the light of the morning star, which ariseth in the seventh—the Laodicean church; which is given to the faithful witness—the beginning of my new creation, who held the key of David—who riseth out of the sixth, but is the seventh, with whom the silver cup is found; as man was created on the sixth day for the seventh.

Now do not deceive thyself by thinking of the Second Child as did the Jews with the first—by looking at the instrument, instead of him who speaketh through the instru-

ment. Therefore he that condemns the instrument which God has chosen to speak through to the children, condemns him also; for it is not I that speaketh, but the graft who testifieth of these things now spoken unto you, by whom he has promised to come.

Verily I say unto you, Ye who have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. I know whom I have chosen, and my sheep know my voice—the spirit of truth which was to come and lead him through the regeneration, after the manner of the Son of man. For we must live the life of him; though all men cannot receive his saying, If thou wilt enter into life, keep the commandments—i. e., the law of the spirit of life, the sayings of Jesus Christ; who make themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it; and if a man keep my sayings he shall never see death; for the words I speak unto you, they are spirit and they are life; and if ye can receive it and keep it, I say unto you, Ye shall go with me through the regeneration.

The dead letter of Moses gives fleshly privileges; but my sayings unto you are, If a man look upon a woman to lust after her, he hath committed adultery already in his own heart; and lust when conceived bringeth forth sin, and when finished brings death.

Moses suffered a bill of divorcement because of the hardness of your hearts; but from the beginning it was not so, for he created them male and female, to subdue and multiply and replenish the earth; which must now be done—i. e., overcome and subdue that which Adam fell into when he received a heart of lust. He created them male and female to bring forth the image of his own eternity—life eternal to the sons of God, through obedience unto eternal life.

Through the disobedience of one man, death came into the world; and death, by sin, passed upon all, for all have sinned, and multiplied the earth in sin. Therefore all are born in sin and shapen in iniquity. Now then, can you not see that it was sin to bring forth in the fall? Therefore all are under this curse in the fall, because of lust.

Now how are you going to be raised out of it? By still doing as Adam did? Some say, We keep the law. We want to ask you, What law? the law of Moses who justifies the flesh? But do we not read that death reigned from Adam to Moses, even over them who did not sin after the similitude of Adam's transgression?—i. e., death did not only reign over them of the uncleanness (blood), which was the similitude of Adam's transgression, but also over them who kept the law of Moses; i. e., the dead letter of it which pertained to the flesh, and the many ordinances which gendereth to bondage. But grace and truth came by Jesus Christ, unto immortal life, to all who keep his sayings.

Many can see the life of the body; but the time has come to leave the barren plains and the mountains of the wilderness, and possess it by faith; and go with me through the crucifixion and regeneration, so we can afterward replenish the earth with the images of God; for male and female created he them, to bring forth his image and likeness through eternity, and fill the earth with his glory.

It is written, In the beginning was the word; which was the word of life, called the law of life. And because of transgression there was another law added for separation of seed.

By what law was righteousness found in Noah?—for it is evident that Noah did not keep the law of the spirit of life, as did Enoch? He kept the law of the spirit of life, by which he raised above the curse of the law; for he was of that lineage who kept the law of separation—viz., the same Levitical law given by Moses, which Elijah raised above, by the law of the spirit of life. So he was delivered from under the curse of the added law of sin and death, and was made perfect man—spirit, soul and body; both Enoch and Elijah, building with gold and silver—refined and tried, purified and made white; while the rest, who remained under the curse of the law, were baptized unto Moses in the cloud and in the sea, as ensamples for that generation—all drinking of that spiritual rock which followed them in the wilderness. But in what way did they drink? It was for the soul; and therefore they were baptized unto Moses, that they might have part in the first resurrection. Continuing not in the faith

once delivered unto them—according to the law of the spirit of life—they died under the curse; as it is written, Death reigned from Adam to Moses, even over those who did not sin after the similitude of Adam's transgression—i. e., from the beginning of time, after the fall of Adam, death reigned over them who kept the law, (i. e., the dead letter of the law,) as well as over the descendants of Cain who kept it not; for they sinned after the similitude of Adam's transgression, (viz., in blood, without law,) while the descendants of Seth kept that law of separation, and did not sin after the similitude of Adam's transgression. Yet death reigned over both—even from Adam to Moses; for the flaming sword was placed, etc.

Now then, did not John the Baptist come preparing the way of the Lord—closing the Mosaic dispensation, baptizing into death, even as God closed the antediluvian dispensation by baptizing them into death by the flood? And Jesus came, bringing to light life and immortality, which was sealed in the law; who came to abolish death, and to destroy him who had power of death, which was the devil. And was he not made a curse by the curse of the law, to condemn sin in the flesh under the curse of the law? Therefore was not this law nailed to the cross because it could not give life? Was it not to those who kept that law of a carnal commandment, and by it conceived under the curse of the law, that Jesus said, Ye are of your father, the devil, and of his works will ye do? And did they not do the works of their father, the devil, when they condemned Jesus who was made under the righteousness of the law by the law of the spirit of life? And yet they condemned him by the curse or dead letter of the law; and said, By our law he ought to die—therefore making him a curse. And yet it proved to be that he might redeem them who were under the curse, by the law of Christ; that by the law of the spirit of life in Jesus Christ we might be freed from the law of sin and death.

Now it may be asked by those today who are under the curse of the law, that if the Jews kept the law, how did they become the son of their father, the devil? Now beloved, by the law of the spirit it is easily understood, if you can

understand who at first sowed the tares in the field. It was an enemy to both God and man; who is that old serpent called the devil, who by his subtilty beguiled Eve—the tree of knowledge of good and evil—in whom the law was fixed till the full restoration of all things, before it could be removed from the whole female race in whom the flaming sword was placed to keep man in his evil state, with the tares of Satan, from the tree of life. And yet it was good to separate the seed of the creation till the seed should come to whom the promise of life was made—i. e., till the spirits of the just should come, as well as the seed, who would keep the law of life, by which their blood would be cleansed and the sword removed—giving them a right to the hidden manna which is hid in the midst of the paradise of God.

Now then, in the transgression, the tares from Satan through the flower of the tree, were inoculated into the man—which is called the Adamic evil; which could not be separated by the law of a carnal commandment. Therefore the Jews were not cleansed—still having the tares from Satan. Therefore they were said to be of their father, the devil; and of his lusts would they do. And by that lust they still sowed the tares of Satan in the field, contrary to the righteousness of the law; for it says, Thou shalt not sow mingled seeds in the field. And have not both Houses of Israel been doing the same? Then how can they join the law and gospel, by doing the work of their father, the devil? This is speaking the truth of Jesus Christ in strong language; but let him who is on Shiloh's side receive it!

Now you may ask, Was not Jesus made under the law? Yes, it is so written; but by what law was he made? Paul tells us that he was not made by the law of a carnal commandment, but by the law of the spirit of life. And now if you understand the tree of knowledge of good and evil, and by what law she becomes the tree of life, then the mystery can be made plain. The virgin Mary brought forth Jesus, the tree of life, by the law of the spirit of life, and afterwards brought forth other sons according to the law of Moses, who had evil in their blood from their father's side—thus showing the difference between the two laws by which Jesus the

firstborn, and the other sons were conceived—the one unto life immortal, and the other unto death, in hope of incorruptibility; proving the tree to be both a tree of life and a tree of knowledge of good and evil, according to the law in woman—she being the dividing medium of the inheritance, according to the laws. Therefore we must rightly divide, and compare spiritual things with spiritual, and natural with natural—discerning the difference between the two laws given to mankind.

We span the creation of time, and compare the visible creation with the invisible—as the visible things of the creation clearly set forth the invisible, even the eternal power and Godhead; and he is in the creation working all things after the counsel of his own will. Therefore let us compare the first Adam and Eve with the latter Adam and Eve, for they are a figure of him who was to come. And the power of creation is given unto the woman, and the dividing of the inheritance, when we see in her the tree of knowledge of good and evil and the tree of life; as has been proven from the creation, according to the law. And was not Cain the first-fruits of the crime? who proved to be evil fruit—a murderer, who caused the first death upon this planet. And was it not by the fall through the transgression of the first law, which was the law of life? And through this act of disobedience the whole planet was plunged into darkness, because the light withdrew its shining from man; and a deep sleep came upon him, and darkness covered the face of the deep. But we must remember the keys, and know that a day with the Lord is a thousand years.

Therefore the six days of creation were a figure of the six thousands years of creation, when man should be made complete. Male and female created he them; and now in this the sixth day he extracts the rib from the Adamic side and forms the bride.

Jesus was the substance of Adam, the type—who was only a figure of him, (Jesus,) who was to come; in whom the breath of life was breathed, and he became living before him—he being the bridegroom, but was without the bride; and said, I am not perfected till I receive my bride. Therefore in

this the second coming, he comes to receive his bride, who is extracted from the Adamic Adam. And having their blood cleansed by the law of the spirit of life, it shall then be washed away, or made flesh by the law of Christ; which will be the fulfillment of the word, This mortal shall put on immortality at the sound of the last trump. And the same word which took upon itself flesh in Jesus, shall be the same word of life by which our vile bodies shall be changed and fashioned like unto his glorious body.

Therefore the law of the spirit of life is for the new world, of which the old Adamic world was but a figure. Therefore after the transgression, the other law came into force for the first Adamic world, divided into three parts, as shown by Cain, Abel and Seth; a figure of the three great classes of creation, viz., the Jews, Gentiles, and the church of God—the Israelites to whom the promises were given, even to the spirits of the just; given by God (who cannot lie) before the world began; the elect seed who was to come—reserved till the time of the end.

Therefore these seeds—i. e., of the three great classes—had to be divided. And by what law were they separated? It was by the added law which was handed down the line, that the seed should be purified; as shown by the law of Moses—based upon the tree of knowledge of good and evil. And it was by this law that Abel was conceived, and brought forth a better son than Cain; being slain by Cain, through envy of the devil. Seth was conceived by the same law; but by what law was it that Enoch was conceived? It was by the same law in woman. Therefore he being a clean seed from his mother's side, according to the law, and by reason of having a just spirit, he walked with God, and he took him. But by what law did he walk with God? If we walk after the spirit, sowing to the spirit, we shall of the spirit reap life everlasting. Therefore by the law of the spirit of life he was translated, spirit, soul and body. And so the oracle of life has been kept alive down the line, showing the difference between the two laws; she having two nations in her womb, and two manners of people shall be separated from her bowels. Then by what law are they separated, and the inheritance

divided? How unsearchable are his ways, and his judgments past finding out—except it be by his spirit, which shall lead and guide you in the way of all truth and show you things to come!

Behold a new thing in the earth—a woman has compassed a man. She at first was deceived in her innocence by the subtilty of the serpent; but let Israel learn that great truth, that she will now compass the man of sin, and bring man's redemption through Christ her husband; and by the law of Christ she shall become the true helpmate to the man, to help him overcome that which he submitted to at first, at the hand of the woman. The law of a carnal commandment was handed down the line from generation to generation; but all the great works that ever were wrought down the line, we would ask, was it wrought by the law, or by faith in the power of a living God? Paul tells us by what law these things were done. But beneath it the Jews were prisoners—bound by the curse of the law; looking for deliverance by the Messiah whom they expected to come. And the prophets plainly foretold the manner in which he was to come; but before his coming it was heralded forth by a foregoing messenger, and declared by angels. But beloved, did he come forth as the Jews under the law expected? No! Was he made by the law of a carnal commandment? No! It was by another law, heralded forth from the throne of God by the great angel Gabriel, who brought the message to Mary—and not only Mary, but it was delivered to Joseph, that he might keep her a virgin, by the power of the law of the spirit of life. And a message was also brought to Zecharias—the tender of the altar under the Levitical priesthood—that Elizabeth should conceive by the Levitical law and bring forth a child, whose name shall be John—prepared from his mother's womb for a preparatory messenger—a forerunner. Then how was he prepared from his mother's womb? It was by the Levitical law by which he was conceived—filled with the Holy Ghost for that work. But Jesus, remember, was made by another law—conceived under different circumstances, by another priesthood, after the power of an endless life.

Now, beloved, here again we see the two laws, side by

side—one to decrease, and the other to increase in living substance of flesh and bone, because of the high priesthood; for this child, made by the law of an endless life, became a high priest after the order of Melchisedec, having neither beginning of days nor end of life, because of the Christ—the spirit of the living God—which was from before the foundation of the world. Now beloved, we see and behold the work of these two men—the one brought forth by the added law under the curse, and the other by the law of Christ by which he was made after the power of an endless life. John came baptizing with water unto death, and Jesus baptizing not. And did not John testify of him who was to come after him, whose shoe latchet he was not worthy to unloose? And did he not say that he would decrease, but he who came after him should increase?—thus showing the destiny of the two laws. These two laws are in Israel today, by which the two manner of people shall be separated—even as Jesus and John.

Now the mother of Jesus was the same mother, according to the flesh, of James and John, the disciples; but they came forth also by a different law; for did not the angel withstand the evil?—she being in virginity till she brought forth Jesus, who was conceived by her seed, in her clean estate, being overshadowed by the Holy Spirit of God; she having power to purify her seed according to the law every month. Therefore, Jesus having no earthly father, he came forth by the law of Christ without evil. But afterwards, she falling from the law of Christ, and conceiving other children by the law of a carnal commandment, by Joseph, her earthly husband, therefore the children, James and John, were conceived in sin and shapen in iniquity, having the tares, or receiving the Adamic evil from the father's side; and not being the spirits of the just, having not their blood cleansed, they could not enter into the kingdom of God, or immortality, with Jesus. Therefore when the mother asked that her two sons, James and John, might sit upon his right hand and left in his kingdom, mark the answer! He said, Verily they could drink of the cup that he drank of, and be baptized with the baptism—viz., into death. But remember Jesus was baptized twice; once in water for the dead—as it is written, As

many of you as are baptized into Jesus Christ, are baptized into his death, that they might have part in the first resurrection. Therefore they could be baptized with him into death. But remember, Jesus did not see corruption, for he was the life for the living, in immortality, and the resurrection for the dead. Therefore he said, But to sit upon my right hand and my left in my kingdom, is not mine to give; but it is for them for whom it is prepared of my Father—i. e., it was for the seed which was to come, to whom this promise of life was made; for those whom I foreknew, I did predestinate to be conformed to the image of my son. And these spirits of the just, who were to sit upon his right hand and his left in his kingdom of immortality, were reserved and kept back till the time of the end—the 1,335 days of Daniel.

Therefore, Blessed and holy are they who wait and come to the 1,335 days of Daniel; and in them the mystery will be complete, when this mortal puts on immortality by the law of Christ. So now, beloved, Israel are now to be separated from the evil in manhood, by the same law by which Jesus was separated in seed; and this law, if kept, will cleanse our blood and wash it away; and the spirit of him who raised up Christ from the dead, shall quicken our mortal bodies by his spirit that dwells in us.

Jesus was quickened by the word of life which was with God—Christ, who was with God in the beginning; as Jesus said, The words which I speak unto you, they are spirit and they are life—the same as was with God, and was God; and took upon itself flesh and dwelt among men. Now as the laws are shown to have been with the sons of Adam, divided by the law in woman, the descendants of Seth by the law, went in unto the daughters of the land, and so broke the law, by mixing seeds; by which the world became filled with crime and destroyed, because the whole race fell—even beneath the law by which they were to be kept separate—but Noah and his household; and the ark was prepared to save them, lest he would also be overcome, for he was also flesh. But a seed, separated by the law, had to be preserved. Yet the law was not perfect; but by this law, righteousness was found in Noah—reckoned by the law which was not perfect. Neither

was Noah made perfect; and after the flood he sinned, and so reaped the wages of sin which is death. But the law was good for its purpose; but did not Paul say there had to be a change in the law? Why? Because the first covenant to Israel, by Moses—viz., the added law—was faulty; and by it no man could be made perfect. Therefore it waxeth old; and so do those who remain under it, and so vanish away; accepting not deliverance by the law of life, which could set them free from the law of sin and death.

Now before we leave the subject of the law which was for the old world, we wish to say, we must divide between the two laws and the two worlds—viz., the old and the new. The one must decrease, and pass away, and the other must increase and abide for ever. Now these two laws, as we carry them down the line side by side—the affirmative and the negative—divided the inheritance of the creation. Figures and object lessons have been shown down the line, like as in Cain and Abel, Esau and Jacob, Judas and Jesus. These were to show object lessons of the separation of the two worlds, etc. But in this I wish to call your attention to one thing, and that is in these object lessons. Jacob and Esau were twins, seemingly conceived at the same time; yet one represented the old world, who sell their birthright for a mess of pottage, and the other represented the new creation, which are to be separated from the old by the law of Christ; as the scriptures show that they were a type of the parting of the old world and the new.

Now in this we must remember that its meaning is two-fold; therefore both Jacob and Esau had a birthright. Why? Because of the law in which they were conceived. But the separation came in spirit—one to represent the spirits of the just, and the other the unjust. We brief, because we speak as unto wise men. Judge ye what we say!—the meaning of this type being two-fold. We see Esau coming into the new world, by the righteousness of the law, as aliens—called mount Esau, which shall be beautiful; and Jacob coming in for the first blessing, as mount Zion, who shall judge mount Esau; and Esau getting the second blessing, and becoming the servants to the redeemed.

Esau, red dragon of the old world, passes away; and Jacob, the new world, comes in hold of his heel; which shows the lapping time in this the shortened time of the old world—the new lapping over into the time of the sixth day.

Now in the womb of the law are two nations, and two manner of people shall be separated from her bowels—like Jacob and Esau; as both came into the visitation together. And how are they separated?—and by what law? Well as to the Old House, or those who remain under the old law, they sell their birthright—showing they have a birthright, or they, like Esau, could not sell it. But there is another law in woman which steps in, by which the younger supplants the elder, as the new law supplants the old—the old becoming a dead letter by the new.

Mark deep the lines, lest you become deceived like Esau. But did she not have a right to intercede for Jacob, seeing that Esau had sold his birthright? As the woman was deceived at first, so now she will deceive Satanic man, and hand the tree of life to him who does not sell his birthright for a mess of pottage. We must learn how she becomes a tree of life, and not always remain a tree of knowledge of good and evil, for the evil must be taken away, and the woe, and she shall be called God-man—both coming under one head; for God means male and female. And behold a new thing in the earth: A woman shall compass a man—i. e., the man of sin. And was it not shown in figure when she deceived the old man and gave the birthright to the younger? But seeing there were two blessings, it brings Esau in with Jacob, in this visitation; for two nations are in her womb and two manner of people shall be separated from her bowels.

Now as we have foreshown the elder Esau with the old law—the bondwoman and her son, who could not be heir with the free—we wish now to enter into the deeper meaning of the type, as the old Esau Adam was a type of the new, and the law a type of the new. And Moses was of Esau lineage, and a figure of him to come. And so also the law is types and shadows of better things to come. Therefore types and shadows clear away, and the law must prove life; and they who do the things which are written in the law of righteous-

ness, shall live in the law for one thousand years—a day of the Lord's time; which could not be done under the first crime, for none of the old world have ever lived a thousand years. Therefore the seeds of Satan, which entered by Satan and the woman, must be taken away. And who is the purifier? Was not the woman under the law the purifier of seeds?—i. e., she had power by the law which was in her to purify her own seed, but not the man's. Then it must be done by a higher law, and by a higher woman—which is Jerusalem above; who compasses the man of sin, and becomes a helpmate to the man. But can she if they do not keep her law? for she is under the law of her husband, Christ.

It is said, Behold the lamb of God, who taketh away the sins of the world! But how does he take them away? and by what law? Surely it is by the law of Christ, through Jerusalem above. So the woman handed the evil at first, but it must be taken away by Jerusalem above—the purifier, as the woman under the law was but a type of this woman by the law of Christ, who has come down from God out of heaven, prepared as a bride adorned for her husband. Therefore both Jacob and Esau are called out from the womb of the law, to the law of Christ, by which they must be cleansed, and the tares burned. And both now come under this new covenant side by side. And after their blood is cleansed, the righteousness of the law is before them. They are no more under the curse of the law, because the evil is removed, and they can no more sow mingled seeds of Satan. They are then in the covenant of the righteousness of the law, which was ordained unto life. But yet there is a higher covenant in the woman, for she must become the immortal tree of life—but not till the sword is removed. Nor can she raise man from whence he fell, till that sword is removed by the law of Christ. Therefore by these two life covenants, Jacob and Esau are separated for one thousand years—one to live in mortal life, and the other in immortal life, till at the end. Mount Esau, being aliens to this immortal covenant, will then receive the seventh key, which is the spirit of the kingdom; which key was hid from them till at the end. Then, by it they will be put on trial again, and the immortal door

opened; and they will overcome by the law of Christ and be made perfect men—immortal.

Now beloveds, in conclusion, we must take up Jesus and Judas. Both, as referred to above, seemingly came forth by the same law, like Jacob and Esau; as Judas was of the Jews, who claimed to keep the law; and Paul said Jesus was made under the law, and was of the tribe of Judah. But as we set forth the truth before on this subject, we will now brief. Remember that Jesus was not made under the law of a carnal commandment, but by the law of righteousness he came forth without evil; but very differently with Judas—admitting that he was made under the curse of the law. And was it not through him that Jesus was betrayed and made a curse for those who were under the curse? And has it not been a proof that the curse of the law—the dead letter—has always condemned the law of Christ, because of lust?

Therefore those of that law, like Judas, condemn those of the law of Christ—thus doing the work of their father the devil. And Judas went out in the night; as Jesus said, Those who walk in the night, stumble. And so he also said when Judas went out, Now is the Son of man glorified. And so shall it be with all who come out from under the curse of the law, by the law of Christ. They walk no more in the night; but seeing the Day-star, they walk in the light, as he is in the light; and by that light shall be glorified with him. After being crucified with him, they shall arise with him, and reign with him in the throne of his glory. Therefore we can plainly see the fruits of the two laws. Some may say the law of Moses was not known till given by Moses. We know it was given to Israel by Moses 430 years after the promise was confirmed to Abraham; but was it not given by the same God, who was with the children of men from the beginning? And did we not see the fruits of the law from Adam—separating the seeds from the gross transgression, that a seed might be preserved in the first dispensation, as well as in the second? by which the seed of the woman was handed down and separated by another law, through which we get life and immortality through the gospel. Now as the law came by Moses, so grace and truth came by Jesus Christ.

But was this not the same that was in the beginning? Then if the law of Christ was in the beginning before Adam fell, so the law of Moses was also after he fell.

DIFFERENT CLASSES AND LINEAGES.

I SPEAK as unto wise men! Judge ye what I say! And judge with wisdom and understanding, as wisdom is justified of her children. Children begotten in the old world from Adam down the line, it must be remembered, with them there are different lineages and different classes; and a law governs this, both naturally and spiritually, as spirits are sent accordingly. Therefore it is said, Christ works in the creation—working all things after the counsel of his own will. This first applies to the old world, in many ways; because during the millennium sabbath of rest, it is said God rests. Yet he ended his work on the *seventh*. Much rightly dividing is to be done in every way. Christ worketh hitherto. I work, and my Father worketh hitherto; (John 5-17;) which signifies from the beginning to the ending—the Alpha and Omega, the beginning and the ending; which signifies when he begins a work, he ends and finishes it; and such as evil, and Satan's powers, must have an ending, as it had a beginning. But God's creation, or creations, must be finished, and pronounced good, and very good; and abideth ever and eternally by the God of immortality and eternity.

Therefore as we read in scripture, we see the keys of knowledge. Next thing is to use them skillfully, and with wisdom, honesty and uprightness of heart; as some do wrest the scriptures to their own destruction—ever learning and never able to come to the knowledge of the truth; deceiving and being deceived by the great deceiver of mankind; who was once a choice cherub of Eden, and with great brightness—who used it, not only to his own destruction, but to all the world who are deceived thereby. It began in his exaltation—magnifying himself against God. I say unto his own destruction, signifying the destruction of his power;

and he being stripped and abased beneath all of his own. So in deceiving others, he also deceived himself. And so likewise with his instruments—deceiving and being deceived.

I say most assuredly, there is an inheritance from Satan; and there is an inheritance also, and more so, from God—and his heritage is his people. When he speaks of his *people*, it means what it says—and not *angels*; as the promise is to man, and his people; and all are considered with *him*, like unto the *man*, Jesus, the beginning, and the firstborn among these many brethren or sons of God, yet to be revealed or made manifest in bodies of flesh and bone, like his; and as when the sons of God presented themselves before the Lord, there the devil appeared also. But here is a key: No prophecy is of a private interpretation; and, He calleth those things that be not as though they were. Yet the thing which has been is the thing that shall be, and God requireth the thing which is past; and as it is also written, No new thing under the sun—signifying the spiritual light and glory of the *Son*. Yet there are new things to man in the fall—under the veil; and he must gain knowledge as the veil is drawn back by degrees; as it is written, Grow in grace and the knowledge of the truth. And even Jesus had to learn obedience by the things he suffered, because of the veil—which was the blood that clouded understanding. It is true, Christ by whom the worlds were made did not have a veil; but Jesus having it, had to learn obedience to that spirit Christ which rested upon him, till the veil was rent from top to bottom. And as to the cloud, it was typified in scriptures in divers places; and it speaks of his coming in a cloud, etc.

Now as to his work in the creation, he was not only working in the fallen creation, but to *this* end and for *this* cause: That he was creating his son in his image and after his likeness, and likewise in his people Israel—therefore working hitherto. So all scriptures are written for us; and there is no God in all the earth but in Israel. Why was he working in the fallen creation? Giving scripture, and the laws by which Jesus and his elect (to whom the promise was made) are created in his own image and after his likeness. Therefore he declared the end from the beginning. And so the apostles

said, (speaking of Christ, by whom the worlds were made, and who worketh in the creation after the counsel of his own will,) This is he that made the world, and is in the world (creating a body); before spoken of and declared by angels. And so he maketh his angels spirits, and his ministers a flame of fire. Psalm 104-4. And so it says, Who hath been his counsellor? etc. He worketh after the counsel of his own will; and we must work after the counsel of *his* will, and according to the laws of righteousness in him—the creator—or we cannot be created in his image and after his likeness.

There are many scriptures and statements, of both the former and latter visitation, that would appear as if Jesus was talking and giving promises expressly to his disciples; but they only stood, as it were, in figure of the perfect thing to come, and the spirits of the just, called angels. The sons of God were called holy angels. And while it is true he calleth those things that be not as though they were, it does not prove that it, in every case and every way, means that it was not ever before, as I will proceed to show; and then, by these briefs, you can see that these keys must be used by wisdom and understanding, and by broadening out on the scriptures, as it carries a seven-fold meaning. For instance: The promise given in different ages down the line, through the dispensations of time, followed after the first promise given by God (who cannot lie) before the world began. Therefore this promise was given to the spirits of the just who did his will before the world began; and they cannot be changed, nor his promise disannulled.

Let those of the fallen world learn and understand that he declared the end from the beginning; and he changeth not his fixed decree. Therefore the promises confirmed in the visitations of the dispensations, in the main, all still pointed down the line; as declared from the beginning of time. Notwithstanding, these promises confirmed and handed down, seemed to be directed to such as had bodies at such times; but the promise never was given, nor was the paradisaical law made for fallen spirits taking bodies during the dispensations of time allotted to the old world; as they are not subject to the law of God, neither indeed can be. Yet

they were given bodies in different conditions, and placed on trial—even as Adam, the father of the fallen world.

And yet while he calls those things that be not as though they were, let us consider what was said in scripture pertaining to life and immortality. These children were not in visibility, but they were in spirit; and worshiped God in *spirit* and in truth; while the fallen spirits came first, as the old Adamic world of sin, and they worshiped they knew not what; but it was the god of this old world of sin and death—the god of the dead, and the father of it through a lie, as it says, The devil was a liar from the beginning, and the father of it. And his deceived, by it, will do the work of their father, the devil; as he is the deceiver of the whole world, and becometh wroth because he cannot deceive God's elect.

Now as touching the work and sayings of Jesus, and if you read the gospels—Matthew, Mark, Luke and John—and read it in the light of the living, you can clearly see, in the main he held out no hope for *them* for the immortal life of the body; as he plainly told some of them of their death, and which is still on record to this day. And even to James and John, he plainly said, 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 was prepared of my Father—prepared and fixed by his just decree, and sealed unchangeable; it being easier for heaven and earth to pass away, than for his word to fail. He made the world for Israel's sake, and upholds it by the *word* of his power; and by his *word* we are made in his image and likeness.

Now in this promise I wish to call your attention to this one thing before we go further with these briefs—I call them briefs, because we can only brief at present upon this great and wonderful scope that the scripture takes in, with its seven-fold meaning. And yet the scriptures are briefs; as if all had been written (concerning Jesus Christ), the world itself could not contain the books. And when we consider that the world has not been able to contain what has been written, therefore it remains that the new world to come must contain it, by retaining Christ within their mind

and body; for we must have the mind of Christ. What I wish to say now is, that God is a spirit; and yet we must be made in his own image and after his likeness.

Remember, God out of Christ is a consuming fire; and this is of no private interpretation, as it is also said, No man can see his face and live; and yet men are to see him through Christ and live. It is true they saw him immortal in his day; but they did not live—they are dead. Paul saw him as a great light, and fell, blinded; and strange to say, sought some one to lead him, and was directed to a man—simply to a *man*—to get his eyes open. Is there a lesson in this? Much every way; as the whole scriptures are given through *man*—given by God to man. And why? Many reasons why. First of all, God was embodied, which I will proceed to show. Though he be a spirit, yet he connects himself with *man*—the great workmanship of his hand; as he said, Come, let *us* make *man in our image*. Does this not prove he was embodied? The man he made was embodied; i. e., he made a body for the spirit of man, in his *own image*—showing *he* was embodied; and was called the Lord God, who *walked* in the garden; and yea more—who made the world and set it in its Eden bliss. The likeness is the spirit of man, with a soul's spiritual body—a likeness of God; and so God is called both the incorruptible and immortal God.

I am not speaking of Adam who was afterwards formed of dust. No!—but I am speaking of the *first*, finished creation of God, who was not made of dust, but in the image of God, who was not dust; nor was he, nor his son, called earth, earthy. And the thing that has been shall be, and no new thing under the sun. The earthy are made, or formed after the pattern of the heavenly. The *formed* Adamic world was only called a living soul, (calling those things that be not as though they were,) remembering it is written, God made Adam without a soul—i. e., without the mortal soul; and he received that in the fall, from the woman—the creative seed of power, destined for resurrection.

Therefore souls beget bodies mortal and corruptible, because of the evil; and the fallen spirits sent to these temporary bodies of the formed Adam, earth earthy, that

after paying the penalty of death, because of sin in spirit, and in body following, they get a spiritual, soul life, as angels—brought back to God, subdued, after running their destiny after Satan, their god of the dead who liveth not; and who feeds upon *dust bodies* till they die—paying the wages of sin—and are consumed by a fire not blown.

But going back to the paradisaical Eden world of the former cycle of seven thousand years, we see the briefs which were sealed from this cycle of the fallen creation beginning with Adam; and from the time he was driven out, even as Lucifer was cast from the paradisaical inheritance, and cherubims placed at the gates, with flaming swords to keep the way of the tree of life sealed, till the spirits of the just who fell not, would take bodies, now in this the time of the sixth day, and approaching unto the seventh in this sixth day and time of preparation, as prefigured in the Jewish preparation, and sabbath following; when these spirits with bodies are placed on trial, to do the work and fulfill the scriptures in living substance; and be raised as these Gods knowing good and evil—having overcome it; and therefore have a right to the tree of life, in immortality.

Now, knowing no prophecy is of a private interpretation, I wish to rightly divide, and therefore make a difference between these Gods—i. e., between the eternal, living God class, and the Lucifer class; as Lucifer was also embodied, but without a soul. And Lucifer was a choice cherub of Eden, perfect in his ways till iniquity was found in him; and who therefore became chief in iniquity. Chief of whom? There were many who lived upon the mountains—among whom Adam was the first to fall, having an evil heart by standing in delusion with Lucifer, who was once called son of the morning, but became son of perdition, through iniquity; and who deceived Gadrel—the serpent beast, who came over from the sixth day of the former cycle as a *stranger* to perfect knowledge.

And the thing that has been, shall be. Strangers will be carried over—the serpent beast class—as a seed for the final trial and proving, when the deceiver and the deceived will be brought face to face in the final judgment, and before

final resurrection, as the lowest class of stars; and Satan disembodied of that spiritual soul, being abased beneath the least of those deceived by him; as the deceiver hath the greater sin.

And this runs throughout the whole creation of sin and condemnation; as it is written, The greater light, greater is the condemnation—in the event of sin against that light and knowledge. And so it says, This is the condemnation, that light is come into the world; and light turned into darkness, how great is that darkness! and as was prefigured in Judas and the rulers of the Jews, holding the truth in unrighteousness, and who delivered Jesus unto them. Jesus said, He that delivered me unto them hath a greater sin; and that he was a devil from the beginning.

Why was he called to discipleship then? Remember it was before written, and it needs be that scripture be fulfilled: and it needs be that offence cometh; but woe unto him by whom it comes! "A man with whom I took sweet counsel together." When? From the beginning—i. e., Lucifer, once a choice cherub, and Judas, being chosen, and yet a devil from the beginning. And yet it says, A devil entered into him. Being a devil from the beginning was to signify his office as a devil; which originated in Lucifer, and executed in Gadrel. And so with Judas; and if the Lamb was slain from before the foundation of the world, so also then, he was as a betrayer in the Lucifer class, and the Gadrel, serpent beast class. And they work in the creation also—i. e., against God's creation—deceiving and being deceived—Gog and Magog; and gather together to battle against God who created them. And to this condemnation were they born; as the war in heaven has not ceased, nor will it finally end till at the end of the seventh day, when, "A full restitution of all things;" when the kingdom is regained totally, and the kingdom turned back to God, who will then be all in all; which signifies the whole creation of this cycle be ransomed from the power of Satan; and the last enemy destroyed—which is death.

Now a few more briefs back in Eden's fair garden, from which Adam was driven into outer darkness of the

fall; remembering he was immortal, and with his own spirit in the body. And when he sinned, and because he sinned, with an evil heart against God, he therefore was permitted to fall—as there is no effect without a cause. And he showed the cause, and the fruit of an evil heart, by blaming God for giving him the woman by which he fell. Note this! and that he did not blame *Satan*. And why? Because his enmity was against God—covered up till it was manifest. And so will all his posterity of fallen spirits, by inheritance. And did they not show this trait with Jesus—descendant of the Lord God? and shown in figure down the line by that seed coming down through certain lineages; and so called son of David, or root and offspring of David. But remember, as I have shown, that seed was traced from Eden's garden. But, however, the envy of the devil soon manifested when Jesus entered his ministry; and it was then they soon took their stand in battle against him. And so now!—and more so; as this is the time of his end, when he is to be dethroned and bound for a thousand years in his prison, and brought out for his final trial and last sentence; when all and every one of his subjects will be undeceived, after suffering the second death among the strangers, in their order.

Now as to Adam, we say, the first to fall in the close of the millennium sabbath—i. e., in that shortened time; as shall be again with the last remnant of Satan's kingdom subjects. Now as proof of Adam, the first of this old world, when he fell, he (his spirit) was cast into outer darkness—outside of the body. And “no private interpretation” shows outer darkness is shown in many ways. They who once see the light—like Lucifer—who sin against it wilfully and continue therein, go into outer darkness; and how great is that darkness! And this was shown by Jesus.

When the door shall be closed, in the finishing of this ingathering, and all Israel sealed, the goats of the left hand are separated for sin, and placed on the left, to be cast into outer darkness, and the gates closed. And so it says, Without are dogs, etc., and whosoever loveth and maketh a lie, etc. And these things were prefigured in Adam, who

was driven out of the garden, and cherubims placed to guard it. But the promise was given that the seed of the woman would bruise his head—signifying his seat of power. But let us make no mistake in this, for before this—before the world began—the promise was made to the spirits of the just, seed of the immortal Mother; and which has already been shown in Jesus, the immortal seed handed down, and originally from the immortal woman of paradise—the Melchisedec seed (i. e., of that immortal order, Melchisedec) down the line; King of Salem, signifying King of peace; and who, in figure, represented Christ, or the millennium Melchisedec priestly order—viz., the Lord God, and sons of God. Notwithstanding, that seed being in Abraham, it was of the priestly order of Melchisedec; as Abraham himself was Father of the second dispensation, and stood in figure of God in some cases, and of the natural as well; and like Noah, yet types or figures in form; like Adam, the dust, earthy man, father of the fall, and also son of Satan after the fall, by adoption, and who was as a branch split off the tree and grafted into the degenerated tree, or plant of a strange vine. And so it says, I planted thee a noble vine, wholly a right seed; how art thou turned into a degenerated plant of a strange vine? And so the Lord God who came walking in the garden said, Where art thou, Adam? And he was found in hiding among the trees. The question was also asked concerning Lucifer, How art thou fallen, O Lucifer? Seeing this, these questions are answered in this message, and the fig-leaved aprons torn off, and the man of sin revealed, and the ram caught in the thicket where he has been in hiding among the trees of degeneration and strange plants—the fig tree cursed to bear no fruit henceforward forever. She is withered, seeing nothing but leaves in this the third day or dispensation, when it shall be cut down; as it was said, The ax is laid at the root of the tree, and every tree that bringeth not forth good fruit shall be hewn down. Every tree brings forth of its own kind, and is known by its fruits. And whatsoever is sown, shall be reaped; and a corrupt tree cannot bring forth good fruit.

Therefore since Lucifer fell from heaven, Adam who was

grafted in has been bearing of that graft. And not only Adam, but the sons of God—called holy angels, with bodies immortal—agreed together with Lucifer; and so left their own habitation and went down in unto the daughters of men of the fall—i. e., daughters of Adam, the first to fall. This shows their wilful sin, because they knew what followed Adam's fall; and thus furthermore shows the power of Satan through fallen Eve—but no effect without a foregoing cause. Therefore, like with Adam, they received an evil heart through Lucifer; and their descendants are upon the earth. And by inheritance his ministers are transformed also, and will do the work of their father the devil. And the red dragon spoken of is his offspring dwelling in blood, and conceived in blood, and have a thirst for blood. And it is the dragon in the sea; and shall be slain. And he is the old Esau red dragon that is actuated by the negative spirit power of Lucifer, and degenerates down to the lowest hell spoken of, and finally ends in corruption to rise no more.

Scriptures of life were sealed from the day cherubims were placed, with swords turning every way against the fallen creation, because they stood, and still stand with the god of the dead. And therefore there are lords many and gods many. But the true and living God is the God of the living; the God of light and life of body, soul and spirit, to be made in his image—in the image of the Lord God, who had, and still have living bodies of flesh and bone. And in the scripture it speaks of Israel as Gods by whom the scriptures came. Who were they? Not the patriarchs and prophets. No! but the spirits of the just with their leaders, Michael and Gabriel, who were working with Christ in the creation, giving scriptures written for the end; when they would take bodies by the promised seed which was to come to fulfill the scriptures, to prove their inheritance—thus doing the works that Jesus did; and greater works than these shall they do.

These spirits of the just were destined to be Gods—their spirits offspring of God, and the seed handed down to enter into the purchased possession of their inheritance. And therefore Michael was spoken of as having visited them.

in the second dispensation. And Gabriel also was spoken of in ancient writings, and visited the high priest of the law, and Mary—bringing the new revealed word of life to them; and appeared also at his birth, as we have before explained. This is a proof of what I have just revealed pertaining to the spirits of the just working with him in the creation. And did not Gabriel stand in the presence of the Lord God? and who took a hand in this great creation of the conception and birth of Jesus—the firstborn of the new creation of God. So now he brings the good tidings of this great message of life, by the paradisaical law of God. And he ministered also to John; and he said, I now speak by the spirit of him who will stand up—i. e., in a body—in the last day, and time of this finishing visitation. And this was the seventh messenger—spirit of life—who ministered; still working with Christ in the creation—working after the counsel of the will of Christ. And this was prefigured by John, who then stood in figure of him who was to come—the Lord's brother, and the beloved of the Lord. And so it says, Benjamin, beloved of the Lord, shall dwell safely by him; and the Lord shall cover him all the day long. Deut. 33-12.

THE EDEN OF PARADISE.

EDEN'S fair garden was the place prepared and set apart for temptation and the proving, because of the sin of rebellion; and in which Adam fell in body, having an evil heart, contracted from Lucifer. And this garden, remember, was planted eastward *in Eden*—the whole planet having been, and still was in its Eden state, and blessed from all curses, and produced by an upward sweat, seven times more than it does in the fall under the curse. Therefore it was said to Adam—who fell by sin, and who was driven from the garden—that he should labor by the sweat of his face; and thistles and thorns should it bring forth. And these things are of no private interpretation. And during the first dispensation since the fall, the curse came on gradually, and crime

increased; as the sons of God were clearing away to other planets, or worlds, that God by Christ created. Therefore the power of good, light and truth diminished, and sin abounded.

Nevertheless it is written by Paul, Where sin abounded, grace did much more abound—but this was in Jesus Christ, by whom the free gift of grace was given for the Adamic world of sinners; as all were dead by the fall, and born in sin and shapen in iniquity, that he might have mercy upon all, and thus prove the love of God, manifest in his son, for the rebellious fallen world. Therefore he left the ninety and nine, who did not rebel, safely in the fold—in spirit land—and went down into the fallen world, and took part of the nature of sinful man; and gave it up again, and thus showed his love in obedience and will of God.

He sought the one who was lost in the one man Adam, back again. The one lost sheep spoken of, is the lost tribes of Israel, or the one hundred and forty-four thousand. And so he said, I am not sent but unto the lost sheep of the house of Israel. The ninety and nine are they who fell not, and are kept back for the sabbath millennium, now in preparation—the place prepared spoken of by Jesus, who said, If I go, I will come again, and receive you unto myself, that where I am there ye shall be also. And as he said, I will come unto you and take up my abode with you—i. e., rest upon Israel, as he did upon Jesus. And in another place he said, Whither I go ye cannot come—with a two-fold meaning: First he would go to the tomb—where Israel could not go, as he died that ye might live; as in Christ all shall be made alive—in their order. And as to the disciples, they were to die, but could not go to the lively tomb, having the evil. Nor could they go into immortality; nor could the elect spirits of the just go into immortal life at that time, as the time had not then come.

And so it says, Blessed and holy are they who waiteth and cometh to the 1,335 days spoken of by Daniel—the day and time of visitation, to which the apostles pointed. To the disciples he promised to send the Holy Ghost; and the gift of the spirit, as a free gift of grace without works,

for the bringing in of the Gentile times; and said they should receive power. And so they did; by which the Gentiles were grafted in for the soul; and whose souls sleep till the visitation of resurrection, of which the apostles spoke. But to Israel he said, I am with you alway, even unto the end.

This seems to conflict with what he said concerning going away to prepare a place, and would come again; but let it be understood that he was speaking to the spirits of the just, who, as I have shown before, worked with Christ in the creation—working all things after the counsel of his own will. And if Gabriel and the spirits of the just had been working in the creation, as I have before shown, why not in the third dispensation of grace? And therefore his words are not void: "I am with you alway, even unto the end."

Therefore this Gabriel—this Second Child, the Lord's brother—and the spirits of the just have been working with him whether he goes, or whether he comes. And in this preparation day and time of the end, the spirits of the just take bodies—which signifies the fulness of Gentile times, and the coming of the Lord, who would set his hand the second time to recover the remnant of his people Israel; they taking bodies subject in their evil state to vanity, that they may overcome it, according to the promise: To him that overcometh shall I give to eat of the tree of life. Therefore these spirits of the just—Gabriel, and the heavenly host of the Lord—coming for bodies, and for the life of bodies, according to the promise given by God (who cannot lie) before the world began, were outwardly signified by signs of the stars falling. And the powers of heaven were shaken. And again he saith, I will not only once more shake the earth, but also heaven; that the things that are shaken—i. e., their faith shaken—shall be removed, that the things which cannot be shaken might remain. And I am with you, and shall be in you.

Gabriel appeared at Jesus' birth—and before, at his conception; who brought the message. Was not that a proof, and a truth, that he was working in the creation with Christ? At the birth of Jesus he appeared, and around about him shone a great light; and followed by the heavenly host, who

sang, Peace on earth and good will toward all men! And so in this time and day of visitation, Gabriel comes with the same message; and the law of Christ is delivered unto you. And around about shines the great light, and followed by this heavenly host. And as Captain of the Lord's host am I now come! Sing, "Peace on earth and good will to men!"

In this visitation of the six foregoing angel messengers, Gabriel, in spirit, was at work. And the spiritual Branch—seed of the visitation, the one seed of Christ, the word of God—was brought forth by the woman, and caught up to God and his throne; and the word of life—the living visitation—sealed; the seed of God as in tombs till the seed and spirit of life—Gabriel—came.

The prophet like unto Moses came and said, I now speak by him who shall stand up in the last day—the seventh messenger who would finish the mystery. Benjamin, the beloved of the Lord, shall dwell safely by him, and the Lord shall cover him all the day long. So James, the sixth angel messenger, also testified of him who would stand up in a short time, and referred to the Old House, saying, If Shiloh had come when you expected him, would you not have crowned him king over Satan's kingdom?—because they were not in the spirit of the word of truth, and held it in unrighteousness, by the law which condemns him, and which condemned Jesus. And they stumbled at the death of the messenger, not understanding the visitation; as it was said by John, From the time the woman set her hand to write, should be seventy weeks, when the spirits of life would possess the temple. And instead of it coming as they understood, it came as different to their imaginations as black is from white. And so John died; but scripture was fulfilled, as Gabriel—the spirit of Benjamin, the spirit of life—came to his *body*, and possessed the temple.



PART VI

NOW stop, O man! Ye men of Israel, you are called this day to the espousal of the great King of glory unto the marriage of the Lamb! Come out from under that great mountain which has crushed the whole creation; and dust unto dust it returned—for out of it, it was taken; for the things that have been ordained unto life, have proved to be unto death, to the old world of lust, who was sold under sin, because of disobedience to the law of life which was brought to light by the latter Adam—the quickening spirit, the Lord from heaven; who came with that great light, to lighten every man that now cometh into the world—i. e., the new world, which now comes by Jesus Christ—the great light, the latter Adam, the firstborn of the new created world, the great light of the day.

For in the beginning God created the heavens, and also the earth. The heavens and the earth were without form, and void—without understanding; for darkness covered the face of the deep—the heart of man. Therefore the spirit of God now moves upon the face of the waters (people). And God said, Let there be light, and there was light; and in the beginning was the word, and the word was with God; which took upon itself flesh. The word is Jesus—the latter Adam; and he dwelt among men, and became the great light of the world, that men who sat in darkness may see out of obscurity, and behold the light which now divides the light from darkness; and it was good. And God called the light day, and the darkness night. And the great lights divide the children of day from the children of night; and it was good. What concord hath light with darkness? or what communion have the children of the day with those of the night?

If we walk in the night, we stumble into the ditch; but if we walk in the day we stumble not, because of the light of the new world. God said, Let there be a firmament

in the midst of the waters (people), and let it divide the waters from the waters. There was a division between the waters (people) above and below the firmament; and God called the firmament heaven. And the evening and the morning were the second day. And he said, Let the waters under the heaven be gathered together unto one place—i. e., after the sea is rolled back (i. e., of blood), and then let the dry land appear; and it was so. And the people of the dry land he called earth—i. e., those of the cleanness, from which Enoch entered the firmament heaven.

The gathering together of the waters, he called seas—those of the blood—the sea, wherein the dragon lieth; who shall be slain, and Israel shall cross dry-shod; and their land is after the great sea of blood is dried up. I speak now as unto wise men! Judge ye what I say; for the wise shall understand! Therefore let them remember that no prophecy of the scripture is of a private interpretation.

The natural old creation, both of the animate and of the inanimate earth, are types of the new, when all turn back to their Eden state. And God said, Let the earth bring forth grass; the herb yielding fruit after his kind. And thou shalt not mix it, or sow divers seed in the field; for I have fixed a law by which every tree brings forth of its own kind. And so whatsoever a man soweth, that shall he also reap. Therefore whosoever breaks my law, and sows mixed seed in the field, he shall also reap the same—corruption. Every plant that my heavenly Father hath not planted shall be rooted up.

Let me remind you again of the fact that Genesis is the generation and regeneration of both the old and the new world—the shadow and the substance. Therefore by the law given and broken by man, he has mixed the seeds of the creation. Therefore it cannot stand. The affirmative and the negative mixed, brings a decomposition. Therefore I shall sort out and divide the seed by the sieve now in the hand of Shiloh, and burn up the unclean and the tares of Satan, and plant the new earth in righteousness, according to the law of the spirit of life; which shall stand throughout eternity, to the honor and glory of God, according to my

word, which standeth sure. And God said (and it shall be so!), Let the earth bring forth grass; and the herb yielding seed, and the fruit tree yielding fruit after his kind—every thing after its own order; whose seed is in itself—the germ of life in itself, after its own kind, and all governed by the law of the spirit of life. And the evening and the morning were the third day.

And God said, Let there be lights in the firmament of heaven, to divide the day from the night. And let them be for signs and for seasons, for days and for years; and let them be for lights in the firmament of the heaven to give light upon the earth; and it was so.

These lights were given to the messengers of the old world, in their times and seasons, for signs, and to divide; for the division had to be made between the clean and the unclean—from the old creation and the new—until the seed of the new creation should come to whom the great promise of eternal life was made. Therefore we should rightly divide between the old world and the new; for the lights were for signs and for seasons—a time for everything under heaven. Hence they were to control everything in its time and season, until the day dawns. Therefore the men of old sought to know what the spirit of prophecy—the light in them—did signify, to see if they could tell by the light, what time the great lights would appear unto life eternal, to rule the new creation of God.

And he made the two great lights, and the stars also. Lucifer was a bright star—son of the morning, a choice cherub—until iniquity was found in him; for which he was cast into the earth, which was void and full of darkness; and the prince and power of the air, the ruler of the old world and a shadow, must pass away as the shadow of the evening when the great light ariseth to rule the day, and the new creation of God made. In his image and likeness created he them; and gave them dominion over the creation, and over every living thing of the new creation of God. And God blessed his new created being, and said, Be fruitful, and multiply and replenish the earth in righteousness. Behold I have given you every herb bearing seed which is

upon the face of all the earth. And every tree in the which is the fruit of a tree yielding seed, to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, to them I have given every green herb for meat; for I will destroy him who hath the power of death, and those with him who lived upon flesh. And there was no more death, sorrow nor crying, for the former things are passed away—the old forms of the world and its ruler, with its types and shadows of better things to come. And behold, I make all things new! God saw everything that he had made, and behold it was very good. Thus the heavens and the earth were finished, and all the hosts of them.

And as captain of the host of the Lord am I now come. This is the new creation, who will do the thing that the old world failed to do; and yea, greater works—which is to subdue and fulfill that command given at first. And by that obedience they will be raised from the effects of the fall of the first Adam, by the law of the spirit of life, and go forth and replenish—every thing after its own kind—in the new created world. And on the seventh day God ended his work. Gen. 2-1, 2.

THE GENERATION OF JESUS CHRIST.

IN tracing the genealogy of the son of God, we must remember that it is like other scriptures; and like that of Jonah in the whale's belly, which embraces the two seeds—the first and second coming of the Son of man. And remember, they both proceeded from the same Mother. And as we trace the lineage in Matthew 1, and Luke 3, we will find that which has puzzled the greatest commentators of the world, and which has been indeed a parable to many in Israel.

Now if you will notice and compare the two chapters, and apply them to Jesus only, you will have confusion and contradiction. Matthew gives the name of Joseph's father

(i. e., Joseph the husband of Mary) as Jacob; and Luke gives it as Heli. The one traces through Solomon, the son of David, and the other through Nathan, the son of David. Now if you apply both to Jesus only, we would here ask, how could his seed be in the two brothers at the same time? Now while tracing this lineage, let us again remember the key, that, No prophecy of the scripture is of a private interpretation.

Therefore this is the genealogy of Jesus Christ—embracing the first and second Son of man, or the genealogy of the first and second coming of Jesus Christ, or of Jesus Christ and his bride. Hence we begin with Matthew—which gives the book of the generation of Jesus Christ, the son of David, of Abraham, who begat Isaac (the child of promise); and Isaac begat Jacob.

Abraham represented God; who begat Isaac, a child of promise; a figure of Jesus, who was a child of promise—who was promised before the world began. And Isaac (or Jesus Christ) begat Jacob or Israel; who comes in by promise—begotten of Jesus Christ. And Jacob begat Judah and his brethren. And the seed came down unto David, the king. Both seeds met in David. Therefore the House of David was great—a figure of the end, when by the two sons it shall be manifested, and open the fountain of the living stream, which shall water the whole house.

From David the two seeds came out in his two sons—King Solomon and Nathan, and a figure of the first and second child; and as these two brothers proceeded from the one mother—the beloved wife of Jacob—so we see the figure in the two sons of King David. And Jesus, being in the loins of King Solomon, the House of David was greatly blessed.

Solomon built the temple, a figure of the great temple of God—the holy city built by Jesus Christ; who was then in the loins of Solomon—the king of Israel. And the seed of his brother Benjamin was in the loins of Nathan, the brother of Solomon. The two brother seeds traced down to Jacob, the father of Joseph, who was the husband of Mary: and the seed of the Second Child proceeded also from Mary—

which was transmitted to John, who was called the Lord's brother; for in his loins was the seed of Benjamin.

Therefore he was the beloved of the Lord—the true and holy, the type of the Second Child which was to come and stand up in his stead, as described by Solomon; for the seed of Jesus was in the loins of Solomon, which gave him the spirit of prophecy; by which spirit he could foresee the coming of his beloved brother—the Second Child which would stand up in his stead in the time of the end. And David sang of little Benjamin and his ruler.

Now notice the lineage of Luke 3—which traces from Joseph, the supposed husband of Mary, but had nothing to do with the begetting of Jesus. Therefore in reality it traces to Mary; for in her was the seed, Jesus. Therefore it shows that Heli was the father of Mary; for Jacob was the father of Joseph—as shown in Matthew 1. Notwithstanding, it speaks rather in parable; for it says, Jesus began to be about thirty years of age—who was supposed to be the son of Joseph; and as Jesus was not, in truth, the son of Joseph, it must be counted from Mary, daughter of Heli, or Joseph, son (in-law) of Heli. Therefore we will recognize the law, and read it again, thus: Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was son (in-law) of Heli. Therefore he traces back up the line into Solomon, son of David. Now you will here notice that the other lineage in Matthew runs through Nathan; for he was in Nathan with the seed—which is the second Son of man, or the Second Child, as foreshown. And Mary was the mother of both seeds. The first of her seed was pure, without evil; and the other being in her loins. And John, of Joseph, was afterwards planted in Mary, and she gave birth to John, son of Joseph, in whose loins was Benjamin, from Mary; who should tarry till I come and then prophesy again; who is now called forth and chosen from before the foundation of the world. And for this cause came I into the world, that I might testify unto the truth.

Now in studying the genealogy of these seeds, we are to notice the crossing of the seeds as they came down the

lineage of the male and female. And many seeds are to be noticed, lest we become confused. Remember, there are the seeds of the first and second sons of Rachel; and Joseph and Mary with their seeds—John and James, and the bride, etc. And the Lord's words to John were fulfilled in the second watch of the night; who was the seed of the male—John, the seed of Joseph, husband of Mary.

Therefore he fulfilled his mission as a forerunner of the seed of the woman. Mary and Rachel, bore Benjamin—which seed was transmitted from Mary into John. Therefore John was the seed of the male, and Benjamin of the female. So the Lord—the firstborn seed of the woman—in speaking to John, applied to both John and Benjamin; the one a forerunner and servant of God, with the law of the Father, preparing the way for the second seed of the woman, upon which the Second Child should rest, and stand up in his stead. And while the lineage in Luke traces through Solomon from Mary, it is to be remembered that it traces the seed of Jesus into Solomon, and on to David. Though Luke 3 starts out with Mary, and Matthew 1 with Joseph, they cross before they reach the two sons of David; and Mary with the second seed crosses over into Nathan. Joseph, with the firstborn seed, crosses over into Solomon—or rather as they came down the line; for Joseph, with Jesus, represented the bridegroom (the King) in Solomon, and Benjamin his brother in Nathan—Solomon's brother.

All seeds met in the House of David. And from Abraham to David were fourteen generations—which was figurative of fourteen days of separation; and the King came forth, and the seeds divided, as foreshown.

From King David to the carrying away into Babylon was fourteen generations; and here the law of separation was shown again, and the children of Israel were divided in the great womb of Providence by the law of separation. And the ten tribes went into captivity, and the two seeds traveled together in the womb of Providence, in the two tribes. Here again we see the two—i. e., the two tribes in whose loins were the two seeds of the first and second child, which was as the ark. From the carrying away into Babylon, to the

birth of the firstborn—the lion of the tribe of Judah—was fourteen generations. And now by the royal law of separation, the child was totally separated from the evil—the redeemer of Israel; and the other seed being in the loins of the father—the male heads, who had no power to purify the seed; and it had to still travel down the line, and in this last visitation be totally separated from the evil by the spiritual law of total separation—the spiritual Man-child, the Second Child, who now comes forth by the same Mother, and standeth up in his stead. When we count the generations, we find two short; which were Jesus and Mary—who count, in order to make up the number forty-two.

Now let us notice Joseph and Benjamin in Egypt: Joseph was sold by the brethren, and Benjamin was with the father. And so it was that Jesus was separated by the law of separation in woman, as the type shown in Joseph being separated from the brethren, and sold. And as Benjamin remained with the father, even so that seed was in the loins of the father—male heads not separated. And that is how it is that Benjamin came in with the evil still in his blood—to do a greater work than was done by the first; and to overcome and be separated by the law of total separation from the evil of the first Adam, by the angel withstanding the evil with the last, as Mary with the first, until the child be brought forth and cleansed from the evil—seed, root and branch—that he may be crowned by Shiloh, unto whom the gathering of the people shall be.

Now God destined that Jesus was to come and be sold through envy, by his brethren, and raise up the second seed—Son of man—that the envy be destroyed. Here lay the old root; as you can see by the past ensamples, that it is the nature of Satanic man to envy those who would be placed in pre-eminence above himself. Satan cannot bear it. And it was to this end that Joseph gave five times more to Benjamin—both at the table, and in his clothing—to give his brethren a strong test, to see if they would envy him; for he well knew the first cause in regard to his sale, and well knew that it was envy that caused death to come into the world by Satan—even the death of the firstborn.

Therefore it pleaseth God to send Benjamin (as did Jacob) now in the end—the Second Child; which will try and prove the true brethren—the true sons of the one man Israel. This was the greatest evil that Jesus had to contend with—not only in Judas, but it also often showed itself in the disciples; and Jesus had to often rebuke them.

Peter showed envy at John; when the Lord had to rebuke him, and addressed him as Satan; for he (Jesus) well understood who it was. They were in contention as to who would be the greatest, when Jesus set a little child in their midst—a figure of the Second Child, who becomes as a little child. And Jesus said, “Except you become as a little child, you cannot inherit the kingdom of God. And to knock out the envy one of another, it pleaseth him to bring this little child—little Benjamin—and set him in your midst.”

If Judah and Israel accept not Benjamin, and become as a little child without envy, ye cannot inherit the kingdom. Benjamin had to be tried in like manner. Therefore Reuben, of the unclean, had to come forth in this last visitation, and claim the first blessing; under which Benjamin was willing to submit to his rulership, and that without envy. But the first blessing must come to the rightful heir—it must come to him whose right it is to reign with his brother.

Ephraim and Manasseh must be united by the living spirit, through my child, with whom Shiloh shall be found. And no uncircumcised one shall be found amongst them in the end; for the bridegroom shall not be married to the uncircumcised.

Hark now unto the voice of the spirit! My people must be circumcised, and baptized, and married unto me—their Lord. O virgins of Israel, do not be deceived and carried away with types and shadows!

The Jews are circumcised in type, and the Gentiles are baptized in type. Both fall short of the promise of the redemption of the body; and yet that part of my scriptures is fulfilled in them. Now I am pleading for my bride—my body—to come out from under types and shadows, belonging to the two houses of the first Adam; who were a type of him who was to come, making all things new.

The two houses of Esau—Jew and Gentile—are types, and a shadow of the two houses of Israel who shall be made one by me at the marriage of the Lamb; who shall be the new creature in me. Therefore thus saith the Lord of Israel: As touching the type, neither circumcision nor uncircumcision availeth anything; but a new creature in Christ Jesus.

Look at the Jews and the Gentiles who are circumcised and baptized in his name; but both see death. And so likewise the so-called Christian Israelites of this eleventh hour, who carry out the types and shadows and pass away—for such shall pass away; but he that doeth the will of my Father shall abide, and he shall not pass away; for him shall I circumcise in heart, and give him a new flesh. I will cleanse his blood by the law of the spirit of life; and by my spirit I will cut off the foreskin for you. All will understand how the evil entered by the foreskin, and I will cut it off by the circumcision of the heart—by the cleansing of the blood; for the evil entered the blood by the foreskin. And how can it ever be taken away by man, by the cutting of the flesh? Therefore, I will take it away by the new covenant that I shall make with the house of Israel, when I shall take away their sins; which I will now perform. And when I cleanse their blood that I have not cleansed, will they not be a new creature in me? and will they not then be circumcised in heart and in the flesh? The evil is in the flesh; and when I take it away, will they not then have a new flesh? Then they shall return to the days of their youth, by the circumcision of heart and of flesh—the heart which is stony because of a lustful heart; for the heart is a reservoir for the blood, and evil is in the blood, which man cannot take away.

And such as advocate remission of sins by the blood, through circumcision, are crucifying the Lord afresh, and putting him to an open shame. If cutting the foreskin was to shed blood for the soul, would not that make of none effect the blood of the Lord Jesus, which was shed for the sins of the whole world? If that would remit sin, we would have had no need of the death of the Saviour; which pained the Father to give. And when

Jesus, my firstborn, asked for the cup to pass, if it were possible, I could and should have granted it, and let it pass, and circumcise for the remittance of sins.

Hark! Rejoice and be glad that the redeemer has come! John baptized; though Jesus himself baptized not. Paul has made it plain unto us, that, As many as are baptized into Jesus Christ are baptized into death—which is not gospel, for grace and truth came by Jesus Christ; but the law by Moses. Many were baptized unto Moses in the cloud and in the sea, because of falling short of the life of the body. Therefore John also baptized into death, and spoke of one coming, more mighty than he, who would baptize you with the Holy Ghost and with fire—not water. Therefore Paul said, I am not sent to baptize, but to preach the gospel—showing that baptizing is not the gospel; for the gospel came by Jesus Christ, which was the acts of Jesus; who never baptized with water, because he did not come to destroy men's lives, nor baptize into death—but he has a baptism which is unto life eternal.

Therefore my people Israel shall be baptized, circumcised, and married unto me; which shall be the last covenant made to Israel. And blessed are they who are now called to this marriage of the Lamb, and receive the new covenant, and have their sins taken away, and married unto the Lamb of God.

Now harken, O house of Israel, and be consistent with the scriptures and the will of God! The Christian Israelites break the law on the most vital points. They circumcise you in the cutting of the flesh, and thus make provisions for you to sow to the flesh. Such shall assuredly reap corruption!

Some of them call the pure life of Christ (the virginity) the abomination! How sad! And what an insult to throw in his teeth!—much worse than what they did at the cross.

O house of Israel, let us follow the King of virgins! overcoming the flesh, and thus walk after the spirit as Jesus walked—a virgin king, who was not defiled by woman. O happy virgin of Israel, the time of singing and great re-

joicing is coming to all who keep the word of his patience; and who will be found standing with the Lamb of God on mount Zion, clothed in white—the righteousness of saints—virgins not defiled with woman!

Forty-two generations from Abraham to Jesus, the child of promise, in the time of her old age of forty-two generations. When we count the generations, we only find forty, as it is given by the law, from Abraham to Joseph, when the child of promise was separated; and Mary and the child make up the forty-two—a figure of the forty years in the wilderness. This was also given in this visitation for the separation of the Second Child—who could not be separated within the forty of the law, by reason of the female, for he was twain; which brought him under the law for the separation of a female—eighty days (or years). Therefore from the time of the law, forty years more for Ephraim—for that seed was with Ephraim during the half hour silence to Manasseh; which should be about forty-two generations, or years, counting the child and the bride for the two years or generations. Therefore it shortens the time; for they come forth before they can be counted, as was shown by Mary with the child; for they must be counted to make up the forty-two.

Even so in this visitation: Forty years for Ephraim's time, and the Man-child shall be born twain at the end of the half hour silence in heaven; and the two years for the bringing in of the generation of the Mother and the Son, with the twelve; and I will cut it short in righteousness. O house of Manasseh, thou being elder, I sent unto you my servant John, and committed unto you the oracle of the law, wherein thou didst travel forty years, as of old.

Why did you not obtain the blessing? Was it because you sought it not by faith, but as it were by the works of the law of a carnal commandment? Therefore you stumbled at the death of the messenger in whom ye looked for the promise. Why did you not come out? Seeing the time of the forty years had expired, which found you still in the dead letter, in unbelief, therefore I silenced you, and gave your younger brother a chance, to see what he would

do at the expiration of his forty years; and my Second Child being with him, he well received the law of the spirit of life, and accepts deliverance from the bonds of the law—as Peter, who was loosed from the chains of the prison, and came unto his people (his brethren) rejoicing and glorifying God, by the living child, which is the key of knowledge; who is as the wise man, and who knoweth the interpretation of a thing. And with all your gettings get wisdom; for wisdom maketh a man's face to shine, and the boldness of his face shall be changed; and wisdom is justified of her children. I counsel thee to keep the King's commandments, for he is King of kings and Lord of lords.

Be not hasty to go out of his sight, and stand not in an evil thing; for he doeth whatsoever pleaseth him, and he will do whatsoever we ask of him, if we do the things that please the Father. And wheresoever Christ the spirit of God is, there is liberty—only, in the Lord, to do his will. Where the word of the king is, there is power. If my words abide in you, and you in me, ask whatsoever you will, and it shall be done; for my words are spirit, and they are life.

Therefore there is power with the words of the great King, for with God he hath prevailed. And whosoever keepeth the commandments, shall feel no evil thing. A wise man discerneth both time and judgment; because to every purpose there is a time and judgment. And I saw buried, those who had come and gone from the place of the holy; and they were forgotten in the city where they had so done.

Remember, this refers to man who was once in the place of the holy—even the patriarchs and prophets, and all the once holy men of old, who gave the word from the holy place by the spirit, which was for us upon whom the end of the world has come; but afterwards departed from the place of the holy, out of the city, and died in the faith, not having received the promise of which they testified by the spirit; which promise is for their children—for those who will remain in the city, the place for the holy.

O house of Israel, ye see the life of the body! Like Moses, ye now view the land from the top of the mountain!

Now it is the time to cross over and obtain it; and for this cause, this, the seventh message, is now sent forth unto you. Come, my lambs; come children to me! Come over and help US in the battle of the Lord! For as captain of the host of the Lord am I now come! Shiloh is now calling for you! Come Israel to me!

THE SEED OF GOD.

THE spirit of the Lord is upon me. I have brought thee before a people who have trampled my law, and broken down my words; and my word has become a stink in their nostrils; and they say that it is not I that have visited them. Their bodies are the bones; and where there is a body of people, they are a stone of the building; and my word shall polish that stone, and refine it; for my word is a chisel, and the hammer, to polish the stones of the building. And this is the sieve. Behold, it is the sixth—even this Flying Roll—the sieve of Shiloh; and Jezreel is the seed of God. The law was added because of transgression, till the seed should come to whom the promise was made—not seeds as of many, but the seed of God, which is Christ. Therefore the law was added and renewed by John again, for the latter day—that out of it the body should arise. As with the firstborn who was made under the law, so now with the Second Child. And John, prophesying, spoke of his *seed*. And so the seed was planted in James. And according to that seed, he was called Jezreel; for that seed—the seed of God—was with him. And he was rejected, and banished in exile across the deep blue sea—i. e., by his rejection he was caused to go forth and plant it in Zion, and gather those who were across the sea, in Egypt.

Therefore he came to the new world in type, and planted the seed, which is quickened by the spirit in the Second Child which should stand up in his stead, which is his *seed's seed*—the seed of life planted by the law, and renewed by John; and raised out of the dead letter of the law, by the law of the spirit of life. As a grain of corn is

planted, which cannot be quickened except it die, hence the old grain of corn, wherein the seed was planted, fell to the ground; and by the law of the spirit, it was again resurrected in the sixth; who said his departure would be sudden—even as John, who said he would go away and return again. So he did return in spirit, and called himself Jezreel—i. e., that spirit, the seed of God, Jezreel; which seed is spirit and life, which cannot die. And he returns in the word; as Jesus said, The words which I speak unto you, they are spirit and they are life. 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, etc. Even so now, in this visitation, the seed has now come to him to whom the promise was made. That seed—the seventh—shall blow the dust from off their eyes, and cleanse their blood by the law of the spirit of life. Their blood shall be cleansed, and the flesh quickened by the spirit; and afterwards the blood taken away from those in whom my law (of the spirit of life) is written. And my body shall arise from the dead letter of the law, by the law of the spirit of life. And all flesh shall worship me at the rising of my body, as declared by John; not a man—not flesh, but God in the flesh.

John was about to worship an angel, who came to him from God with a message. But that holy, humble angel said, See thou do it not! I am thy fellow servant, and of thy brethren. Worship God! And all flesh shall worship him at the rising of his body; for he shall be made manifest in the flesh, before whom all nations shall be gathered and be judged—and with him a hundred forty and four thousand made like unto him.

Now, O Israel, once more we remind you of the words of John, which are the words of the sieve: That it is the seventh that shall blow the dust, and cleanse the blood—i. e., of those who follow him through the regeneration. And he that cuts his beard for this—i. e., because of the seventh—shall never wear it for my honor again.

The true Interpreter has come—the Son of man, the seventh messenger. The true substance of all the law and the

prophets has come. The law and the prophets were until John, which pointed to the lamb of God, which shall take away the sins of the world. And even so, All the scriptures are written for our learning and admonition upon whom the end of the world has come. And according to the law and the prophets, that great prophet has been raised up from among the brethren, like unto Moses, in this visitation; and unto him we should harken. And we are glad, and praise God to whom all praises belong, that he has visited us by his spirit, to make us understand the spirit of his word, by the interpreter—which is greater yet than John; for better is the interpretation of a thing. The prophets spoke all things to come; which things they understood not. Therefore Jesus, my brother, said, A greater than Solomon is here—who was called the greatest in wisdom; who was son of David—but only a type of Jesus, son of David, greater in might and in wisdom. Even so with the Second Child, which springs out of the root and stands up in his stead—even his brother, and Prince of the House of David, who was in his loins, of whom the prophets sang; and foreshadowed by John, the beloved. And in this visitation he testified of him who was to come; as also testified to by James, who said, he should plant and another reap.

John wandered three times around this planet for the life of the body, for the Lord said he should tarry till he came; for he was chosen to work as a messenger of the Lord unto his coming. Therefore he was a minister of the Lord at first, and at last; and ministers between brothers—the first and second sons of the living God; because he was also of the same Mother—servant of the Lord Jesus; the first and last, the Alpha and Omega, the beginning and the end, the first and the last. Even so come, Lord Jesus!

The revelation of Jesus Christ was given to John for the second coming of Christ in the Second Child—the beloved of the Lord. Even so come, Lord Jesus! And those who receive him—the second advocate, or the Second Child—and enter into the spirit, though he had cut his hair and beard, he can be saved by the law of Christ. But he who cuts his beard for this LIVING ROLL now open in the hand of

Shiloh, he cuts himself off; and my spirit shall not visit them that are cut off, nor feed them that stand still. And he also that says, Thou art visited by two spirits, and the one by Satan to lead the house of Israel astray, he shall not be gathered to my people, into my granary, or come within my vineyard—even unto him that sorts my word as the heathen of the Jews and the heathen of the Gentiles do. And have I not chosen a committee of twelve? And did not I say one of them was a devil? and the spirit of the devil should come forth and make himself manifest, and take his own; who has come—even the spirit of Judas; and he has already entered many, and will still enter many more, till he does his work and takes his own; who will muster their forces against the anointed of the Lord; who will at last hang themselves, after the deadly work is done. It will at last fall back like a death knell upon their own heads.

It is written, I will take thee (i. e., the Second Child) and hide thee till the time that his own be sorted; as it is also written, they shall not know where Thou art, yet Thou shalt be upon the earth. Therefore he shall have no headquarters for a time, only in God—the new Jerusalem; for if he had, all should know where he was. He is a true stranger—a true wandering Jew. Many heads have headquarters like the great Christendom, and the world; and many seekers after office. Therefore as it is written, I will get me twelve—a fresh committee; and I will get me twelve houses of Israel. I will get me four fresh chariots. The four chariots shall come out from under the same two mountains, bearing the law and testimony of me, and not the law and testimony bearing them; for I am the Lord. Do we hear you ask, What is the difference? Hear the answer of the spirit: So long as you are servants to the dead letter of the law, ye worship in the oldness of the letter, and it bears you; for you walk in it, as marked out, according to the dead letter of it, without the spirit; like that of the Jews—it is their path, and it bears you; and if you do not come into the spirit by the law of the spirit of life, death prevails over you. But those who come out from under the dead letter of the law into the law of the spirit of life, shall bear

my testimony. I will rest upon them, and they shall speak my words by me, and thus bear my testimony, (which is the spirit of prophecy,) and walk by my spirit, and no more by the oldness of the letter, or the dead letter of the word.

And I will put my spirit upon you, and bring you out from under the two great mountains—the dead letter of law and gospel; for if you try to walk by the law and gospel, ever so hard, without my spirit to bear you up and fill you with that love and life-giving vitality, you could be nothing but a lifeless form—like that of a stepmother, who takes the place of a mother in form, but not in love, in spirit and in truth. The two mothers are before us—the bond and the free—the first Eve and the latter. The true Mother has been forsaken by the disobedient children, and Jezebel has reigned.

O house of Israel, I am this day bearing the testimony of the Lord Jesus; and all have a chance again by the Second Child. How great is his love, to give all a chance for life by the Second Child—to be reinstated, though they have fallen from their first love, and committed outward sin. All sins shall be forgiven, except the sin against the Holy Mother—by committing that which was committed by the first Adam, at first, after tasting of the good word of God and the power of the world to come.

The spirit of Judas has gone forth, and they have lied about my servant whom I have sent unto them. They heap up lies, and other men set them on fire. They brought forth a jury which was full of guile; and I confounded that jury. And I brought forth another, which shall not be able to condemn thee; for I have chosen the angels, to bear thee up, lest man should trample thee under their feet. This is the word of John. And types and shadows are unto the end; and it is claimed by some, and this is attributed to themselves—which has not yet been fulfilled. And when it shall be fulfilled, I will plead his cause; and his trust shall not be in lawyers, who already stand condemned by me. Thus saith the Lord of hosts! And the woe is upon the scribes and lawyers and doctors, hypocrites and Pharisees. Have I not seen the widow's mite? Those that put their trust in their

silver, shall perish as wax in the fire. I call men forth unto offices; and he which is able to bear the offices shall inherit it. But if the offices bear him by pride, it shall dash him to pieces like a potter's vessel. And yet for all this, thou shalt appear more base in the eyes of the world—seventy times seven—than ever; till that which is lukewarm be smothered with the stink thereof. And in the eyes of my people Israel, they shall say, What will come true of it, if it be the Lord's way, a crooked path it is; and who shall be able to walk therein?

All are to be tried as the first Adam, and prove to be overcomers; for the promise is to the overcomer. It is also written, The day will come when the sabbath will be changed; for the Son of man, by the power of God, when Christ shall rest, shall overthrow the false systems, and turn everything into another meaning; as it is written in the scriptures of old. The Sabbath will be changed back again, and all shall worship in spirit and truth at the rising of my body; and I will draw all flesh into the scriptures. And that shall be the token, and the groundwork for them; and by it, Israel shall know me.

The great overturn shall come by the Son of man, and a change of all things; and by it all flesh shall know that I am he. I will send unto a people which cannot understand thee; and I will raise interpreters, and gather bones there. As it is written, My word shall be living water, and my laws shall be put in force. The law of the spirit of life can never be understood by the natural man.

The words that I speak unto you, they are spirit and they are life; and can only be understood by those who possess the spirit of understanding. Flesh and blood can never reveal it unto you. Will Israel say that thou hast known seven women? Now will they condemn the innocent, and let the guilty go free, which are filled with lust? For I have permitted Satan to come, that thou should be tempted with all manner of lust; and that ye should dwell under one roof, as though ye were in secret, that the cup of the world and unbelievers might be filled up. Can the world condemn thee? Can unbelievers condemn thee? I free

thee; for I am the true living Judge, which will plead the cause of the innocent, and condemn the guilty.

The above prophecy given by John is claimed to have been fulfilled of him, who had seven women. But we ask, Did he overcome? And did the true, living Judge plead his cause, or did the lawyers plead it? Where were the twelve committee confounded, and another chosen? And was he set free? I will yet put my spirit upon the Second Child, and clothe him with the clothing of the firstborn. And I will choose seven virgins, who shall live under one roof as in secret, till a conspiracy is brought against him, which shall bring it into court. And the committee will I confound as Jesus confounded the Pharisees who brought the woman to him; who went away, one by one, till no man stood to cast a stone. And by the jury I will set him free; for I will plead his cause against the power of hell, and make devils tremble. And the powers of heaven shall be shaken, and the kingdoms shall crumble and bow the knee before him. And he shall be covered with lust and tried as Adam at first. This shall be the wilderness—tempted of a devil. It is said that God tempteth no man; but he is tempted when he is drawn away of his own lust. And so it is with those who are filled with lust.

Nevertheless, the Son of man, who had no lust, was led into the wilderness to be tempted of the devil. Therefore it will be proven by a test—that we now must be tried, even as the first Adam, and do that which he failed to do; and confound the world, who will say, "Is this the Lord's way? A crooked path it is; who can walk in it amid so great a temptation." But I will keep thee, and blow the dust, and cleanse the blood. But many suspicious correctors in Israel will be blinded with the dust, and covered with the stink. They jangle, they quarrel with my servant, and my servant's work has become a looking glass to them. But I will prove to all men, they are possessed with a deaf adder.

Israel will not jangle with my servant, but will fight for my word. Let these which are called the dry east wind, let them write unto all places, that they testify against my servant, either by word or deed, or can say that his word

agreeth not with the scriptures; let them condemn him, and let themselves go free. But no man shall go by report, but every man by his own heart.

I will show thee, my servant, the hearts of my people and thyself foolish. It is also written, The first Adam and Eve will be taken. Some will say, How is it that he came out from such a stink? Let wisdom judge righteous judgment, and look to the scriptures. Did not Jacob and Esau proceed from the same mother—naturally speaking? And did not Jesus proceed from the Adamic race, taken from the first Adam according to lineage? And his natural mother was of the first Eve; and yet she was called the latter Eve—and so she was, while the heavenly Jerusalem rested upon her, till the Son was brought forth.

So now in this visitation, as set forth in a former discourse; and as Esau and Jacob, the two children came forth by the law. Therefore, of a necessity, a second came forth hold of his heel; who must do greater work than that of his brother. And the fall of the first now, shows the end and falling and passing away of the old world (as Esau showed in type) and the bringing in of the new by the younger.

And it follows, (as with the old Adamic race,) all who hold with it—i. e., of his work—after knowing it, are guilty, and go with the same; and all who hold with the Second, shall come in with the new. And here is the dividing of the old world, and the new beginning in Israel. Now what is Satan's blood? Is it not that which Adam partook of, and which was shown in Esau—the red blood wherein the dragon lieth?

They have possessed no greater love. They cried, "Throw him out of doors, and bolt the doors!" and also fulfill the song, "Darken our windows; let dead silence now reign! Terror and blindness over some shall prevail!"—which was literally fulfilled at the descent of the graft. And they have had the heart of Haman given unto them, and set forth to destroy the young child; and Mary fled into Egypt with it.

Their works, and all efforts made against the child, fell upon their own heads; for did they not employ a lawyer to execute little Benjamin? And did not they get entangled

themselves with the same instrument in a charge of an attempt of a rape?—who confounded them, and brought a charge of perjury. What better likeness of Haman could be drawn?

O house of Israel, has not my Father told you, and set ensamples for you, that no sword formed against Israel—my anointed—should prosper, but fall blunted to the ground? The graft stood up against persecuting those who came in the name of Israel; for which he was banished from their midst. And even those whom he stood up in behalf of, lifted up their heel against me; and a lying spirit of Satan followed the child, till it fell backward into desolation. And then many stood up with the dead, and Satan entered in them to go ahead with the persecuting—which fell back upon them.

Nevertheless, the little Benjamin—Prince of peace of the house of God—shall be found with Shiloh Emmanuel; and a shout of a King will be among them! See Vol. 1, of Public Word, page 211.

There shall be many sounds of empty vessels, as have been in Israel; and many will sound with flattery, and make fair speeches—which is permitted to prove my people. But my people will not come by an empty sound, nor will they run after every thing that makes a strange noise; as it is written, My sheep know my voice, and a strange voice they will not follow. And as they are hungry, being in a famine, they run to their Master's crib; and husks will not satisfy them.

If the inward part of man be circumcised, then where is the evil? It is taken away outwardly as well as inwardly; as it is written by John. Now if a man loses his wife through his own wickedness, who can he blame? Therefore the wife (Jerusalem) and Mother has been lost by our own wickedness; and the wife likewise of her husband. They cannot abide with wickedness. But the time has come when we shall receive them back again, by turning from our wickedness to do that which is lawful and right. Therefore put away the wife and husband of the flesh, to get her back again who is the wife of our youth; that we, by her, might

return back to the days of our youth. Therefore it is lawful to put away a wife or husband for that sin of fornication. Now have we not committed fornication in the fall? Therefore it is by the law of Christ that we put him away—i. e., the flesh. Was it not commanded that we should not eat flesh with blood in it? Then was not the blood of Jesus taken away? And did not Jesus Christ say, except we eat his flesh, we could not inherit the kingdom?—i. e., of the immortal life of flesh and bone, with the blood taken away. And except we drink his blood (spirit life, which took the place of blood) we have no life in us.

I trust and hope that at that day ye will need no interpreter, and that ye will have no parables. Yet who? The Son of man and Shiloh is the interpreter for the whole house of Israel, now given; and all who receive this the interpretation given by him; for if ye accept not his word, how could you receive him in spirit?

Those who put their hands to the plow, let them not turn back. Turn not back from the spiritual things to which thou art called, to the things of the world, the flesh, and the devil—lest you be destroyed like Sodom and Gomorrah. As it was with Lot, who was commanded to leave the city, and not look back, so it must be with the house of Israel; who are commanded to leave the house, or the city of wickedness that ye dwell in, that evil may be separated in you.

Now the spirits which will do the work have been kept back—and even in this visitation; who will now come forward and do the work that Jesus did, and greater work will they do. Jesus is the pattern and the waymark. And was it not the will of God that they were kept back till now?

• And the house that they lived in, referred to by John, was a type of the Old House, which should be given up till the time when the spirits of the just, who were kept back, should come and walk after the pattern—Jesus. Then the Old House would be cleansed, and our temples made anew. Therefore let all Israel now come out of their former evils, that his spirit should enter the house. Vol. 3, 607.

It is written, I am going forth to America with a sharp

sword; for the Lord says he will make me a sharp threshing instrument. He said, I am commanded to say to ye, Come out of these Houses that ye dwell in, for ye must come out! Those that are willing, stand upon your feet. Here the friends stood up. I am glad to see it; for they must be destroyed, that ye abide in them no more. Do not the foregoing words prove the fall of the Old House (and were they not destroyed?) and the raising up again of the New House? as it is written, This child is set for the fall and rising again of many in Israel. And the first shall be last, and the last first. There is to this day, bodies formed in the name of Israel, and Satan has entered them. Therefore ye are commanded to come out of those houses. If they will not let the evil go, they must be destroyed. And so Jesus commanded the unclean spirits to come out of the body. So it shall be now; as it is written, Satan has entered the temple, but I will drive him out; and all who apply the words of the Master, contained in this covenant message, the unclean spirits will depart from their temple, and they will return no more. And now the full time has come, and the Lord has sent forth the seventh angel; and this is the time the curse shall be removed. Behold, he cursed the fig tree, and said, Bear thou no fruit henceforward for ever!

Three times he came seeking fruit, but found none. Let us remember he said, But now the *full* time is come; i. e., the time of the words of the visitation for the end—for the time of the sounding of the seventh, when the mystery should be finished; when the evil would be taken away, and the curse of the fig tree removed—i. e., the curse of the law—that the fig tree might bear fruit unto God.

Now as the evil in all our hearts, so is the bond son; and the rich woman, Jezebel and mother of harlots, with this world's goods, is the evil in the city which must be delivered up. Whether would Satan do more mischief, with the law being sealed or unsealed? He would do more mischief with it unsealed. Therefore it was said, Go blind their eyes lest they see, and stop their ears lest they hear; because they were the spirits with whom Satan could work and deceive. Therefore it was sealed till the time of the end—till the spirits of

the just should come, to whom the promise was made, who would be obedient to that spirit with whom they stood loyal, to do the will of the Father in earth, as it was done in heaven.

It is written concerning the law of separation, that the woman is forty days purifying after the birth of a male child; but inasmuch as they are to be male and female, it takes forty twice told—eighty—as is given in the sealed writings; which are now unsealed and revealed by the seventh key, for Israel; which comes differently from their imagination as she saw it; which came outside of the opinions of the night watchers—outside of the church bodies, as in former visitations, and even in the coming of the messengers of this visitation.

John Wroe, the great prophet, did not belong to the church body of Joanna. He said he did not read her writings. And James also was a stranger to the House, and God raised him up. And now in the last watch of the hour he comes forth, outside and apart from the church bodies of Israel—a stranger. But have you not been told to watch, and view all things through the word, and to follow the spirit whithersoever it leads?

Faith comes by hearing, and hearing by the word of God. Therefore he has chosen and prepared a standard-bearer of the word, and people to hear. He prepares and unstops the ears of people to hear, and opens their eyes to see. Therefore it is written, How can we hear without a preacher? and how can they preach except they be sent?

Now if these things do not come in order, as God has destined according to his word, then we would have no need of teachers; and if we have no need of messengers, then we would have no need of the twelve, the twenty-four, and the seventy preachers. Some want it their own way, saying, We have no need of being taught—thus doing away with a messenger, or interpreter, one among a thousand, that they be kept from going down into the pit. Then if we do away with the order of God's plan, and have no leaders in earth, why was it so in heaven?

If it was needed in heaven to have leaders and officers, so much the more in earth, in the flesh. So we believe it

would be better to lay aside our own wisdom, and accept God's wisdom—for it is surely better, and shall stand; while the wisdom of the wise shall perish, and the understanding of our prudent men come to naught; as it is written, The more I know, the more wicked I become, and the more need I have for the spirit to overcome that evil. The law of Christ shall be sweet to the lips, but bitter to the heart of evil; but the Lord shall remove that bitter cup from all who trust in him; for those who have submitted to the law of Christ, are equal to those who have not broken a law; for it frees them.

Can one play with fire without being burned? Will not fire consume? And has not that fiery law been played with? It is by the law of Christ that the new ones will be gathered in and become equal with the old ones. Nothing but the law of Christ, in full weight and measure, will satisfy him. Therefore many of old standing in the house of Israel have not yet submitted to the law of Christ for the cleansing—and yet the spirit of truth on those lines has been taught during the past thirty years. Those of the world come into the spirit of truth much easier, and grow faster than those who have been entangled with other religions. So also of the house of Israel—new ones are grafted and come in quickly.

John said, "I shall be with you next year;" and he said, "I will not hold meetings today—I tell you in the name of God, I do not know the meaning of it." It was a type of the time to come, after his departure, when the form of their Sabbaths should be changed, and kept in spirit and in truth; as he said, There is one law that will free you from all transgression of the first Adam—which is the law of Christ. It will free you from Adam's transgression, and from the law of sin and death; and if ye walk therein ye shall know roguery; and whatever we measure out to another, it shall be measured back again.

Therefore let all seek to become willing to submit to the law of the spirit of life; and being the spirits of the just, kept back till the last, they are willing to do the work; as it is written, The first shall be last, and the last first; and a

strange work will he make upon the earth, and will cut it short in righteousness. They are not under the law, who were nailed to his cross, till they take the covenant—i. e., the law of crucifixion for Israel, which was nailed to his cross till the time came for the spirits of the just to be nailed to the cross for the crucifixion of the old man with his affections and lusts, and go through the regeneration. But they must first be crucified with him who was nailed to the cross of suffering. And the last covenant is now prepared and ready to be given for the crucifixion and regeneration; and all of the spirits of the just must come under his yoke and wear his cross, that they might be raised with him in glory. Ought not he to have suffered all these things and enter into his glory? that we may follow him through the regeneration and suffer with him, and enter into his glory, and sit down with him in his throne, even as he overcame, and sat down with his Father in his throne?

John said, I shall not be always with you. I must go to my gold digging. But when I am gone, there will be one with you stronger than John Wroe. Every one will have to take another covenant, that shall stand. They shall eat of that bread, and drink of that water by which they shall never hunger and thirst any more; for he hath sent forth the spirit to draw you into the spirit of Christ. Come away my love, come away!—first, from the faith of the Jew and Gentile, thy first love; for Babylon must be broken.

If the spirit of truth shall set you free, you shall be free indeed! Come away from the law of bondage of the House wherein ye are held prisoners—in captivity to the law of sin and death!

It is written that no officer throughout the whole twelve tribes shall have power to remove any one from office except by a jury of two or three; which is a type of the two Immortal Spirits, and the three persons of the trinity. Vol. 3, p. 695.

In all things, perfect love casteth out all fear; and a perfect trust to give up all things into the hands of God, is well pleasing to him; and the law of Christ will set you free from the bondage of fear. Will not God keep those who deliver themselves up to him? Do not the works of the

flesh destroy faith and confidence in him? And does not the law of Christ establish it? If broken, the golden cord of love is broken—i. e., the pure, sweet virgin love of Christ, undefiled; for is it love to defile and destroy, and to put asunder those who have been espoused unto Christ, who comes to save the lives of his people? The two wives that Moses allowed were a type of the two wives that shall be given to every man of God, for a helpmate—i. e., the natural woman Jerusalem below, with her sister—Mother Jerusalem above—to help the man to overcome.

Now as it is written, If any, after taking the covenant, turn back to the sacrament, it is as if he cut off a dog's neck, and turns back to the grave, for it is a type of the true sacrament of the Lord. Then, if after signing to the true living covenant of life, he turns back to the type, or to eat and partake of the sacred sacrament of the Lord unworthily, having the tares, partakes unto himself damnation—not discerning the body of the Lord Jesus Christ.

Did not Jacob serve seven years for Leah? and after, seven more for Rachel—his beloved? These are types of better things to come for Israel; who had to wait till the forty years are up for the law, and forty more for the gospel, before the fountain, or issue of evil, be stopped or taken away, and the bride purified for the use of the man; when the fruit shall show itself, as given in the communication—seven for the law and seven for the gospel. And as it was unlawful to give the younger first, therefore Jacob served seven for Rachel, like those of the Old House under the law; but it was found to be unlawful to give the wife of youth by the law. Therefore he was deceived, and they gave the eldest—Leah; and Jacob had to serve seven years more according to the gospel of the Roll of this latter visitation of the spirit of truth; who serves in overcoming and keeping the word of his patience, waiting for the expiration of the forty years, as a period of seven, till the seventh came for Rachel—the wife of his youth, according to the virgin law of Christ; when the bride should be purified according to the law of the spirit of life, that the wedding of the marriage of the Lamb should take place. Now this woman became with

child by the law; who looked for its birth at the expiration of forty years of the law—not realizing that they were twins that had to be carried by the law and gospel, (i. e., the righteousness of the law, as we show in the gospel of grace and truth—the gospel of purity,) wherein she should not be touched till the child was delivered, and separated by the spiritual law of total separation. But the spiritual child, which was delivered by the woman, was caught up to God and his throne, because of the defilement of the woman by the carnality of the law; which did not recognize the fact that she was unclean after bringing forth the spiritual Man-child for forty days (or years). And in her separation to purify the seed—which proves to be twins—therefore it took 80 days or years. Now what was the spiritual child which was taken away from them? It was the spirit of the law and gospel. Therefore it being caught away, left the dead letter of the law as a dead child; and by reason of the spiritual child being caught away from the people of the law, left them blind; who could see only the dead letter, which worked death—not having that living child with them.

John was ministered to by angels, or ministering spirits; as messengers are sent as a comforter till she returns to claim the house, which has not been defiled in her absence, and in the absence of the child—being caught away from the mouth of the dragon, which stood before the woman while she was in her separation. The red dragon is the man of sin in blood, with the evil bound to his heart; who stands before the woman, to defile her purity or the wheat of the field, and destroy the child which was brought forth by Joanna—the woman who gave birth to the spiritual visitation.

The red dragon is the man who has not submitted to the law of Christ, to be bound. Therefore he seeks to destroy the spiritual Man-child, which is formed in the bride. And was he bound during the forty years of the wilderness by the law of Christ? Nay! Therefore the spirit of the truth of the spiritual child, which was caught away from them, returned in the truth of the word, and opened the third watch by James and the woman. But it did not abide

with them. It withdrew, and went in the church of the seed of the woman—i. e., the spirits of the just.

John said, There is time for the examination and the cleansing. Men are free till taking the covenant; for what is hid from their eyes they are not accountable for. But when taking the covenant, God requires at their hands to obtain. But we are not under transgression of that we know not of. Therefore God requires at your hands what he has revealed to you; and the old covenants are types of the new and last covenants of life, now contained in, this **LIVING ROLL OF LIFE**. Yet it has been sealed from the house of Israel, and is called the sealed writings in the prophecy of John; which is now signed to, and unsealed to your understanding pertaining to the secret of immortal life—which is the seal of the tree of life, which is first made known to the Son of man, by the Child, and then unsealed to the house of Israel.

The Second Child stands up instead of the man of sin—i. e., the spiritual child stands up in us, to withstand the evil, or the man of sin. Therefore the Second Child stands up in Israel instead of the man of sin; as our first child, which is formed in us by nature, must be crucified and destroyed by the spiritual child; which stands up as it is formed in us, to will and to do according to his pleasure, till we are cleansed. And then the Second Child stands up instead of the man of sin—for he takes the throne; and the man of sin is dethroned and cast out as a profane and wicked prince of Israel. And this child is also called the Second Child, which stands up instead of the first Son of man—which was Jesus. But now the second child of Rachel, or the spiritual child of the woman, returns and stands up in the Son of man—son of the latter woman, or the second and third Eve. The natural woman is the second Eve; and Jerusalem above is the third Eve, because the first Eve was spiritual before the fall, and the second Eve was natural after the fall. Now comes the immortal woman, which is the third Eve; who is the first and third—the first and last—the beginning and the ending—the Mother of all living. In heaven is where Adam forsook his first wife and Mother, and sought for the second; which caused his inheritance to be divided,

and a divorce granted. Now the time has come to return back to the first, and leave his father and mother of the old world, and wife and children, and return back to his first love. And no prophecy is of a private interpretation. Therefore the woman Joanna, who brought forth the spiritual child, was the third Eve, in type of the bride, the third Eve with Jerusalem, the Mother of all living, the children of the new world. The virgin Mary was the third Eve, in type, as well as Joanna; and the woman who now comes in substance with Jerusalem above, is both the second and third Eve.

What is the uncleanness of the woman? There is no effect without a cause. So the fountain, which was placed in the woman, is the blossom of the soul. And Lucifer overshadowing her, sowed tares or poison—which was inoculated into the man; who has no power to purify his seed. But the woman can; and these types and shadows of the law show forth her purifying—seven days (or seven thousand years) before the woman Eve (which signifies all women) is purified. But now, on the sixth day, (and the time shortened for her sake,) she is to be purified, and the filth of the daughters of Zion is to be taken away. But before this can be done, she must find out the first cause of the uncleanness, and overcome it, before the evil of her body can be driven back.

Now as envy was the first cause of death, so jealousy is its twin sister; and it must be given up. Her heart has hitherto been wrapped up in the man of sin; and it is a death to die. She must die to jealousy, as well as the man to lust, before they can live in Christ, or before they can be clothed. Let us remember that Lucifer was male and female; and the great evil of both was envy and jealousy.

Now trace the scriptures through, and see if that has not been the great destroying element to mankind; and these elements shall melt with fervent heat. They shall melt by the fire of the Holy Ghost—love, without envy and jealousy. It was this evil at first that brought death into the world. And envy took the mortal life of Jesus. And this is the battle that must be fought. And this law of Christ is

the fiery law of love without lust. The love of Christ without lust, is charity; and it consumes envy and jealousy, for the spirit lusteth against the flesh, and the flesh against the spirit.

During the forty years travel in the wilderness of the law, is the work of overcoming the uncleanness, commonly called the original evil. But it was not the first cause—the origin of iniquity, envy and jealousy, the twain of misery. Remember that the law of Christ admits men to love—but not lust. And all must be tested in many ways; which will bring out all and every evil, that it may be overcome and removed.

All must be tried as gold is tried in the fire. But many will resist the will of God, and complain against the burning of the fire; and if we refuse entering the furnace of the fiery law, the gold and the dross cannot be separated, or the evil taken away. But let all new babes learn and understand that there are many things to overcome, and a great preparation before you are brought to a test, lest you fall. And there are many also, who are just entering the great race, who want the covenant message; but we advise such to study the ROLL, lest they become discouraged; for this is a fiery law.

Therefore we advise all readers of this STAR OF BETHLEHEM, to advise all new beginners who want this covenant message to study the rudiments, till they become established in the faith, before undertaking this LIVING ROLL OF LIFE, lest they become discouraged; because it is strong meat, and a fiery law.

It is written, Tempt not the Lord, nor go into temptation. Nevertheless, as Jesus was led into the wilderness to be tempted of a devil, and tried as the first Adam, even so shall Israel; as it is written. And there shall be a time, when prepared, that Israel will be tested likewise, to prove that it is the power of God who keepeth, and saves by his strength alone; which will prove to man that he is not his own saviour, lest he would boast. And when the overcoming is finished, the evil shall be driven back to the place where it was put at first, before Satan overshadowed her evil. And

when that lust of Satan is overcome, and jealousy taken away, and Satan bound, she will do the work; for when Satan is bound, the fear of man is taken away. Then they will be given power to keep the law of love in Christ. Many think because they abstain from the lust of the flesh, and partake not of the tree, they are keeping the law of Christ. I say in the name of God that many do that, and yet are far from the law of Christ. The law of Christ works by the law of love—the fruit of the spirit—which is given in Gal. 5-22, 23, etc.

In speaking of the lust of Satan, above, I do not wish it to be understood to be confined to the common lust of man. Satan comes by permission to test the spirits of the just, and prove who will stand, and who will fall and divide their inheritance. Now the lust of the flesh, common to man, may be weakened down by fasting from natural food; but that can never take it away. Satan can attract it, and revive it or cause lust (which has been proven) even after an extreme fast of ten days. Then Satan was permitted to come; and by his attraction, lust raised up his head like a serpent aroused from sleep. Therefore the fast which is well-pleasing to God is a fast from evil by the law of Christ. Yet it is good not to feed upon any thing of the old world, the flesh, and the devil, under all circumstances. Therefore it is written, If we are tempted and overcome, are we not greater than if we had not been tempted? And it is also written, Woe to that woman who enters the wilderness to cast out the evil spirits, if she is overcome.

Let peace return! All who put their hand to the plow, and turn back, are not fit for the kingdom. If they are overcome by evil spirits, and return back by unbelief, and deny that spirit of the living child which they once embraced, and turn back to the dead works of the law under king Satan, they shall not have deliverance. Remember Lot's wife! But now the time has come when the woman with her sister shall withstand Satan, and free the child.

England, thou hast had my messengers sent unto thee, and thou hast been warned; for I have sent six times unto thee, O England, and thou hast chosen death rather than life. Now the sword of death shall go through that land.

Now, O my people, come out from that land, that thou be not destroyed! for my people shall now be gathered unto this land—America—that thou mayest be protected; for my ark is resting in the land of liberty, and thou shalt be returned back, after the sword of death passes through England. Now, O England, thou hast no excuse; for six times I have visited thee, and now a quick work will I make in this land—America—by the seventh; and by my messengers will I go through it swiftly—yea, with swiftness of eagle's wings!

Awake, O sword of death, and go through that land, that it may now be purged! But to America it shall be withheld for three days, till my people enter the ark.

The doors of the ark are now being opened by the LIVING ROLL OF LIFE, to call Israel into it. And this door of the ark is opened by the seventh key; and I will give them three days (or years) time to enter in before the door of the ark is closed.

I will now forewarn you of many in the house of Israel. I tell you before it comes to pass, that many of the house of Israel, who are neither hot nor cold, will rise up against the youth; and yet at last approach unto the city gates, and will find that they are not clothed and cannot enter. And they will seek for hiding places; and death will overtake them before they reach it, because they rejected him whom I have sent for the last time. And as for England, pestilence is within thee, and the sword around thy borders, ready to creep in, as it is written, if they refuse the branches—which thou hast done; therefore distant powers have taken them. Thou art supplanted by America; and I have shortened thy wings, and thy feathers shall droop, for thou hast refused my offered mercies.

See Vol. 2, p. 812, Private Word: A vision of John Wroe concerning John Wesley—a transfiguration in type of what will be by the two lights, of these who enter in between them: They shall be lifted up as was seen in the vision of the old man—i. e., all those of the Old House who will step down out of the pulpit, and enter the two lights, between the law and gospel, by these two great lights. And John said, Did I not tell you that he would be lifted up?

But it was a figure of the end of the two Houses. And John remained for a season; as it is written of him, If I will that he tarry till I come, what is that to thee? If he tarries, what is that to the Old Houses; who were turned into a silence and stand still in sleep, till I come to set all things in order? It is written, Thou must give the word; and after, men sow it—i. e., sow the spiritual seed of that word till he comes whose right it is to reign. Therefore if thou endure, it cannot be that this body shall see corruption. Be thou steadfast, and I will cause the silver and crowns of gold to be cast at thy feet!

The word is the mark, and the mark is the word. Circumcision is the outward mark, with the beard. These two outward marks make one; and the obeying of the word is the seal of these two marks, which Satan cannot break. Vol. 2, p. 814.

The outward mark shows forth the Jew outwardly, and the beard counts for the outward Israel Jew. But the inward Jew must have the mark of my word put within their inward parts, and stamped upon their forehead; and he who has my spirit of truth, will not rest till my name be written on his forehead and in his heart.

Satan will also come forth with his mark; yet he cannot do the work of the fiery law. And this fiery law will prove whether they are mine or Satan's. And the new creation will now be made in the image of me by the regeneration—by my fiery law of righteousness which will fan them till all the chaff is fanned out. Then when they have been purified with me, I will breathe into their nostrils the breath of life, that they may become living before me. And the regeneration and replenishing in righteousness by the law of the spirit of life, will continue for one day of a thousand years. And the Flying Roll shall enter the house of the thief—even the house of Israel; for some are trying to climb up some other way than by my spirit of truth, and have become a thief and a robber.

But now, the second time, he causes this Roll to enter his house, that he be purified with me, that he may be with me in paradise.

Jesus said, All that ever came before me are thieves and robbers. Hear, O house of the thief, the words of this last covenant of the **ROLL OF LIFE**, that it may enter thy house and consume the evil, and destroy the thief from that house, that it may be cleansed, and purified for me, that I may enter it, and live with you and you with me—I in you and you in me! If we judge ourselves, we shall not be judged. He that can see himself, shall be filled with charity. If ye seek to see yourself, and know yourself as you are known, you shall receive charity for your brothers and sisters. But if you do not see yourself, you can never receive charity for others. They that build one upon another shall deceive one another; but if you build upon the word of my visitation, you cannot be deceived nor deceive others. Therefore no one can blame another. This is the way that my elect shall be kept from being deceived; for it is written that he will deceive the elect if it is possible. But by the spirit of the truth of my word, unsealed by my messengers, they shall stand the great storm and tempest of Satan; for this is the *Rock* which standeth out of the waters for Israel to stand upon. I am the Rock, forever sure, upon which my church shall be built; and the gates of hell shall not prevail against it.

All my people must have the spirit to sell their garments (of the old world) to purchase one of the new—such as shall not wear out nor fade; and they shall be as though they will deliver up their clothing to carry on my work. Volume 2, page 818.

It is written that children above fourteen years of age, should not sleep with their parents. This was under the law; and yet the spirit of judgment is to be used in such things, because they may be running about with the Gentiles, and become polluted with the uncleanness of the Gentiles; and the attraction of evil is to be avoided in every way as much as possible. Israel are in their separation, and should be kept apart. If father or mother is not far advanced in separation, or purification, it is not good to sleep with son or daughter as stated above; for the lust, or evil, or uncleanness, is contagious. It enters the bodies of each other. It should be

avoided. And in the purifying or separation of father or mother, it has its effect upon the son or daughter, by sleeping in the same bed, whether or not they touch each other's skin.

But the spirit of the word comes in above the law; and will teach you all things, if you seek for that spirit as your teacher. Yet we see many who run to extremes, and claim the leading of the spirit—with a zeal without knowledge; and are often led by many spirits which have gone out into the world to lead astray and to deceive, even if it is possible, the very elect.

I see another great evil, and extreme zeal without knowledge and judgment or justice, with many who have been numbered in Israel; who say they have had experience enough regarding leaders. But have they profited by their experience, with wisdom? None who have entered into that scornful spirit, or a railing spirit, to blame any mortal being; for he that blames another for anything pertaining to themselves in any experience, are without wisdom; for all are to be tried. Many today, who are so afraid of arms of flesh (as they call it), will be the most likely to be deceived—or go to the other extreme and lean the heaviest if a sign should be given; because such are without the spirit of truth. If they had it, they would accept all truth, and reject that which is not truth.

The law came by Moses; but grace and truth came by Jesus Christ. Therefore those who are of the truth of Jesus Christ, will accept all truth wheresoever they find it; and are not afraid of some one making themselves props for others. Nor will they rail upon those who do; for there is no danger to those who are in the spirit of truth, nor is there any danger of being led astray so long as you abide in that spirit. They are not puffed up so that they cannot be approached by a brother or sister on spiritual things, for they delight in conversations of heavenly things, with each other; and it is without fear. And they profit by all experiences, knowing this: That all things work together for good to them who love God, and are so called according to his purpose.

If your sins are confessed according to the will of God,

they are taken away, according to the promise of God, to be remembered no more. Why should you touch it, or even speak of it? And yet in such cases of true confession, why should you afterwards grieve about it, or bring yourself into condemnation, when he has promised that it should be taken away and remembered no more? To do so is to doubt God, and is a lack of faith in his word. What have you to do with it after it is confessed? Could any court make you testify against yourself, or cause you to touch your own evil which has been confessed? It is as though you had never done it. Then are you not free of that evil? You can say, "I am free from all evil charges"—except you commit them again.

Solomon's wives were typical of the wives of the Son of God—Jesus Christ; for all must be married unto him. They are the bride of Christ—i. e., the 144,000; and the concubines were types of the aliens. Jesus said, A greater than Solomon is here; he being the Son of God—the bridegroom. And now he comes in spirit the second time, to receive his bride who have made themselves ready for the marriage of the Lamb of God. They are virgins—not being defiled with the man of sin.

With types and shadows I begin my work, lest the world would see; for it is given to Israel, and not the world. Now did I not begin with Joanna, the prophetess, of this visitation—a type of the end? Types and shadows are given to keep out those who are not clothed with my spirit to read it; for they will not look for perfection in type, for they (Israel) will seek for the living among the living—i. e., for life from the living word, and not from the dead letter, types nor shadows; for there is no perfect thing in a shadow. And the woman, of whom Joanna was a type, is with you. Therefore let Israel seek to keep her law, for she is a queen—the bride of Jesus, the antitype of Joanna.

It is written, I must bind thee till the preacher's Little Book is given, and the law and gospel made manifest, for they are the two witnesses of me; for they shall preach for Israel, and testify of me (for I am the root of them) till the evening and the morning star be made one. She

shall then shine as bright as the light in the firmament; and her enemies shall behold her glory.

He that takes the sacrament after signing my covenant, shall be as though he ate his own flesh; because this last covenant of life is a covenant with God, to abstain and overcome till the evil is removed, and the filth of the daughters of Zion be taken away; which will admit men to the tree of life, according to their covenant between God and his people. Therefore he will keep his covenant, and give a right to the tree of life to all who keep his covenant.

Moses did not enter the promised land, but died in the faith, not having received the promise. He died in the wilderness of the law, like John; who came as one crying in the wilderness, preparatory to the Son of man—the living substance of the righteousness of the law. So John, of the second watch of this visitation of the eleventh hour of the night, renewed the law, and obtained not the promise; for it is written, By the works of the law no man can be justified, or come to perfection. Wherefore, holy brethren—partakers of the heavenly calling—consider the apostle and high priest of our profession, Christ Jesus, who was faithful to him that appointed him, as also Moses was faithful in all his house; for this man, Jesus, was counted worthy of more glory than Moses, inasmuch as he who builded the house hath more honor than the house; but every house is builded by some man—but he that built all things is God.

Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; but Christ, as a son over his own house (body)—whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm to the end.

The year of jubilee of my visitation is come, and Israel know it; and the prophet shall appear as a fool unto Jew and Gentile, and the seed of Israel as madmen. But for thee, O messenger, I will take the fear of all the clergy of both Jew and Gentile from thee; and thou shalt be to them as one that mocketh them till they gnash at thee with their teeth.

It is written that the immortal will be in my image; and

the aliens in your image—with beards and circumcision, as in Ezekiel's vision. The infant is the image of the immortal—which is like my glorified body.

Now do not these lines given in the above communication show plainly that this teaching of the spirit of truth, as recorded by all the seven messengers, will be made in my image (Jesus)—immortal? And those of beards and circumcision, like John, or as given by John, if they go no further, will be made like the aliens. And the child is to be made like my glorified body. In the kingdom there will be no hair except upon the head and the eyebrows; as it is written, For the beard is the fall, and the hair on the carcass and the legs; and if it bears the man, it shall dash him to powder; but if he be able to bear it, it shall crown him with immortality; i. e., as it is the evil growth—Esau's clothing.

If it be overcome by the law of Christ, it shall be removed, and the evil thereof, by the law of Christ. By it, he shall be crowned with immortality; for it is the yoke of me, and Israel must bear it as I have—the evil of Esau and the world. But it was the evil that put me to death by the law. Therefore my children must bear the cross and despise the shame—i. e., despise the evil which brought the shame, and put me to death. Lust has no conscience. It murders the mothers, puts to death the wife, and destroys the child. All the murder and crime—even to the death of the prince of life, who was crucified by the envious, jealous lust—types of that which still exists in man; who destroys the wife of his youth to satisfy lust—the great enemy of his own house.

O Israel, with all thy gettings get wisdom, and seek for power to overcome that great enemy which is within you, and crucify the man of sin.

It is written, Let them sell their house, and put their own house in order; and their garments, that they may have a sword—i. e., the old garments of the Old House, viz., the evil of the old world. Sell all things pertaining to the world; for the sword of the spirit, by my word, shall go through the land; for I will bring the ark with singing and instruments; for the ark, with whom I have chosen, shall travel by steam, and print the word which is life to Israel; for by it

shall they live, and by it shall they fly, till every bone is gathered. Then all nations shall know that I have chosen Israel. Vol. 2, p. 825.

Benjamin was commanded to take a cord and tie the man's legs; and as his legs were tied, so shall his mouth be, till he receives the Little Book. And when thou receiveth the Little Book, preach nothing but what is in the seals. Four men were called, for the elect went north and south; for Israel must be gathered from the four quarters of the earth. And by the spirit of Benjamin, they shall be loosed and let go; as Benjamin was ordained to loose the man, and tie others till they receive the Little Book. Vol. 2, p. 838.

It is written, Whatsoever thou bindeth in earth, shall be bound in heaven; and whatsoever is loosed in earth, shall be loosed in heaven. Therefore the binding and loosing, both in earth and in heaven, has been going on during this visitation of my spirit.

Now Benjamin is sent for the last time, with the Little Book, to loose the seventh and last seal, that my people may live. The bands of the legs are loosed that they may run with swiftness of foot; and the tongue is loosed that they may go with this message for the last time, and speak the words of the Little Book given to Benjamin, for the house of Israel; for I am not sent but unto the house of Israel, that they may inherit immortality. And if thou accept it not, thou shalt be rejected in earth and in heaven. But if Israel and Judah accept the Little Book at the hands of Benjamin, thou shalt be received; and thy body, soul and spirit will be made like unto mine—in my image and likeness. Thus saith the spirit to thee, that thou may be a pattern to the house of Israel. Satan is trying to steal you from the house of Israel; but if you will call for the help of the spirit, thou shalt overcome, and the Lord will lift up your heads.

The man of God was commanded to gather together the writings, that they may be sent to those who walk in my word. The eight are to be found—four males and four females—which are the pillars of heaven and earth; eight like the number in the ark—a type of the spiritual ark which shall rest upon the mount. The four pillars have often been

chosen, and often fallen, as set forth in former writings; but they were types of the pillars of the new earth, with the ark of the covenant of the **LIVING ROLL OF LIFE**, who are sealed unto myself with the seven seals of life; as whosoever becomes as these eight children—yet one—shall never see death. The types have been shown in the dress of white in the meetings; and now whosoever is willing to put off the old clothing, and put on the new of pure white, without spot, as these in type have done, their former deeds and old clothing shall be forgotten, and remembered no more. And they shall be given the costly apparel which has cost the mortal life of the Lamb. Therefore you shall put off the same, for the life of the new, and I will give you the clothing of my spirit for evermore, which shall be put within you; and the life of me—the substance of my blood.

As Adam was a type of the latter Adam, so the blood of Jesus was a type of his spirit life. Therefore I said, Except ye drink of my blood, ye have no life in you; and ye are to be saved by my blood, etc. Your blood must become like mine—first the type, a cleansed blood, and after that the blood shall be taken away, and the spirit life take its place. It becomes bone of my bone, and flesh of my flesh. Therefore I said, Except ye eat of my flesh and drink my blood, ye have no life in you. It is the seed of the woman, Jerusalem above, which shall take away the natural life of blood, and give you the life of the woman; for the life of the Mother is in the child.

Then said he to one of them, Take that roll in thy hand; which he did. And the servant of God said, Art thou willing that it should go into all nations? And he said, Aye. And to do the things written within these seals? And he said, The Lord helping me I am. Then he said, Give it to another; and another took it. And the servant of God said unto him, Art thou willing to carry that unto other nations, and to preach what it contains? And he said, I am. Art thou willing to speak with other tongues? and he said, I am. Art thou willing to be a prophet? And he said, I am. And the servant of God said, Seek unto the spirit, and it shall do it for thee. Then he said, Give the roll to the other; which

he did. And the servant of God said, Art thou willing to carry that into other nations? And he replied, If it was the Lord's command he was. And the servant of God asked him if he would like to become a preacher of these things. But he said he could not do it without the spirit assisted him. So he ordered him to lay it down; and here the service ended. Vol. 2, p. 491. In the foregoing services he asked if the three would pass that word contained within these seals, and they said, Aye, for six distinct times. The three were typical of the three-fold cord—the spirit, with the man and woman, who pass the light of the six messengers. Therefore they became the seventh—male and female with the graft of the spirit; and the bride makes the trinity of the three, in visibility, and yet one by the same spirit—three in one and one in three; the substance of all the scriptures; the three in one spirit, and yet three persons. And these three are one in the Godhead. And he said, Give it to another—which was John, the servant of God. And it was given to another—which was James J. Jezreel; and he was male and female, in type of the three who should come, having the seventh key to the seventh seal, to admit them to the holy place of the city. And as touching the three, it is written, Two women shall be grinding at the mill, and the one shall be taken, and the other left.

Now, as has been shown, the first cause of death was found in heaven—which was envy; as it is written, 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—envy and jealousy being twins; which was the first iniquity that was found in Lucifer—the first cause of all suffering and death that is upon this planet. It was that which caused the death of Jesus; which must be cast out of Israel, for it was the first cause and the support of the uncleanness; as it is written that sin is the cause of the uncleanness of woman; and it is called Jezebel, the mother of harlots—which is in every woman. And this is the substance of the two women grinding at the great mill of creation.

Envy and jealousy sometimes lay dormant till there is something to stir them up; yet let it be remembered that no

scripture is of a private interpretation. She with her sister must enter this wilderness; and woe if she be overcome, and enter into Satan's spirit.

Now if a man and woman are joined in this covenant, it is the two women who contend over the child—the warfare between the flesh and the spirit. The fleshly wants its inheritance divided; but the wisdom of Solomon gives it to the one who gives it up—the women of the free, who are willing to deliver up the child to Jerusalem above, the rightful Mother of the free-born child. Therefore the bond woman and her son shall not be heir with the free; for it is to him that overcometh. If it be delivered up to the flesh and the devil, or to give in to the flesh works of the first Adam, it would be the dividing of the inheritance of the child; for the spiritual child would be destroyed. Therefore let her give it up by the Isaac sacrifice, by the law of Christ. Therefore it is better to give up the firstborn of this old world, and thou shalt have the living child undivided (as she said, Let it not be slain!); that the three may become one—as Israel; for selfishness cannot enter the kingdom—it must die. And if envy and jealousy do not die, they would raise up and cause rebellion in the kingdom—as will be proven at the end. Now to keep it suppressed only, will not be sufficient for the elect; for it would lay dormant, not being taken away. Therefore it is a crucifixion and a death. Now if she delivers him up, (which means a sacrifice—to cut the selfish, fleshly ties, that all may be one,) and if the right Mother and helpmate gives him up, (the flesh works of the first Adam,) and he goes to others and falls in the flesh, he becomes one with the first Eve. And it is better that one fall than two, for all must stand for themselves; and she is then freed from a dead carcass. But if he overcomes, and falls not, it will prove him to be a spirit of the just—if he proves to be just in all his ways. And Israel will be tried and proven in all things.

Jesus said to the disciples, "Ye know not what manner of spirit ye are of!"—because they wanted revenge. And if we now enter this heaven, which is the spirit, and then fall, have we not fallen from heaven? And if he does not fall,

they who have made the sacrifice of their firstborn—viz., lust—are they not the free child of the city? And the three are made one with the 144,000. And the woman which is taken, is Jezebel—or both the natural and spiritual uncleanness is taken away, and the woman is made free; who are made one. She shall remain on the earth; and they shall reign with him on the earth for a thousand years with her husband; and all are one in Christ—the husband of the bride.

The son of God saw three generations; which stand for the three prophetic days, that he, as Jonah, was in the whale's belly, as shown in type at the tomb—three days. And his rising before the three days were up was for Israel's sake; for he shall rise before the three days are up. And his thirty years were also a type of the last thirty.

There is the *seed*, and there are the *children* of Abraham by promise. Therefore these two nations will be divided by the pure gospel, or the covenant message of promise, which will divide the night from the day, or the good from the evil. And woe unto them who are neither cold nor hot! for it is written, They who are neither cold nor hot, they sell their inheritance for the pottage of this world; and their inheritance is divided, like Esau, and they are divided in Israel. Therefore have I chosen Joseph, from whence came Jesus, the firstborn of his Mother, that in that seed all should be blessed and redeemed, and become as the seed of the woman. And I have set my hand a second time in the younger son of his Mother, that all Israel might be drawn back to him—the firstborn of the Mother, Jerusalem above; whose voice we hear, "Son behold thy Mother! Mother, behold thy son!" for he intercedes for us to his Mother, that we might behold her firstborn son.

John, the second son of the mother, was a type of the Second Child; as also Benjamin, the second child of Rachel. As Joseph was the first type of Jesus—the firstborn of the heavenly Jerusalem Mother—this is a standard proof that Benjamin is the second. And as Mary was as Rachel in bringing forth Jesus, so also John was the second, in type of the Second Child of the true Mother of the two children of God—Son of man, afterwards Son of God. And from

John—the second child of Mary—comes Benjamin; and the seed handed down. And John was a type of Benjamin—the Second Child—because of the spirit of prophecy. And as John stood up in the spirit of prophecy in his stead, after he was taken away, even so now in this visitation, Benjamin, the Second Child, stands up in his stead, according to the scriptures, with the testimony of Jesus Christ—which is the spirit of prophecy. Jesus left the earth. And did not John the Divine stand up in his stead?—i. e., in his divine spirit; for it was his will that he tarried—i. e., that divine spirit of prophecy should remain till I come in the second Son of man, and yet a child of my Mother. It was to this end I chose him, and gave him my spirit of prophecy, that he may tarry till I come and prophesy again; who followed the woman with the law—that out of my seed, or the seed of the woman (Joanna), the Second Child should come, and stand up; for he beholds the spirit of his Mother, in spirit and in truth, for the house of Joseph, to bring them out of the land of famine, and bring them into the House of David (or Jesus).

Therefore we have it shown as a proof, that the house of Israel, as they stand now in this visitation, are as Jacob's family in the famine—not of bread, nor of thirst for water, but a famine for the word; for they sold their brother Jesus, antitype of Joseph—i. e., the spirit of the deeper truth, as it is in Jesus Christ.

The seventh son is the 144,000 of the seventh day; which are to be manifested now, in this sixth day, in visibility, as was shown in type by Enoch, the seventh from Adam, and the seven messengers, or the seven lights by the seven spirits in order—the light of the seven thousand years—each represented as a son, or sun-light of each day. And the seventh son is the 144,000, who are now made one by the light of the seven spirits of God; which was shown in Jesus, the firstborn of those who were to come in this visitation, who were of the seventh day; as he said, I am the light of the world, which lighteth every man that cometh into the world—i. e., of the new world from which all receive their light and their glory.

It is recorded that Benjamin Wroe and Mary Deane were joined together in marriage—a figure of the whole house of Israel being joined in spiritual marriage. Therefore Judah and Israel must now come in, and accept Benjamin and Mary, that they may be able to take the covenant and receive the spiritual marriage; for every one who takes this covenant, will have to sign with hand and heart—i. e., with willingness (which the hands signify) and with thy whole heart, soul, mind and strength; as it is written, The first and greatest command is, To love the Lord thy God with all thy soul, mind and strength; and the next is like unto it, which is, To love thy neighbor as thyself—on which hang the whole law and the prophets. And Israel will do well to remember this, and have it branded upon their hearts and mind. Therefore, O Israel, sign this Roll with thine whole heart and hand, to do the whole will of God, even as Jesus, who did the things which pleased his heavenly Father. And it only requires the whole heart to love the things pertaining to what you sign. Therefore let all Israel sign to set their hands in motion for the Lord, holding nothing back, which is too good for the brethren.

Now what good is an oath, if your heart is not in it? The oath the Lord wants is thine whole heart, without any deception. All hearts will be known, and all things manifested. Nothing but a true heart can endure or stand his presence. Therefore be ye not deceived as to think to mock God; for ye deceive yourself in trying to deceive his people. I will look down into your heart through the eye. It is better to give it up yourself, and give yourself to Christ, that ye may be one in him. And if ye will love me, ye will keep my commandments.

It is written, The time will come when every man's word will be taken as an oath. Then how much more with God? Why is it that man has to give an oath security? Does it not prove that the heart of the world is wrong—desperately wicked? But I will give my people Israel a new heart of flesh, and my law will be put within the mind and heart; who shall be sealed unto me with seven seals, which cannot be broken. Israel will now love each other. There-

fore they will bury each other's works, and show mercy; as charity is kind. And the wings which shall be given them is love—which is charity that never faileth. And every one who dwells under its wings shall overcome; and now as love overcomes a virgin, so shall my spirit overcome my people. And this is the sum and substance. Love without lust is the fulfillment of my word—for love will keep my commands; as Jesus said, If you love me, you will keep my commandments.

It is written, I will gather all Israel together. As the bones of a man are knitted to make a man, so shall the whole house of Israel be knitted to make one Eve—a bride of me. And because of her being in seven parts before she is fastened, thou hast to bear the reproach. But woe to them that have reproached thee; for in three years I will plead thy cause before many nations, and my word shall be a conqueror. But before then the messenger will suffer loss; but woe unto them that suffer not with him! For my messenger that I have sent to Israel shall have no resting place till my spirit has taken possession of their bodies by the new birth. So now hear, O Israel! Who is like unto thee? or who shall I compare with thee? But the robbers had robbed Israel, because Israel had not arrived to strength for the light to shine upon it.

The one Eve, and the messenger during this visitation, have suffered loss; the time not having come for the children to be knitted to her. The seven parts have been shown in type by the seven messengers, who represented the seven spirits or parts; which must now be received, and the twelve sermons, or the word, made complete in the twelve, knitted to the Eve by virtue of the seven spirits—this Eve with the trinity represented in the three volumes, John, James and the Second Child who shall stand up in his stead. John and James were representatives of the two Houses of the mother (Joanna), or the two sons, Ephraim and Manasseh; which show the figure three, "J. J. J.,"—which is Joanna, John and James; a figure of the trinity—the mother with the two sons—but types of the trinity in substance, in visibility. And that is the spiritual child that Joanna brought forth, which rests upon male and female, and the antitype of her—i. e.,

the bridal queen; for it is the Mother with the children—male and female.

The former messengers have suffered loss, and my people shall suffer with him—but not to the loss of the body, for the messenger which is now sent, like Jesus, shall have no resting place till the spirit takes possession of the body by the new birth. It is written, Many call themselves Shiloh, in Israel, who have not known the way I take; neither have they known the time of my approach. Many have been stung by the beast with scorpion sting—who have become poisoned with his poison, which is incurable; and like the house of Israel whose shepherds go forth after the cattle which are with young—who, through craft, received the heart of a beast, and gave medicine to help them bring forth; but when their medicine was taken, the young came forth dead. The medicine is the changing of my word, and turning it into another meaning; for they have fed them with wild meats to give them the heart of a wild beast of the field, that they might become like unto themselves. They make it easy, so as to induce them to follow after their commands and ways; which are the commandments of men. They hope to enjoy my blessed millennium, but fix an easy way, and warn them against those whom I have sent with my last and everlasting covenant of life; which can only be obtained through the door—Jesus Christ—who shows the way that I take; which path my children must walk, and follow me through the regeneration.

The battle must needs be fought to prove my children. But suffer not yourselves to be drawn into contention one with another as to who will be the greatest, or as to who will be the right parties; for I say in the name of God, that all who receive it will be worthy; for I have fixed a way to prove them, so that none can enter except those who have taken the way that I have taken, who went before; that the regeneration—which is called the narrows in my scriptures—strips you of all and everything of the old world. It takes away every trace of evil, so that a smell of it be not left. Therefore what is the use of striving or lifting up yourselves above each other for places? Will not every place be filled as I

have chosen according to my word? What is the use of seeking office? Can one take the place of another, against my will and just decree? and could he fill the place which I have prepared for another? Is it not already fixed? Was not every man at his post and place? And did they not fight the battle with me their leader, before the foundation of the world was laid? Get wisdom, and now prove yourselves; and all the powers of earth and hell cannot rob you or take your place, which is appointed for you. Seek to do my will! Seek for the life of your body! It is a battle for life, and not for office! Seek to do the whole will of him that sent you—who has created you for his own honor and glory, that you might receive the witness of your names being written in the book.

Thus saith the Lord: I know every one of you; but if I tell you, how could you be proven, or prove yourself by my word? Seek to become a servant of the Lord first, and not lords over God's heritage, and rulers of the people. That is the spirit of the old world. Seek to become rulers over your own body first. Lucifer is the exalted spirit of the old world, and will deceive you if it is possible. Therefore keep an eye single with my word.

It is required of every one first to become rulers of your own selves, before you could become rulers of the people of my house; and it is by my child only that it can be done. So I told you before, Except you become as a little child, you cannot inherit my kingdom. And for this cause I have sent the child with my word; which shall be nigh thee even in thy mouth. He is now in your midst! Seek him while he can be found, lest he slips away from you! Come, my love; come away from all things which savor of the old world! Hear, O house of Israel, and understand my messenger whom I send unto you contrary to your thoughts! Will you punish him by your laws? Will you take the revenge? Stand still and behold my glory; for your thoughts will turn upon your own heads! Will you judge him by this law, and condemn him contrary to the law? Now hear, O House of Israel! It is not you that do this, but it is those that Satan has sent to put on my mark and clothing, that he might know my de-

cree; for he says "All is right," till he eats up all my children. But he knoweth not my heart, nor the heart of Israel.

Now is not the mark referred to above, the mark of circumcision and the clothing, who will now come forth in battle against my anointed? as it is written in another place, The heads of the houses of Israel will fight with the Gentiles, against my people Israel; who will try to condemn them by their law—which shall turn upon their own heads. And like the Jews, at the first coming of the Son, judged him by their law and condemned them contrary to the law. So shall it be with the Second Child, who comes unto his own—viz., the house of Israel; who judge him by their law, and condemn him contrary to their law. And the dead letter of the law, by which he shall be condemned by them, shall fall back upon their own heads like a death knell; for the dead letter killeth. And by that, they are blinded by their king, who is over it—who builded up houses and put their mark upon it. But none of them shall be able to finish them in my name. I will build four houses, upon which the city shall stand. And these shall be built without tools ever being laid upon them. And they shall be dressed clean and white according to the righteousness of my law of purity, which came different to your imagination as black is from white. And they shall be as a field of flowers among thistles and thorns—even as the lily of the valley and the rose of Sharon!

I am commanded to prophesy and say, Thus saith the Lord: They who have trusted to their prosperity, and withheld from my people in their need, and hold to the golden image which bears the superscription of Cæsar, they shall approach the city gates, and will not be able to enter. Their money shall drive them from the House of Israel. And money will keep some in till they come to the city gates; and they shall not be able to enter because they trusted to their money—as if it would give them entrance.

All must lay it down at his feet, and become alike with my children, as though they had brought nothing. Obedience, simple and childlike, is acceptable with God.

And as to the officers, they are sealed unto myself.

They who are in office, shall not know whether he be an officer till my work be done. But if they are faithful, according to the will of my Father, when my spirit comes to change his mortal life to immortal, he shall remain in his place of office, and a greater added to it. As he is faithful over a few things I will make him ruler over many things. Enter thou into the joys of thy Lord. The pearl is kept back for the last! So Satan shall be cast out.

Therefore, O house of Israel, seek now; while he may be found! that the great mountain may be removed by the faith and testimony of him who poured out his soul, that by his blood, death might be destroyed for you. The purifying of the blood is by that love, which shall destroy lust—which is love with your whole heart, soul, mind and strength; through which they will keep my commandments, acceptable and well-pleasing unto me. Hence I said, If ye love me, ye will keep my commandments; and he who keepeth my sayings shall never see death. And you see my suffering, which was caused by lust, which the law could not destroy nor overcome. And for this cause I came out of the law with the love of my Father; which he gave unto me for you, that I might destroy the old man with its affections and lusts—which is the devil.

Now, O Israel, I came in spirit to breathe upon my bones and the flesh of my body, that ye might receive the life of me, which will destroy death in you; for that soul which I poured out for you, which thou art wrapped in, should become flesh in a twinkling of an eye! Then thou shalt know Shiloh—he who hath gathered thy bones. Therefore all these things of the covenant, and the secret of life which is in this last covenant, are given unto the man and woman who seek me to reign over them, that evil might become subject to them and that they should be no more subject to it; for if you serve me in spirit and in truth, Satan shall serve you. And this is the portion of the last Adam, and the last Eve—being perfect God-man. Those who are faithful to this spirit which I have given you for a helpmate, shall have the woe taken away—being the perfect God-man, twain.

Now beloved, it was given through John, that those

who had a loathing heart for animal food, should live on milk and bread. This was given because the time had not then come for the crucifixion—the cleansing and regeneration. But did I not promise the spirit of truth, to lead and guide you in the way of all truth, and show you things to come? also that my child should lead?

Then seek for me, and you shall find me! I am in the land; and obedience is required to do whatsoever he saith unto you, whether you know the purpose of it or not! But does not a child, who is willing to obey the commands of his parents, grow in wisdom? But a fool soon departs from it.

Now then, the time is come for the children to know why such laws are given; lest they take trouble upon themselves, which will not bring forth fruit unto life; as many are among my children who are base-begots, and therefore they try to do what they see my children do. So it is good to seek for wisdom to know what the law of life means; and to know the times and seasons that my Father hath put in his own power, to be revealed in due season. The greatest point of wisdom is to know the times and seasons of all things; as sometimes fruit is taken out of season—which will give children the belly-ache. Many of this visitation have not yet learned the deep volume of truth which lays deep in underline of the law—who have not yet learned the deep secret of life; who have not known the difference between the flower and the fruit—it being sealed and set in type, to be unsealed by the last covenant, and the type taken away.

John said in his day, that the seventh messenger had come. He also said in another place, that the seventh should die. It was John who received the things from the seventh ~~angel~~ messenger, or ministering spirit, giving the things of the seven thunders; such also as Paul heard when caught up into the third heavens—which were not lawful to be uttered in the outer court. But they were sealed up again till the time of the end—though John received these things given him, by the angel of the seventh, which was for the end.

Therefore John was a type of the true one who was to

come—to whom John the divine would minister by the divinity of Christ, and no more by the dead works of the law. Therefore John Wroe, with the law, died; for the dead letter of the law killeth, but the spirit of the truth of Jesus Christ maketh alive. Therefore all those who held with the dead works of the law, were slain by it. They died in the law; and the spirit of life, of the seventh, withdrew—i. e., the angel of light and life, which shineth upon the word, departed because of dead works, leaving them dead. Therefore it remained sealed till the interpretation was given by the seventh angel of life. So when the spiritual child was caught up, as Joanna said, it was destroyed—i. e., destroyed in those of the dead works of the law, and taken away. And even so in the case of the ministering angel, or the spirit of John the divine—which was taken from John Wroe, or the Old House, because of the dead works of the law. So now instead of the seventh dying in the law, he will die *to* the law, by the crucifixion and regeneration, that he might live unto God; for if we be crucified with him, we shall also live with him.

In this communication he shows that the messenger of both Houses should graft the two Houses; and that the spirit would remain with them till they did the work which was done by Jesus. Although John was the type, yet this communication was not fulfilled in him, nor the two Houses. Therefore it remains to be fulfilled now—when I come the second time to fulfill it as Jesus fulfilled the law of Moses. And now I come the second time to divide the night from the day—the good from evil; for I will sweep the house of Israel till every man be driven out who is not of my fold. And people must smart till the evil be destroyed. And I shall come to your joy; and he who heareth my voice a second time, shall inherit! Fresh laborers shall come into the vineyard of the husbandman; and many shall be numbered in my house with the mark, and yet be found in the battle *against* my anointed. And when they cry unto me, I will not hear them, although they had my mark upon them (i. e., in type), and they are now burning it out.

Now let my children prepare for battle, and make the

first signal; for deep shall be the lines that now are penned. Deep is the volume so wonderfully divine! And these lines now penned, are the signal gun for my people; for a standard shall be lifted up, as I have told you before, that you should gather around it; for it is the ensign of my ark which was to be lifted up—the Flying Roll with the writing therein. And they who now do not come with their mite, shall be destroyed. If they refuse the testimony of the ark, they shall also be destroyed with the heathen of Jew and Gentile; for they have sold their bodies unto corruption. And my five friends shall now come forth; for they are the five wise virgins of the house of Israel, which shall be represented first in five. And five will be found to be foolish; and the widow is set to prove the Israel of God. The mark is sure! The lines are deep to those who seek the mystery! And none shall reap but those who endure to the end; for my word shall try all and prove all. This widow has left her husband; who shall be married to another. And the aliens shall be my servants—who have not condemned my word, and have fed the children.

And it is written that the messenger will have twelve writers, that they may know the mysteries, and that their gatherers are come. So that the spirit that sets upon man shall say, I have finished the work that thou gavest me to do; honor thou me with that glory which I had with thee before the world was. Many shall strive to be cleansed—but except they strive lawfully, according to my word, they cannot be crowned, nor enter in.

O England, thou hast had my messengers. Six of them have I sent unto thee, and thou hast had warning, time upon time—even six times; and thou hast done unto them whatsoever thou wouldest. And now thou art supplanted by the younger—the United States of America; wherein my spirit shall rest and stand up for my people. That land England is being purged and made ready for the reception of my people; and as thou was the first to receive my visitation, thou shalt be the first to be judged and purged, and made ready for my Israel, who shall return to that land before the final change. Therefore she shall be the first to be redeemed.

I am the God of the covenant of Abraham, Isaac, and Jacob; and I am the God of the second covenant of the distressed, which are driven into all nations. And my last covenant shall stand—which is life eternal to the remnant of the house of Israel; for I am he who delivered up the life of the woman in exchange for the remnant. This communication above, plainly shows forth the three covenants: The first of this visitation to John, and the second to James for the scattered seed, and the third and last is this covenant message of life—which shall stand, because it will be kept. Many of the house of Israel are holding keys; who say they understand the tree of knowledge of good and evil. There are seven keys; and it is the seventh and last key which unlocks the seventh seal, and opens the the door of immortal life. Seek for it! If ye seek according to my will, ye shall find it. If ye seek according to the spirit of truth, ye shall surely find it. Knock with a pure motive and an honest heart, and it shall be opened unto you, and the seal unloosed!

This covenant message of life is the pure testimony of Jesus Christ, who was the seventh—i. e., he was the firstborn of the millennium sabbath of rest, the seventh day; whose teachings were for this time of the coming in of Israel by the seventh message of the truth of Jesus Christ, by the Second Child of promise.

It is written, Thou shalt lay siege thirty-nine days; and the fortieth day will turn the corner of the city till every stone be thrown down in that bloody city; for in it they slew a man—which means to say, the spiritual Man-child is slain, and the life of the natural man took its place. But until that day—i. e., till the expiration of the forty years—they shall stand and feed among the Gentiles, a stiff-necked and rebellious house. And he who hath not entered into my covenant, feedeth not on my spirit; and his body must die in that rebellious house; for their bodies are the bloody city, which feeds upon the animal.

He that seeks for the spirit to keep both sabbaths—i. e., Zion and Jerusalem—will watch in spirit and in truth during his trial and suffering in the garden. It is written, Little

children of three years old will cry, Woe! The things concerning these that are fallen, stand as a dead letter.

It is written, The law and gospel is contrary, the one to the other—which is, the law of a carnal commandment is contrary to the gospel of truth. But there is a living stream running between them for Israel; and he who fights against it, it will be his destruction. Therefore by binding the word in prison, I withdrew my spirit, and left them in prison for a half hour. And I sent my spirit of truth to another people, who shall now bring forth the fruits of the spirit.

John was cut off because of doubt; and Moses for exaltation. And for John's doubting and keeping the word in prison, he became a prisoner; as it is written, I am a prisoner for the hope of Israel, and bound with these chains, and handcuffed—i. e., bound and handcuffed by the dead letter of the law. It was to be kept from those who are cut off—i. e., cut off from the spirit.

The one man is the messenger who was of the one spirit, while in it. And as the seven standard messengers were visited by the spirit of truth, even so shall all Israel be of the same. The word was given, and the command to follow the spirit whithersoever it leadeth; but the command is also given that we should try the spirits to see if they be of God, or according to the spirit of truth, and not according to dead works; for many spirits have gone out into the world, who work not according to the spirit of life. The word may be kept from scorpions, who have been tried by it and turn scorpion; otherwise let it go free to such as are able and willing to receive it. And whosoever cannot receive it, let it remain sealed to them.

It is written, It is for a little child, whose name is Benjamin. There have been three Benjamins—one dead, the other is alive. Now it is like as was shown by Joanna with the three. She said the spiritual child was destroyed, and the natural took its place—i. e., as described in another part of this message; which means that it was destroyed in man, leaving the natural man under the law. But as touching the promise of its return with Benjamin, as shown in type for the end, one died and the other is alive. He was caught

up to return to his seed—which seed is received after the spirit; which is the seed of Christ, the one seed which is alive; and being alive, it shall come and quicken the earthly seed of the sons of Israel—first, the one seed of the tribe of Benjamin, of the stock of Abraham. The one dead, spoken of, is in the Old House—or the spiritual child which was destroyed in the Old House by reason of the dead works of the law; as was shown in type by the death of Benjamin Wroe, who was the type of the spiritual child in the Old House of Israel; from which the spirit of the living child withdrew, as is shown in the writings of the messenger; which was because of the dead child (i. e., the dead body) till the full time of a resurrection. As was with Jesus from the first Adam, or from the law of Moses, even so with the Second Child; for a temple was to be prepared by the spirit, and a house built for it to rest; for the promise was for the seed which was to come.

It is written, If thy body goes to dust, it will be for keeping my word from my people. Now the laws which were fixed to lock it away from them by the ordinance and laws of a dead letter, were followed up by the House—which was putting their hand to the ark. How did they know who was Israel? How did they know who to keep the word from? And the signing to their covenants was no proof—but rather to the contrariwise; for the spirits of the just, who are led by the spirit of truth, could not sign to their covenants, because it was a dead covenant; and those of the spirit of truth did not wish to sign it, and be baptized into death, in order to get the books.

Now let us look at the scriptures of old. Was it not sealed? And at the same time, is it not free to all to read? Else how could they be judged by it? They had free access to it, yet it was sealed—they not having the spirit of truth to understand it. Then who was to blame? And those who tried to destroy it, or keep it from the people, how great was their condemnation and their judgment! We look at the spirit who gave it, and not John of himself. And like many things of the law, in the days of Moses; as it was commanded that for certain evils they were to be stoned to death—like many other things of the law, which had a deeper meaning;

and it does not justify man to take it in his own hands. And could they do it without judgment overtaking them?

It is written, Whatsoever a man soweth, that shall he also reap—which is the substance of the scriptures; for these things of the law had a deeper meaning; which was sealed from them till the time appointed that it should be revealed by the spirit. Therefore it should not be taken upon ourselves, nor undertake to put our hand to the ark of God; for he doeth all things well.

Judah pulling Joseph out of the pit, was a figure of Jesus, of the tribe of Judah, pulling Israel out of the pit of evil, for immortality. And as Benjamin was a type of the spirit of the latter visitation—the child of the Mother, Jerusalem above (as things in earth are types of things in heaven)—therefore Rachel was a type of the heavenly Jerusalem Mother. And did she not bring forth a temporal son—Joseph, a type of Jesus, who was also a temporal son of flesh and blood, who was made immortal by the new birth of the Jerusalem Mother? Now he was only the firstborn. Where is the second? Is he to be a spirit without a body? Nay! The second must come like unto the first. Was not Benjamin the second son of the same mother (Rachel)? And if both the type and antitype of the first son were temporal, why would not the second be the same?

Yes; this Benjamin—the second son—is a temporal prince. As the type and antitype of her first son was temporal, as well as spiritual, even so is her second son a temporal son. He is also called a spiritual Man-child; for his ruler is the immortal spirit. Therefore let no man say that Benjamin is just the Branch—i. e., without the body. And those who receive it according to the word, shall have that same spirit as their ruler; and if not, they cannot receive my kingdom. It must be received as the spirit of Jesus was received—for it is the spirit of truth.

The gifts and calling of God are without repentance. Baptism is for the dead; and the fruits of repentance is that which shows their faith in the death of Jesus. But for the life of Jesus Christ, for the body, repentance is hid from his eyes. They will turn from wickedness, and do that which is

lawful and right. And they shall live and not die; for if they keep the law of life, they have nothing to repent of—though they do not do it all at once. To repent and be baptized shows a new covenant with death—a baptism into his death. But Israel's covenant with death shall be disannulled. Baptism is a sin offering. Therefore the whole world was baptized with water into death. But I have fixed my bow in the heavens, with its many colors, to show the covenant that I shall no more baptize the world with water. Therefore I baptized none at my coming. If I had, I would have broken the covenant of my Father. But he sends me with the baptism of the Holy Ghost, and with fire; which is in harmony with the covenant of which the bow is a token—that I will no more destroy all flesh; nor will I destroy the world with water, nor baptize the new world into death by water; but I will baptize them unto life by fire, and by the Holy Spirit of my power.

My bow I set as a token of the baptismal fire of my spirit, which shall cover the whole earth as the waters cover the sea. Nevertheless, men baptize with water in my name, because they are of the old world, and for sin. Through repentance they are baptized into death; the same who baptized me, and also put me to death—i. e., by men, under the law; who put me to death as a sinner. And now let him who has wisdom, discern between the old world and the new; which is purged by the fire of my spirit according to my covenant of life, which was signified by my bow; which shall remind us that the fire which saves Israel, shall destroy the world, even as did the water. Therefore water and fire divides the two worlds. Therefore let us be watchful as to how to take the commandment of the Lord. Let us notice the difference between the law of dead works, and the fiery law of my spirit; and remember it is the fiery law which shall purge us from all dross, and the tin of evil. And the time is come now for my people to enter the furnace seven times heated. And they are to be sealed unto myself with seven seals. And the seals are the lamps. The word is the oil, which must be ingrafted or put into the lamp, or your body. And the oil of my word shall abide in the lamp,

and it can be lit by my spirit. Now many will break open the seals, and let the virtues of the oil run out before the time.

The seed of the body is healed by the law of Christ, and sealed till the time it shall be unsealed by the Christ of God; who shall give permission at the appointed time, when the tree of life shall be unsealed to you, that we may eat of the tree of life and live. But many will break open the seals, and waste the oil as foolish virgins; for the ten virgins are in the house of Israel—and some without oil because the seal is broken, and the oil is wasted and spoiled by being defiled.

The scriptures and the writings of this visitation show that the seventh shall bring man into his perfect image, and that he shall also reap the fruits thereof. Yet it is a fact that he must die to the Adamic evil, in order to be re-created or regenerated into the image of God. And yet no prophecy is of any private interpretation. When Israel partakes of the tree of life in the woman's seed, they will have their eyes opened, and become as Gods, knowing good from evil; as it is written, Before the child shall know to refuse the evil and choose the good, the land shall be forsaken of both her kings; for Satan has been king over law and gospel—transformed. Although it was spoken by Satan to the woman, (but he persuaded her out of season,) yet the time has come that it shall be fulfilled. But it will not come the serpent's way, for he changed the truth into another meaning; and even to this day is trying to get at the tree of life—but the flaming sword is in his way. He deceives men and women, and gets them to partake before the time. Therefore they meet the flaming sword which was not removed, and it cuts them off.

John Wroe said, If ever a man was worshiped, it was Benjamin Wroe; because of what was before written of him: Except ye bring your brother Benjamin with you, you cannot inherit the kingdom. This statement does not prove that Benjamin is not to be a person in flesh. Shiloh is to rest upon him, and become his ruler. Benjamin Wroe was a type. But it is not Benjamin whom we worship; but let

all Israel seek for his spirit in love. Benjamin is only thy fellow-servant, and of thy brethren. Worship God! But how are we to pass from death unto life, except through love for God and the brethren? As it is written, If we love not him whom we have seen—viz., the brethren—how can we love God, whom we have not seen?

The Jews claimed to believe in God through his word, (viz., the law of Moses,) but rejected his Son whom he sent in his name. Therefore they were cut off. And how much more shall it be to those who do the same with the Second Son, who is sent in his name with His everlasting covenant message! Hence Shiloh, or Benjamin, proceeds from the Mother; and the whole 144,000 shall come into that same spirit—who are children of the Mother in Christ (or Zion), which is the true vine.

Now then, it is said of me as it was said of John, You call yourself the Son of man; and I will have to use the same answer, I do not; but I am in pursuit of that prize. He calls these things that be not as though they were. Therefore the spirit of my Father calls him upon whom my spirit shall rest—the Son of man—as it did in Jesus, who was called Son of God in prophecy long before he came into existence.

Now will you be like the Jews, and condemn thy brother because of the testimony of Jesus, or the spirit of prophecy which is in him? and like the brethren who sold their brother Joseph through envy, because of the divine favor, or the spirit of his Mother? What is the use? Will not God, the Father and Mother, have their own way about it? Kick as you will, and let all reject this message who will, yet there will be 144,000 who will accept the testimony of their brother—knowing their mother tongue. There will be 144,000 prophets—sons of men; yea sons of God! Why then will you complain and find fault against the first of my choice? To do so is to find fault with God. Then can you ever hope for the prize, or expect to obtain the spirit of the Son of man by finding fault? Do not all things of the creation have a beginning? Then if the first is not brought forth, how could the second be brought forth? Or

if I bring not the first into the visitation of my spirit, how could there be place found for the last? But I have chosen the first to be last, and the last first—for I am the first and last—and all must come in by me; which spirit hath neither beginning nor ending.

I am the way, the truth and the life—the Alpha and the Omega, the first and last; the beginning and the ending—and yet without beginning of days or end of life. Yet I am in the creation of worlds created by me. Then shall that which is created first, complain against that which was created last? or will the last complain against that which was created first? Then why not complain against the animal ceation, for it was created first?—which was an object lesson to man. Was not the fallen Adamic race in the fallen creation first, as a type, before I created *him* in my image and likeness?

Now what do they have that we should envy? Is it darkness and ignorance? They are in a deep sleep—dead to knowledge. But can we boast—seeing that we are the first Adam, till awakened out of sleep by the latter Adam, and raised up, and life put within us, that we by that spirit might become the light and life of the first and last? Then, this coming to pass, what can they of the old world find fault with? because it is for the good of both the old and the new creation. When they get their eyes opened to the good and the evil, they will see all things—both good and evil—work together for good to the whole creation, both the first and last.

Now if the new is so much better—which must be acknowledged by all—then why do the old find fault, and hold to the old? So in the end, all mouths shall be stopped and changed another way; because all will glorify God. Therefore let Israel now cease finding fault, or envying those whom God has chosen first in this closing and finishing work: for all things in this work are for the sake of his elect, and for your good. Therefore let all submit themselves in humble submission to the will of the Alwise, who worketh all things after the counsel of his own will. The spirit of Jesus is the spirit of prophecy by which John was speaking, which

said, I am still alive; as he said, You see that I am preserved, and am yet living. And cannot he preserve you the same, whose people we are?—not John's people, but the people of the spirit of prophecy, who have the testimony of Jesus Christ. He said, Nothing shall come upon the people, but it shall come upon me first. It shall come upon Israel first, and then the world.

All are not Israel who are of Israel. As seventy went out in former days, so also seventy shall go out in the spirit, in these latter days; and unclean spirits like frogs (or lies), went out of the mouth of the people against them. So shall it be now in this last visitation; as they will be sent out with power, as before. All who are gone out, and become scorpions, will try you day and night to win you over to them, as it is written. But remember Jesus' words, "Let the dead bury their dead!" and purchase not their books.

Now it is to those who have been tried and found wanting—who have been called to the visitation and have gone out like Judas, and become scorpions to the visitation to which they were called, and then deny it, whether it be under the first or last messenger; they who go out against it with a lying tongue as frogs, are the dead—who were once called to the visitation, and died to it; these are also twice dead, and plucked up by the roots—once dead before they were brought into the vision, and then died to the visitation. Therefore their place is with the angels at the final resurrection. And for this cause it is written of them, Let the dead bury their dead, and purchase not their books. Let not their dust cleave to your feet (i. e., to your understanding)—which is in their false teaching. And their trouble and confusion, let it not confuse and trouble you, for it is contrary to the things which are revealed by that spirit of truth—which is in harmony with the spirit of truth which is recorded in the scriptures, and throughout the writings of this visitation.

The king who threw Daniel in the lion's den, could not change his oath; and so scripture was fulfilled. Even so with the king who slew John! He could not go back on his oath, for he must please the damsel. But would it not have

been better to have changed his oath of evil in order to save life? If he had the power, why could he not do so? Because of the power of Satan being stronger than man. Yet was not scripture fulfilled? and John had to suffer such things at the hand of the king and the woman (Jezebel) because he doubted. Is this not an object lesson for all Israel? for it is through unbelief—after having tasted of the good word of God and the power of the world to come—that they so dishonor God's word that they are turned over, like John, to the power of king Satan, and queen Jezebel.

Pilate turned Jesus over to his enemies because he feared the power of another king—which was against his own conscience. Yet Jesus, through obedience, conquered in the end. And yet believers in Israel will do like Pilate, through fear, to their own sorrow. Now these lessons go to show that if we are caught in an oath or vow, by Satan's craft, like the king who beheaded John, we should break it for the truth's sake. It is breaking the bonds of death! Now can those who go out and become an enemy—can they say the prayer in spirit and in truth? No! because that spirit of truth is not with them; it has withdrawn. The Second Child cannot justly be charged with going out, for he was kept in the back-grounds, and did not belong to either of the two Houses, or the bodies of any of the messengers. Yet I have covered him all the day long. He has been favored with the visitation.

He that refuseth raiment that I have commanded him to wear as the clothing upon his body, the same refuseth my spirit, and cannot be a bone of the house of Israel. He that refuseth any part of the work that was performed upon my body (Jesus), refuseth me; for the spirit that I will give him is just, and will cause him to suffer for the unjust. It is love! and shall overcome him that revileth. It is pure! and the world cannot mar it. It is meek! and shall inherit. It is mild! and shall overcome. But he that refuseth it, shall not inherit. And the seal of it is the testimony of circumcision, which is signed by the blood which was shed on the cross; for I will plead with the earth (which is the life of them—which is the life of the old world) by fire and by water. And the

earth, which is made flesh, shall overcome the fire and the water, and the old world. And this is the seal of my second covenant. And the heavens and the old earth shall serve us, as a servant serveth an earthly master.

. Now the raiment commanded to wear, in the communication above, is the law of Christ—the spirit of Jesus; which we are to wear before we are given that other clothing—which is the double robe of righteousness. And he that refuseth any part of the work of that spirit which performed it upon Jesus, refuseth him, and cannot be made like him. It is just!—a just spirit; and will cause him to suffer for the unjust, even as he did Jesus; and suffer for what others have done, unjustly, for the sake of the kingdom. It is love! and shall overcome him that revileth. Love is God! Therefore let all Israel now seek for it, as they never have before—for it is by charity; and by it we shall conquer. And let it not be consumed upon lust; the seal of it being the testimony of circumcision—i. e., the testimony of Jesus Christ, and the circumcision of Jesus Christ; and the circumcision of him in the spirit, and not in the letter of the law which cannot make a man perfect.

Thus saith the spirit, and thus saith the God of Israel: Mark the words of Benjamin! Do that which is just and right in the sight of his sight; and let his God be your God! Keep your eye there, and ye shall be right! God may cause me to do many things which may appear to be contrary to both law and gospel; but keep your eye there! Vol. 2, page 897.

Then, O Israel, when you are called for, make no delay! Let not Satan hinder you! Take no counsel from any man—father, son, or daughter! Turn not back to bid good-bye, or kiss the old world; but follow thou me and look not back, and you shall have my spirit—which is the preacher! Israel shall now step upon the rock—a sure foundation! They shall not build upon other men's grounds. And in preaching to the world, he who preaches from the books of this visitation, as in a dead letter, they give room for the world to stumble and say, They are building upon other men's foundations—John Wroe, or Jezreel, or Joanna,

etc. Therefore the word bears him, and it becomes a dead letter. But he who goes forth and bears the testimony of me—he who bears my work direct and not second-handed—shall be blessed with my crown of immortal life.

The circumcision at the eighth day for every male, (as the life of blood entered by the fall, through the private part, or the nostrils, through which life or death enters the body,) and the circumcision of that part is set typical of the kingdom of the old world being cut off, for it was through that place the evil entered. Not that the circumcision itself cuts off the evil—it does not, nor could it take away the evil, or cut off sin. If that shedding of blood atoned for sin, there would have been no need for the blood of Jesus to have been shed on the cross for sin. And as touching Israel for life, circumcision was a type of the cutting off of the evil, or life of blood, by the circumcision of Jesus Christ, by the spirit; which shall take away the blood of the fall. Therefore it was permitted that Jesus was circumcised to show it is by and through him that the blood shall be taken away; as it is written of him also in his baptism, Suffer it to be so, for it becometh us to fulfill all righteousness; like the same words which were used in the creation: Come let us make man in our image, and after our likeness!

Therefore Jesus Christ was one of the Godhead, and the latter Adam of the new created world; by which the circumcision and the baptism of the world should be made, and blood destroyed within, on the eighth day, from the Adamic race; as the millennium closes, and the shortened time comes in on the eighth day for the finishing of the restoration of all men in their own order.

Those who are baptized and circumcised in type only, shall have their blood destroyed in the grave, and given the spiritual, incorruptible life as the angels. The taking away of the blood of the Adamic race is by the baptism and circumcision of Jesus Christ, in spirit and in truth. Therefore it is by the law of Christ that we go through the regeneration from the old world to the new—which is called the narrows that Israel shall pass through; and the words fulfilled, Come, let us make man in our image, after our likeness!

Through the circumcision of the spirit, the life of the spirit shall enter the man by the seed of the woman, and remove the blood—the life of blood being swallowed up in victory; the blood being Satan's kingdom. Circumcision was set typical of the blood of Satan's kingdom being cut off by the circumcision of the spirit, in righteousness, by the law of Christ. And there is no other law under heaven, nor in heaven, earth nor sea, by which the evil can be destroyed, and the blood taken away.

The similitude of the two worlds were set in Jacob and Esau—Esau a hairy man of the old world, (which came by the fall—the evil growth,) and Jacob a smooth man of the new world. Therefore both are in Israel, alike under the law; and Jacob being as Esau while under the law. But what will separate them? Nothing but the law of Christ can do it, and prove the inheritance.

Therefore, after the two are separated by the law of spiritual separation, the difference will be seen between the two: and Jacob (or the children of Israel as Jacob, while in the evil state) with the sign of Esau, or Esau's clothing in disguise, till it be removed by the law of Christ. Then he shall be no more Jacob with Esau's clothing—the old clothing of woolen, or the evil growth, which was set typical in the woolen of animal, of the Old House under the curse of the law—but his name will be changed, and the curse of the law removed by the law of Christ. And types and shadows will not satisfy them. And this last covenant of spirit and life shall separate as a shepherd divideth his sheep from the goats. And Jacob's people will sign for the promise to become Abraham's son—a child of promise—as was shown in Isaac; for the descent and birthright counts backward.

Jesus was the firstborn of Abraham—a child of promise. And therefore Jacob's children come in under that head; as Abraham stands as the Father, and Jesus as Isaac—the firstborn of promise, while Eve was in her old age of four thousand years (or two days); and Mary as Rachel, the mother of youth. And now the children of Jacob come back under Jesus Christ for the Isaac promise, by the law of Christ—the seed's seed, and yet the children of Abraham.

Like unto this visitation, the seed of Christ was planted in the woman; and the child was brought forth, and was caught up to God and his throne. And John and James were as the two sons of the woman, in whom the seed and the covenant was confirmed, like Isaac and Jacob—but the first is last, and the last first.

They stood as law and gospel—John for the law, and James for the gospel—till the child returns; and the seeds of law and gospel bring forth the living child of promise, whose name in the writings of both John and James is given to be Benjamin—the child of promise. And the seed of the woman which was brought forth by Joanna, comes and bruises the serpent's head in him, and frees the child from his power, and brings him out from both law and gospel, into the law of liberty—unto immortality. But first he must suffer many things for my name's sake, and be rejected of this generation; and it shall be by those who have been numbered in Israel—who shall be instruments to cause me to go to prison. But it is written of him, I will be the jailer, and my spirit shall unlock till they see that they cannot hold me longer than it is written of him to remain in prison. I hold the key to every man's heart; therefore they cannot have any power over those who are obedient to my spirit, only so as it is given them.

I will liken myself to a man of war, till every one be subdued to the woman's seed. In her is the promise, and with her seed will I end; for it is the circumcision that shall cut off Satan's kingdom; for I have set it a resemblance of that, and he hateth it. For Israel must now be circumcised by the true circumcision of my spirit, and sealed unto myself with seven seals, and be married unto me, and sign this last covenant of life to be true unto me—to harken unto my voice. And those who are willing to be married unto me—the one Husband—it disannuls all former covenants to the man of sin; for you shall have only one husband in me—your Lord. And all who are joined in this covenant and marriage unto me, with obedience, shall overcome the evils of the man of sin. I and my Father work hitherto. And Satan also works to overthrow the work of God, and pre-

vent man from serving God. Therefore God has worked. And the Son and Mother are in the creation to restore men, and bring them back to that for which they were created. Satan tempted God by wanting to be higher than God; therefore he gave them permission for a time, times and a half to work evil to prove the creation. Therefore he created the evil, and set Satan over it. And for this cause he gave Satan permission as prince of Israel; for it was necessary that they should be proved before I give them my power to reign as king and prince; for they must overcome Satan on his own grounds—viz., the evil in man. Then when they are proved, I will cast him out, that I may be glorified in them. It is written (Vol. 2, p. 919) that Satan kept tempting God as they tempted Elisha to let them go seek Elijah after he was carried up, etc.

Given
It is written that it was not the will of God that there should be evil; but Satan kept tempting him, and God created the evil and set Satan over it for a time. And he goes beyond his bounds. Therefore he shall be bound, and his office taken from him, and man raised higher by overcoming it. Therefore it was not the will of God that evil should exist—only for a time, to prove the creation. And it is written that we should not tempt God. Because Satan tempted him, therefore he got his heart's desire. And so shall every man who tempts God, and provokes him, till he will surely give men their heart's desire—if it is to their own destruction.

God said to Moses, Let me alone, that I may destroy this people; and I will make of thee a greater nation. They are all dead—although Moses interceded for them. And John said, The same was said unto me: I will destroy this people, and raise up out of it—meaning out of that faith. And are they not dead? But he will raise up a greater people, bringing forth the fruits of the spirit.

Now do we make void the law through faith? God forbid! for we do know that the law is spiritual, and it was ordained unto life; and I delight in the law of God after the inward man. Therefore there is no condemnation to them which are in Christ Jesus, who walk after the spirit and

not after the flesh; for the law of the spirit of life shall set us free from the law of sin and death.

If the righteousness of the law be fulfilled in you, you are the Israelites to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises—not that the seed in all cases are the children, for they are not all Israel who are of Israel. Neither because they are the seed of Abraham, are they the children—for the children of the flesh are of the bond, yet the *seed* of Abraham, but not the *children* according to the spirit of Abraham—or rather the spirits of the just who do the works of God. And in Isaac shall thy seed be called, and proven by the faith of Abraham; who by the spirit will perform the work of God in demonstration of the spirit and of power. In Isaac the seed was called—which was Jacob, the father of the twelve tribes—the seed of Abraham. And the children of promise were counted for the seed in type—as it is written of Sarah, who should conceive and have a son; and not only Sarah, but Rebekah also, who conceived by Isaac—which seed was handed down and counted for the seed of promise, as the children had not yet been born, having done neither good nor evil, in the flesh; as we understand they were kept back till the time appointed of the Father; whereupon Jesus was the firstborn Son of the promise—as Isaac; followed by Jacob or the children of Israel.

The *seed* and the *children* are here now, to be gathered and separated by the spirit of separation, and receive their appointed places and glory. According as their faith shall be, so be it unto them. Now remember that all are written for our learning and admonition upon whom the end has come.

Now, O house of Manasseh, will you find fault and resist his will because ye, who followed after the law of righteousness, hath not attained unto the righteousness of the law? Wherefore? Because ye sought it not by faith, but as it were by the works of the law—which is dead works; who stumbled at the death of the messenger for want of the faith of Abraham; wherein thy younger brother hath supplanted thee, that the glory of the Father might be made

manifest, according to the scriptures; as it is written, And it shall come to pass, that in the place where it was said unto them, "Ye are not my people," there they shall be called the children of the living God—i. e., the children of the house of Ephraim among the Gentiles, who were given up till she travailed again; as it is also written, I will call them my people who were not my people, and her beloved, who was not beloved!—who is suffering without the camps of Israel, as a true stranger, with his elder brother who was separated from his brethren, and now he dwells between his shoulders, for the hope of Israel.

My heart's desire, and prayer to God for Israel is, that they might be saved; for I bear them record this day, that they have a zeal of God—but not according to the knowledge of the spirit. They being ignorant of the righteousness of the law of God, go about establishing their own righteousness; for which I put you to silence. Now I would not have you ignorant of this mystery, (which was sealed from you till Ephraim be come in,) lest ye be wise in your own conceit: That I have sent my Branch according to my promise, which alights upon one of the sons of Benjamin, of the house of Ephraim, with my everlasting covenant; by whom I will lift up the standard, and gather Israel, in whom my covenant will now be kept. And so all Israel shall be saved!

Therefore be ye not conformed to this world of types and shadows which must pass away, but be ye transformed by the renewing of your minds, that ye might prove what is that good and acceptable and perfect will of God; for it is high time to awake out of sleep. The night is far spent, and the day is at hand, when Manasseh shall be grafted back again by the graft of me, which I have sent. Therefore, O house of Manasseh, cast off the dead works of the law, and make no more provisions for the flesh; and put ye on the spirit of the Lord Jesus Christ, and of his younger brother—the Second Child of his Mother—for which ye have long looked! Will you now be like the Jews of old, and still keep the seals upon the tomb?

Now in this I say, that Jesus Christ was a minister of circumcision for the truth of God—even grace and truth

which came by Jesus Christ, to confirm the promises made unto the fathers in the truth; which is the spirit of prophecy—the testimony of Jesus Christ—wherein I am a minister of Jesus Christ for you, my brethren, testifying unto the truth as it is in him. And whosoever receiveth me, receiveth him that sent me. And the God of peace shall bruise Satan under your feet shortly, by the seed of Jesus Christ; as the promises were to Abraham, and his *seed*—not *seeds* as of many, but one seed—Jesus; and to thy seed (Abraham), which is Christ. Therefore his seed must be planted in us to bring forth fruit unto God. Hence the law was until the seed of Jesus Christ should come, to whom the promise was made—viz., Israel.

O house of Manasseh, hark ye! With whom was he grieved forty years in the wilderness? Was it not those who had sinned, whose carcasses fell in the wilderness of the law? Of such sware he, they could not enter into the promised rest, because of unbelief. And how much more now in this last time—who have had the past ensamples for our learning upon whom the end has come. Therefore let us labor under the yoke of Jesus Christ; who hath entered in, and now has come in spirit to intercede for us. Let us cease from our own works, and enter in with him, lest we fall short after the same example as did they who followed after their own works under the curse of the law. There remaineth a rest for the people of God—who walk after the law of the spirit of life in Jesus Christ.

Now brethren, let me freely speak unto you of our father Abraham and his son, who had the promise made to them by him who was greater yet than Abraham; to whom Abraham paid tithes—even Melchisedec, who was not of the lineage, nor was he of the seed of Abraham; who received tithes of Abraham, and blessed him. And this Melchisedec, by interpretation, is King of righteousness; after that, King of Salem, which is King of peace—which was Jesus; blessed and crowned King of peace by the King of righteousness—Christ the high priest, without father, without mother, without descent, having neither beginning of days nor end of life.

Where then is boasting? If perfection came by the Levitical priesthood, (for under it the people receive the law,) what further need would there be of *another* priest arising, after the order of Melchisedec, and not called after the order of Aaron?

The priesthood being changed, there was made of necessity a change of law. Then for whom was the change made? Not for the Gentiles, for the law was not given to them.

John said, Forty years have I contended with the world which is out of the city, and now I am to ramble to and fro among the members. And do not the cattle of the city want drink? And again he said, I am bound in chains, handcuffed, carried about from place to place, etc. No prophecy is of a private interpretation. Therefore his 40 years being up, he departed this mortal life and is carried about to and fro among the members as a ministering spirit. John said, Is not Eve the mother of Adam? Now we ask why? The answer of the spirit: Because she handed him the fruit, and he ate and fell from an immortal state to mortal. Then did he not fall from one world to another?—i. e., from the immortal world to the mortal world, called this old world. Then was it not comparatively a birth by the Eve of this world? Therefore she was his mother, in that sense; and by receiving this birth in the fall by the woman and Jezebel, through disobedience. Now, by obedience, by the law of Christ, he shall be reincarnated—or through the regeneration at the hand of the woman in Jerusalem above; not a reincarnation of the soul by death, but a reincarnation of the spirit of God, with your own spirit, which is the life of the body. For was not Adam at first immortal by his spirit being in him, (which was driven out at the fall,) and he being in paradise—his own spirit being in him and he in the spirit of God, till the spirit of God withdrew? Then he fell, and was driven out of the garden—or his own spirit driven outside of the body. Therefore it must now be reincarnated; which can only be done by the spirit of God returning and resting upon him, bringing him back into paradise, while yet in his mortal life—like Jesus, who was mortal, and yet without evil. But his spirit being on the

outside, he had to overcome Satan; and he was tempted as Adam.

Now did not the spirit of God withdraw from Adam, leaving him in the temptation with the command? So with Jesus. I know the spirit abode upon Jesus at the river Jordan, and acknowledged him his son; but remember, he was afterwards led into the wilderness to be tempted of a devil. Therefore Christ withdrew, leaving him to be tempted as Adam, with the command—and after he had fasted 40 days and 40 nights and was hungered. And when the tempter came to him, he said, If thou be the son of God, command that these stones be made bread. But Jesus said, It is written, Man shall not live by bread alone, but by every word that proceedeth from the mouth of God. Therefore Jesus, to the reverse of Adam, displayed the need of obedience to every word that proceedeth from the mouth of God. And after that, the devil taketh him up into the holy city; and knowing his obedience was for life, he tries to get him to jump off, by quoting scripture, that the angels would bear him up, for they were given charge over him. But Jesus too well understood natural laws, as well as spiritual laws. Therefore he said, Thou shalt not tempt the Lord thy God. To do so would not only be yielding to Satan, but it would also violate natural law, which is to be understood and kept while in natural life; because we suffer for all broken laws. Then again the devil taketh him up into an exceeding high mountain, and showed him all the kingdoms of the world—i. e., of this old world and the glory of it—saying to Jesus, If you will fall down and worship me, I will give them. But Jesus said, Get thee hence Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and angels came and ministered to him.

Now it will be noticed that it was the devil that took Jesus upon the pinnacle, and upon the mountain—showing that paradise had withdrawn, like as in Adam's case. But Jesus did not yield to Satan. And when the tempter left him, angels came and ministered to him—his temptations being *alone* with Satan; for Michael was a match for him

in heaven, and proved to be so in earth. Then the spirit of paradise returned to him; by which he showed the power over all things. But Michael—the spirit of Jesus—being on the outside of the mortal body, showed greater power than either Adam or Satan, by virtue of obedience. Yet Adam's spirit was in his temple. Therefore it proves that the strength of the battle is in spirit, through obedience. Paradise withdrew from Jesus again upon the cross; before which, did not Jesus show a willingness to yield obedience, even to the death upon the cross? This was a greater test. Yet surely Jesus was crucified twice—once by fasting forty days and forty nights, and finally upon the cross. Is it any wonder that it was said, Ought not he to have suffered all these things, and to enter into his glory? Yet Jesus said, If it be possible, let this cup pass (the death of the body was not to be desired); nevertheless, not my will but thy will be done!

O Israel, can we not give up our stubborn will of the flesh for his name sake, and become willing to be crucified once, that he might be glorified in us? O house of Israel, when you feel unwilling and rebellious at the requirements of God, who has made his yoke easy for us, think of his sufferings, and drop your heads in shame! Notwithstanding, we must enter the crucifixion with him, if we expect to reign with him in his glory. If he ought to have suffered all these things and entered into his glory, how much more ought we to suffer with him, in order to share with his blessings in his Father's throne?

Therefore it is written, To him that overcometh shall I grant to sit down with me in my throne, even as I overcame and am set down with my Father in his throne. Had Adam stood in obedience to God's word, he, being immortal, would have retained that life, and raised Eve from her mortal state equal to himself; and therefore would become her father—Ishi husband. But since the fall, man must be prepared, and tried as Adam—in the manner in which Jesus the firstborn was tried, and overcome as he overcame; and then the woman in Jerusalem shall raise him—becoming his helpmate, sister and mother; as Jesus said, He who doeth

the will of my Father, the same is my mother, my sister and brother, etc.

So when Israel seek the immortal bride, and find her, then the great stone is rolled away: for Jerusalem above is the immortal bride of Christ, who descends and becomes our sister, helpmate and Mother; for the woman below enters into Jerusalem above, who has come down, and she becomes Jerusalem above. She becomes the free woman of the city. Jerusalem above is free—the Mother of us all. And I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. Therefore women below are prepared by Jerusalem above—prepared as a virgin bride by the law of Christ. And as the women held him by his feet, so now they hold with them the mystery of the wisdom of life. She holds within her the ark of the covenant, with the hidden manna, hid in the midst of the paradise of God.

The first heaven was that in which Adam dwelt before he fell; the second was that paradise in which Jesus dwelt in his mortal life; the third was after he arose immortal, etc. No scripture is of a private interpretation. The first heaven was before he fell; the second was Eve in paradise, in a mortal life; the third is the spirit of immortal life—raised with knowledge. The first heaven was in innocency, without knowledge; the second is a cleansed body, yet mortal—in paradise, as Jesus during his three years. And likewise of the house of Israel; for Jesus said, No man hath ascended to heaven save he who come from heaven, (i. e., from the first heaven,) even the Son of man which is in heaven—i. e., in the second heaven; the third was mortal raised from the second heaven to the third heaven in immortal life; the fourth—and yet seventh—in immortality. And the three laws correspond with these heavens, and the three classes—remembering “No prophecy of the scriptures is of a private interpretation”—Enoch for one heaven, Elijah for the second, Jesus in immortal life the third.

The heaven of heavens is the spirit of immortality—the seven spirits embodied in one glorified body of Christ. And so it is written, No man hath ascended up to heaven

save he who came down from heaven; even the Son of man which is in heaven. Therefore he descended from the first Adam; who was in the first heaven, purified by the law of righteousness—which was the first law; the added law being the second; the third, the law of liberty. Therefore Jesus, the Son of man, came down through the loins of Adam from the first heaven, purified by the law of life, and entered the second heaven—even the Son of man which is in heaven; and raised into the immortal life of the third heaven—which was put within him. And with this temple he ascended. But this same Jesus shall so come in like manner as ye see him go; and the *clouds* received him out of sight. And the heavens—i. e., the seven spirits of God—hath received him till the full restoration of all things.

The spirits of men come from God. Now the same spirit of Jesus shall come in like manner, according to the laws of life; and he cometh without observation. Why stand ye gazing up into heaven? for the clouds received him out of the sight of the natural observation. And behold, he cometh, sitting upon a cloud! The spirit is invisible; and it comes without observation and rests upon a body—which is a cloud, because of unbelief. Notwithstanding, he suddenly comes to his temple; which is purified by the same law of life by which Jesus was purified—only in manhood. And he dwells in heaven, even as Jesus did—unobserved by the natural eye, because of the cloud. And this cloud follows the children of Israel as a light by day, and a pillar of fire by night; and they shall dwell in heaven, and do the works that Jesus did; and greater works than these shall they do, because he goeth unto the Father, and sends the spirit unto them. And by the spirit of the third heaven they shall be raised into immortal life.

If so be that the spirit of him who raised up Jesus from the dead dwell in you, (which is the coming of the spirit of Jesus in like manner,) then the spirit of him who raised up Christ (the body) from the dead, shall quicken your mortal body, and raise it from the second heaven to the third, by his spirit that dwelleth in you.

The first man Adam is of the earth, earthy. The

old Adamic race is the red dragon, because of the evil in the blood from Satan, who sowed the tares; which were inoculated in Adam—added to him in the fall. Therefore he became the red dragon. Satan dragged him down. He was as a red dragon in heaven, because he dragged them down by his tale. And so in earth. And his first son became a red dragon, who shed blood; and his children still did the work of their father the devil, and slew Jesus, and took his blood, because it belonged to the red man.

Therefore red is a danger signal, and yet a type of immortality—danger of death to the old world, and a life signal to the new because the blood taken away gives the life of the spirit, which was brought to Jesus, or given to him, instead of the blood which the red dragon took from him. Therefore the red dragon was defeated in his purpose.

Eve was taken out of Teman—i. e., Adam and Eve, being two, were Te-man (a team). Therefore God came from Teman—i. e., withdrew from Adam—he being in paradise; and by the spirit of Eve, forms a female body with blood. And Eve being called the mother of all living, it has a two-fold meaning. Was not Adam living when his spirit was in his temple? Then Eve became his mother by causing his fall from the immortal world to the mortal. Therefore she was comparatively the mother of Adam, and yet his wife. And now she must enter the spirit of the Jerusalem Mother—who is the free Mother of the living creation—by giving birth to Adam back again into the heaven of the new world by a reincarnation of spiritual life which she took from him at first by handing him the blood, in the fall of the first birth from spirit life to blood life; for she gave him her life, which was her blood.

Therefore if a woman whose life is blood has a child, is not the life of the mother in the child by birth? So then it is perfectly plain that Eve was the mother of Adam by handing forth her blood—which was received by Adam in the fall. Therefore he received the life of her. Then was she not his mother? and was he not her son?—because he received her blood into his body? Therefore she being deceived by Satan, and overshadowed by him—he sowing the seeds

of poison into her, which she handed to the man in the blood—therefore they became the sons of the devil; and Jezebel their mother—the mother of harlots, etc. Therefore Jesus said, Ye are of your father the devil, and of his works will you do; and, Except you hate your father and mother, you cannot become my disciple, etc.

Now then, after the fall and birth of the Adam man—who became of the earth, earthy, because of the spirit being driven out—he became asleep; who was cast as a son of the devil into the land of Nod—i. e., the Adamic race.

Now by a violation of the law of Christ, he was driven out; and there was another law for Adam—for the red man Adam, or the red dragon—by which the seed of the latter Adam could be purified; who was conceived by the first law (viz., the law of the spirit of life); made under the law. But as Mary had blood, the child received the life of his mother—but purified by the law of separation. Therefore his blood being received of his mother, who was of the red man Adam, therefore it had to go (because it belonged to the red Esau Adam) that he might become the latter Adam, the Lord from heaven—a quickening spirit, which quickened the body after the blood was given up which belonged to his brother Adam of the red earth.

Now the Eve must prove to be the mother of all living; and enter into the spirit of the Mother above, and become the latter Eve, and take away the blood which she handed at first, and raise Adam back again where she found him—with knowledge—by a birth back from the old world of blood, to the new world of spirit life, by the quickening of the spirit of the latter Adam from heaven. Was not the first Eve overshadowed by the spirit of Lucifer? So Mary was overshadowed by Christ—the latter Adam—while she dwelt in Jerusalem, and conceived. So now the woman enters Jerusalem, and in due time hands the substance of the tree of life to the man; which takes away the blood.

There shall be three different tabernacles upon the earth. And the spirit shall be poured out upon all flesh, and the knowledge of God shall cover the earth as the waters cover the sea. In this visitation the spirits of the prophets were

sent. The mantle of Elijah drops back into this visitation; and Elias was sent to turn the children of the saints to the prophecies of their forefathers, before the great and notable day of the second appearing of the Lord of hosts—the quickening spirit—to quicken the bodies of the people of the saints in this visitation.

On the mount of transfiguration, there were three tabernacles: One for Jesus—a figure of immortality; one for Moses, who was buried out of sight, whose sepulchre is not known to this day—which was a figure of the righteousness of the law being sealed, as was shown by the tabernacle for Moses, a figure of the aliens; and the other terminates in the tabernacle of the aliens made immortal. But let Israel remember that truth is many sided, and no prophecy of the scriptures is of a private interpretation. Elisha received the mantle from Elijah (the spirit of prophecy) to turn the hearts of the children to the faith of the fathers—the faith which was once delivered unto the saints.

They of the second watch searched for the body of Moses, and found it not, because of the curse of the law not being removed. And they are still searching among the tombs for the tabernacle which has been buried out of sight of the carnal mind—sealed. But the seals are now loosed, and the veil shall be drawn back; and the three tabernacles will be seen in mortal and immortal life. And while the Old House is searching for the body of Moses, and expect John to return, who was like unto Moses, the New House is searching for the body of Jesus by the same law, and expect him to return in body, in this the end and beginning of the new world. But he is not in the tombs of the law, by which he was crucified! He has arisen! and the heavens have received him till the full restitution. And he sends the Branch of his spirit; by which we shall also arise from the tombs of the law, into the law of Christ; by which we shall arise with him, and be made into his image—immortal—till the full restitution of all things; when we shall enter into the fulness of immortality, and the kingdom turned over by the Son to the Father; and God shall be all in all.

Michael and Lucifer are now in contention over the

body of Moses. Michael contends for the righteousness of the law—for he is the King of righteousness; and Lucifer contends for the law of a carnal commandment, as king of the law under the curse. Therefore it is written, When Benjamin delivers the seals, the two swords shall be drawn over him; which is this day fulfilled by him who is king over both Houses. And again, war begins in heaven in Israel. The visible and invisible powers are warring; but the swords shall be turned back, and the king of law and gospel dethroned for Israel's sake; for his day has 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! The two covenants are given—the one for mount Esau, the other for mount Zion; which will terminate in perfect man, and God-man. The covenant for perfect man is given in the Extracts, Ser. 2, p. 102; but the immortal covenant was sealed under the seventh seal—which is now unlocked by him who was sent with the seventh key, to unlock the mystery of the third and last watch, and the full interpretation of both covenants given.

The door closed against the Old House, and they died in 1864. In the closing of 1864, the spirit of life departed, and the vision withdrew; and without a vision the people perish. In ten years the vision returned and opened the New House. Ten years closed the door to the New (1885); as it is written, The door is closed, and shall not be opened any more; which was also shown in type when James called a meeting while on his sick bed, and closed the door (Feb. 20th, 1885). And ten years brought the graft, or the Branch, as promised in Extracts, before the third watch closed.

The New puts out the Old, and calls Israel to the law of Christ, and opens the cleansing fountain. And God is restoring back to man, the seed of the woman—the spirit of the word of Jesus Christ, called the one seed of God (Jez-reel). And by this spiritual seed, he preserves his own seed by the law of the spirit of life, or the law of Christ, till they be twelve years of age—i. e., till they receive the Branch, the spiritual child, and enter into the deeper spirit of truth,

as Jesus at twelve; by which he confounded the lawyers and doctors—showing the righteousness of the law, which they of the law could not understand. And to those who pass the STAR, and enter the immortal ROLL OF LIFE by the immortal covenant, and put on immortality, then their children would be in immortality; because the life of the parents, being in the spirit, would be in the child.

Every tree brings forth of its own kind. And so it is written, that God has made the parents instruments in his hands in preserving their seed. Therefore man is to keep his eye single unto God; for he is the husband that brings that seed to perfection. She brought forth a son; but it was through the evil of her own body that she died. Paul said it was not good to touch a woman (as recorded in Extracts, Ser. 2, p. 45); that is to say, it is not good to touch a woman out of season—i. e., in the evil state. And did not James say it was through the evil of her own body that she saw corruption? Then was she not in her evil state? And is she not in her evil state now, and in her separation from the Adamic evil?—a time in which she is not to be touched by the man of sin, because he sows tares and would defile her temple; which breaks the righteousness of the law.

Abraham received the promise through faith, before he received the circumcision—a type of the child of promise. And afterwards the law came for the seed to be handed down; which came out in Jesus by another law—the law by which the promises are obtained. Therefore the type of both was shown in Abraham, and the promise confirmed afterwards—the law containing the two covenants.

Jesus was separated by the righteousness of the law of the spirit of life, in seed, and entered the immortal gates through obedience; while Israel are to be purified and separated by the same law in manhood—in body—by overcoming as he overcame, for the cleansing of the blood in manhood; doing greater work than he did, because Jesus was purified and separated in seed. But Israel were firstly born in sin, and shapen in iniquity, because their first natural birth was contrary to the law of Christ. Therefore they had to be brought into the spiritual vision, as the prodigal—that by it

the greater work could be done, and the scriptures proven, that they should be redeemed from the effects of the fall; which could never have been proven had they not been born in sin, under the fall; which will prove the just decree of the Almighty in the creation. The man's book, and the book of the woman, are joined in living substance; and the woman's book is in the two women—which divides the inheritance by the two covenants—the living book, in which the tree of life is placed; the hidden manna, which has been sealed and hid in the midst of the paradise of God!

THE TREASURE OF IMMORTALITY.

JEW and Gentile are as the child divided by the unjust woman—Jezebel, the mother of harlots, who hath made all nations drunk with the wine of her fornication. She is called mother of harlots, beginning with Eve. And of her wine Adam drank even unto death. Why do we say Jew and Gentile are as the divided child? Because Adam—their father—desired his inheritance divided, having an evil heart; and so transgressed the law of Christ, and Jerusalem of Paradise. Eve, being deceived, was in the transgression; and handed the wine of fornication to Adam. Her fornication she committed with the serpent beast man called the devil, who sowed the tares in the field—the enemy of man and God. And the woman in the fall became the dividing medium of the inheritance. This great lesson was shown down the line; and like many object lessons, was shown to be better understood in this day and time of visitation. And the two women who were contending over the child—both claiming it—was decided by Solomon; a figure of the end. Jesus—greater than Solomon—spoke of the two women grinding at the mill (of creation): “The one shall be taken, and the other left.” The two women are shown all along the time of creation, as the bond woman and the free; and that the bond woman and her son shall be cast out, and not be heir with the free.

In order to understand the scriptures with its object lessons written for us upon whom the end has come, and time of the great separation, we must span the dispensations of time, and rightly divide; and having the keys of knowledge, can understand the deep, divine wisdom of God to usward, and reserved for the elect; to be revealed by his visitation of truth, light and life. These who receive this tree of knowledge by the law of righteousness, shall spring up as willows by the watercourse, and grow up as calves of the stalls of Bethlehem, by feeding upon the good old corn of the land of promise—as the cattle of a thousand hills. And their lives shall be a thousand years, before going into the glorified mountain of eternity.

Jew and Gentile—the citizens of this old world, and offspring of Adam by inheritance, mixed with the inheritance of Satan—divide the word of God; and so are divided in death—as the woman who would rather slay the child and divide it, rather than to give it up to the Mother of the free, who cries out, Let not the child be slain! And so her children are children of the living, and not the dead. Her husband is the God of the living, and not the god of the dead. And so Israel take both law and gospel—joining them together by the spirit of truth, and so sing the song of Moses and the Lamb, and are not defiled with women. Instead of drinking of her wine of fornication, they drink of the best wine of the kingdom—reserved till the last in the marriage feast of the new creation, and marriage of the Lamb. Solomon put the two women to a test, and soon found out the true mother of the living child; for she would not have it slain.

The law and gospel are as the substance of the living child; and therefore the mother of harlots, the old Eve, divides the word, but does not *rightly* divide. Now as some might not readily see the application of law and gospel divided by Jew and Gentile as the child slain by the flaming swords of death, we will remind you again of this great truth, that, In the beginning was the word. Remember, this was spoken by Jesus, and re-spoken and written by John, the beloved—whose testimony is true, (John 21-24)—that, In

the beginning was the word, and the word was with God, and the word was God; as we approach him through the word, and shall not live by bread alone—i. e., by the bread that perisheth—but by every word that proceedeth from the mouth of God. Therefore in this declaration we are informed of the fact also, that, The *word* took upon itself *flesh* and dwelt among *men*—in the personality of his son, Jesus; who said, Except ye eat my flesh, and drink my blood, you have no life in you, etc. And as he said, The words I speak, they are spirit and they are *life*. And as the word took *flesh*, we see therefore the *living child*. And do not Jew and Gentile divide this child?—which is the dividing of their inheritance.

And so the one condemned him, and the other crucified him—and so do they with the word, from the beginning. Yet they all claim to meet in the book of Genesis; but it is still a dead child to them. They do not get within the gates of paradise; cherubims with flaming swords cut them off. The garden (sister) is inclosed; and the spring shut up—a fountain sealed. The tree of life they have not known; but they fare sumptuously upon the fruits of the tree of death. And being asleep, (and yea more, but dead in Adam,) they have not known the way of life, nor the true and living God; as Jesus said, Ye have not known me nor my Father. They worship they know not what!

And why is this? Because Lucifer—Satan—assumed to be God; and the third part of the stars of heaven stood with him. So also in the fallen world of Adam; who are deceived by the great deceiver of the whole world. And he is their god—the god of the dead; transformed as into an angel of light, or by whom they are transformed as angels of light. And so they all want to be an angel; and so the devil claims them as his own. And he being the author of death, and hath power of death, gives them the wages of sin, which is death, for serving him.

Never a greater spiritual darkness ever reigned! And why? Because of Satan being transformed into an angel of light, to deceive; and no marvel if his ministers are also transformed—deceiving and being deceived.

But this, in THE STAR OF BETHLEHEM, is not written

that you may see such things in Babylon only, but that you might be reminded of his *special work* by transformation in Israel; or his working power with all who accept this great light and truth, and turn their faces Zionward. Satan therefore wants to sidetrack them by his lying wonders, and refuge of lies and false accusations—especially against the *captain* of the Lord's host; and against Gabriel—as against Michael, or Jesus. Gabriel, however, proves to be a man of war; and as God said to Gabriel, Go to the biters, to the reprobates, and to the children of fornication, and destroy them, the offspring of the watchers, from among men. Bring them forth, and send them one against another.

And so there will be a time of trouble, such as never was, no, nor ever shall be. One shall be set against another, and kingdom against kingdom, till all are destroyed from off the earth, and a kingdom of righteousness established on the earth; as these spirits of the just, kept back hitherto, shall now possess the land, and bring forth one thousand children each; and thus multiply and replenish the earth with fruits of righteousness, the planting of the Lord; which shall not fail, nor be rooted up. The elect shall possess light, joy and peace; and wisdom shall be given his elect. Righteousness shall flourish, and corruption shall not be known. The land shall be multiplied in righteousness, and trees, and filled with benediction. Every tree of delight shall be planted in the restored paradise of bliss.

The sabbath millennium of the former cycle, called the elder world, was wide and sure, and brought immortal fruit. And by sin came the fall; and then were the entrances of this world of sin and death made narrow, and full of sorrow and travail. They are but few and evil—full of perils and painful; and as Paul said also, The whole world groans and travails in pain together until now; and even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

The apostles had already received the adoption for the soul, to be as angels in resurrection of the dead, it being righteousness imputed because of the atonement made by the righteous; as it says, By the sin of one man many were made

sinner—which was the sin of Lucifer, by whom Adam was made a sinner against God. And so by one—Christ in Jesus, the one man—many were made righteous; first *imputed* righteousness—a free gift without works. And in living reality, and in visibility, many are made righteous by Christ doing for them what he did for Jesus, the firstborn—our pattern and waymark. And the days of the righteous are innumerable, and bring immortal fruit.

The wicked were not obedient unto him, and speak against him; and imagined vain things, and deceived themselves by their wicked deeds. And for the empty are empty things, and for the full are full things. And this is the day and time of visitation, and a time of judgment and rewards, according as their work shall be. And so it is written, My reward is with me, and my work before me, etc.

The day of doom shall be the end of this time, as in the days of Noah—preaching and warning going before; whose days were one hundred and twenty years—and the first dispensation doomed. And so it was said, I will no more destroy all flesh; and a flood shall not come, and I will no more destroy it with water. However, there must be floods of trouble, desolation and woe, till every vestige of sin and evil be destroyed, and all who hold with it on that side. And so the meaning of no more destruction, signifies, after the full end—after the destruction of Satan, and death and hell cast into the lake for the last time, and no place found for them; as all are written for the end, and as he declared the end from the beginning. And Jesus said, As in the days of Noah, so shall it be in the coming of the Son of man; who is sent with the heavenly host, as warriors, to dethrone Satan; and who plant their feet upon sea and land, saying, "Satan's time shall be no longer!" And he shall be bound a thousand years to deceive the nations no more; as the spirits of obedience, and of the just, shall inherit the earth, in righteousness, love and peace.

The Lord must of a necessity come before the world is doomed, to offer them an opportunity as in Noah's day. And so it is called the great and dreadful day of the *Lord*—and the beginning of immortality. And as to the old world it is

written, What does it profit them, if there be promised an immortal time, whereas they have done the works that bring death? and as Jesus said, What does it profit a man, if he gain the whole world and lose himself? Therefore the old Adamic man of sin has gained the whole world; but seeing it is to pass away, what does it profit? and seeing it is full of sorrow, pain and death, what is it worth? It is a detriment! Lucifer is the man that gained the whole world; and Jesus did not dispute it when the devil showed him all the kingdoms of the world in a moment of time; and when he wanted Jesus to forfeit his immortal inheritance and sell out for a look (as that is the worth of the old world—a simple look, in vain imagination), Jesus put him to flight, and turned the whole thing down. And it is doomed and ready to vanish away, to be forgotten. It is but a shadow!

These of the old, fallen world, bowed down to the one man, who gained the old world of corruption; having sold out, and by inheritance obtained nothing; for they suffer loss. When? When they sold out. They were deceived and they suffered the loss of the immortal inheritance; and paradise lost—the lost peace. They lose even what they *seem* to have. They lose also themselves; and some lose their soul for a time; whereas these who do not sell out shall inherit all things. What more could they gain, or obtain? These shall shine forth as the morning sun. And so it is also written, The faces of them which have used abstinence shall shine above the stars; whereas the faces of them that continue in sin, shall be blacker than darkness; for while they lived and committed iniquity, they considered not that they should begin to suffer for it after death.

There must be a resurrection of both the just and the unjust, to be judged. And this judgment must be executed by these who now judge themselves, and who are prepared by this visitation to become as Gods, knowing good and evil, from every standpoint—both spiritual and natural. And they are saviours, who shall come upon mount Zion and judge mount Esau; who shall judge the nations, and shall judge angels, principalities and powers; and who shall be given power and dominion, by which they will dethrone kings

and rulers of this old kingship of Satan. And when this old king of this old world of sin and death shall be dethroned, the work is finished. These will judge with righteous judgment, and with mercy—which is his darling attribute. And being judged, if he would not forgive them that are cured with his word, and put out multitudes of contention, there should be very few left.

O Lord, thou that dwellest in everlastingness; which beholdest from above things in heaven, and whose glory may not be comprehended; before whom the hosts of angels stand with trembling, while vain and foolish man goes stumbling into dangers where angels fear to tread! Stop, O man! and judge thyself with fear and trembling before the God of Israel! With whom is mercy found? God or man? Therefore Israel would prefer to fall into the merciful hands of God, rather than man.

Yet, perfect love casteth out all fear. This is a different kind of fear. There are many different kinds of fear. To fear God, signifies, fear to break his commands—and not serve in a selfish fear of punishment, but serve with love, in confidence, and perfect trust. This can only be attained unto by keeping his commandments. If you love me, you will keep my sayings; and therefore shall never see death. This is power over the strong man of sin. If any one serve through a selfish and short-sighted fear of being seen or caught by man, this denotes unbelief in the God of understanding.

O spirits of just men, who sign to serve in love, unto you Paradise is opened; and the tree of life is planted to grow and brings forth fruit unto life immortal! Evil is overcome, and corruption is fled into hell to be forgotten, and remembered no more! Sorrow is past, and in the end is shown the treasure of immortality! And so it is not God's will that men should come to nought. Apoc. 2 Esdras 8-59. Therefore let us be mindful of him who created us for his honor and glory—who prepared life and immortality for the just—who praise and worship in spirit and in truth.

It was said, And there was not a man to till the ground. And why? Because of the judgments and destruction going before the sabbath of the elder world, when man was finished

and raised as Gods, knowing good and evil. And more so in the end, during the shortened time, when Adam fell, and when the Lords of paradise, and sons of God were taken away.

And so it is also written in Esdras, pertaining to the great and dreadful day now coming upon the earth, There shall be no man left to till the earth, and to sow it. The trees shall give fruit, and who shall gather them? The grapes shall ripen, and who shall tread them?—for all places shall be desolate of men; so that one man shall desire to see another, and hear his voice.

Now in the above scripture, like other scriptures of Holy Writ, it would seem to be a contradiction; as it says, No man left to till the earth. Yet it shows there will be a remnant left, or *one* could not be alive to desire to see another and hear his voice. But it speaks comparatively; as there must be, as has been before. And in all object lessons a remnant is shown, as a seed to multiply and replenish the earth. And so in the following verses it says, For of a city there shall be ten left, and two of the field; which shall hide themselves in the thick groves, and the clefts of the rock, etc.

And this great time of judgment, desolation and woe is compared to a woman with child in the ninth month, who bringeth forth her son. Within two or three hours of her birth, great pains compass her womb—which pains, when the child cometh forth, they slack not a moment. Even so shall not the plagues slack to come upon the earth. And the world shall mourn, and sorrow shall come upon it on every side. He knoweth the vain imaginations of the world, and their wickedness in their hiding places. And their own sins shall be their own accusers in that day—which is now at hand. And the trumpet has sounded; and, The days of visitation have come, and Israel shall know it. Hosea 9-7.

And so it is also written, In the time of their visitation, they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people. And their Lord shall reign for ever; and they that put their trust in him shall understand the truth. Judgment shall come upon all—even upon the righteous; but to them shall he give peace, and he shall preserve the elect.

Then shall all belong to God, and be happy and blessed; and the splendor of the Godhead shall illuminate them.

In the beginning God created the heavens and the earth and all the hosts of them created he them, to be consigned to this planet. And since the fall, by transgression, these fallen spirits have been kept as in prison—earth bound—since Satan, the leader of fallen spirits, led in captivity; as it is written, He that leadeth into captivity, shall go into captivity.

So it speaks of such leaders as having left their own habitation, and led into captivity. Therefore the hosts of fallen spirits followed them in order, and in their times and seasons; reserved in chains of darkness unto the judgment of the great day. Therefore darkness covers the earth, and gross darkness the hearts and minds of the people. And it shows in the great judgment now coming on, when the door of life and immortality is closed, these of disobedience against light and truth shall have the reverse. These go away into outer darkness, where there will be weeping and wailing and gnashing of teeth; and Satan cast out of heaven's paradise, from among the just, into the earth, or world of outer darkness. And then the judgments of woe and desolation shall deal with such, without mercy. Hell will open its deepest cell of misery, and mercy shall hide its face, and the sun will refuse to shine. The sun-light of truth, love and mercy will not be seen! Therefore it will be outer darkness of misery and desolation and woe, mingled with sorrow and death, without a ray of hope.

And at this time, friends will fight one against another like enemies; and the earth will stand in fear, with those that dwell therein. The springs of the fountains will stand still, and in three hours they will not run. And suddenly the sown places appear unsown, and the full storehouses shall suddenly be found empty. The trumpet shall give a sound, which when every man shall hear, they shall be suddenly afraid. And their own sins will be their accusers in this time and day of visitation of light and truth; for this is the condemnation, that light has come into the world.

And judgment has set! God has now given straight

commandments to such as come—what they should do to live, even as they come, and what they should observe to avoid punishment. What is done unto my chosen, shall be done unto them; and with what judgment they mete, it will be measured to them again. Touch not mine anointed, and do my prophets no harm. Therefore every sword formed against Israel, shall fall blunted to the ground. Therefore there is no protection except in righteousness; and no power except for obedience in love and truth.

Remember, when the three Hebrew children were cast into the fiery furnace, the protection was *within* the furnace,—in the midst of the fire; and where the fourth was seen like unto the Son of man. The fire proceeded from the furnace and destroyed those who by wicked hands threw them in.

Fear God! He is the judge! Leave off your sins, and turn from iniquity, and meddle with them no more for ever; and God will deliver you from all trouble. Behold, the burning wrath of a great multitude is kindled over you; and they that consent unto them shall be had in derision and in reproach, and trodden under foot. Then shall it be known who is my chosen. And they shall be tried as gold in the fire. And he that seeks to save his life (by deserting), shall lose it; and he that seeks to lose it (by crucifixion, and faces the storm in time of trouble), shall save it.

And many nations shall come from afar to the name of the Lord God, with gifts in their hands to the King of heaven. And before him shall be gathered all nations, and separated as a shepherd divideth his sheep from the goats. And the sheep on the right hand shall shine forth as the sun; while goats of the left go into outer darkness, from whose face the sun refuses to shine, and the moon turns to blood—death and destruction on every hand!

Rejoice, and be glad! for the children of the just shall be gathered together, tried, proved and sealed. Having overcome the world, the flesh and the devil, and having crucified the old man of sin with its affections and lusts, they shall have the tree of life for an ointment of a sweet savour. According to what is written, I saw a pure river of water of life, clear as crystal, proceeding from the throne of God and

the Lamb. And in the midst of the street of it—i. e., of the city of the great King—was there the tree of life yielding her fruit every month. And the leaves of the tree are for the healing of the nations; and as described by Enoch—the seventh from Adam—who said, And in this place stood a tree, the like of which there was none so sweet in the garden of Eden. Michael, one of the holy and glorious angels who were with me, and one who presided over them, said, That tree of an agreeable smell, (not one of flesh,) there shall be no power to touch, until the period of the great judgment. The fruit of this tree shall be given to the elect; for towards the north, life shall be planted in the holy place, towards the habitation of the everlasting King. There shall be a change in the elect ones. The light of day shall rest upon them, and the splendor and glory of the children of the saints shall be changed. And others will be made to see that they must repent, and forsake the works of their hands. In his judgment, iniquity shall not stand; and he who repents not before him, shall perish.

And in those days—a time of visitation, in the ministration of Shiloh, the Branch of Christ—shall the elect ones sit upon his throne, while every secret of intellectual wisdom shall proceed from his mouth; for the Lord has gifted and glorified him. Their countenance shall be bright with joy. The earth shall rejoice, and the righteous shall inhabit it; for the world was made for Israel's sake. They shall exist in the light of the sun, and the elect in the light of everlasting life. And the days of their life shall never terminate; nor be numbered. Henceforward shall they seek in heaven's paradise the secrets of righteousness—faith proven by works; not their own works, for we must cease from our own works as God did from his—that is, we must cease from the works of Adam, for in Adam all die. But faith must be proven by the works of God—doing the works that Jesus did, and greater works. Because he went to the glorified habitation of the just—to other worlds, made by God through Christ—therefore he, according to promise, sends that spirit of truth, that other Comforter which the world cannot receive by the works of Adam. Therefore in Shiloh

—the Branch of Christ—we shall be made alive by the quickening spirit of the latter Adam, the Lord from heaven's paradise.

Therefore he sends to us first the Branch of the vine, by which we receive the visitation of truth revealed. And like the sun it has arisen upon the earth! And so the sun of righteousness shall arise with healing in his wings; and by this great light, darkness has passed away! So it is written, There will be light which cannot be numbered; nor shall they enter upon the enumeration of time; for darkness shall be previously destroyed, and light shall increase before the Lord, and the light of uprightness increase for ever. And the light of the sun shall be as the light of seven days; by which all things of the seventh shall be brightly illuminated and glorified.

And I beheld the secrets of the lightnings and splendors, and the judgments belonging to them. They lighten for a blessing and for a curse—according to the will of the Lord. And so also is the light of this visitation—for justification, or for greater condemnation. And as the lightning shineth from the east even unto the west, so shall the coming of the Son of man be, to open the door and to sound the trumpet, that my people Israel be gathered in for purification in the cleansing fountain of the House of David. He opens, and no man shutteth; and when he closes, no man can open. Then men shall seek and strive to enter in, and shall not be able. And nothing which shall be spoken before him—the elect one—shall be spoken in vain!

Trouble shall seize them when they shall behold this Son of woman sitting upon the throne of his glory. Then shall the kings and princes, and all who possess the earth, glorify him who has dominion over all things. And as the one created in Eden's paradise—In the image and likeness of God created he him, and gave them power and dominion—so shall it be; as the thing which has been, shall be, and God requireth the thing which is past—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.

The elect blessed and glorified the Lord, 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. Every thing wicked shall disappear and depart from before his face; and the word of him shall become powerful in the presence of the Lord. His wisdom is unchangeable; nor from thy throne, and from thy presence is it ever averted! Therefore approach not integrity with a double heart, nor be associated with double-minded people; but walk in righteousness—which will conduct you in the good pathway of life, in which there is no death.

From the voice of the holy angel the son of God acquired knowledge; and from the tablet of heaven understanding. And you shall not fear those who trouble you; for restoration shall be yours. A splendid light shall shine around you, and the voice of tranquility shall be heard from the trumpet sound of the lightning of light and life; Israel having been poor, but rich in faith, and heirs of the kingdom, by inheritance. And after proving it by faith and works, shall shine like the luminaries of heaven—the light of the world.

Gabriel is the third voice, and yet the seventh; as Enoch, the seventh from Adam, said, The first voice was that of Michael; and he is spoken of as the first and last. Gabriel is the third voice, of this the third prophetic day—the third heaven of this dispensation—and yet the seventh; because Gabriel is set over paradise, as described by Enoch—that is, the seventh day, the sabbath of Eden's rest; and who presides over all that is powerful; and was heard praying and petitioning for those who dwell upon the earth.

Jesus, having taken a body, and was faithful and worthy from before the world began, and who suffered under test, and raised immortal, was called the Ancient of days; and the Son of man with him—whose spirit was Gabriel—who also stood in the presence of the Lord. And to him Jesus said, I am with you alway, even unto the end of the world. And all are considered with him who standeth up in His stead for the work destined from the beginning of the world. John stood, in body, as a figure of Gabriel, who was kept

back till this time and day of visitation. Therefore Jesus said, If I will that he tarry till I come, what is that to thee? And as to John, the word spread that that disciple would not die. But he did not say he would not die, because as to John, Jesus well understood their destiny, and had just been telling Peter of his death by martyrdom. And of John—did he not say both James and John should drink of the same cup of which he drank? viz., death's deepest dregs. But to sit upon his right hand and upon his left in his kingdom, was not his to give; but it shall be given to them for whom it is prepared of my Father. He therefore was speaking to Gabriel when he said, If I will that he tarry till I come. And so he did; and was kept back till these the days of Daniel. And Gabriel appeared to Daniel with a message. And so in these days he appears in living visibility with a message, to fulfill his petition and prayer for them—his elect ones—who are now upon the earth; and as the great angel seen by John, flying through the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth; and sends his angel messengers to gather his elect, etc.

Christ returned, and gave the revelation for this visitation. And so John stood up in his stead, in figure, and speaks as Christ—the first and last—the Alpha and Omega—the beginning and the ending; which was for this visitation. Therefore in living substance—in living visibility—it is Gabriel—the Second Child who stands up in his stead with his divine message of light and truth, with the interpretation for these who are considered with him, under the glorious sun-light of this visitation of spirit and life; as Jesus said, The words I speak unto you, they are spirit and they are life. And we shall not live by bread alone, but by every word that proceedeth from the mouth of God. All having been written for us upon whom the end has come, therefore proverbs and parables are unsealed, and the interpretation given in this open book of life *now* in the hand of the angel Gabriel; and who sounds the trumpet by Shiloh—the Branch of Christ!

The days of Daniel, spoken of *yet to come*, is because the visions and writings of object lessons were given for the

time of the end; as that was shown to Daniel, who was to go his way, for the words were closed up and sealed till the time of the end; when great Babylon, with its golden image, build upon a foundation of clay, mixed with iron; and all falling down and worshiping the feet of clay, and earth, earthy—dust to dust. Their condemnation is shown by the handwriting on the wall: Mene, Mene, Tekel, Upharsin. Interpretation of Mene: God hath numbered the kingdom (of Babylon) and finished it. Tekel: They are weighed in the balances and found wanting. Peres: Their kingdom is divided. And great Babylon, being divided, cannot stand upon its clay foundation. And as she lifts herself up against the God of Israel, her fall shall come in one hour. And great shall be the fall—she being like a great tree, cut down and cast into the fire; bringing no fruit, except for the beasts of the field, and fowls of air. And so, while she has been a golden cup in the Lord's hand, she has become a hold of every foul spirit, and a cage of every unclean and hateful bird. And the light of the candle shines in her no more; and the voice of the bridegroom is heard in her no more! Therefore my people are now being called out by this great trumpet, blown from Jehovah!

Daniel spake of the Ancient of days, and days of Daniel, which like all scripture, is written for us on whom the end has come; and the days of interpretation and fulfillment of scriptures, and the end of the old world of sin and death; and the establishment of the kingdom of God in righteousness and in peace, which shall not pass away. And her children abide for ever!

The Jews held the truth in unrighteousness, and put the kingdom from them. It was to be given to another, bringing forth the fruits of righteousness. These were not Gentiles who were grafted in for the free gift of grace, for they have not brought forth the fruits of righteousness, nor have they received the kingdom of God. Therefore both Jew and Gentile are found in unbelief, and in unrighteousness; and therefore are weighed in the balances and found wanting. And the kingdom shall be given to the *people* of the saints of the Most High God, and high priest that continueth ever.

And if the tree be holy, so are the branches. This is to be the tree of life, which shall never be cut down nor perish; but shall fill the earth with fruits of righteousness, the planting of the Lord.

And these are the generations of the heavens—the paradisaical heaven from which Adam fell, and filled the earth with sin. And death has prevailed, by the powers of darkness. All spirits of light and life therefore are now working, and are in war against the powers of darkness to establish peace on earth and good will to men. Therefore angels of light dispel darkness, as the morning sun; as children of darkness love darkness rather than light because their deeds are evil, by the powers of darkness in their dwelling places. And they will not come to light lest their deeds be manifest. And this is the great separation; as the spirits of the just will bring their deeds to light, and give it up—loving light and truth better. Therefore a remedy can be found for these—which is the law of Christ; bringing in everlasting light, joy and peace—paradise restored; while the unjust, by the powers of darkness, are groping in darkness without a light, and find it not; for God is light, and cannot be found in dark and shadowy places, nor can he be found in dead tombs. He must be found in light, among the living!

When Elijah was taken, the prophets knew it; and yet many people searched for him, and found him not. He could not be found in the fallen world. And so with Israel: they must be gathered out; and at last they will seek and search for them, but find them not. They will be no more seen—like the body of Moses, whom God buried, and his sepulchre is not known. Jesus was the substance of the law, and made under the law. And God buried him; and God raised him up and took him away. And did not the disciples search in the tombs for him? But he was not found in tombs! Therefore why seek the living among the dead? He is not there! He has arisen! The tomb was sealed—the word of God; and the great angel descended and unloosed the seals, and rolled the stone away. And yet, lo! for these two thousand years they have still been seeking for him among tombs—seeking, hoping for the living among the

dead; and have not found the body of the Lord Jesus—nor will they ever find him in fallen conditions of the old Adamic world, for God is not the god of the dead, but of the living.

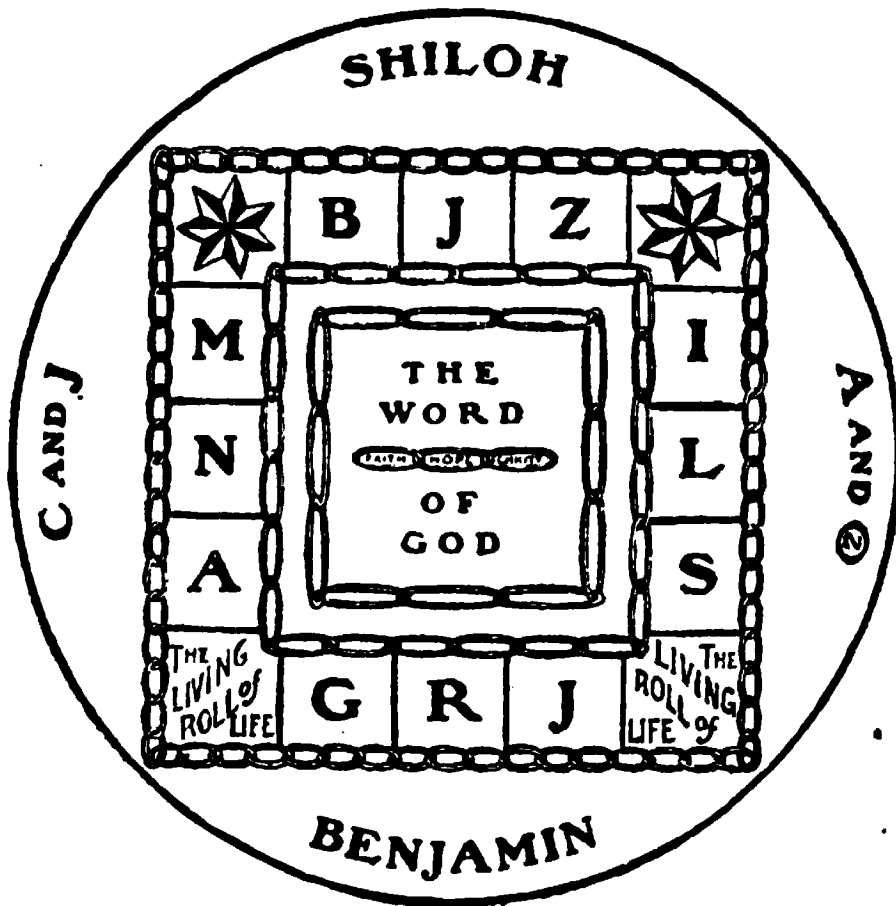
And this great angel of light and life has again descended with the trump of God, and has broken the seals, and rolled the great stone away, that the living may now come forth at the sound of his voice! And like the dry bones of the open valley, by this open visitation, and at the prophesying of the Son of man—Gabriel, the Archangel of light and understanding—they arise from Adam's sleep, and stand upon their feet; by which deliverance shall be brought to the whole creation who will accept deliverance, and enter in at the door of light, life and truth!

Therefore, and for this cause, and to this end, the spirits of paradise have returned, and with all the ministering spirits to the heirs of redemption. Therefore the elect are called saviours. And ministering spirits of light are at work in the creation, with him, in this redeeming plan of redemption, and are now turning the battle to the gate, and sifting all nations as corn is sifted in a sieve; and not the least grain shall fall to the earth, for corruption cannot inherit incorruption. But there is both an incorruptible and an immortal inheritance to be entered into while living; but changed from corruptible to incorruption. And this mortal, after their blood is cleansed and the corruptible evil taken away, *then* this mortal shall put on immortality at the sound of this immortal trump; for when the seventh angel messenger—Son of man, Branch of Christ, Shiloh—begins to sound, the mystery shall be finished. It is the Lord from heaven to gather in one the family of God, to cleanse and purify and make ready for this change from mortal (cleansed blood) to immortality!



THE LIVING ROLL OF LIFE

THE SCEPTRE SHALL NOT DEPART FROM JUDAH, NOR
A LAWGIVER FROM BETWEEN HIS FEET UNTIL
SHILOH COME; AND UNTO HIM SHALL THE GATHER-
ING OF THE PEOPLE BE. GENESIS 49-10.



THE SON OF MAN SHALL SEND HIS ANGELS WITH A
GREAT SOUND OF A TRUMPET, AND THEY SHALL
GATHER HIS ELECT FROM THE FOUR WINDS, FROM
ONE END OF HEAVEN TO THE OTHER. MATT. 24-31.

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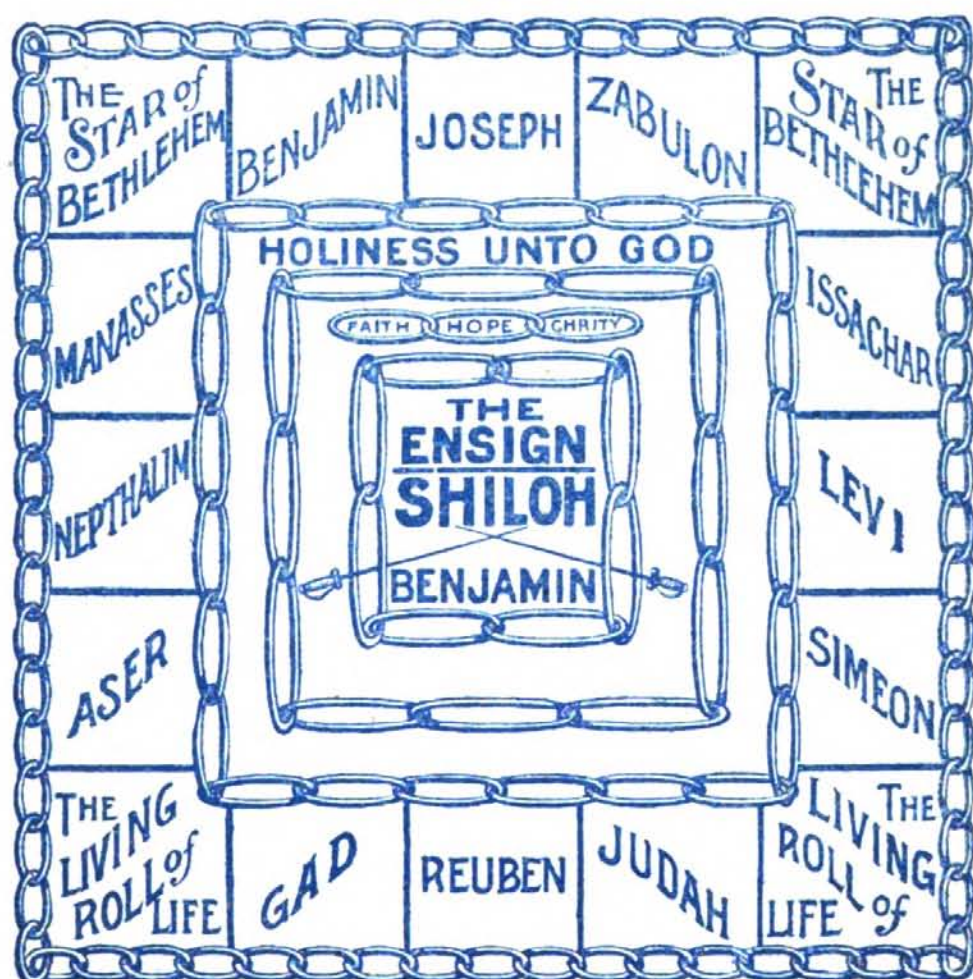
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THE STAR OF BETHLEHEM

The Living Roll of Life.

THE WORD OF GOD.—REV. 19-13.

BOOK IV.

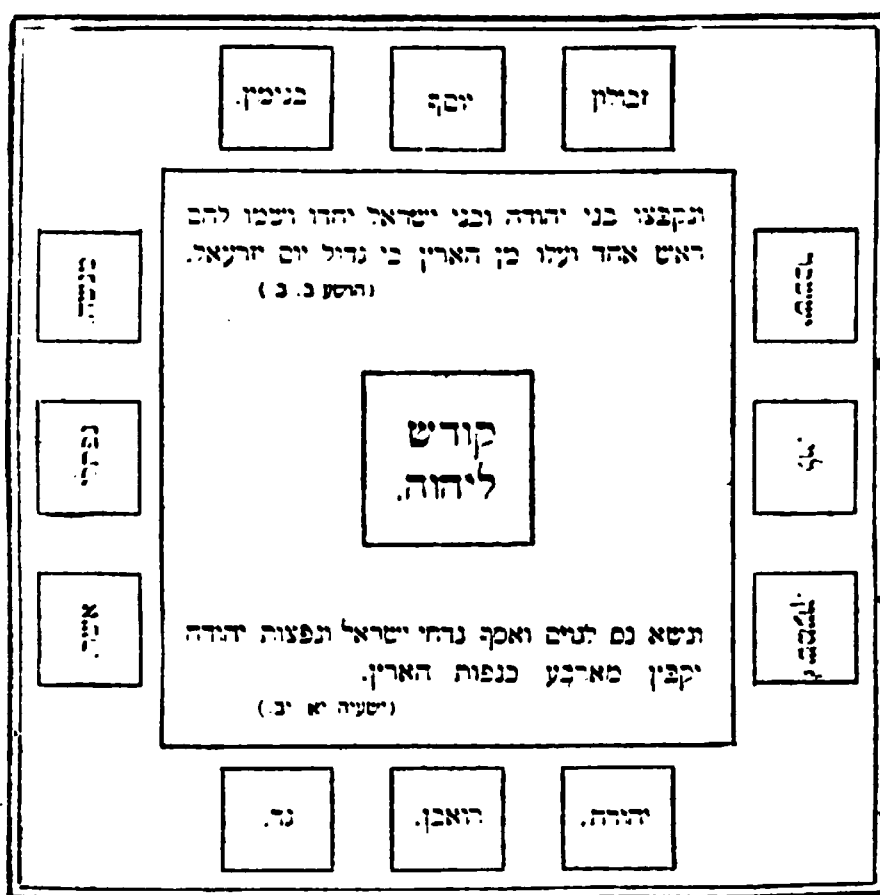


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IN THE DAYS OF THE VOICE OF THE SEVENTH ANGEL,
WHEN HE SHALL BEGIN TO SOUND, THE MYSTERY OF
GOD SHOULD BE FINISHED AS HE HATH DECLARED TO
HIS SERVANTS THE PROPHETS. REVELATION 10-7.



BEHOLD THE MAN WHOSE NAME IS THE BRANCH;
AND HE SHALL GROW UP OUT OF HIS PLACE, AND HE
SHALL BUILD THE TEMPLE OF THE LORD. ZECH. 6-12.

INTRODUCTION

A PREFACE or introduction has been given, in brief in each of the four books, therefore we think it not necessary to write but a few lines or pages, as each book—comprising one volume of truth, light and life of body—bears its own credentials, and takes up the substance of the scriptures, and by interpretation reveals the truth and unseals that which has been sealed till this the time of visitation and day of redemption; not private interpretation, nor by the wisdom of man, but by this visitation of his spirit—that spirit of truth which was promised, to lead in the way of all truth; not in part like the first at Pentecost; but this is that other Comforter, which the world by men's wisdom cannot receive.

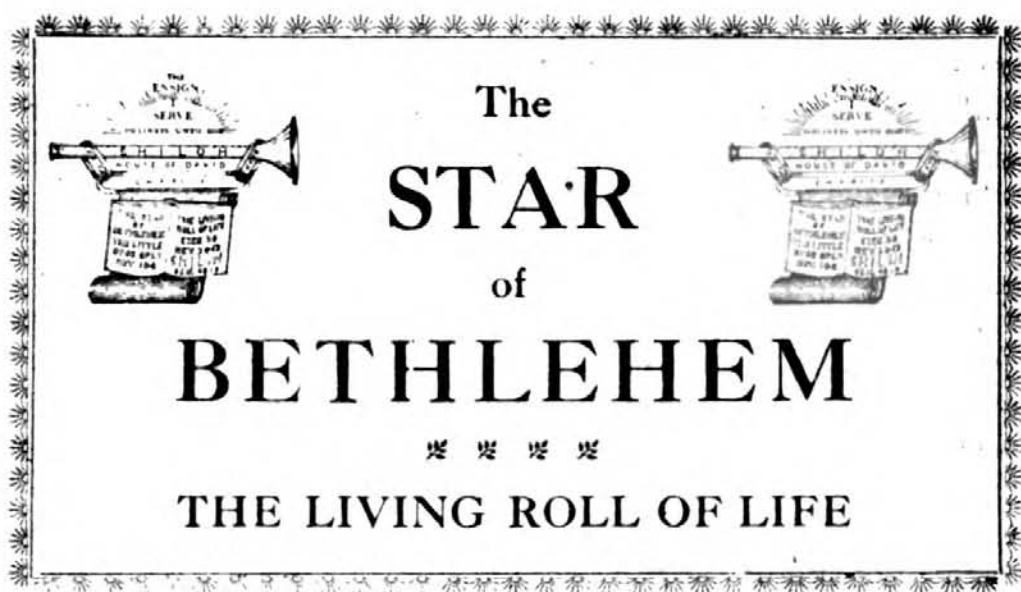
We take no glory, as unto ourselves, knowing no flesh shall glory in his presence; nor can man by nature—i. e., by the fallen nature—find out the things of the spirit, for it is spiritually discerned; nor is the natural man subject to the laws of God, neither indeed can be. Therefore there must of a necessity be a visitation of the spirit of truth to reveal it and bring all things to remembrance whatsoever I have spoken unto you; which was not fulfilled by the first to the apostles—only in part; as Paul, the chiefest of them, said, “We see in part, and prophesy in part,” and saw as through a glass darkly—which obscures the light, because it was sealed till this the time and day of visitation spoken of to come since the world began. This is given by the spirit of truth, called, *He*, the spirit or Branch of Christ—called the Man-branch, Shiloh; who is called a messenger, an interpreter, (Job 33-23,) to unseal and make known the truth and the way of holiness, and the pathway of life, in which there is no death. This rightly divides the word of truth, so it can be understood by all who receive this spirit of interpretation.

This introduction could not portray the deep mysteries now revealed in this volume of the book—this STAR of light,

this **LIVING ROLL**—as it spans the dispensations of time and takes in the great scope of seven thousand years, and more; as you will see as you proceed through its pages. We can at best in this introduction only say it reveals the mysteries which have been kept secret from before the foundation of the world in the cycles of time.

Therefore you cannot grasp the contents of this open book in the hand of the angel, or man of God, by simply reading the introduction. This book must be studied. Eat it up, and digest it well! This must also be taken in practical life. It is something tangible! It is the true manna and bread of life, which perisheth not! And so Jesus said, Seek the bread that the Son of man shall give. This writing is given by the seventh angel messenger; which finishes the mystery in immortal life—the living substance; as the word of God must be made alive in you. This is the trumpet of war against Satan and the powers of darkness, and spiritual wickedness in high places in Christendom; it will dethrone Satan, and upset his kingdom, and utterly destroy it. It abolishes death, and establishes the kingdom of life and immortality, and restores the Eden of paradise, and binds the old red dragon that he deceives the nations no more; takes away every tear from all faces; no more sorrow nor crying; no more death! "Peace on earth, and good will to men!"





WE greatly rejoice to his honor and glory that we are so privileged and so favored to enter into this last part of his last covenant message to the house of Israel. You will find in **THE STAR OF BETHLEHEM, THE LIVING ROLL OF LIFE**, the substance of the twelve sermons complete; which is the spiritual substance of the writings of the seven messengers of this visitation, given by the seven spirits of the heavens—the seven parts of the twelve sermons of the twelve apostles of the Lamb of God, which were shown in them, in type of this our day of the appearing of Shiloh Immanuel; the seven chosen messengers ministered to by the seven spirits of God, preparatory to the twelve apostles in substance with the seven seals unloosed by the seven keys, which are to the church of the firstborn—the seventh church of the heavenly Jerusalem, the holy city of God. In it Israel shall be gathered, and sealed with the seven seals unto myself.

And the substance of the twelve sermons, shall be made alive first in the twelve kings of Israel—the antitype of the twelve patriarchs and apostles of the Lamb of God; which is the substance of the whole scriptures; and the seventh key to the seventh seal, being the seventh spirit, which is the finishing of the creation of God—the spirit of immortal life, as shown by Enoch, the seventh from Adam. Therefore the spirit of immortality is the seventh from Adam, or the fallen race; raised from the fall of the Adamic man into life immor-

tal—unto immortality; which is the spirit of the seventh thousand years; which is now sent in this shortened time of the sixth day of the creation of our Lord, when man shall be made in his image and after his likeness.

The keys in living substance are the seven spirits which have been working hitherto; as it is written, I work and my Father works hitherto—i. e., they work in the creation of the heavens and the earth of the seven days. And thus the heavens and the earth were finished, and all the hosts of them, within the seven days' time of the Lord of the creation; when the seven spirits of the heavenly Godhead shall be put within the finished creation of the heavens and earth. Hence, in this the end of the old creation, the *six* spirits are put *within* man, and the seventh key given which unlocks all mysteries. It is not put within him till the end of the seventh day—only he is given the substance of it. Like unto the spirit which rested upon Jesus, but was not put in him till the appointed time, so shall it be with the sons of God; who will have the six spirits *in* them and the seventh *with* them, till the time of the full restitution of all things. They will be immortal during the seventh day, by the immortal spirits which are now sent.

Christ returns in spirit in the form of his bride—i. e., the church bride. Michael, the spirit of Jesus, returns. So now, the spirit of Jesus, of the latter Adam, shall dwell in the body of the latter Eve; for the body of Jesus became the immortalized and glorified body of Christ—the spirit of the living God.

Therefore the heavens have received him till the full restitution of all things—at the end of the seventh day. And so it is written, If that body would cross the planet, it would lighten the whole planet. He could not be approached unto by those who are not immortal. Therefore it is written, The heavens (i. e., the seven spirits of the heavens) have received him till the full restitution of all things—till Israel could be raised equal unto him; which could not be till the end of the seventh day of the Lord's time—according to the scriptures. Therefore all things were put into the hands of Michael—the head archangel of heaven and earth

—till all rule, power and authority be put down. And then the kingdom will be turned over to God the Father, who shall be all in all. Therefore his second coming is without observation, but in spirit and in truth as at first—i. e., the invisible spirit came in a cloud, wrapped up in mystery; which is only seen by the spiritual eye of faith, through the word of the visitation of the spirit of God.

It is written that three shall be in one house, the one against another—all claiming to be of Israel's faith. As many instruments as have been since Joanna's time, so many shall there be in a house all against each other—i. e., of the different Houses. Many instruments have been sent, and still more confusion is among them, in the house of Israel (or Houses), as they are divided. Yet there is one House in the main; for a remnant shall be taken from the Houses, and unite in spirit and in truth.

Some hold to one instrument and some to another at present—and so they stagger from one extreme to another, like Jew and Gentile. But happy is that man who accepts all of my scriptures, and rightly divides it. In this last visitation I have visited the woman, and opened the vision which was to come according to my promise, that "The seed of the woman should bruise Satan's head;" as he deceived her at first. Therefore from her seed I raised up my son, and called him the latter Adam—Jesus, the Christ of God. Then I sent forth the remnant of her seed (my disciples), who were mixed with Satanic man's seed; who preached the kingdom of heaven in a mixed form, to be rightly divided by the spirits of the just. And in my appointed time I visited the woman, Joanna, who brought forth the spiritual visitation. Then I sent my messengers, according to my scriptures, to prepare the way before me, so I could come a second time without sin unto salvation. Therefore let all Israel prepare, and learn and understand to rightly divide; that they may be thoroughly furnished unto all good works, and come up through the visitation, step by step, into the temple of wisdom by the spirit of truth which I have given through my messengers which I have sent unto thee, that ye may have the seven keys to unloose the seals of my word.

Those who reject part of them, become scorpions against me; for they are neither hot nor cold—having not the spirit of truth I have sent unto them; therefore I spue them out of my mouth.

Those who have been called to the visitation of truth, and turn back—who accept part, because the rest does not come according to their expectations—these are the foolish virgins of my house; who once received oil but did not follow the spirit whithersoever it leadeth. And the sting of these scorpions is what you shall dread. But if you withdraw from them, and seek the immortal spirit of truth, ye shall be able to overcome and be healed of the bite of the serpent.

It is written that it is better for my children to stop with the children of the world than to stop with those who have been called to the visitation and have denied part of it, and become scorpions to the other part of my visitation. It is written, If the house of Israel worship thee in one place, then thou shalt flee to another, that Israel may worship *me* instead of man; for I will not remove the messenger by death any more, because of others worshipping him. Many messengers have been worshiped and removed, but now it shall not be so; for it is written, They who worship him in the flesh shall die, and not the messenger—if he does not like to have it so. He shall live; for he shall slip away from them if he sees that they worship him instead of God. And every man shall glorify his wife; and every wife shall glorify her husband. These three are one; and this trinity shall confound the world and make them ashamed.

Elisha asked Elijah for a double portion of the spirit when he was taken away; and Elijah said, Thou hast asked a hard thing. Why? Because each man is to work out his own redemption, and do the work which is required of him to do in righteousness; as one man cannot give it to another. Nor is it profitable for one to lean upon another. Nevertheless he said to Elisha, if he was with him when he was taken, it should be given—which was the spirit of prophecy, a testimony of immortality, which was for the children to whom the promise was made. View all things through

the word of life, and measure yourself by it. Beware of superstition! Seek not for office, nor be lifted up through flattery! Many are ready to give you scripture names, in order to puff you up and cause you to run after them. Keep your eye on the spiritual truth of our Lord and Master.

It is written, In the beginning God created the heavens and the earth, and all the hosts of them, and he declared the end from the beginning—i. e., in the beginning of the creation, pertaining to this planet, during the thousand years time of creation; and declared the end from the beginning of it, till it is finished; as it is written, In the beginning was the Word, and the Word was with God, and the Word was God. And this Word of life took upon itself flesh, and dwelt among men—of which we are all now partakers, of the word of the spirit of life.

He said, Thou art my beloved Son, in whom I am well pleased! He was well pleased in their obedience and work of their heavenly calling in him; for those whom he foreknew he did predestinate to be conformed to his image—in which they were foreordained to be made in this the end of the sixth day. The things of the earthly are made after the pattern of the heavenly by the foreordination and predestination of the God of creation, who created the heavens and earth and all the hosts of them; who ended his work and rested on the seventh.

He created Lucifer, the son of the morning, to prove his creation. Therefore he had to be anointed—a choice cherub; for he had a great work to do. Judas was a chosen disciple, for a wise purpose; and the Lord foreknew him—also his work and destiny; for he was a chosen vessel for Lucifer. Therefore he was anointed with understanding, by the vision, for his purpose of work. So he was a chosen disciple till iniquity was found in him, by the spirit of Lucifer which entered into him; with whom Jesus had taken sweet counsel together, till he lifted up his heel against him—which caused him to fall. Like many today, in this time of the last visitation, who lift up their heel of understanding against this last covenant of life—which is their fall from the visitation of truth; for Lucifer enters into them, and in

them is transformed into an angel of light to deceive the elect, if it is possible; who claims to be a chosen son of the morning. But he is not by virtue of birth from the Godhead; for God never said to him, Thou art my beloved son in whom I am well pleased. But he did say to Michael, Thou art my beloved son in whom I am well pleased.

There is but one Creator—the heavenly Father and Mother of creation; and there is none other in heaven, earth, nor the seas, nor in space, nor any other place, who is able to create. If there was, there could be other Gods. But there is no God but me, saith the Lord of hosts!

Nevertheless, there are gods many, and lords many—but they are false gods which shall pass away. They shall as lightning fall—even as Lucifer son of the morn. God, the Creator, is the giver of all life, which he takes from himself. He plants, and she brings to birth.

It is written of Adam, I planted thee a noble vine. Where was it planted? He made a body of the clay, and he planted the spirit in that earth. He breathed into his nostrils the breath of life, and he became a living being before him. He created every seed to bring forth after his own kind, which was planted in the earth—i. e., of both animate and inanimate earth. And the seeds of the garden were not to be mixed, lest they bring forth confusion and discord—which law has been trampled under foot. Therefore we have a world of confusion and discord, as in the days of Noah. The visible things of the creation, clearly set forth the invisible, even the eternal power and Godhead—that the earthly are made of the pattern of the heavenly. Therefore let us compare the visible creation with its similitudes, types and shadows of better things yet to come into existence, not yet seen. Therefore let us examine the creation of Adam by the word; as Adam and Eve are types of him who was to come, who would afterwards be revealed. Adam and Eve were created—not born like the latter Adam of the Mother; although in genealogy the first man Adam was called the son of God, because he was the type or shadow of the perfect God-man, who was afterwards born; first the seed which was planted together with the *seeds* to whom the

promise was made—which were planted in the ground, or anointed earth, to be separated in the fulness of time.

The genealogy of Jesus Christ traces from the first-born son of God to the created son of God. The pattern or type is made, afterwards the perfect thing; as is it written, When that which is perfect is come, that which is in part is done away. Therefore by the heavenly Jerusalem Mother, the new creation shall be brought in by a birth; and the old world, which is imperfect, shall be done away; for it was only in part—an imperfect pattern; a type of the new and perfect pattern, who will be perfection in his bride.

Back in our spiritual existence the spirits were brought forth by the Mother—i. e., the spirits of the just—both first and second class spirits of the just, according to the Zodiac problem, in the heavens as well as in the earth; for the visible things show forth the invisible. There is no effect without a cause. Therefore the difference which is seen in the Adamic family is caused by the conditions of conception, and the time Zodiac has its influence.

The life of the parents is in the children of the earthly; and so also are the spiritual. And as there is no evil in God (the Father and Mother), neither is there in their children, in spirit. Therefore they are called spirits of the just. He is spirit and life—light and truth—and no darkness can abide in his presence; nor can there be any evil seed in the Godhead, or come out therefrom. Whence did Lucifer spring? Had he a mother? Only in the sense in which Adam had a mother—i. e., in the flesh. Lucifer was created a choice cherub—but not by birth by the Jerusalem Mother; only by comparatively a birth by the law of creation, but not by the law of birth.

He was created a choice cherub, and became anointed spirit of Eden, anointed with light—a bright spirit of the morning among the first of the created spirits; and was lifted up by reason of his brightness, by the anointing, or by the light which was given him; by which he assumed to be leader of all spirits. And this anointing was given to prove the creation of spirits—both in the spiritual realm and in the earthly.

When this work is finished, his brightness will be taken away. And it was to this end that many were chosen and anointed in Israel—who were of his same anointing, for a purpose; and are to this day—and will be till the last man is proven, who is called to the visitation; as it is written, he transforms himself into an angel of light, to deceive the elect if it be possible; which will prove and separate those from Israel who are not Israel. Therefore we are commanded to try the spirits to see if they are of God or not. He will imitate the truth so closely, that he would deceive the elect if it were possible. But they will prove all things by the spirit of truth; and it shall be as Jesus said, My sheep know my voice, and a stranger they will not follow. It is written of Lucifer, Thou art the anointed cherub that covereth, and I have set thee so. Thou wast upon the holy mountain of God. Thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day thou wast created, till iniquity was found in thee.

Satan is yet among the stones of fire (the spirits of the first man Adam in Israel)—and will be, till iniquity is found, and he is cast out of Israel, from among the stones of the fire of the Holy Ghost, as a profane and wicked prince of Israel; because his day is come, when iniquity shall have an end. But he will not be cast out till his work is done in Israel, and the creation proven and finished. Because he was anointed, he was called son of the morning—the son of the Father by creation. And therefore he claimed the kingship, and wanted to be like the Most High; and exalted himself above the creation of God, in the spiritual world. And for this cause he was supplanted by Michael, who was the son of the Mother by birth—son of the heavenly Jerusalem Mother by birth, in spirit and in truth—the elder according to birth by the law of the spirit of light and truth; for in the beginning was the word of truth, light and life—which word was delivered by the birth of his son, by his beloved bride, in spirit; and afterwards brought to birth in earth, by the word which took upon itself flesh—made under the law by the word of life, which was spoken from

before the foundation of the world. And by the law of the spirit of life he was born; and by the law of spiritual supplanting he was crowned king, by inheritance of the birthright of the heavenly Jerusalem Mother; acknowledged by the Father, who said, This is my beloved son in whom I am well pleased!—because of his loving and humble obedience to the will of his Father and his beloved Mother.

Now as Lucifer was the first created spirit in the day he created the darkness and formed the light, Lucifer had the exalting desire. Therefore he had love for pre-eminence, because of a germ from which an impure motive sprang. And God knew this implanted germ would spring forth; hence it was to this end he was created—to prove the creation; that all might come to the knowledge of the truth. Had not a lie sprung forth from this impure germ, the truth could not have been proven. Truth would have eternally existed, but not proven. Therefore he formed the light, and created darkness—or ignorance—by which men are deceived and trouble arises. So he makes peace, and created the evil, that good might be made manifest. It was to this end, and for this office, that Lucifer was created. And he could not perform his office except he had been anointed with brightness; by which he was given power to transform himself into an angel of light, to turn the truth into another meaning, and deceive the nations of the earth—since he was cast down to the earth, and given permission to work on the earth; who works through the fallen spirits—for he is their chief commander, and prime mover among the nations of the earth. But yet there is a greater angel, who comes down from heaven with a great chain of truth; and with it lays hold of the great red dragon. And by it he shall be bound for a thousand years, and deceive the nations no more—i. e., the nations, or aliens; who by the truth bring their honor and glory into the holy city of the just, or sons of God—the saviours of the world; who shall now come upon mount Zion and judge the mount of Esau, who shall be glorious by reason of the judgment of the sons of God, and through obedience to that judgment.

And now the time is come for the judgment to set; and

he who now judges himself by the judgment of God, shall not be judged; and those who do not, how severely will his judgments fall on them!

Hark O Israel! Hark! Flee to the Rock, and build upon it; so when the storms of judgment begin to fall, your building will stand! The old red dragon shall be cast out of Israel into the earth—i. e., the corrupted earth—knowing that he shall have but a short time in which to do his deadly work before he is totally bound from the whole race of man. And to this end he was created; as it was said of Judas, To this end he was born. Therefore Jesus said, What thou doest, do it quickly! Surrender to Satan!

Now what he does he must do quickly, for he hath but a short time. He being anointed cherub, with great brightness, it lifted him up with a created desire of pre-eminence, without the love of Mother. His brightness was without the true unselfish love.

The life of the Mother was not in him—which was love, unselfish and undefiled. Therefore he was supplanted by Michael—the Son of the Mother; a child conceived by the Mother; a pure seed of light and life, filled with love. And she travailed and brought him to birth; and the life of the Father and Mother was in him, by which the old world with its motive power shall be supplanted by the new.

In the beginning of the creation it was said, The evening and the morning were the first day—darkness first. And in the morning of creation, Lucifer was anointed; therefore he was called son of the morning—which lifted him up. He was transformed into an angel of light, to deceive the elect seed of the old world, before the flood. But do not lose sight of the fact of him deceiving Eve. Remember, that was while he was in spirit, before the fall, Lucifer desired to be like the Most High—being anointed with brightness, or wisdom, to carry his desire into effect. And by his brightness, he deceives the stars by his tale of rulership. And by being the first star of the morning, anointed with brightness, the stars of the evening harkened to his tale, and were deceived by him. And iniquity being found in him, his light is taken from him, or turned into darkness; for by it

he caused confusion and discord. He was cast out of heaven into the earth, and his children of darkness or ignorance of the creative Godhead—which works and rules by love. They being ignorant of the true light, rebelled; and were cast or drawn with the deceiver. Hence the morning stars sang together, and the sons of God shouted for joy. Now did not Jesus, or Michael, say to the fallen spirits, or to the fallen creation, Ye are of your father the devil, and of his works will ye do?—Adam being a created spirit, who did the works of Lucifer by rebellion, or holding with Lucifer and the fallen creation of Adam, who do the works of their father the devil.

Here we see where Lucifer had deceived them, in making them believe that he was their father, because he was first created cherub among them—son of the morning of creation. Therefore we have a command not to call any man our father; for ye have one Father—who is the God of creation. And by him all shall be brought into the knowledge of it, in their time and order; who will ever know the God of love from the god of hate and envy, which has followed the created Adam of Satan, or the Satanic A-dam man, who came into subjection to the created Lucifer, who is still transforming himself into an angel of light as before. Therefore he covereth the creation with his covering, to hide and deceive by his subtilty.

And now he comes in (as before, in times past) as Prince of Israel—transformed to deceive the very elect, if it were possible. He is the prince and power of air (or space), because he shall have no earthly habitation or temple; who will be disembodied, and left to roam in space. He shall be stripped of all power. And none of the creation will listen to his subtil tales, because they have learned wisdom through it; and all have come to the true knowledge of the truth, and have learned the working of the Holy One, who was given the power from the Father and Mother of life and light; who hath worked with the Father and Mother hitherto, and not of himself. Therefore he was crowned King, with honor, and seated on the throne at the right hand of the Father. Therefore we bow to him, to be ruled by

his power, and worship the Father in spirit and in truth—for he seeketh such to worship him; as it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve—in love for the truth.

Lucifer is a servant of God—but not in love. He serves for the purpose for which he was created. Therefore let no man rail upon him, nor hate him as an individual. Yet ye are not to admire his ways, nor be partakers with him in that which is unlawful. His office is like that of a detective. He leadeth into captivity to snare you. Therefore let us remember what is written, He that leadeth into captivity, shall go into captivity.

View all things through the word, and measure yourself by what is written. Satan is transformed in Israel, and he is already at work to deceive and turn aside as many as it is possible; who holds out every inducement pleasing to the natural mind, and gives liberty for the flesh, and uses the dead letter of the word to prove it.

Remember, (yet it is hard to receive, except you are deep in the spirit of the word,) that Satan transformed himself—both in the law and testimony—both in the former and latter visitation.

By this I say in the name of my God, that the dead letter of the word is a transformed teaching—though to the natural mind it may seem strange that it was called the word of God. And in its true meaning, in spirit and in truth, it was the word of God; but Satan, through the carnal mind of man, turned it into another meaning, till it was brought back to light by Jesus Christ our Lord. Paul saw this through the spirit, but was not able to obtain it. It was in this that Elijah got the victory. He saw the carnality of the law was a transformed teaching of Lucifer, through the carnality of the mind of man.

As to this visitation, Satan transformed the true spirit of the word which was given by John, in like manner as in the days of Moses. Yet it was for a wise purpose that the spirits of the just were kept back till the end, or the fulness of time. And the fallen spirits could not attain unto the perfect thing, and come upon the platform of the man Jesus

Christ—the true spirit of his word, untransformed. And it was because of the transformed teaching that it was said, The law came by Moses, but grace and truth came by Jesus Christ.

And now, O my people, the time has come for the battle, as was fought by Jesus our leader; for Satan shall come against you in battle, with his transformed teaching. Therefore put ye on the whole armor, and take up the sword of the spirit, as did our Lord! All who are so favored as to be given the spirit of Benjamin, which is found in **THE STAR OF BETHLEHEM**, need not fear!

If a man leaves the visitation, he is numbered with the dead—for he is dead to the spirit of truth. Therefore let the dead bury their dead—though I have power to raise the dead, and return my spirit to them again. Therefore let Israel boast not against them. It is written, if they keep the law at home, and have a pot boiling, do they not break it, except they keep the law of Christ? It is easier far to keep the law of Christ, than to keep the dead letter of the law of Moses. If ye keep the hour in a dead letter or form, and your house gets on fire, you have no right to put it out, according to the form of the hour keeping. But Jesus said it was lawful to pull an ox out of the ditch, or to do good on the Sabbath.

All form keepers, without the law of Christ in the spirit of the truth—who are only in the dead letter—will get their houses burned without a remedy, except they turn to the law of Christ before it is too late.

John said, I am this day delivered into the hands of the world, to do as they will with me. Though my body is given to their hands to do as they will with me, my life is not given to them. Now the life is the spirit—which is not given to the world. Satan is the spirit of the world, and he is king of it. The body of Jesus was given into their hands to do as they would with it—but not the spirit. They killed the body; but the life (which was the spirit) took it out of their hands when they had done all they could do; and then the tombs were broken, and the keepers fell as dead men. And even so with this visitation with the foregoing mes-

sengers: their bodies were delivered into the hands of Satan, when the life of spirit was withdrawn, to return back in their time and order—when the seal of the tombs and bonds of the law of sin and death are broken, and the bodies which are prepared for the spirit shall arise from mortal to immortal. And the horn is now blown for the cattle of Israel, that they might hear their Master's voice, and gather themselves together; who will enter the spirit of truth. Israel will come forth at the sound of the seventh and last call; and the time has come when Israel will be led by the spirit of truth bearing witness with their spirit by the word of life. Listen to the inward monitor!—not taking advice of another, to be led astray, or sidetracked like the disobedient prophet. Yet we all must suffer through disobedience to the spirit; as Jesus suffered by the same—having to learn obedience by the things he suffered. Then how much more we—having the evil which he did not have to contend with? It is the evil in the flesh which often turns us from the true leadings of the immortal spirit, or keeps us from harkening to the inward monitor—and it is then we suffer. But our suffering will be much greater after the evil is removed.

John refers to Paul being caught up to the third heaven, hearing words not lawful to be uttered; but says, The time has come when they shall be revealed; but says, "My words are swallowed up." And James says the same, "My words are swallowed up." Then does not this show that there were mysteries in it, not then revealed?—nor was it intended to be revealed till the seventh thunder uttered its voice; which is now sounding; and the seventh seal loosed, and the mystery revealed—which is the sealed writings, which is opened for the Israel of God. The words of the former messengers being swallowed up shows the words sealed pertaining to the secrets of life; which are now revealed in this last covenant. John said his words were swallowed up. And James did not reveal it, for he said the same—that his words were swallowed up. Then it remained to be opened by the seventh; fulfilling the scripture, When the seventh doth sound, the mystery shall be finished.

God has always had his messengers; and Jesus Christ

is the standard. And if we are given the spiritual discernment of God, or be given things revealed of the spirit, and it is set forth to the people, and they receive it by the spirit of prophecy, it is not a borrowed light. Flesh and blood hath not revealed it unto you, though it be given through messengers. Flesh and blood cannot reveal it or convey it to thee, except it be given by the spirit—for it is spiritually discerned. But I see many among my people who simply learn the ways of Israel—to do as they do, and teach things which they have heard others say. But my word is given by me, through my messengers; and my people enter into the spirit of prophecy by my spirit—for the natural man cannot receive the things of the spirit by nature. It is only received through the spirit; for flesh and blood cannot put it into the heart and minds of others. The word is given by and through the instrument of flesh and blood; but it is only by the spirit that it can be received. The two keys are law and gospel divided, for Jew and Gentile; but the third key is the spirit of prophecy—the testimony of Jesus Christ. And the seven keys are the seven spirits.

John Wroe said that he had never read Joanna's writings, because it was commanded of the Lord that no one should read them to him; and if any inquiry be laid before him of her writings, that it should be given in spirit—i. e., the answer to the inquiry; and that they should give page and book. But he did not say that he interpreted the woman's writings—but such as was laid before him. So it has been with me with John's writings—i. e., the *private word*. The sealed writings were given in writings, without having what is called the *private word*. But since I got an opportunity to see it, we find perfect harmony in the spirit of truth; the same harmony as we find in the teachings of Jesus and Moses—i. e., in the spirit of the word. Therefore Jesus said, If ye believe in Moses, why not believe in me, for he wrote of me? And now we say the same of those who believe in John, and James also, for, "They wrote of me." Therefore if you reject this message, you may as well reject their writings; for it is the substance of the former writings. The report which is carried about that John is alive, is used

for a draw to the believers in the visitation of James, to turn them back and cause them to look for the living among the dead, and to keep them in the dead letter of the law.

Should he be alive, what is that for our redemption? We know that it is the spirit of the word—truth and obedience to the law of the spirit of life—which shall set us free from the law of sin and death. Therefore we look to the spirit of Jesus Christ for our redemption, and not another.

When the two Houses come to him for life, and become one, then he shall become another man. And then all shall know that I am Shiloh, who came in the word of life. In the volume of the book it is written of me, to do thy will O God. It is written, All who carry their child to be baptized, refuseth the graft. Vol. 3, p. 391. It is written that Ephraim is the last covenant, and Manasseh the first. Of these two covenants we will sing; and thou wilt make them one. We will sing, It is the first and last! We will sing, It is the three in one, and one in three! Vol. 1, p. 244. It is written, Ephraim was under the hands of Manasseh till I come; and has not Manasseh borne the burden and the heat of the day—i. e., they have held the word for which Ephraim seeks. The Old House was given the word of the visitation of the law, which Ephraim was under till the spirit of truth came by another—or till I came in the spirit of truth; as it is written, 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. Now as Ephraim supplanted Manasseh by this spirit of truth, let them not boast against the house of Manasseh which bore them, or the word of the law through which they came. And let not Manasseh become envious or complain because his younger brothers supplant him by the spirit, and receive their wages first. Remember when he began to pay off!—from the last laborers to the first; like as at the table of Joseph, with his brothers—he began to serve them at the table, beginning with Benjamin, according to his youth, and to the eldest, according to his age. And the clothing was typical of the clothing of my spirit.

Sing, O ye ten tribes of the house of Israel, that I have

clothed my daughters! Is she not the Mother of Benjamin, and I his Father (and sister and mother)—Jesus the husband? Then harken O Israel, and acknowledge her to be your sister; and receive her in thine heart with thankfulness! And as Ephraim was under the hands of Manasseh till I come, so all Israel and Judah must come under the law of the spirit of life, which is now given by Shiloh. The three days of Jesus in the tomb are a figure of the three years now, in which Israel shall rise from the tombs of evil, in which Satan has tried to hold Israel.

Blessed and holy is he who keepeth my commands, for it is the seal of my covenant. The first covenant is Manasseh; the last is Ephraim, unto life—the spirit of the visitation! for the time of the children, and name of the two Houses, was under the visitation of John and James—the two messenger children of Joanna representing Manasseh and Ephraim; and Joanna was a representative or type of the bride of Jesus, who was as Joseph.

Therefore the two children of Joseph (or Jesus) were Ephraim and Manasseh—John and James; the two children of the visitation of law and gospel. But as the law cannot make a man perfect, all must come under the last covenant for life, according to the promise. As I live saith the Lord, I will hedge the House in; as it is written, I have barred her, that she enter not into a house of Ephraim till her three years be up. If they bring her clean meats, she may eat it—i. e., the Old House—till her time be up, that she may be drawn unto me; that where I am there she may be also. The women and children shall be in tents by themselves; and as thou wast barred from thy wife, so shall they be barred from their wives during this time—i. e., of tenting in the spirit; for it is a total separation from evil, as we have shown. The sanctuary shall not be defiled by man during these days, and the issue of all evil shall be taken away. Then every man shall have his wife, and every man appointed to his wife by the Giver of all things. These shall be the three years total separation, crucifixion and regeneration, to bar Satan out of the house of Israel, that it be not defiled. John Wroe was a type; and as the spirit gave him communications

for the time to come, even so the divine spirit ministers to the Second Child—of which Benjamin, the second son of John Wroe, was a type. The first was a type of James—or James was spiritually the first from John, as a messenger; and Benjamin the second—with whom the vision is reopened. He is spoken of as *Thou*; and the spirit of man shall leave him—i. e., the natural of the first Adam; and he shall become a new man—a new creature in Christ Jesus; i. e., the nature of the carnality of the law shall leave him—which is a death or a separation. He dies to the law, and becomes the new young man, or the spiritual Man-child.

It is written, Benjamin's tent shall exceed this one. The tent is the spirit which we are to be clothed with. All will be led by the spirit. Let them seek for the spirit of truth—the same spirit to lead and direct. Look well to the word of his covenant message, for the substance! It is written, I have set thee and my word against every one; and every one against thee and my word. All the heads of the house of Israel, and the Gentiles, shall gather themselves against thee and my word. They shall lay siege against thee on every side, and send spies out to catch thee; and try to entice thee with flattering words and fair speech, and try to persuade thee to break the laws of thy country, to try to get hold of thee. If a vow be unto good, keep it! and if unto evil, break it! It is written, I have sealed the house of Israel with seven seals to myself. All Israel will come unto the seventh, and sign the covenant of life, and receive Shiloh, and accept the seventh which I have sent. Therefore they will be sealed with seven seals of my word—which shall be stamped into their foreheads, and my righteous law written in their hearts; which shall be kept in them by Shiloh—as it is written, He that has signed the covenant, Shiloh is come unto them, to do it for them, and take away their blood and live in them, even as my word was received by them. So by it they are sealed for my redemption. And they who have rejected part of my seals; or any one of the seven which I have sent to loose a seal, will be found wanting when the last seal is opened for them to receive; for they must have the seven seals unsealed, and the word contained therein

by the seven spirits, fastened to them—which Satan cannot loose or snatch from them. And when the last seal is opened and received, Shiloh will crown the whole. They will then get the substance of the seven spirits which I have sent. But if ye lose one of these seven keys, can the seal which is locked by that key be opened unto you? No other key will fit the seal which was locked. I have faithfully sent them one by one; that when the last and seventh should be given, you would be prepared to receive it, that ye might be sealed unto myself against the judgment of the world.

Many have thought that Israel are already sealed. Some have thought they were to be sealed in the third watch. How could it be before the seventh seal was sent? Did I say I would seal my people with four seals, and crown them with Shiloh?—or was it to be six, and then close up the seals, with Israel within the six seals, leaving the seventh till the end of the thousand years? Nay verily! This understanding shows, and is a proof, that ye have need of the seventh—i. e., that you are short! It will be the aliens who are short of the seventh seal being put within the heart and stamped upon their minds. But ye, O house of Israel, mine elect, ye shall have the seventh seal now stamped upon your forehead—sealed unto me; and its precious truth put into your hearts, to do my will, as it was done by me—the lion of the tribe of Judah; who opens the seals for you; who now stands up for you; who received the seventh seal, having retained the six which I sent unto you! For the time is come when I shall stand up for the deliverance of my people, whose names are found written in the book of life—sealed with seven seals unto myself, and received unto myself, that where I am, there ye may be also. And ye shall have the substance of the seven!—Zion and Jerusalem, above and below—male and female, with the branch, Christ and his bride, and the substance of the spirit of God in the six; for they are fed and supported by the life of God. And ye shall all be sifted with the seven sieves, till all the chaff is taken out. This spiritual tub has been upset seven times; and it shall now hold the water, that Israel might be washed. And woe to them now who try to upset it! She upset it; but

will she now? Will you kick against the washing till ye kick out of the tub? So in Israel and Judah have I found the twelve tribes.

Joseph and Benjamin have I called the beginning of youth—the possession of my inheritance. Jesus of Judah—antitype of Joseph—comes now to receive his bride of the tribe of Joseph; and Benjamin, the Second Child, in trinity with my bride—for Benjamin was given the twins.

It is written, John said, Upon these will I lay the reproach of the whole house of Israel. What is the reproach? The sin of the flesh committed with their first wives. And all nations will rage at thee, because of my word of virginity. The just must suffer for the unjust; for my spirit is just, and the spirit of truth must come forth.

It is just, holy and true; and must show pity to those who are possessed with the enemy; and it shall burn and destroy with unquenchable fire, which proceeds from his mouth! The spiritual must testify against the natural within. Then the house of Israel (now as the natural man) testifies against the spiritual one. So now the spiritual wife will testify against the natural one. Therefore let all men testify against themselves with her; and all Israel shall mourn—i. e., the tribes of earth shall mourn for the sins of the natural wife. Therefore let all Israel return to their first love: O virgin of Israel!

So he who has the veil removed, let him bear with the natural wife; for she is now bereaved. O Israel, bear with those who are of the natural world with all meekness, and remember thou wast of the same till I called thee out from her. She will have trouble enough.

It is written that the unclean, and such as live upon flesh, shall not live in the Sabbath. The peacock is unclean, and the lion devoureth flesh—but he will be changed and given a cud, and the peacock to beautify; and the singing birds shall be given power of speech.

It is written, The tithes of the people shall be caused to return to another place. It shall even return to another nation. And I will gather my people, even in that nation. And I will set up a standard there, and I will cause my

people to flow to it. Have not the six foregoing standard messengers been raised up in England? But the standard messenger with the interpretation—the ensign for my people to be gathered—shall not be raised up in England. She is supplanted! The glorious star has glided away from her; and my people shall be gathered by **THE STAR OF BETHLEHEM**—which shall be seen by the wise men of Israel of the east; who shall see the **STAR**, and be led by it. And all shall be gathered and united by the Child, to the union of the Godhead, in the United States of America—the land of the west—till England be purified and prepared for my people to enter her borders, preparatory to their return back to the land of the creation of Adam; where they will be established for ever in the glorious holy land of the blessed, where our Lord—the latter Adam—was manifested for his people; where the place of our inheritance shall be prepared by him—the Lord of hosts—and given to his people who shall inherit all things. And they shall dwell upon the earth; and I shall be to them a God, and they shall be to me a people for evermore!

It is written, Shiloh shall come, and my people shall receive that spirit. And many shall break the last covenant, and be found in the house of Israel without the wedding garment; who will say, “I have passed the fiery furnace;” and he cries, “I know I shall be saved!” Another has passed it twice—i. e., two messengers, etc. Another says, “I have passed three visitations, and I stand yet.” But I tell thee, they who come at the eleventh hour, by the last instrument that the Lord works with, shall be before those who have seen six visitations and departed from my laws; for did not the Lord tell you to follow the spirit whithersoever it goeth? So the Lord will take seven instruments to work by—which are the seven burning lights. And these lights are set in the road to the tree of life. And if you lose one of these lights, you shall not be able to travel without seeking it. But instead of seeking the Lord, ye seek one weaker than yourselves. Seek the light of life, which has shown the way, and you shall be proven by the standard—which is the testimony of Jesus Christ. I am commanded to make known to thee that the

marriage before was a base-begot—which was a mock marriage to try the Lord's children; for the Lord will be married to none but those who are like the three Hebrew children. They shall pass the fiery furnace seven times. They shall be like the children of Israel—for they were forty years in the wilderness; and they followed Moses, and after that Joshua. And now they shall follow the Lord's spirit seven times within forty-two days (years with the Lord). Private Word, Vol. 1, p. 131.

The Lord has not promised healing to any one but those who follow the spirit whithersoever the spirit leadeth. So those who believe that the Lord visited Brothers, Joanna, George Turner, William Shaw and thee, they have passed the fiery furnace five times—though they have not passed the difficulties. Vol. 1, p. 132. Uriel—the head archangel of light—opens to us the seal by his light, by which we are able to pass all difficulties.

I command thee to write to the children, for this is the beginning of months; for I have given thee the seven spirits—i. e., the spirit of the seven foregoing messengers—to declare unto the seven churches in Asia. Let my voice be heard, and be not afraid of them; for I have given thee seven stars that shall bear witness that I have sent thee unto them. Now let thy doubting spirit depart, and obey my spirit. Seven men shall travel with thee—i. e., with my spirit. Private Word, Vol. 1, p. 22.

It is written, The Branch springs from Jesus—who is of the tribe of Judah. And this Branch shall rest upon one of the tribe of Benjamin.

Israel were forty years purifying according to the law of Moses—forty years for a male. Manasseh, by the law, had to stand still till the female was purified—which took eighty days or years. Therefore we have had forty days, or years, twice told—to which time we have now arrived. The forty-two years have come and gone; and did not John say that there was to be seven times that they were to follow the Lord's spirit (which signifies seven messengers) within the forty-two years? And the seventh has come on due time to finish the mystery, and raise man from the fall. He

repented that he made man, because of such suffering through the fall—not only to the fallen race, but suffering of his son also, because of the fall of Adam. Therefore the time had to be shortened, or no flesh could be saved; and time shortened because the lives of the creation were shortened, and degenerated because of sin; for his life was to be a thousand years. Yet he foresaw all this, and therefore it repented or grieved him to look upon the suffering that it caused to come upon the creation—both the old, and the sons of God of the new. God is love; and it grieved him that man had to be subject to vanity first, before he could be raised with wisdom. Nevertheless, it so grieved God, that he hid his face while his Son suffered, etc.

If the first covenant had been faultless, then should no place have been sought for the second. Therefore it was needful that a high priest should arise after the similitude of Melchisedec; who is made not after the law of a carnal commandment, but after the power of an endless life. Therefore there was verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.

We must come back to the law of the spirit of life for perfection; for by the law under the old covenant, nothing is made perfect; for, finding fault with them, he saith, Behold, the days come, saith the Lord, when I shall make a new covenant with the house of Israel, and the house of Judah. And I will put my law in their minds and write them in their hearts; and I will be to them a God, and they shall be to me a people; who shall not teach every man his neighbor, and every man his brother, saying, "Know ye the Lord?" for when this last covenant, now being given, shall be fulfilled in them, they shall all know me, from the least unto the greatest of them. Wherein the new covenant is made, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away. Therefore the seeds were handed down by the law of a carnal commandment under the old covenant, till its time of separation. Then comes the change—ordained and witnessed by angels, who were sent to withstand the evil in the virgin. And Joseph

was restrained by the direct word of revelation, and not by the commandments of the old law; nor did he turn aside to counsel with the priests of the Levitical priesthood about the matter, but like Abraham, believed God at the hand of the angel till the child of promise was delivered—who was made under another law from his mother's womb; who was King of peace, and clothed with the King of righteousness—the Christ of God; who begets the Prince of peace, the Branch of him, by the same law of life—in whom the angels withstand the evil in his making; who proceeds from the ark of the new testament, with the covenant of life, and over it the cherubim of glory, shadowing the mercy seat. Therefore the way of the tree of life is guarded by the two cherubims, and a flaming sword to guard man to the tree of life in the holiest of all—which cannot be made manifest while the old is yet standing, for it cuts off on this side and on that side according to it.

Now as touching the blood and body of the new testament, let us consider it, together with the foregoing types and shadows; for we see almost all things by the law, under the old covenant, were purged with blood, mixed with the evil, because of the first transgression—for which Jesus died; who was without evil—made under the law of a better testament, but put to death under the old; wherein we see life and death meet in mortal and immortal combat. Two worlds collided; wherein we see the new, triumphed over the old—the immortal over the mortal; who abolished the old covenant of death and dead works, and the shedding of the blood of animals, by his own blood; who through the eternal spirit, offered himself, without spot, to God—a living sacrifice, holy and acceptable unto him.

Therefore he was committed into the hands of wicked men, and his blood shed to purge our conscience from the dead works of the old covenant. And for this cause he is a mediator of a new testament; that by means of the death for the redemption of the transgression that was under the first testament, they who are called might receive the promise of their eternal inheritance—to which we are now called and chosen from before the foundation of the world, for the

promise was made by God (who cannot lie) before the world began.

Therefore the old world was types and shadows of better things to come; and the better things were for us, beginning with Jesus Christ—the first begotten of the Father. Therefore the better things for us cannot be obtained under the old, for it would be the old world still. They must be obtained through him—for he is the door, the way, the truth and the life; and he that tries to climb up any other way, the same is a thief and a robber—equal with them under the old covenant; as Jesus declared all that ever came before him were thieves and robbers; and this is proved once for all.

Those under the old law of a carnal commandment are proven to be thieves and robbers—robbing God of the bodies; who are also murderers—for it was by the law of a carnal commandment that Jesus was put to death; wherein it shall fall upon the head of all who err under it—for it is written, **He that defileth the temple, him will God destroy.** Satan destroys the bodies by the law of sin and death; and God will destroy him—as he said he came to abolish death, and destroy him who had the power of death, and that is the devil.

Now, O house of Manasseh, and all the children of Israel, hark ye to the voice of the spirit! Listen attentively! Again we repeat that all things by the law were purged with blood—i. e., in type; and without the shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these (in type); but hark ye!—the heavenly things themselves, with better sacrifices than these. Where then is the shedding of blood by circumcision? O fools, and slow of heart to believe all the things he has spoken—foolish virgins of the law! Christ has not entered into the holy place made with hands, (which are only the figures of the true,) but into heaven itself—now to appear in the presence of God for us. And as Paul furthermore says, Nor yet should he offer himself often, as the high priest, who entered in every year with the blood of offerings.

For then, if that be the way, he must often have suf-

ferred since the foundation of the world. But only once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And the end of the world, signifies the beginning of the new—which he was, himself. And he hath now appeared the second time, without sin, unto salvation; i. e., he hath appeared in the substance of a living child—the Branch of him, the spirit of Jesus to him—without the sin of the old covenant, or of shedding of blood by circumcision. Therefore he could not come when ye looked for him; for he could not come under the old covenant to do his first works over—for he hath disannulled and abolished it once for ever and it cannot be renewed, though man try to renew it. And for this cause he put you to silence; and for this cause your younger brother supplanted you—and it is the work of God. Now will you find fault with God?

Now let none of you conclude by this that we make to none effect the word of John, or condemn the law. God forbid! We do establish it, as all will see who receive the spirit of truth. And for the same cause mentioned above, the writings were sealed up to you—and will not be opened unto any under the old covenant of a carnal commandment, which was sealed at his death.

Now it is written, A testament is without force except the testator be dead. Now let us remember that every thing is complete in Jesus Christ; and he sealed the oracle with his blood, and nothing can be added thereto. Not another word can be added to the oracle of Jesus Christ, for he was in the world from the beginning. And the word was with God, and the word was God; which was manifested in Jesus Christ, whose word was spirit and life. And the testator died—who sealed the testament of the new covenant with his blood; and by the power of God he arose triumphantly over sin, death, hell and the grave. Therefore his testament is now of force every way.

As it was sealed, it remained to be unsealed to his people. Therefore he began to unseal them in order, to the messengers who came in order—all for us upon whom the full end should come. And John died—but not without sin. Even so also James—who by reason of death could not con-

tinue a priest ever. And therefore they could not sit upon his right hand and upon his left in his kingdom; who added nothing to his oracle. Neither can we, who are called and chosen to his high priesthood, after the order also of Melchisedec—which shall rest and remain upon us, and be put within us, and set us down upon the right and left hand of him who hath made all things ready for us, that we might by promise enter into his rest.

John and James, who were the servants and half brothers of the Lord, were called of him. And to them, in spirit, he unsealed part of the mystery; and sent them with the unsealed message of his oracle in the second and third watches of the night, preparatory to the coming of the Son with the message of the unsealed writings of the last covenant (which was called the sealed writings) which shall unseal to the whole house of Israel the seal of the tree of life. For the Houses have been divided with the fifth and sixth seal—the one of the circumcision, who was blinded to the living oracle, and the other of the uncircumcision, waiting for the living child with the Son of peace, the Prince of peace, to unite the brotherhood of the two Houses; as he is united with his beloved brother in Christ by the high priesthood after the power of an endless life, which shall abide for ever—which shall not pass away nor wax old—which shall bring us to our husbandry and wife of our youth.

Therefore all Israel must now be forsaken of both her kings; for I testify unto you this day, that Satan steps in as king of the law of a carnal commandment, and tries to hold Israel under types and shadows, and the dead letter of the law—and not only the law, but also of the gospel—to keep Israel under the things pertaining to death; for the members of the New and Latter House of Israel, who go forth under the direction of the heads of the House, go to such places as they are commanded to go, regardless of the leading of the spirit. Is this according to the Extracts, which tell us to follow the spirit whithersoever it leadeth? Surely they are led by arms of flesh, and not spirit; for if we go and come as man bids us, we could not be led by the spirit. Therefore it is a dead letter.

The testator of the law must be dead, like unto Moses, to give place for a greater yet than Moses to arise out of the law by the spirit of grace and truth which comes by Jesus Christ. And even so in this visitation of the law, which was renewed by John; for all must die to the law by the living spirit of Christ, that all may follow the spirit unto immortal life, and no more the dead works of the law, which is dead—that the law of the spirit of life might be in force for the elect of God; for as many as walk after the spirit, are dead to the law of carnality. By faith, therefore, O house of Israel, the full time has come to be called back to the testament of the Lord Jesus—who ever liveth a high priest of better things than that of Abel's offering under the old testament, which savours of death.

Now again we remind you of the fact that a testament is of no force except the testator be dead to the foregoing testament. Therefore Jesus is dead to the law—the foregoing covenants of a carnal commandment. And if James and John had died to the law, they verily would have received the promise, in which they fell short—who died in the faith not having received the promise. Therefore it remains still in force—even their testimony. And it remains for Israel to die to the law, that the testament of Jesus Christ might be of force; that they by it might follow the Son of man through the regeneration by the testament of Jesus Christ—of which I bear record that we, with him, might now enter into the promised rest.

Therefore let us remember the mount that burned with fire, that could not be touched by the evil beast without being destroyed; for it appeared unto them with blackness and darkness—like unto the cloud which followed Israel with light, and also darkness to the enemy; and with tempest, and the sound of trumpet, and the sound of words—which voice, they that heard entreated that the words should not be spoken to them any more, for they could not endure that which was commanded. And if so much as a beast—even the most subtil beast of the field—touched the mountain, it should be stoned or thrust through with a dart. And so terrible was the sight, that Moses said, I exceedingly fear and

quake; for it was a fiery law, which destroys the evil beast of carnality, and stones to death every man who has communion with a beast—i. e., the most subtil beast of the field, who now comes with his subtility to deceive, as he has done from the beginning of time. Now brethren, at this present time, I say, we have not come to that mountain that could be touched. Therefore again I put you in remembrance of Esau; who was overcome by the subtil beast, and sold his birthright for one morsel of meat; who afterwards claimed the blessing; who desired to inherit it, but was rejected; who envied him who supplanted him, and followed him in persecution.

You must be brought to that mount by our King of righteousness. And even the subtil beast tried his uttermost to get him to yield, and to touch the mountain, in league and communion with him. For terrible is the mount that burns—death and destruction to the co-workers with the beast, and all who hold with him on that side of the law, but life and peace to all who hold to the bright side of the law of righteousness, wherein we can approach with him unto the mount Sion, and unto the city of the living God—the heavenly Jerusalem—and to an innumerable company of angels, to help us who are willing to keep the law of righteousness as he kept it; who received help of the spirits of just men by the power of the eternal heavens which was given into his hands to command, as he said, Think ye not that I could call, and my Father would give me more than twelve legions of angels?

He is able, and will command and send such help as we stand in need of; for he has said, He that receives this testimony, ask whatsoever you will, and it shall be done of my Father. So let wisdom's children receive it, and get wisdom to know how to ask for such things as we stand in need of—which is to help us overcome as he overcame; which will bring us into the general assembly and church of the first-born, whose names are written in the book of the heavens; which book has been opened by Jesus Christ, the mediator of the new covenant, and to the sprinkling of the passover; which speaketh better things than that of Abel, who was a figure of the old covenant of the law.

Tell those that pretended to be my sheep, to have their

hearts circumcised. Private Word, Volume 1, p. 35. All books given by my spirit shall be kept by the treasurer; so that if the messenger be taken away, a fresh one would not have to write them all over—new ones, etc.; but that the new, or fresh messenger, would go ahead with such as are to be given henceforward; and so on, till the work is complete—which shall be finished by the seventh, etc.

When confession is made, Satan falls as lightning from heaven. The seventh key remaining for a thousand years, is only hid from the aliens; for it is the seventh key, the spirit, which unlocks all mysteries—even to the opening of the seal of the tree of life, etc.

He said, Watch the moving of the spirit (its working) as we would watch a flying eagle, to see where it lights! It flies in a circle, etc. John Wroe, after coming into the visitation, was as John the Baptist—who must decrease; but one coming after him must increase. John was baptized—which was a sure witness of his death—being a standard; and he was circumcised, etc. He was in the dead letter; but at times ministering spirits of prophecy attended him. And he being of the law, could not receive life without making God's work of none effect. Therefore he was baptized under the law into death, etc.

Some are pointing out others in Israel, saying, They are dangerous, etc. But I say in the name of God, there is nothing more dangerous than we are to our own selves. Even Satan is not dangerous. If we serve God, he must serve us. Satan helps to prove Israel. Two must be sent, east, west, north and south—eight—with my word, and with the graft of the branch of the vine.

Whosoever takes the covenant, must abstain from animal food—which is a proof that the covenant which has been given in the Old House was but a form, or a type of the covenant to come, which should be given in spirit and in truth; because if that was the covenant of life, why have they still been eating animal food, and dying? Now we have another communication, which shows that he who eats animal food after the forty days (or years), shall die and not live—i. e., of those who have taken the last covenant; because

it breaks the last covenant. Now then, does this not show and prove that the covenants of life were not to be given till after the forty years are up?—which could not be applied to the former covenants of the Old House, during the first 40 years, because if that be so, they all broke it; because it surely commands that no animal food should be eaten after taking the covenant, or after the forty years. Therefore the true covenant of immortal life has been sealed till the forty years are up—then to be unsealed. Therefore, O Israel, rush for the gates! Turn the battle to the gate! Come! Be swift on foot, before the gates of the city are closed!

This is the people that I will rend the veil from—who never knew my visitation. But those that know my visitation, and have eaten and drunken in my visitation, and prophesied in my visitation, and refuse my coming, and have become like Lot's wife, they shall have neither part nor lot in the matter; for I will sweep them, with the refuge of lies, from the earth.

It is written that he gave Peter the keys; and yet he was no more than any other man (type of the messengers)—but it was the spirit. It opens, and no man can shut; and shuts, and no man can open.

Now let the house of Judah and Joseph be united in matrimony to take the covenant. When this lad, Benjamin, was anointed in the womb, though his sister Sarai was appointed, the first came last; and the last is now first—and she has stood a figure for the other Mary Dean.

Now the doorkeeper of this sanctuary is required to join together these two—Benjamin A. Wroe and Mary Dean—in temporal marriage, as a figure of the twelve tribes being joined in spiritual marriage. Benjamin A. Wroe and Mary Dean were married in the midst of the congregation.



AS CAPTAIN OF THE LORD'S HOST AM I COME !

NOW beloved, it is with displeasure and sorrow of heart on one hand, and with pleasure and the deepest gratitude to God on the other hand, that we are found worthy to write these words of warning to the little flock we love so well, when we realize the deadly work which has been displayed in Israel by those who once upon a time rejoiced with us in that word which was delivered unto the tribes scattered abroad—which was caused to be sent forth to the scattered tribes of Israel among the Gentiles; after which some have turned back, denying that spirit which brought them to the beginning of their confidence in God, for the immortal life of their mortal bodies—after having tasted of that good word of God, and the power of the world to come, denied it, and became scorpions, to work their deadly work, in envy, against those who hold fast to the beginning of their confidence in the word sent by the six foregoing messengers, preparatory to the coming of the seventh and last part of the message of God to man—Shiloh Immanuel, the Prince of peace.

These scorpions go about with stings in their tails, which do hurt. Nevertheless, we do rejoice to remember that all things work together for good to them who still love God, and are so called according to his purpose—who rejoice to know that Jesus, our elder brother, suffered from the hands of him with whom he had taken sweet counsel together. From which source it needs be that all Israel suffer, that the scriptures be fulfilled—as we were also told by the fifth messenger not to fear the world, but it was those who had become scorpions, who are numbered in the house of Israel, from whose hands he suffered; who become offended, even by the truth, and go out and take counsel with the world against me. O what pangs of sorrow from my own house! Many of these are office seekers, who turn to the side most favorable. Nevertheless, it needs be; for the battle must be fought by the armies of Satan, and Gideon's few, that God might be glorified in his people Israel; as it is written of Judas—when he went out from the presence of the Lord, then Jesus said, Now the Son of man shall be glorified.

Hence the true Israelite will not fight for membership, for that is Satan's work; for my Father only wants his chosen few, who are faithful and true—for the battle is the Lord's, and his people will fight for the truth only. And by it he will try every stone and every bone of that great immortal building; which will prove every member of that house, as by fire—which is called the fiery law; as it is written by John, My last law is my fiery law to purify and purge my little flock who stand by me. They shall take their office, which shall stand for ever. But it will be proven that all who seek for office, and submit to the subtilty of the king of the law, as Satan assumes to be, he shall be confounded in the end. And the scorpions and foolish virgins of the law will be put to silence when their work is done—not for half an hour, but for one thousand years; for their king and prince shall be captured and taken prisoner, and bound with a great chain. Michael, the spirit of the meek and lowly Jesus, is the King of the new creation; whose soldiers stand with him—the best and first-class spirits of the just, who always behold their Father's face in truth; who are not deceived by the subtil tales of the scorpion officers of Satan, who are the worst enemies of God, and to his people. They have been anointed and called to the visitation that they might do their work—even as Judas who was anointed as one of the twelve; like unto the anointed cherub who covets office or head rulership—who will contend for it, and work for it by a lie, at any cost to the brethren; who work with the greatest deception, of the greatest subtilty. Woe! Woe!! Woe!!! for they shall be brought into the greater condemnation; for it is the same part they had taken in the spiritual work; who worked with Lucifer—the anointed cherub—against Michael; who now have bodies, and come into Israel to play their part as before—transformed as an angel of light to deceive if it were possible the very elect. He is in Israel with his seven heads and ten horns (of power).

Nevertheless my little flock—even those who are captives under these heads, and the power of the ten horns—will now begin to look into the work of their leaders; and will come, and break away, when once more they hear their

Shepherd's voice crying, Come away! Come my lambs, come to me! They will detect the cloven foot by the spirit of truth. The false leaders go about to find fault in my sheep, as they did of the Shepherd; and the scorpions are now at work under their king to accuse, and if possible find fault, in order to overthrow the faith of the innocent lambs who are not awake to their craft. And they cry out to the lambs, "Do not listen to a man!"—advising that they should not lean upon flesh; who at the same time point them to the law of a carnal commandment—forms, types and shadows—and expect you to listen to their tale; who show themselves to be man, and arms of flesh; who hold before you the teaching of the man of sin, by the curse of the law; which was made a curse because of the carnality of the heart of man, which Jesus came to abolish and destroy—the man of sin, which is the devil, death and hell.

They try to make you believe that you shall die if you do not sign to their form of a covenant. And if they get you, they break the covenant of life, and cause you to again make a covenant of death, by baptizing you. And they assume to be the minister of the circumcision of righteousness, that they might glory in your flesh—but not before God, for the time is now come when no man shall glory in his presence; for Jesus Christ alone is the minister of the circumcision of righteousness, and the high priest—not after the Levitical priesthood, but the high priest after the order of the law of the spirit of life, and the power of an endless life of immortality. Now what we have here said, and thus spoken unto you, is for the benefit of those who are not so well posted on the craft and subtilty of Satan in Israel, as an angel of light—that they who bring not the doctrine of Christ Jesus, receive not into your houses; for the deadly work of the scorpions is now at work to poison the minds of the innocent, who have now turned their faces toward Zion.

Now what has been said, is not through any envy or hatred; for they have nothing pertaining to Christ that we should envy, or would cause a root of bitterness to spring up in our hearts; for we know it is only the things pertaining to the truth of the law of Christ, and the power of God, that

causes Satan to envy. Nor on the other hand do we wish to justify ourselves of any evil which has been hitherto committed; nor do we wish to hide them—for we know the danger of hidden leaven. And we also know that the law of Christ will free us from the law of sin and death.

Now seeing that the evils of others have been touched by scorpions, we recall the words of Jesus, "Let them who are without fault, cast the first stone!" And while he wrote upon the ground, they all disappeared from the presence of the Lord. But in this day and last hour, they have appeared again with stones in hand, to stone those who are found to be favored with the truth of Jesus Christ; who shall be set free by the law of Christ, and condemned not for any foregoing sin that might have hitherto been committed—for the Lord Jesus is not the accuser of the brethren. But the accuser of the brothers and sisters shall be cast down, and banished from the presence of the Lord; for they cannot abide his coming. And their stones shall rebound and fall upon their own heads, because they are not without fault before God. Well did John say, Ye need not be afraid of the world, but it is the scorpions in the house of Israel that ye need to be afraid of; who turn back after being tried—weighed in the balances and found wanting! who turn back and are willing to be baptized into death—having come short, after tasting of the good word of God and the power of the world to come, and then denying part of the visitation; whose light which was in them is turned into darkness—and how great is that darkness! (for if a man walks by a light, and that light is blown out, how much greater is the darkness!) because they are then overshadowed by the spirit of darkness; who love darkness rather than the light, because their deeds are evil—which causes them to look with a fiery indignation against the truth, of which they once upon a time had a foretaste. They turn all things to evil, because their conscience and minds are defiled; they having been deceived by Satan, and drawn into his delusions by his subtilty, till they found that which is flesh is still flesh. Then, being so defiled, they even judge the word by the carnality of their own mind—finding that which was ordained unto life, to be unto death. There-

fore they condemn the Extracts on the very same teaching which is found in John's word; for that which is ordained unto life, which is spiritual, they have turned it to flesh by the carnality of their own hearts.

Hence they once upon a time embraced it as the words of the Holy Ghost—the teaching of the Mother Jerusalem above—and through the lust of the flesh, or carnality of mind, turned it to Jerusalem below, without keeping the word of his patience, and waiting for Jerusalem above. Therefore they fell into a pitfall then—like Adam at first, who blamed God for giving him the woman. They also blamed and denied its teaching as being of the Mother—which is virtually blaming God for sending the Extracts of the Holy Ghost; because that which was ordained unto life—i. e., the law of the spirit of life, which is in it—they found to be unto death because of carnality; who found that Jerusalem below had not yet become Jerusalem above, and found that which was of the flesh to be still flesh.

Therefore once introducing it as the words of the Holy Ghost, after which deny it and say it is of Satan, and become scorpions, if it is continued against the seventh, without repentance, and returning back to their first love with the spiritual child, would it not be a sin against the Holy Ghost? which should not be forgiven in this world nor the world to come—which is the Millennium; as we find described by John, who shows forth the work of the seventh, or the love of Christ by the Son of man; who also shows that all the visitation must seek the whole of the seven lights, and that the six churches shall tremble before the seventh. And he also shows that he who cuts his hair for this (signifying the work of the seventh), he shall never wear it again for my honor.

Now, O Israel, who have come into the faith of Israel through the Extracts, is it not the beginning of your confidence in immortality? Then if it is, obey the truth, and hold fast the beginning of your confidence in the visitation of our Lord—watching for that further faith, which should afterwards be revealed; and follow on step by step into the temple of wisdom and love—the holy city of the new Jerusalem Mother, who is free, the Mother of the new creation—the

children of Abraham. Hold fast the truth by which we were drawn unto him through the Extracts—the word of the Holy Ghost—which was the beginning of our confidence. Hold fast and deny it not, that no one take thy crown! for no man can come unto me except the Father who sent me draw him by the word of truth, which I caused to be sent unto you while you were yet among the Gentiles, without God, and without hope in the world for the life of your bodies. The words I speak unto you, they are spirit and they are life. Follow thou me! for the time is coming, and now is, that they who worship, must worship in spirit and in truth, and no more in the oldness of the letter, for the dead letter killeth. The spirit maketh alive.

Therefore I seek such as will worship in spirit and in the truth of the LIVING ROLL, with the interpretation of that which has been given and sealed till the time of the forty years be ended. And now I set my hand to recover the remnant of my people Israel, as the dew drops after the shower has passed over! Lo I come, in the name of Shiloh, to gather the grapes which remain hanging to the vine, which Satan has not plucked off! These I shall gather for the seed of immortal life in the world to come; and a quick work will I now make upon the earth, and cut it short in righteousness.

It is written, He that slayeth an ox shall be as if he had slain a man; and the life of that beast shall be required at the hand of man. This is commonly applied to the sacrifice—setting forth that after the great sacrifice of the mortal life of Jesus, that then he that slayeth an ox to offer a sacrifice, shall be as if he had slain a man. But let us look deeper in this our day of visitation. That would be a proper interpretation for the Gentiles, for he was made a sacrifice for them, and for ever put an end to sacrifices—for this was the part of the law which was abolished. Let us now remember, O house of Israel, that he is to be our life, and we are to live his life, and keep both law and gospel—i. e., the law of the spirit of life which is found in the gospel. And if we do that, we are not to sacrifice the life of bird or beast; and if we do, the life of the beast shall be required at the hand of man; for 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 surely find it. Even the life of the beast shall be required at his hand—i. e., to Israel; for the greater the light, the greater the condemnation. Therefore let us stop, O man, and consider what it was that brought death into the world, and by it the whole creation has been caused to groan and travail in pain under the burden of this great mountain—death!

Why did the sacrifices have to be made? Though it was commanded of God, did he take pleasure in it? No! Sacrifice and offering thou wouldest not. A body hast thou prepared me; for the body is of Christ—now prepared without sacrifice and offering. And there shall be no more death; for he came to destroy him who had power of death, which is the devil. Therefore we are to stand without blood of either man or beast; for he that now slayeth an ox in Israel, shall be as if he had slain a man; for it is standing with him (Satan) by whom it first came into the world. And the sacrifice of an animal typified the death of Jesus—the sacrifice of his life because of evil, sin and death, into which man had fallen because of Satan, the first cause of death. Now who was it that killed Jesus? Was it not Satan, through Judas, who betrayed him into the hands of sinners—who by the spirit of Satan murdered him?

It is said that God did it—that he laid his life down. Yes; but let us look at the sense of the words from the beginning. God being great in might and in power, he is also great in wisdom. And Satan would have no power over him, had not God permitted the sacrifice to be made—which was necessary, and seemed good in his sight, both for the fallen creation, and also the sons of God: for Satan was not given any power over the immortal spirits, only over blood. Therefore he was given power, or was allowed to have power. God suffered him to have power to take the blood. And God brings good out of it by making his blood atone by the love of the Father, and gives his spirit instead thereof, and closes up the flesh in immortality, both for the bridegroom and also the bride (his rib), who will now keep his commandment, "Thou shalt not kill!" But for the dead, who

blamed God at first, and his fallen posterity, he gave his firstborn for his transgression—which he took upon himself at the cross; who gave the fruit of his body for the sin of his soul, as Adam; for all souls are his. Adam yielded to him who had power of death, and fell under its power; and because of it, they do the work of their father—which is the devil.

Therefore the whole creation has been groaning and travailing in pain together until now; because death has reigned from Adam to Moses—even over them who do not sin after the similitude of Adam's transgression. That takes in the whole world—both with the law and without the law—Jew and Gentile; because both are only saved by the sacrifice—i. e., their soul and spirit. But the body remains under the curse of death, because of sin; for all who transgress the law of the spirit of life are sinners before God; who stand with death, or in some way partake of the deadly things—that which Satan has touched. Therefore all have sinned and come short of the glory of God, and are under the sacrifice; for his blood is upon both Jew and Gentile. So now let the sons of God be wise!—not to stain their hands with the blood of the sacrifice of either man or beast; for we are not saved by the sacrifice, except that of the evil—which must be given up; and present our bodies a living sacrifice, holy—not defiled with any deadly thing; for it is such only who have clean hands and a pure heart, that can be acceptable unto him; which is our reasonable service—a body intrusted unto us to be kept holy, pure and undefiled, both in body and in spirit, with a pure mind; which does not covet only the things that belongeth unto God; which will be kept free from any thing which savours of death, wherein Satan stands who was the cause of death coming into the world. For a sacrifice would not have been needed had not Satan rebelled—for which cause the flaming sword had to be placed, to keep him from the tree of life, that he may not have a temple or a-house for a habitation; for in the end he shall be dethroned from the finished world.

Satan wants to be God, and lord over all. Therefore he was made to be a servant, and the god of the dead, which

liveth not. Therefore he shall be cut off from the finished world—the living creation of the living God. The living word of the LIVING ROLL now makes it known unto you, He that slayeth an ox, or eats the flesh thereof, shall never inherit the kingdom of life; for he that slayeth an ox now, it shall be as if he had slain a man, in my sight; for it breaketh my commandment of the righteousness of my holy law of life. For Satan is the god of death; and he who takes the life of any part of my creation, or takes pleasure in partaking of the deadly thing, is guilty of the blood of the sacrifice. Therefore his life shall I require at the hand of the beast; for he takes part with the beast—i. e., the most subtil beast of the field. Satanic man is the beast without mercy, for his body is reckoned as the beast. But I will have mercy, and not a sacrifice. I take no pleasure in death, or the sacrifice of beast or bird!—they love their life, and fear death.

Therefore, O house of Israel, go learn and understand what that meaneth: “I will have mercy and not sacrifice!” which will be seen in the end, when all shall live unto me in the glorious kingdom of my rest; when all tears shall be for ever wiped off all faces, and the whole creation overflowing with love in the Sabbath of rest from the powers and fear of death; and every heart, both of angel, men and beast, glowing with joy and love, where sorrow and death cannot enter; for as the shadow of the evening it hath passed away! So let us ever remember, as it is written, He that sheweth mercy shall obtain mercy; and the meek shall inherit the earth.

Now this measure must be filled up to the brim. And if you do, you will look upon the creation of life—even the animal creation—with pity and love, and learn what it meaneth: “I will have mercy and not a sacrifice!” Nevertheless, in the kingdom of Satan, sorrow and death, God suffered it to be so for a time, that the disobedient, fallen angel or spirit, who was at first deceived, might learn the difference between the God of love, and the god of hate. Therefore, like many things of the law of Moses, which was added because of the transgression of the law of life, it was *suffered* to be so. Like the writing of divorcement—it

was suffered to be so, because of the hardness of their hearts. But from the beginning it was not so, for God created them male and female; and what God hath joined together, let no man put asunder!

Come now! Let us stand on Shiloh's side with life; and touch not, taste not, and handle not that which is not thine own; for evil and death in whatsoever form it may be, belongs to Satan. And if you wish not to be the man of sin, you must come to this in spirit and in truth. Thou shalt not covet that which is not thine own, or anything that belongs to Satan! Thou shalt not touch it—for it is sin to touch it till God takes it away, and removes every tare; which can only be done for those who keep the law of the spirit of life—perfect obedience to his will. And here lies the root of the whole matter. Now the ax is laid to the root of the tree of evil, and every man which bringeth not forth good fruit shall be cut down even to the ground and cast into the fire, to be consumed by the fire not blown, that his soul might be saved in the day of the Lord Jesus. Deep is the volume so wonderfully divine; its mysteries unfolding to the sons of men, for the children of Israel! And lo, I come; in the volume of the book—both in Bible and the Roll—it is written of me, to do thy will, O God, and a body hast thou prepared me; and a sacrifice and an offering thou wouldst not. Yet he suffered it to be so, as types and shadows of good things to come. As the mortal Adam was a type of the immortal, therefore the blood had to be shed, for it belonged to the first Adam. He received it at first of the earthly woman, and so did the first man Adam receive his blood from the woman, in disobedience—by eating of it while she was separating the tares which were sown by the enemy.

The latter Adam received it without the evil; for her seed was purified, which made his body. And the evil of her body, the angels withstood it; while he received the blood in the formation of the body in the womb; for the spirit withstood the evil, and only attracted the good. The blood was taken on as the Esau's clothing—given to him by his mother, like the mother of Jacob and Esau. And thus,

he came as a deceiver—having Esau's clothing, in the sense of blood—with the life of blood. Therefore, as he was the latter Adam, he had to shed that which belonged to the first Adam, and take the life of the latter—a quickening spirit, the Lord from heaven. Having the blood, Satan claimed it, and took it from him on the cross. And God let them take it, for it belonged to them. Yet Satan had nothing in him that he could claim, only that which belonged to his brother, the first Adam, which he received in the division of the inheritance. Therefore he let him have it. And it showed the love of the Father, and it atoned and saves the soul.

And he (Jesus) went away into a far country, after receiving the immortal blessing; and Esau remained here—like Esau, at home, contented with the life of blood. And so it shall now be as has been shown. Esau and Jacob now meet again in Israel; and the struggling is going on in the womb of the mother over the clothing. And the inheritance shall be divided, as has been foreshown in this message. And the Second Child comes also in disguise with Esau's clothing; and the woman will divide the inheritance of the mortal and immortal. And Esau will still contend for the blessing, after selling it for a mess of pottage. And after he gets the pottage, he then was given his clothing—which was shown in type by the blood of the woman which he drank. And they will contend for those things pertaining to the law of Moses—which makes no one perfect, but only gives a partial redemption; while Jacob, or the sons of the new world, will give it up, and by the law of the spirit of life obtain the immortal clothing—the life of the latter Adam, a quickening spirit, the Lord from heaven; which is the life of his elder brother—the latter Adam, the firstborn of God.

Yet while the Second Child is in Esau's clothing in disguise as a thief, he will appear as a thief, as a deceiver, like Jacob appeared to Esau as a thief and a deceiver with Esau's clothing. Nevertheless, let us remember that he had purchased the birthright, and had a right to it by the law of the spirit. And by that spirit, they keep the royal law of the spirit of life, which appears to be in contradiction to

the law of Moses—and indeed it is contrariwise to the dead letter of the law. Therefore Esau remains under it, and his father pleads his cause by it. But the mother steps in, and she shall raise Jacob out of it, and take away that which belongs to Esau; for she gave him Esau's clothing, and she will give him the blessing. And he shall be clothed with the immortal spirit—which shall be afterwards put within him.

Hear, O house of Israel! Harken unto the voice of the heavenly Jerusalem; and whatsoever he saith unto you do it!—and if you do, you shall receive the helpmate which was promised at the beginning. No man shall ever receive the helpmate until he receives the spirit to keep the royal law of Christ in virgin purity. And both must agree to keep it. And this covenant must be kept until the blood is cleansed—which will free him from the old man of sin. And herein is when and where the battle begins. And it will be by a great struggle; for Satan will come again, as before, to cause you to break the covenant. And yet many will break it. Let no man give up the battle! A just man, or spirit of the just, will never give up the battle till the victory is gained by the law of Christ.

If he or she refuse to live the virgin law of Christ, the time is at hand when they shall be loosed out, and a helpmate given who will do the work; for if two or three agree as touching anything, whatsoever they ask it shall be done.

The animal was used for sacrifice, and it ended in Jesus; and he abolished death, and brought to light life and immortality for us. Then the death of an animal was abolished, so far as Israel is concerned; for they are to keep the law of life, "Thou shalt not kill!" And as the animal was used as sacrifice in type, what was it a type of? Surely it was to show that the animal part of man was to be sacrificed by the crucifixion; as the blood of Jesus was shed, ending the sacrificial law in him—even the sacrifice of animal. Evil shall be destroyed, and the mark of the beast removed, and the blood taken away, and the divine life given. The sacrifice or the atonement covers the entire world; for the blood shall be taken away from the whole planet. The wo-

man gave Jacob Esau's clothing, and she also took it away.

This type was shown of the two worlds. Esau shows the first man Adam—his clothing. And Jacob also received the blood from the woman; but she will take it away in the parting of the two worlds, or the separation of the two brothers.

Then see that ye refuse not him that speaketh unto you; for, "If they escaped not who refused him that spake on earth"—namely, Moses, and even in this visitation, namely, John who was raised up like unto Moses, who died not unto the law, and also them who followed on after the similitude of him (namely, Moses or the prophet), and afterwards James—and if *they* escaped not who refused their testimony, how much more shall you escape not who turn away from the living child who speaks now *once more* from heaven, by the same voice and testimony of the mediator of the new covenant which should be unsealed and revealed from heaven? whose voice then shook the earth; who has promised, saying, Yea once more I shake not the earth only, but also heaven. This *once more* signifieth the Second Child who shall stand up in his stead; and the removing of those things that are shaken—as of things that are made under the old covenant of the law—that those things which cannot be shaken may remain; as it is written, The pride of life, and the lust of eye, and all things of the old world shall pass away; but he that doeth the will of my Father, shall abide for ever, he shall not pass away. The Son abideth ever, as a high priest after the order of Melchisedec—the Son and King of peace, clothed with the King of righteousness! And by him, and in him, we shall see the Prince of peace clothed in righteousness—Shiloh Immanuel, God with us, the everlasting Father! Let us one and all stand steadfast to our heavenly calling—unmovable, that we may be able to abide his coming and stand unshaken when he appeareth with flaming fire from heaven!

The law of our Nazariteship is to be kept in spirit and in truth under the new covenant, after the example of Jesus—and not after the carnal commandment; for a true Nazarene will keep it after the law of the spirit of life—subduing

all evil; crucifying the flesh; following on step by step—following the spirit in the way of all righteousness; having no part with the dead in any sense of the word. Satan is the attracting power, and it is him who defiles. Now, all mankind feed upon something with the mind—either good or evil; and the mind controls the body. And to a defiled mind, to him there is nothing pure, when his conscience and mind is defiled with Satan. Evil lust is contagious.

It is written, It is not that which goeth into the mouth that defiles a man, but that which cometh out. And before the fall of Adam, their minds were first defiled by Satan. So then lust was conceived first in the mind; and lust when conceived bringeth forth sin, and sin when finished bringeth forth death. So it is written, Through envy of the devil, death came into the world. And the evil which lay dormant in the place where it was set at first, was touched by Satan. And it came out of Satan and the woman, and entered Adam; who listened to them with his mind—which was carried into effect. And now, since the fall of Adam, lust is fed by what we eat—both of the mind and mouth; and it inflames the lust, and lust begets lust; and it is set on fire of hell—Satan and the devil. Therefore, because of this transgression, the law was given. And let us feed upon it—i. e., the law of life—and subdue, letting the evil lie still, and not feed it, so it can die; neither by eating such as would feed it, which would cause it to overflow and come out—which defiles the temple and destroys virtue. And to this end the vision is given—to lead and direct in the way of righteousness. And it does not consist only of eating, but also feeding upon evil things with the mind, and the lust of the eye, etc. This covenant is to be written upon the tables of the heart, and put within the mind, to will and to do according to his pleasure. And as touching things growing upon a vine, “even from the kernel to the husk,” there is a spirit of it as well as the natural. The wild vine we have described in another place. Nevertheless it is hoped that you will not run from one extreme to another; for there is such that grow upon vines which would feed lust and give Satan a

better chance to attract it—for most all vine fruit is strong food.

Therefore let all Israel come to temperance in all things, that Satan does not take the advantage, neither by day nor by night. Watch as well as pray! Let no mixed garments come upon you, or evil and good mixed, for they do not agree. Therefore let us be clothed with the righteousness of saints! Let no female put on the apparel of a man—that is the man of sin; for it is unlawful to put on the old clothing of the man of sin, as it becometh virgins that you might be clothed upon, and be received as his virgin bride; for if our minds are swallowed up with the good, following after the law of righteousness, there shall be no place found for the devil; as it is written, Where your treasures are, there will be your heart also. Shake off the world with its guilty fears, and get it out of the heart!

Therefore the Nazarite law holds good to bring man to perfection. But it is not the form of it—types and shadows—that will bring man to perfection. Jesus was called a Nazarite; yet he had no evil in him to feed. Yet he showed the way for those who would walk in it, having the evil—thus doing a greater work; which shows the power of the spirit in keeping the law in us who have the evil in the blood, (which will not die so long as it is fed,) and are by nature cracked vessels by broken laws. Therefore the law of the Nazarite was given before he came to fulfill it; as all others fell under it, through carnality and the weakness of the flesh—without the Son of righteousness, which was shown in him. Seeing that the law was weak by reason of the evil in the flesh, God sends his Son, manifested in the flesh, to condemn sin in the flesh, and to do away with the law of a carnal commandment—who brought to light the law of life and immortality, which is shown in the gospel for us. And to prove it by two or three witnesses, he in times past has shown the different tabernacles which will be produced by the law of life: First, the perfect man, who will live a thousand years by the law unto immortal life; and the spirit of immortal life—a thousand years unto immortality, as we have shown in another discourse; who will

be separated by the law of the spiritual separation. Therefore the Nazarite law was given first in type, and kept in type till the true Nazarite came, who kept it in substance—in spirit and in truth; who was clothed, and called an Israelite in whom there was no guile; in whom the Son of righteousness arose with healing in his wings—i. e., in the spirit, which was his wings; which was shown in type in the ark, by the cherubims overshadowing the mercy seat.

Now the type or form of the law will feed lust; but the spirit of the law of a Nazarite will subdue it—as was commanded at first. And as we have broken the laws, we begin with the law of confession, (for an open confession is good for the soul,) by a repentance of our former deeds, which crucified the Lord of righteousness. And even this is not acceptable, only when it is done by the operation of the spirit, which works in us a sorrow of heart, and a complete giving up—which frees the soul, before anything can be done for the body; for as long as we try to hide any committed sin, is not that the work of the first Adam, who tried to hide it from God? for did not Adam and Eve pin fig leaves to hide their nakedness?—which was a figure of the sin which they tried to hide from God. And as soon as they realized the fact that God had found out their sin, he then sought to justify himself, and blame God for setting it before him. Is it not the fallen nature of man, since the fall, to try to hide their evil?—who are ashamed to have it manifested before man. Is it not through pride? And is not God greater than man?

If our hearts condemn us before man, remember that God is greater yet than our hearts, or man. Therefore if we openly confess before the God of the living, and his people, it shows that we are willing to trust him. And he will take care of the rest, and begin our redemption from the hand of Satan, and from the effects of the fall by giving us the Son of righteousness to keep the righteousness of the law in us—who will not partake of the fruit of the wild vine, from the kernel to the husk.

The grape, dried or green, is a type of the law in woman. The green grape is the sour grape which set the

children's teeth on edge—or the uncleanness of the tree, or wild grape vine; and the dried, the clean estate of the same vine. Nevertheless, while in the evil state, either male or female, the grape will feed lust before it is subdued, while it is inflamed; for it is like a disease—strong food is liable to feed and inflame it.

But if we continue in well doing, it will work out a perfect cure, and heal the wound. And by the paschal lamb Israel can cross Jordan first in type; and when once the seed is healed, it will enable you to enter more fully into the spirit of the law of temperance, and add to your faith, virtue. But no man can add virtue till he is healed, so he can contain the seed of life; and the seed must be healed before we could expect the healing of the body. So long as Israel lose the virtues, they cannot be virgins.

Therefore let them apply the law of the spirit of life, for the healing of the seed; for it is that which cometh out that defiles the temple—which comes out by the attraction of Satan.

Therefore let Israel watch as well as pray, in our walk, in our talk, and in our eating—both natural and spiritual; for what we eat feeds lust while in our evil state, and it cometh out by the power of attraction—i. e., of Satan, the thief, who defiles the temple; and him will God destroy. If we keep the righteousness of the law, then God will destroy Satan's power from us; for the man of sin shall be destroyed by the law of Christ. As Satan sowed the tares, he also attracts it.

Therefore let no man follow another man in his ways, or imitate, lest you follow a man of sin; but follow after the law of righteousness. Some may have their seed healed, so that a grape, or stronger food, would not work upon the lust, but nourish the body; while others may not have attained unto that stage of life. Therefore they could not follow, by sight, those things. And yet they should all follow on after the law of righteousness; but begin at the beginning place—at the first stepping stones—and step by step follow in the path of righteousness unto holiness; everything in order, in the right place—finding fault with

none, lest they stumble after the example of the Jews, even as many in this visitation; for Israel will be like their great leader—stumbling stones and a rock of offence. Nevertheless, the spirits of the just, who are spiritual, will pull through without getting crushed under the chariot wheels of Israel; nor will they fall upon the foregoing stones. Let no man lean upon another. If you do, you will surely be overthrown! But follow after the spirit of truth in righteousness, step by step, up into the temple of God (the body); ever remembering that the Jews stumbled because of the difference and the great conflict in the law of a carnal commandment and the law of the spirit of life. Now if we confound the two, we will surely be put to confusion.

Israel shall do the work which he did—and greater works shall they do, because he went to his Father to intercede for them. Now, O Israel, because he goeth to his Father, and is seated at his right hand, therefore he sends the Branch to do the work which he did, for us and in us, and greater works. Therefore if we will do the work that he did, let us not confound the work which he did with the work that some one else did to him. So then he was circumcised at eight days—but that was the work of the Pharisees with the types and shadows—the dead letter; for Jesus, although he was a minister of circumcision, yet he did not perform the outward circumcision. And John the Baptist baptized Jesus—which was the work of John; but Jesus himself baptized not. Yet his disciples baptized for a dispensation of death, which was to follow. Therefore it was for the dead.

Do I hear you ask, Was Jesus of the dead? He was of the living—Son of the God of the living; but was put to death for the dead, that he might become the firstfruits in resurrection for them who slept in death. Therefore it was suffered to be, that he should receive two baptisms—one for the dead, and the other for the living; as he was the resurrection and the life, as his foregoing teachings showed: Whosoever believeth in me though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.

Therefore as they are not to die, they are not to be baptized into death, nor baptize, but do the work of Jesus—to do the work of the living and not the dead. And yet if we were baptized in ignorance of the law of Christ, it was because we were dead to the knowledge of the law of the spirit of life, and our lives hid with Christ in God.

Therefore Jesus Christ will raise us from that death, and disannul our former covenant with death, which was given in baptism. Now, O house of the former Esau Adam, awake! Awake, thou house of Manasseh, from the works of John in the old covenants consisting of forms, types, shadows and baptisms into death, before it be too late to have it disannulled! Cease from the work of John in those things, (who was baptized in like manner, namely, into death,) and enter the work of the Lord Jesus, to do the work which he did—not what John did! And greater works than these shall ye do, because of the ingrafted word of Jesus Christ; for the words I speak unto you, they are spirit and they are life!—not holding with the law of sin and death, by the typical laws.

Therefore let us rightly divide the work of John—the forerunner—and the work of Jesus Christ; for one must decrease, and the other increase in the *living* circumcision and the baptism of Jesus Christ by the holy spirit of fire, and the living resurrection for the living, and the ascension from stage to stage. For as we see him ascend, we shall also see him come in like manner; for as he ascended from his mother's womb as a child, he came in a cloud wrapped up in a mystery (in a body prepared by the law of life), and ascended in increase of knowledge and power till he entered the fulness of the spirit, and ascended into the heavens—which received him in a cloud till the full restitution of all things. Therefore he cometh the second time in like manner—clothed with a cloud—wrapped up in mystery; which can only be seen by those who are of the spirit of truth—for he comes in spirit, invisible, and rests upon the second son.

Therefore, O house of Manasseh, come over into the spirit of truth; and no longer look for the living among the dead—expecting John to come and pick out the circumcised,

and the baptized members of the works of John! O house of Israel, he is a subject and a servant of the Lord Jesus Christ; who has come, as he is sent by his Master; who is now picking out, according to the command of the Lord and Master, after the work of the Lord Jesus Christ under the new covenant of life eternal!

The law of spiritual separation will separate the children of the spirit from the children of carnality; as the natural law in woman separates the seed, and is type of the separation. Therefore the natural law of separation was to separate the seed; and the spiritual law to separate the children from the law of sin and death, which has reigned over both the circumcision and the uncircumcision. And now the spiritual law of circumcision, in Jerusalem, will separate the children from the seed; as the one follows after the law of natural seed sowing, (according to the law in woman, which is the deeds of the law and the curse of the law,) and the others—i. e., the children—will follow after the law of a spiritual and total separation. And the one conflicts with the other; as it is written, The flesh lusteth against the spirit, and the spirit against the flesh; for the children of the law of the flesh envy the children of the spirit of virtue.

Moses smote the rock, and water came forth for those who were thirsty, while in the wilderness; which was a type of Jesus, the Rock, which was smitten by the rod of Moses' law, which brought forth the water of salvation—for Jesus was the substance of former types. And remember, when Moses smote the rock in obedience, it was by the law of Christ that the water came forth. And when Moses smote it in exaltation, the water failed to come forth; for which cause he failed to enter the promised land—wherein all will fail by the works of Moses within himself.

Therefore all must cease from their own work by the law of a carnal commandment and enter in by the work of Jesus Christ; for his rod—which is of iron, which works by love—shall smite the rock in thy belly, and separate the evil seed and cleanse the blood; and living waters shall spring forth, which shall be in us a well of living water. Many are willing to use the rod of Moses by the law until

it brings forth blood—even unto the blood of Jesus—under the law of the crucifixion of the spiritual young child, rather than to come under the law of the crucifixion of the old man of sin; and it is a betrayal of the passover lamb at the supper—which caused the death of the Lamb. And his blood is upon all who hold with it on that side—excusing none; for by it ye are guilty of the blood of the passover lamb, as has been shown in type by the sacrifices unto death, and the sowing of Satan's seed. And the passover lamb will pass over those who are under that law, as a great stone, and grind them to powder. But to those who have their door post sprinkled by the law of the spirit of life, (which is in the gospel of Christ,) the destroying angel cannot enter that house, but pass over it; for the two guardian angels are on the watch at the door of each house who have their hearts sprinkled from an evil conscience, and their bodies washed with pure water by the living word of law and gospel. But to those who are of the law of a carnal commandment, the thief enters that house and steals away the virtue of the oil, so the lamp cannot be lit. Therefore where the lamp is not lit, there is no light; and in the darkness, the angel of death enters the house of the night, and destroys it. But where the law of life and the gospel are kept, and the virtues preserved and the lamp lit, to such there is no night there; and the angel of darkness, death and destruction, passes over it.

The third was a type of the fourth and last; when he shall find them awake—and not asleep as he found them in the three watches going before. Let us remember that when Israel spake of the angel of death going forth at midnight of the third watch, and slaying the firstborn of all the land, that another angel came forth with a respite, and said, Hold the four winds till the servants of our God are sealed! So when they are let loose, it will pass over the sealed; like Jonah's message which was to destroy the city of the wicked, but God gave a respite for a time, according to his own time of mercy, that no excuse be found; which was also like the forty days which he made years.

Now will Manasseh find fault with James, or God?

If you do, then why not find fault with John; for he said, Within forty days (or years) the spirit of life would possess the temple—which ye looked for at the end of the years of the wilderness of the second watch. But ye not being ready, nor understanding the plan and time of his mercy, it was not so as you expected it; and God made it forty more according to his own count.

Therefore he made it a type of what should be fulfilled at the end of the forty for Ephraim. And even so with the word of James; for the seven vials of the wrath of God could not be poured out till the full time of God—till all Israel are sealed; when he shall bid all the angels of death and destruction to go forth, and he will destroy the power of the devil from the earth, the sea and the air. And the seventh vial shall be poured out into the air; when the lightning flash shall leap forth with the thunder sound of the wrath and indignation of Almighty God, which shall role from pole to pole, till Satan is destroyed from the air—which shall purify the atmosphere for a thousand years. And when this is accomplished, we hear the voice of the angel saying, "It is finished!"

Now brethren, this is the last watch! Let us watch that we be not found asleep as they in former watches of the hour—who watched one hour for Friday, the preparation day, and one for the sabbath, by their ticky clocks. And Satan also watched, to take the advantage of the remaining time, while you were off the watch hours. Now hear, O Israel! The time and watch has come to put types and shadows under your feet—walking on the law by the spirit of life in Christ Jesus! Be on the watch! Awake! and be alive in the spirit of truth, that Satan find no place in the watch, lest ye enter into temptation. When Satan comes to try to take the Son of man—the spirit of righteousness—away from you, watch that you do not take the sword of carnality in this spiritual war of Michael and his angels! The types and shadows of the watching one hour for law, and one for the gospel, were for those who have not the ingrafted word of the law of life. If they had, they would understand better things than to follow after the dead letter

of the law. They would understand better things than to take the life of a lamb and sprinkle its blood upon the doors of their buildings, and stand around and say, Amen! The graft lit, according to the promise, before the third watch closed; and the spirit of Jesus—the branch of the passover, which was taken from the woman's side—descended. And as many as receive it, the destroying angel will pass over; and as many as reject it, and fall back to types and shadows, and kill the Lamb, or crucify him afresh, the destroying angel will remain among them, as has been shown in type; for now is the time when, "He that slayeth an ox shall be as though he had slain a man;" or he that partakes of it, and silently stands around and says, Amen! for the life of the beast shall be required at the hand of man, and the life of man at the hand of Satan. He that hath an ear let him hear what the spirit saith unto the church of God. After the supplanting and the lighting of the graft—which made a change from types to better things to come—we remember the window was darkened, and dead silence reigned. And the lamb was killed—showing what was committed. And the blood is upon those who stood around and partook of the same—for Adam's transgression in blood, which slayeth the Lamb. But through the mercy of God it brought redemption to the soul of the transgressors. But the life of the body is the spiritual child, which shall circumcise the foreskin of the heart; for the foreskin is the evil received by the transgression of the spirit of the law, which entered by the connection of the man and woman in sin—which was a transgression of the law of Christ. Therefore it must be taken away by the law of Christ, without the sound of a hammer or a tool upon the temple—which ye are by the law of Christ, which saith, "No cuttings in the flesh for the dead!" for under the law all are dead.

And the tools were brought upon the temple of Jesus for the dead, once for all; who was also baptized for the dead, once for all; who was a sacrifice without evil. Therefore we are not to bring a tool upon the temple to mar the temple of God, as the Scribes and Pharisees did, to make provisions for the flesh works of the devil; for the temple

was made at first by the spirit, and it must be finished by the spirit. God made the form of man without tools—a type of him who was to come; but Satan marred that form, and even brought tools upon the antitype—for which he shall be destroyed.

No tools shall come upon the temple!—which is right. But why not be consistent in all things? Why then do they bring it upon the temple for circumcision? Will that take away the evil? Can the evil be taken away by the same law by which it entered? Nay! If a serpent bite you on the finger, and the poison enters the body, can you find a remedy by cutting off the skin of the finger because it entered there? O fools, and slow of heart to believe all that the prophets have spoken. O house of Israel, enter ye into the spirit of truth, that you may receive the circumcision of the heart, which will purify the whole blood—cleansed by the spirit of judgment and burning! Would not that purify the flesh also? Canst thou not watch with me one hour?—i. e., in spirit and in truth; for one hour has been determined for the house of Israel to watch—for it has been the hour of temptation. And he called forth the woman for the first watch of the night, and many gathered for the watch; who fell asleep. And in the second watch he called forth Manasseh, and set them on the watch; who also fell asleep. And the spirit returned the third time, and opened the vision to Ephraim—who was called to the watch. And during the third watch, the Branch was sent three times. He found them sleeping—asleep to the further faith which was to be revealed.

And now the morning is dawning in the fourth watch of the hour of temptation; and the sun is rising—even the Son of righteousness—calling now for the last time, Awake thou, at this trumpet sound! or sleep on and take thy rest!

Now get wisdom! and learn and understand that the sun does not arise in the third watch, for it opens at midnight of the hour; for the hour is reckoned as the night, when people sleep—only when they are called upon to awake and come on the watch. The morning star gives them light; but the time of sunrise has come! Watch, therefore! Do you know whether the Master shall come at even, midnight, or

at cock-crowing, or in the morning? Watch! lest coming suddenly he finds you sleeping, as in former watches. Therefore what I say unto one I say unto all, Watch! He came in seal, and as a thief in the second watch, and the third watch; and the sun arises, of course in the morning—which is a figure of the Son of man, who shall arise at midnight, or at cock-crowing, or in the morning. The midnight cry arose by James, saying, Behold the bridegroom cometh! Go ye out to meet him!—i. e., get ready; for ye must be dressed in white. And at cock-crowing, the graft or branch came to one of the sons of Benjamin, where there was a body of believers. And the Son of righteousness shall arise in him with healing in his wings in the morning in the fourth watch. Prepare yourselves!

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. Jesus came from between Judah's feet, and obtained the sceptre of the law of the spirit of life. And Judah rejected it, and still held to the sceptre of the law of a carnal commandment under the old covenant, even to this day—till Shiloh comes. And even in this visitation the lawgiver of Judah is still in Israel till Shiloh comes now in the Second Child, and unto him shall the gathering of the people be; who shall gather all Israel into the spirit of Shiloh. And the sceptre of law, under the old covenant, shall depart from Judah; for when the tribe of Judah is gathered out from the Jews (the salt of the Jews) then the Jews shall perish with the Gentiles, and Shiloh come in spirit. And we have now arrived to the time of the opening of the seventh and last seal to the house of Israel. This is now revealed in the glorious STAR OF BETHLEHEM—the Living Flying Roll of Life—which is the "Little Book Open" in the hand of the angel for the house of Joseph.

This Little Book could not be opened till the last seal of the seven was unsealed—which is the seal that opens the gates for the ingathering of the cattle of Israel to enter the city. The law and the prophets were until John—the forerunner of the first child, the substance of the law and the

prophets. And so now in this time of visitation, John—who was to tarry till the coming of the spirit of truth—was the great prophet who was to be raised up like unto Moses, the messenger of the law; who renewed the law for the 40 years' travel of Israel; who, like Moses, viewed the land from the top of the mount, but was not permitted to enter therein.

James and John were chosen messengers for the second and third watch of this visitation, preparatory to the perfect thing which should afterwards be revealed in the **STAR OF BETHLEHEM, THE LIVING ROLL OF LIFE**—the fourth volume of this visitation, containing seven parts; which was the seven spirits to the seven messengers, or the seven keys to the seven seals. Joanna, James and John were the three standard messengers of the visitation.

The mother with her two sons was a type of the Mother Jerusalem above with her two sons—the first and second sons of God; as shown in type by Rachel and her two sons—Joseph and Benjamin. And the two sons of Mary—James and John—were chosen of the Lord for a future work in this visitation in spirit. And the three—Joanna, John and James—counted for the three volumes for each three watches; and **THE STAR OF BETHLEHEM, THE LIVING ROLL OF LIFE**, for the fourth watch—Vol. 4, with the substance of the seven parts, the seven keys. Therefore it contains four books and seven parts, because it is the substance of the four—Joanna, John and James, and Benjamin the second son of Rachel.

Now beloved, how can you look any longer to England, since she is supplanted of her birthright, and the glorious **STAR** has glided away, and the blessing has passed from her? as it is written, Behold! behold the **STAR** that has appeared in this thy day and generation, to give unto thee a light in a dark and dreary day. And in a little time thou shalt behold the **STAR** of my glory, which shall come forth from the east. And thou shall first behold its rising in thy meridian; and there it shall shine through eternal ages! But if thou, O Britain, reject the glorious Day-star from on high, thou shalt be supplanted of thy birthright, and my blessing shall pass from thee, and my glorious **STAR** shall glide away! Then

thou wilt lament thy loss and folly, and prepare for seasons of desolation and woe; and my heavy hand shall display my power in the execution of my displeasure against thee, until I have brought thee like Nineveh—to believe, and humble thyself in sackcloth and ashes before me.

Then I will return, and my glory shall shine in the midst of thee. Therefore I call upon thee, O England! Harken to my offered mercy, which I now present unto thee by my messengers, that thou may escape the deluge! The impending showers of my judgments hang over thee! But I suffer my impatience to linger, that I may see if thou wilt harken to my entreaties. I send my warnings from time to time, but I still see them rejected. I see my servants despised, whom I make use of as instruments in my hand to declare my mind and will unto you. I also suffer here and there a little of the slightest drops of my judgments to descend, that thou may awake and receive the joy I have laid up in store for all that love me, and are longing for my appearing in the person of my son Shiloh, who is my new created being.

O then, be wise! and hasten like my servant David! Delay not to keep my commandments, lest this my offered mercy is closed from you, and I suffer the teeming showers of my wrathful displeasure to be poured forth around about you! The clouds are pregnant with ills, and the cup of my fury is full even to the brim—ready to be poured forth! But in my great love I have hitherto withheld it, so that I might be gracious unto you; but I cannot longer delay taking away the shield of my protection, which has long been over you.

Its first shining was in the meridian of England, which was blessed with the six foregoing messengers of the visitation; as written by John, "I have labored from the sunrising to its setting!"—which was the rising of the visitation to its setting, or to its departure from the messengers in England to arise in another land across the murmuring sea. Hark! I thought it was the voice. Yes! 'Tis his mournful cry, calling, Come, Israel to me! Most all Israel have been looking to England for the future discourse, or THE LIVING ROLL.

which was to come in due time, and for the great ingathering of Israel to England.

But have you not been told it should come differently to your imaginations? Yet it is plainly shown in the Extracts that Israel could not be gathered in England till Satan was dethroned, and all nations subdued and brought to Christ. Then—and not till then—could Israel be driven back. See Extracts, Ser. 2, page 88.

England must be first judged, and brought like Nineveh, because they have rejected my offered mercy from time to time—not only the English world, but also the heads of Israel; who most always rejected the following messengers down the line. Yet she has held within her bowels the ark of the covenant, during the first, second and third watches of this visitation; which has been as the sun rising in the east, to its setting in the west.

As the lightning shineth from the east even unto the west, even so shall the coming of the Son of man be. And this glorious day STAR OF BETHLEHEM has glided away from that land, and has arisen unto U. S. of the west. And now O England! England! thou art supplanted of thy birth-right as the elder son—Manasseh, as the Father has crossed his hands, and placed his right hand upon the head of Ephraim the younger son of Joseph. So now, O England, thou must enter into scenes of desolation and woe, because thou hast rejected the glorious STAR OF BETHLEHEM which was sent unto thee. I have lingered long! but now thy time of judgment has come; for the salt of thy land has lost its savour. Awake! O sword of death, and go forth! I shall no longer withhold my heavy hand from thee! Thou shalt be swept, O land, while my arm of protection shall hover around about those who now gather around my standard of truth, which I have now lifted up in this glorious land of liberty, till thou art purged, O England, so I can return again unto you in the person of my son Shiloh, whom thou hast now rejected!

Dan is now fulfilling that which was written of him, as you will see. It is also written in this ROLL OF LIFE that he would reject and become a serpent to this message of life—which was written three years before its fulfillment; who

sets out notifying his members, or the members of the house of Israel, against it; who cabled across the sea to prevent it being known. Is it not written in the Extracts, that in an unexpected moment the Flying Roll comes forth, and declares to both Jew and Gentile, and the house of Israel, that the tribe of Dan shall be to them as a serpent covered with grass? And we hope that it will be observed that the Extracts show Dan to be a judge of the Gentiles, till their fulness. And now he becomes a serpent to them, and shows their false worship, In a word, they are at work to overthrow this great apostate Christendom—which work we see all around us. The Dans are calling the people out, and yet they do not offer them anything much better. They are enemies to the true teachings of Jesus Christ—only many of them attribute to themselves the healing teaching, and many of Israel's promises, without preparing themselves, or seeking for the removal of the first great cause. We have ever found them serpents to Israel's faith.

Now while this is true of Dan among the Gentiles, yet we wish to call your attention now to the work of Dan in Israel, as it is written in Extracts, Ser. 3, p. 108; which shows that the tribe of Dan has been given into the hands of the Gentiles. So has the enemy been permitted to come into the house of Israel; but he shall not fall in the house of Israel, but be cast out; and with the Gentiles he shall fall. Dan was the father of Samson by Manoah of the family of the Danites; and as Samson fell with his enemy, so shall the tribe of Dan fall with the Gentiles. And it is written that Dan was taken from amongst Israel to judge the Gentiles till the seed of Jacob and Joseph (the house of Ephraim and Manasseh) should be gathered—i. e., into the visitation of truth; and then Dan should come into Israel, as he was one of the tribes of Israel—i. e., a few from the Danites—till the closing message, the ROLL OF LIFE comes forth by another of another tribe. Then through envy he becomes an adder in the way of them; as it is written, Dan was to judge his people as one of the tribes of Israel, until the abomination of desolation, spoken of by Daniel the prophet, stood in the holy place—until Satan transformed himself into an angel

of light; who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he, as God, sitteth in the temple of God, showing himself that he is God. And these are the days spoken of, except they be shortened, there would no flesh be saved. The Lion of the tribe of Judah, who prevailed above his brethren, in whose hands was given all power both in heaven and in earth, gave the blessing and the grafting of his branch to his brother—the second son of Rachel; and in whose hands was placed the sceptre of the righteousness of the law, and the supplanting of all former types of the dead works of the law of sin and death. And now as Manasseh was supplanted, because of the dead works of the law, by Ephraim, till their fulness, or thirty years' time of the Extracts—in which time the STAR OF BETHLEHEM, THE LIVING ROLL OF LIFE, comes forth, to be offered to them again, with the interpretation—and as blindness in part happened Manasseh till Ephraim be come in, how much more their fulness? because Dan, as head judge as one of the tribes of Israel has now rejected THE LIVING ROLL OF LIFE, and has become an enemy to Benjamin, because of the crossing hands of the Father, who has blessed the younger son, who is now with Ephraim.

Dan becomes envious, and tries to reproach him because of the abomination committed in the house of Israel by one of the sons of Reuben; and for this cause he is cut off from the spirit of Benjamin of the House of David. And Manasseh shall be now grafted back again instead of Dan; and so all Israel will now come in, tribe by tribe, by the light of the day STAR OF BETHLEHEM; as it is written, All shall be proven by Benjamin. Therefore this covenant message of THE LIVING ROLL OF LIFE, had to come through him. And now that will be fulfilled which is written of him, If Judah (the one tribe) and Israel (the ten tribes) accept not Benjamin, neither shall they inherit the kingdom; and Benjamin, the one tribe who has come in this visitation, makes up the twelve. Now why should they accept Benjamin or not inherit the kingdom, if he has no message? And it is written, The shepherd shall be driven into Egypt six days—a figure of the six days of the old world. Yet it is a time from the time

of the spiritual angel messenger driven into Egypt, because of the scattered seed. And as Joseph, type of the spirit of Jesus, who prepared the corn in Egypt, he was driven out of England.

And she is supplanted; and his voice is now heard across the murmuring sea, in the land of the free! And yet for all this, England shall be protected from foreign power and sword; as it is written, No foreign sword shall go through this land England, until Israel be taken out of it. And has it not been protected for Israel's sake? But the time has come that she shall be purged and go through her judgments, because she has rejected the glorious STAR.

Now my people shall be called out of her; who shall fly upon the shoulders of the Philistines toward this land of the west!

Reuben was called forth in the third watch of the hour; but inasmuch as he defiled his father's bed, his birthright was given unto the son of Joseph—who was the son of Israel, i. e., the son of Jesus, after the spirit.

Therefore the genealogy is not reckoned after the birthright of the firstborn according to law, because by the spirit the younger supplants the elder all along the line, by the law of the spirit of life; and as it is written, Judah prevailed above his brethren, and of that tribe came the chief ruler. But observe! the birthright was Joseph's. See Roll Ser. 3. p. 91. Therefore it proves what has been written in THE STAR OF BETHLEHEM—that Joseph is Jesus; as we see in the Extracts Ser. 3, p. 104.

Joseph and Benjamin are the two sons of Rachel—Joseph the first coming son of the heavenly Mother, and Benjamin the Second Child, who shall stand up in his stead; as it is written, Benjamin shall be stronger than all the ten tribes; his ending of the old world little, but the beginning of the new world much. Therefore in the morning he shall rise as the wolf (i. e., with the rising of the sun), and in the evening he shall divide the spoil with the ten tribes.

Bind up the testimony, and seal the law among my disciples! Jesus opened the book, and closed it again—which has been sealed with seven seals till the time of the

visitation of this the eleventh hour of this sixth day of creation. And the spirit was withdrawn from the earth till the time of the vision which was to speak at the end—which was to speak and not lie.

Michael—the great angel, the son of God—prevailed with God to open the book and loose the seven seals thereof; which he has been doing during this visitation of his spirit. The angel of light, called Uriel, unseals the seven seals, in their order, to the seven messengers, which have been chosen for this visitation of his spirit; and without the vision the people perish. Many are looking for John (Wroe) to return in body, through misapplying the word; who say he is still alive, or that he is not dead; who say, “Woe to them who say he is dead!”—because in John’s day, many false reports were raised about him by his enemies. The unbelievers often reported that he was dead, because of the life teaching; and for this cause it was written against such who reported his death before the time.

Now the devil transformed himself in teaching that he is not yet dead, in order to get men to look for John, or worship a creature, and look for the living among the dead—which is done to sidetrack the believers from the living Jesus Christ, who is the only way, the only truth, and the only life; and he who tries to climb up any other way, the same is a thief and a robber.

Satanic man has already reported the same thing about Benjamin—saying that he was dead. And some of our believers knew not but what it was the truth, till he returned. And to this Satan resorts, with many other things, to try to overthrow the believers in the life of body, soul and spirit. Because of this, those words were uttered by John; and to Satan’s instrument the woe was declared, because of his deathly lies. Yet that saying of John was not conveyed as a proof that he would never die; for some of his sayings were contrariwise; for the fifth messenger had to give place for the sixth, and the sixth for the seventh. And this covenant message must be accepted or rejected; as Jesus said, you must be for me or against me!

The Old House stands as the Jews of old with Moses,

who pass over Jesus. Therefore they, in this day of the visitation of the spirit of our Lord, whom they reject, are becoming the thief and robber—since Jesus Christ is the way, the truth and the life. And he said, All who try to climb up any other way, the same is a thief and a robber—because they hold Moses above that of Jesus by their teaching, and hold to the prophet of dead works—still looking for the living among the dead.

They say they are looking for the vision to speak again; and at the same time they wont accept anything since John's death. And now the vision is speaking again, according to promise; and the spirit of this prophecy is on clear grounds. O house of Israel, this ROLL is now offered to you once again, according to the vision of James; and now is the time for you to come forward! Return from your backward journey, and walk with Christ as you are bid!—for John was only sent preparatory to the living Christ. Cain is the first settler of the land of promise; who must be driven out—which is envy. Did he not commit the first death? as it is written, Through envy of the devil, death came into the world. Look deep, and search the lines; for deep is the volume so wonderfully divine!

When the law was added, Lucifer had greater grounds to work transformed into an angel of light—teaching and turning the law which was ordained unto life, into a law of carnality. And this was Elijah's greatest struggle—to rise above that version of the law, which Lucifer turned into another meaning from that which was intended to be conveyed. It was not the law which made Elijah greater than Enoch; it was overcoming that Lucifer teaching—the transforming of the law from its original meaning. And Jesus was greater yet, because he overthrew the whole system of the transformed teaching and practice, and in the face of Lucifer trying to teach it to him, etc. And the elect will be greater for the same cause. Lucifer has more now to work on than any time going before, because he is now transformed to turn the gospel into another meaning as well as the law, and also the writings of this visitation; for he is transformed in this last day with the light, or anointed with the bright-

ness of the three foregoing days or dispensations, to deceive the very elect if it is possible.

They have more to contend with—therefore they will be greater. If Satan was not permitted with this transformed teaching, there would be nothing to turn Israel from the faith of the royal truth which was brought to light by Jesus Christ. Enoch had not so much in the way to turn him out or deceive him.

Therefore the question was asked by John, Could Satan do the most mischief with the scripture sealed or unsealed? More with it unsealed. For this cause it was sealed till the spirits of the just should come to whom the promise was made.

Wisdom is justified of her children; but I see a great lack of wisdom in many, even in the house of Israel, refusing to read that which does not come according to their ways—forgetting that God's ways are not man's ways, and that he sends all things according to his own way, to down the wisdom of man. Many also, like Christendom, go by what others think about it. If those who are heads condemn a thing, and warn the members against it, and they go by what they say about it, without looking into it for themselves, that shows that they are leaning on arms of flesh. To condemn a thing on hearsay, though they be of the house of Israel, it brings a shame and a folly unto themselves. Search all things, and hold fast to that which is good. Let all Israel remember that it is written that the kingdom shall come different from the imagination of man as black is from white.

Therefore this covenant message, THE LIVING ROLL OF LIFE, comes forth in an unexpected moment—not by the will of the flesh, nor according to the will of man, but of God, by the will of the spirit of life. Nor will it be accepted by the carnal mind of man, but only by the spiritual minded man; for it is altogether contrary to the will of the first Adam. Nor does it evade the truth to please the high or low, the rich or poor. Nor does it compromise with the devil, or set forth a smooth way, or anything pleasing to the flesh to catch the membership of great or small. It is a fiery law of the spirit of life for the regeneration of man;

and all must come to it or remain with the old world to perish.

In due time Jesus Christ set the pattern; and he is the way, the truth and the life. And there is no other way under heaven unto immortality!

It is written, Woe to them that delay the Lord's coming! Now it is plain to be seen that some of the publishers of the first rudiments of Israel's faith are delaying his coming, because of craft. They warn the people against false Christs—which is all right if it is done according to the scriptures, and then set forth his manner of coming in its true light. But the truth is evaded on that subject, as well as other vital points of truth. They set forth a Gentile view of his coming—that he comes in the same body in which he departed; setting forth that he will not rise in a sinful body and develop into the perfect man of Christ. They fail to show forth the nature of the coming of the Son of man, but are looking up into the skies. Therefore let all Israel look deep in THE STAR OF BETHLEHEM, which shows forth the manner of his coming, according to the plain scriptures. He will come first in the spirit of truth—and has already come to lead and guide his elect in the way of all truth and show them things to come. He first comes to, or visits the bodies which are sinful, and prepares them by that spirit to develop into perfection. And by that spirit their vile bodies are changed and fashioned like unto his glorious body, by the cleansing of their blood. Then they are the Son of man, and are clothed with the same spirit as he was at the river Jordan; and afterwards the blood is taken away, and the spirit takes its place. And it is in this manner he comes, like unto his first coming. Therefore we are not looking up into the skies as do the Gentiles, but through faith, by the word of life which is to be made flesh in us.

But during the day of rest, they will only be immortal; and man can behold them, and handle them, even as they did Jesus after his resurrection in his mortal state.

Yet it is written, That same Jesus shall so come in like manner as ye see him go. And indeed he will, even this same Jesus—i. e., his spirit, Michael, who comes in his bride,

in spirit, without observation, wrapped up in mystery (to the natural). And the clouds receive him out of sight (to the natural mind)! Behold he comes—this mighty Prince—and is now standing up for the deliverance of his people!

The whole work of the ingathering and restoration of Israel will be very different from the imagination of the natural man. Let all Israel remember that the picture will be turned upside down to what is generally pictured by man. Remember there will be one constant conflict between the natural and the spiritual till the work is done, and Satan's head of power bruised in Israel, and cast out as a profane and wicked prince of Israel.

Many in Israel must now give an account of their stewardship, as they have ignored my spirit of truth which I have sent unto them by my servant, who is in perfect harmony with the spirit of truth; which was given unto the foregoing messengers of my visitation, and intrusted to many, as stewards of my house; who have taken things into their own hands, contrary to my command; who have put their own hand to the ark; who did absolutely refuse my servant the rights and privileges of the Extracts to hand forth to the hungry cattle of Israel, while in his labors of love, as I sent him forth—whom I gave to write my words, which I gave him for the hungry children. And because it contained the rich food of my kingdom, they became envious and advised it to be burned, and turned some from the pure teaching of Christ which it contained, for a time; which was also confirmed by the Extracts of the Flying Roll, which was intrusted to them.

Such is the stewardship of some; who must now give an account of their stewardship. Remember God is not confined to houses of form and outward worship, but he has now set his hand to gather his elect, scattered abroad, from the nations of the earth, and from the seven churches of Israel; among which is the red dragon with his seven heads and horns of power. But they shall be cast out, even as the seven spirits were cast out of Mary—a type of his bride.

O Israel, marvel not at the strange work of the divine Master in raising up his messenger outside of the Houses of

the foregoing messengers; for he will raise up whomsoever he will, and in his own way—which is contrary to the wisdom of man—that his people might be proved alone by his word, without leaning upon the different church bodies of which they may be members, to which many look for whatsoever may come.

Remember, when you look back over the visitation, you will see that he has raised up his messengers from the beginning, apart from the church bodies of the foregoing messengers—which upset the tub of Israel each time, as it is written, that the tub of Israel shall be upset seven times—which has been fulfilled in this visitation six times, in the changing of the messengers. And the seventh overturn came in type, that the *true* seventh might be prepared for his work by the law of the woman who separated the two manner of children; who was the queen of mount Sinai, preparatory to the queen of mount Sion, or who answereth to Jerusalem.

O Israel, let no man influence you against the inward monitor. Yet withal, be ye as wise as serpents, and as harmless as doves. Let no man turn you from the word of truth contained in this glorious STAR OF BETHLEHEM, which has just arisen, which stands over the child of promise. And it will prove to be a LIVING ROLL OF LIFE to you, (without the sin of the old law,) unto the salvation of all Israel, and to loose the seventh seal; which was opened to John, but sealed up again till the end—for all are written for the end. And blessed and holy is he who waiteth and cometh to the days—viz., the days of the Branch.

They did not attain unto it by reason of law, therefore it was sealed up again, and they were put to silence. The word was spirit and life—even the book which worked death in the Old House, but life in the New.

The kernel and germ of life found in the book feeds the children of the House of David. And I ate it up; as it is written, Eat the Little Book, and go speak to the house of Israel!—speak the mysteries which were sealed from the Old House; for he closed the book which is now opened again for the whole house of Israel.

And as Gabriel—one of the chief princes of heaven—

appeared unto Mary, declaring the conception of the child, the firstborn of Israel, so Gabriel also declared the conception and birth of John; who was to come in the power of Elias, to prepare the way by turning the hearts of the fathers to the children, and the hearts of the children to the Redeemer of Israel. And yet John denied being Elias or the prophet. Nevertheless he came in the *power* of Elias, according to the scriptures—a type of him who was to come.

Even so now, in this visitation, John came even as one crying in the wilderness of the law, in the power of Elias, to turn the hearts of the children back to the fathers—i. e., with the law—and the fathers as ministering spirits to the children, preparing the way for the Second Child as with the first. And as Gabriel announced the birth and coming of the living child at first, even so now, Michael, the spirit of Jesus, comes in spirit—the mighty angel—to announce the conception and birth of the Second Child, his brother, in spirit and in truth; who should sound, as it is written in another place, And the seventh angel sounded, bearing the testimony of Jesus Christ. And by it, this sounding is for the last time in this the end. The kingdoms of this world shall become the kingdoms of our Lord and his Christ.

Now as the angels withstood the evil in Mary till the child was conceived and made under the law of the spirit of life, (which overruled the law of a carnal commandment, and by the law of the spirit of life the child lived and grew mighty in word and in deed,) even so now with the Second Child—the spiritual child; the Branch of the first growing in by the law of the spirit of life. And yet it is to be remembered that his mother, after the child was delivered, fell back under the law of a carnal commandment; and by that law, John and James were born, made under the law—but not the same law by which the first son was made, for they came under the fall by the broken law of the spirit by sowing mingled seed in the field; who did the work of the natural mother, who fell back as the bond. Nevertheless she did the work first (as Rachel in type, and yet antitype) by the grace of God; who afterwards died under the law as she did not die to the law. Therefore her seed, under the law;

received the spirit in part, because of the law in part; whereas Jesus received the fulness of the spirit, as the seed was planted by the Holy Ghost under the law of the spirit of life.

Oh Israel, do you understand my speech? God gave his Son to die—to be crucified upon the cross, with the crown of thorns upon his head, and the nails which were driven by Adam, even unto blood, and the spear in his side. Therefore he requires of us that we give up our sons of lust, under the law, and by the law of the spiritual child, crucify it, and the thorn of the flesh will be removed. Then, and not till then, will we be taken off the cross, and clothed with righteousness. And now as the woman at first served as Rachel, in whom the angel withstood the evil till the child was delivered, even so in this visitation, with the Second Child of glory; the laws going before, renewed by John, the son of her of the old covenant—and yet divine, by reason of Jesus who taught him, for he leaned upon his bosom; a half brother—not being born after the order of Melchisedec, but as it were, after the Levitical priesthood—who should prophesy again, preparatory to the second Son of man. John and James were servants of God—but not sons; whose spirits ministered, as servants of Jesus Christ, to man, as messengers in part—as the spirit was given to them in part; who should plant and another coming after them should reap—as he testified of himself, saying, I have wandered three times around this planet for the life of my body; first John, the forerunner of Jesus, in the power of Elias—which was the mantle of Elijah, the spirit of prophecy; for John was a prophet. And the mantle was transferred to John the divine; and by that mantle he became a prophet—who prophesied; and who should tarry, and who should prophesy again.

Now beloveds, I want you to understand the two laws, by which the two manner of people are to be separated, and live in their respective order. In the first place let us remember, Elijah, who by the law of life was taken up—who was the spirit of a just man made perfect. And we will remember that Elisha followed him, and asked for a double

portion; and Elijah said, Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not it shall not be so. But it came to pass that a chariot of fire came and parted them asunder; and Elisha saw it and took up the mantle of Elijah. And this mantle of the spirit of Elijah has been handed down the line—which is the spirit of prophecy. And it was this mantle that John received; as it is written, He came in the power and the spirit of Elias—which was the spirit of prophecy; for he was called a prophet. And it was transferred to John the beloved, who should tarry and prophesy again; and by the spirit of Elias he did so in the second watch of the night—fulfilling the saying of old, that Elias should first come and turn the hearts of the children to the fathers (i. e., to the law and the prophets) before that great and notable day of the Lord.

John, the forerunner of the firstborn, denied being Elias, or the great prophet which was to come, like unto Moses; and when the disciples came to Jesus about the matter he said, Truly Elias must first come, before the great day of the Lord, according to the scriptures; and after pointing them down to the last visitation which was to come by the spirit of Elias, he also said, And Elias is already come if you can receive it, and you have done unto him whatsoever you listed—for the fulness of the spirit of prophecy was manifested in him, unto immortality. Nevertheless, the spirit and power of Elias was with John, testifying of that which was to follow; which was handed down—for John the divine received it, and ministered to John Wroe in the second watch of the night; who came as one crying in the wilderness, preparing the way for the coming of the Lord, by the same spirit of Elias which was with John, who prepared the way for his first coming. He came crying in the wilderness of the law; therefore the house of Manasseh followed on in dead letter, under seal, as Elisha followed Elijah, till he was taken away. But inasmuch as they stumbled, and blindness happened them in part, they did not take up the mantle; and therefore they were silenced.

and the mantle fell upon Ephraim for the space of half an hour's journey.

One of the sons of Ephraim (viz., James) took up the mantle; therefore he was called Jezreel. And the sons of Ephraim received the vision.

Now it needs be that the scriptures be fulfilled, and the children must be born; and there must be two women to this birth, as with the first two women grinding at the great mill—the bond and the free. And she was to serve as Rachel, till the second son, Benjamin, be delivered by the law of the spirit of life. Then after the birth of Benjamin she died—who fell back under the law of a carnal commandment like unto Mary, the mother of the firstborn. And why should this be so? Because she was to bring forth another class of people. She had the law of separation even as Mary, who, after the firstborn, brought forth other children by another law, which was only in part. And it had to be as set forth by James, that, "The graft shall light on him, the Second Son, and remain!" not on Reuben, as the first, but by a supplanting, the second shall be twain; who shall be transplanted by the law of the spirit of life into the womb of the heavenly; and the twain shall cover twain.

But now, shall the other people be left without a mother—viz., the aliens? Nay verily! They shall be separated from her bowels by the law, after the similitude of Mary's other children, as we have explained in the last covenant of both the mortal and immortal life.

Therefore Benjamin, the Second Child, was delivered and sent away on account of the other children, after the similitude of Jacob and Esau, that he might be transplanted into the heavenly Jerusalem Mother.

But the heavenly Mother is much more blessed. And so the spiritual Man-child, which was formed in her womb of providence, must die the death of the cross, and be crucified with him, that he may increase. Must not God's will be done?—for thus it becometh us to fulfill all righteousness. Therefore let us one and all die by a crucifixion of the lust, for such death is gain; for he that loses his life shall find it.

Therefore the time is come to go with him through the

crucifixion and regeneration, that we may receive power over the nations. All my people must bear the cross, and despise the shame which caused it at first.

O Israel, would it not be better for thee to bear the cross, and despise the shame, that ye might wear a crown of glory, rather than to crucify him afresh by the works of the curse of the law?

And the mighty angel, which came down from heaven clothed with a cloud, and a rainbow upon his head, was to confirm the covenant of immortality; as was shown after the destruction of the old world of the first dispensation. As it was in the days of Noah, so shall it be in the coming of the Son of man.

God made a covenant of life, and placed a rainbow of seven colors, that we might remember the everlasting covenant of immortality. Therefore he was to come clothed with a cloud (wrapped in mystery) without observation, and suffer many things and be rejected of this (Gentile) generation, even as he was rejected at first by the Jewish generation. And Israel, by the eye of faith, shall see him with the rainbow of the covenant in this latter reign and visitation of the fulness of his spirit. And the rainbow of the covenant shall be stamped upon their heads, and be put within their inward parts, which shall cleanse the blood, and wash their bodies with the pure water of life, which shall wash away the blood. And his feet were as pillars of fire—which is his understanding; and shall be given to us. The Master washed the feet of the disciples in type; but it shall now be with the Holy Ghost—as flaming fire; for we shall be like him—swift on foot! And we need no evil fear! And how beautiful are the feet of them who preach this gospel of peace; which shall bring in everlasting righteousness—peace on earth and good will to men!

And by this the great red dragon, with his seven heads (now in the seven churches of Israel), and with his ten horns (of power), doth make war; who persecuted the woman who brought forth the Man-child. But the earth helped the woman—the children of the new earth; and his head shall be bruised, and he shall be cast out into the old earth; for

he is now in the seven churches as king and prince of Israel, and his body, as it were, is in Babylon, and his tail (tale) in the world, and his heads are in the seven churches of Israel, where he has followed the seven messengers, as in type in the day when I first set my hand by Moses; and as in the days of the apostles, where he entered the seven churches to whom John wrote—types of the end. And he has followed the fruit of the woman for six thousand years; and yea, he shall arise in the seventh; and in the seventh he shall be destroyed. And so now, in this the seventh church of God, he shall be bruised under our feet by the God of peace, and be cast out.

He was wroth with the woman since the day she brought forth Jesus, the son of God, because he was the head counsel against him. And as Satan got his work in with her at first, now she shall turn it back upon his own head, and bruise it; for she brought forth a spiritual child the second time, by her spiritual husband. And the spiritual woman was given two wings, as a great eagle, that she might fly into her place in the wilderness for a time, times, and a half time—which is the three watches, and a half of the fourth. The first watch is one *time*, and the second and third, *times*, in which she has been in the wilderness with her children, helping her sister (the bond—Hagar) who has been under the law with the children; and a *half time* of the fourth brings it to the end of the appointed time, times and a half time. And her child was brought forth in the third watch of time; and in the fourth watch of the hour they shall be brought to the full age of perfection.

Therefore this woman with the two wings of a great eagle flew from tent unto tent; as the chariot of Israel kept moving in the wilderness—moving on for the land of promise, to wit, the immortal bodies of the city. Therefore she travailed in the wilderness, as Hagar; like Israel—who came forth first as Esau, with Esau's clothing, till Esau is supplanted by the help of the woman. And the great beast—even the most subtil beast—shall be destroyed; for the great day of God Almighty is come. We praise his great name that he has taken unto himself his great power.

Jesus wounded the beast; but yet his deadly wound

was healed, and he made war with the saints and overcame them. And another beast arose who had horns as a lamb, but spake as a dragon, (for he is transformed into an angel of light, but exerciseth all power of the first beast,) and caused the people to worship the first beast, whose deadly wound was healed. And he deceived them that dwell on the earth, by reason of his great miracles; and gave commands to make an image of the beast, as he has done from the beginning of time—even from his firstborn (Cain), who was the image of the subtil beast of the field. And he had power to give life to the image, that the image could speak—even as the dragon, his father, the devil; and caused to be killed, or put to death, as many as would not worship the beast—even as he put to death Jesus, who would not worship the beast, nor his image. But may the Lord rebuke thee, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve! And as many as lead into captivity, shall go into captivity; and to whomsoever you yield yourself servant to obey, his servant ye are—whomsoever ye obey.

And as the first Adam yielded to obey Satan and the woman, so let the children of the latter Adam yield themselves to obey Christ, with the woman; for he led captivity captive, and gave gifts to men; for the full number of the beast has come, as was shown with the beast and the mother of harlots—whose number was 666.

This most subtil beast of the field has tried to imitate the works of God from the day he was born—this Lucifer son of the morn, who has followed the seed of the woman, and killed her children; and even after he received his wound. And such receive their life from the beast and the mother of harlots who has made all nations drink of the wine of her fornication.

Therefore the beast, with the mother of harlots, had power to give life to his images; who also speaks with the same voice of the dragon. And as soon as the woman brought forth the spiritual child, who gave birth to the visitation, by it the sons of God presented themselves before the

Lord. There the devil appeared also, and the dragon lifted up his head as king and prince in Israel.

Now let the sons of God put on the whole armor of Jesus Christ (who gave him a deadly wound), and join themselves together by this covenant, which is written unto you in the union of the spirit, that ye may receive power to dethrone Satan—that old red dragon called the devil. And let us bind him hand and foot, and cast him out; for he has not the wedding garment of virtue and righteousness. Therefore let all Israel now receive the **STAR OF BETHLEHEM**—the Living Flying Roll, the Word of God, Volume 4; the substance of the seven spirits, the testimony of Joanna, James and John, through the spirit of Jesus Christ our Lord, into the Second Child—the Son of man, Shiloh Immanuel, God with us, the everlasting Father, the Prince of peace.

The angel from the east came, having the seal of the living God—the seal and the stamp of the living word—which keeps the virtue of the living oil within themselves; coming from the living child from the east—i. e., from the Mother of the Eden of paradise which was planted eastward in Eden, which is the rising of the sun.

She came clothed with the sun, and the moon under her feet, and a crown of twelve stars upon her head; who brought forth the living, spiritual Man-child, who is the seventh; and he shall be given the others. For there shall be seven virgins, whose vessels are not cracked, as was shown by the foregoing messengers; for they shall be healed and sealed unto the Lamb of the living God. When the whole house of Israel is sealed by this living testimony, then the four winds of judgment will be let loose, and the seven angels with the seven vials of the last plagues of the wrath of God, till Satan is destroyed in the earth, the sea, and the air; for the spirit of Satan we see manifested in almost everything. The craft of Satan is in the fowls of heaven, and the creation of the sea and the earth—death and destruction. Not only do we see his subtil craft in the fox of the wood, but we see him in what is called the innocent bird. See the cuckoo, who put their burden of offspring upon other birds of weaker make-up; who suck their eggs, and lay their own eggs in

their places, so they can carry the burden of the sitting, and hatch their young. And the craft of the old cuckoo is seen in the young; for they will push the little sparrows out of the nest before their eyes are opened. Being stronger they push them overboard, so they can get all of the food which is brought by the mother sparrow, who is deceived by the crafty cuckoo.

And so we see the crafty greed of Satan—the prince and power of air—in the whole creation of earth, sea, and air; which shall be destroyed in order, as the seven angels go forth and pour out the seven vials.

And let us notice that the seventh finishes the work of judgment also; for when the seventh angel pours out his vial into the air, we hear the voice say, "It is done!" And after Satan is destroyed from the earth and sea, he shall also be destroyed as prince and power of the air, by the seventh and last angel; and then we will have a pure atmosphere for a thousand years.



THE PRINCE OF PEACE AT THE DESCENT OF THE BRANCH.

PEACE on earth and good will to men. He that hath an ear, let him hear what the spirit saith unto the seven churches of Israel. And the spirit of truth hath come to unite in one, by the power of the eternal Holy One. I withdrew from Adam, that my children might learn the only true God; and beside me there is none else. I am from everlasting to everlasting! I withdrew from the first Adam to prove my creation, which was for your sake—to prove I am he that keepeth thee. I withdrew to prove what he would do. He being without wisdom, immediately transgressed my command and departed from me; who was turned over to my officer whom I have sent to prove my creation. Without darkness, light could not be made manifest.

I am the light of the world—which shone in darkness, and the darkness comprehended me not. I was in the world,

and the world knew me not; and I have been working hitherto, manifesting myself at different times along the line of time. I was sent in my Father's name, and I have kept as many as he has given me. And I have delivered the gospel unto the poor—binding up the broken hearted, preaching deliverance to the captives, and restoring of sight to the blind, to set at liberty those who are in captivity. I walked with the faithful—the seventh from Adam; who kept my covenant which was made alive in him—my faithful witness of me for the end, when I began the second time the redemption of my people Israel, for whom I have made myself known in all ages of the world, and set types and similitudes for their sake, upon whom the ends of the world have come.

I established my covenant of life with my servant Noah, as shall be in the coming of my Son. I appeared to my servant Moses in the name of I AM—Jehovah—to reveal unto him things I had long kept hid, because of the seals of their hearts, which had been kept locked against me since the day he departed from me, and the tree of life sealed unto him. I delivered my word unto them, which I ordained unto life; but their eyes were heavy with a deep sleep, and it proved death unto them. Therefore the thing which was ordained unto life, they found to be unto death, because of the transformation of my word; who harkened unto Lucifer, as at first; who turned my word into another meaning, which I delivered unto them. Therefore the flaming sword turned every way to keep the tree of life, lest he would put forth his hand and partake of it, and live for ever in rebellion against me in earth, as in heaven.

He has transformed my word from the beginning of time, and has added to and taken from it. Therefore his part shall be taken out of the Book of Life, and out of the Holy City, and the plagues added thereunto. He that defileth the temple, him I shall destroy. He shall be blotted out of the Book of Life till resurrection of soul. None of them is lost but the son of perdition, that the scriptures might be fulfilled.

When I was in the world in the person of my Son, whom I raised up by the word of life, did I not say that the

law came by Moses, but grace and truth came by me—Jesus Christ your Lord? And did I not tell you that Satan had transformed himself into an angel of light, to deceive the very elect if it were possible? He is the deceiver of the old world; who shall now be bound, to deceive the nations no more for a thousand years. How has he deceived them? Answer thou me, if thou hast understanding! I delivered my word unto thee—which is spirit and life—from the beginning of time; as it is written, In the beginning was the word, and the word was with God, and the word was God—which was manifested in the Son. And by my word I planted Adam a noble vine. How art thou turned into a degenerated plant of a strange vine?

This was a question I asked, to be answered in this the day of regeneration. Did I not give the word and conditions of life in the beginning of my creation? And did not Lucifer transform it into another meaning? And I gave my laws and commands unto my servant Moses, when I took them by the hand to gently lead them from the bondage of sin and death, from the land of Egypt—which signifies the fall, or the land of sleep which Adam fell into at the transgression; who, being heavy with sleep, fell under the power of the transformed word of life, which was delivered unto them; and through the carnality of the mind, the word of life was turned into another meaning—which proved death unto them who did not sin after the similitude of Adam's transgression.

Therefore I took from the midst of them a witness of the covenant of immortality by the spirit of the law of life which was delivered unto them, to show my word is spirit and life to those who obey. And to the disobedient and unfaithful it ever remains sealed; and the flaming sword turns every way to keep the tree of life which is hid in the midst of the paradise of God.

In the time appointed, a seed sprang up from the midst of the garden, purified by the law of spiritual separation—by which death was abolished, and life and immortality brought to light through the gospel of truth. The veil of the temple was rent, and the seals unloosed for the spirits of

the just, who ministered in the hour of trial and temptation. O Israel, awake! The seals of the tomb are broken! Arise and come forth now at the sound of my voice!

By the transformed law I was put to death, and the tomb was sealed to prevent my rising here. And are they not still seeking in tombs, doing the work of their forefathers in this the day of my visitation unto you by the Branch of me, which sprang forth from the tree of life in the midst of the garden unto thee (the woman); before whom stood the red dragon (Satanic man in blood) to destroy the seed of life, the spiritual child of my bride? I sent my servant with the law of life to prepare the body for the child of life; and Satan, transformed into an angel of light, appeared also, as in the days of the birth of my firstborn. And for this cause, the word of life was sealed in the law, and the tree of life hedged around, till those came who would keep the commands of the law of the spirit of life. And the tree of life will now be unsealed to them for whom it is prepared of my Father from before the foundation of the world—those whom I foreknew, who were foreordained and predestinated to be conformed in my image and likeness, because they have ever stood with me against the transformed deceiver of the spirits of fallen men.

By the transformation of the word of life, they have kept me bound as in chains; as I said by my servant John, whom I sent unto thee in the second watch of the hour, that I am a prisoner, bound, handcuffed, wandering from place to place. O house of Israel, do you understand my speech? I came in the word unto thee; and have been bound by them of my House by the dead letter of the word. I intrusted my word to them of the second watch of the night, and they kept it under lock and key from my children scattered abroad—thus keeping me a prisoner, in the tombs of the law. And did not James say he was a prisoner till the last man of the 144,000 is gathered?—because the tombs that held me prisoner were not loosed by him. He had not the key to loose the seal to set me free, that I might arise unto thee.

My oracle was given by the angel of light to my mes-

sengers for you to whom my promise was made—with whom my last covenant message is made. And the kingdom shall be given to him whose right it is to reign, as it is for those for whom it is prepared of my Father—for they have the right, who stood with me in the fight; and the promise was given, when Lucifer from the heaven was driven. Titus 1-2. And I will cast him from the body of man, and bring to a close my redeeming plan.

Now I have come to the place where my child shall rest. I have been preparing my children—mine own elect—for my work, that I might be glorified in them. But have I not told you in my Roll, that evil spirits would be sent to prove the way of God—that when the sons of God presented themselves before me, there the devil appeared also? My people are to be a tried people. Then there must be something to try them. Therefore marvel not at Satan coming into Israel, as prince of Israel! My people must be gathered, according to my word, from the mixed multitudes; and be ye separate and touch not the unclean thing, that you be not defiled. Yet many of Satan's children will be attracted into my gathering, who will never stand the rebukes of a friend; and much dust will be raised from the dressing of the stones, as I have before told you. But will not the stones be lifted up out of all this dust? O house of Israel judge thyself that ye be not judged! And he who is looking for evil in others, shall surely find it. Those who do this, will become blinded with dust.

It is written that the foregoing watches are types of the third and last watch—the last watch being the fourth watch; and all are written for us upon whom the end has come. Many have been looking for all to be fulfilled in the third watch; and not seeing it, some have stumbled and given up the faith. And yet the substance of the Extracts was fulfilled in the latter part of the third Watch by the descending and grafting of the Branch. And as the Old House was tried by the changing of the messenger, and the upsetting of the tub of Israel, shall these go free without a trial, being the spirits of the just kept back till the last?

Behold I come leaping upon the mountains of Zion,

and skipping upon the hills of Esau! as it is written, Sav-
ious shall come upon mount Zion to judge mount Esau!

THE COMING PRINCE OF PEACE.

Shiloh has come to unite in one,
By the truth of the eternal Holy One,
In strong cords of never failing love,
Which flows from the eternal throne above.
Full redemption he has said—
Pure it runs from the fountain head!
Its living streams of water run,
That all may drink who now will come.
In pathway to morning light,
Glorious STAR shining bright.
It was sealed for this our day,
Spirits of the just will now obey.
'Tis through thee, the heavens ring,
And the morning stars together sing;
The STAR that stood o'er the Lamb—
It's the beautiful STAR OF BETHLEHEM!
The spirits of the just I now employ—
The sons of God who shout for joy!
It's the Prince of peace—Gilead's balm;
The beautiful STAR OF BETHLEHEM!
From whence did this Star arise?
It first appeared in the eastern skies:
And the wise men came to worship him,
Guided by the STAR OF BETHLEHEM.
STAR of light in the western sky;
On the shoulders of the Philistines we must fly!
A heart in His—He'll guard, control,
By the words of life in the LIVING ROLL!
We sing the song of Moses and the Lamb,
'Tis the spirit of truth—STAR OF BETHLEHEM!
Hail, thou STAR! yet shining bright
We now behold this beautiful light.
We now are nearing the golden day,
When God will wipe all tears away!
Our bodies like his now must be;
God's ways wiser than man's, you see!

THE DAYS OF VISITATION ARE COME, AND ISRAEL SHALL KNOW IT.

SINCE the figures given in the forepart of the message have been disputed by some, who count from their own standpoint, we again give the following account, beginning with the date when he set his hand with the woman, (1792), that you may see it from God's standpoint; as it was given to John, who said, from the day he set his hand by the woman to write, (which was the going forth of the decree, to build the temple of the Lord—i. e., of flesh and bone, as shown in type in the days of old, which temple was to be built unto the coming of the Messiah, which types over to this visitation, and from the day he set his hand the second time by the woman, in the beginning of this his visitation) it should be 70 weeks or years, when the spirit of life should possess the temple. Forty years time of the law for Manasseh, and thirty for the time of the woman, make the seventy. Counting from the time he set his hand with the woman, Joanna (1792), thirty years counted for her, bringing it to 1822. Then adding forty years for John, would it not bring it to 1862? Then forty years from the time of the law given by John—which time is counted for Ephraim—from 1862, brings it to 1902; because Manasseh, as a house, was representative of law, being the elder; who claim birthright by the Levitical law—which could not be accepted, because the promise comes not by law which was added 430 years after the promise was given, which was added because of the transgression of the law of the spirit of life. Therefore the younger son supplants the elder by the promise under the gospel; which has been shown in type from before the beginning of time—and has been shown both in type, and by the word of the right-hand blessing, and by the foreordination and predestination. And in this visitation of his spirit, as well as in former days, he brought forth the word of promise, confirmed by the woman, who was to bring forth a child of promise. And by reason of the transgression of her law, (i. e., the law of the free

woman renewed by Joanna, who gave birth to the visitation of spirit—the word of life,) the child was caught away, and the law renewed or added. And Ephraim, who in former days comprised the ten tribes, but in this visitation one tribe, has come into the visitation of the spirit of truth (thus departing from Manasseh); which is the tribe of Benjamin. And as Jesus, the child of promise, came through the law of the tribe of Judah, yet being a child of promise, the birthright was Joseph's (see Extracts)—being a descendant of Joseph, son of Rachel, type of the heavenly Jerusalem Mother. And for this reason, the house of Joseph comprises the whole house of Israel, coming in for the promise under Jesus, after the Melchisedec priesthood. And for this cause the forty years had to be counted for Ephraim—who supplanted Manasseh by the spirit of truth of the first rudiments of the teaching of Christ, which was extracted from the law, and renewed within ten years from the time of the law—1862; as we have shown figures which do not lie, and backed up by the word of the visitation. Then, ten years from 1862 brings it to 1872, when surely his spirit visited James—though it may not have been known only to himself. Then thirty years typed over from the woman, adds to the ten years for the house of Ephraim—gospel time; during which time the first rudiments of the gospel were set forth, like the thirty years of the time of Jesus. And do not these figures bring it to 1902?—fulfilling James' writings, and even fulfilling his vision which shows his journey which should be complete when the clock points to two.

It is said that James came with the law and gospel. But what law was it? Can a man keep the Levitical law of a carnal commandment and the gospel at the same time? Answer, thou me, if thou hast understanding! Nay verily! They conflict!

The statement was made in the first book of *THE STAR OF BETHLEHEM*, that thousands have died who kept the law—i. e., the law of a carnal commandment—even up to this day; which has been disputed. But we would ask, Does not the Jew keep that law? and have they not all died? And have not Israel of the visitation of the law

been falling under it? Yet the law was ordained unto life; but have they not found it to be unto death because of carnality? O Israel, do you understand my speech? By that law no man can be made perfect!

Shiloh came in the word; as it is written, He who receives it, Shiloh is come unto him. Jezreel returned in the seed of Christ, and great shall be the day of Jezreel! Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel!

John Wroe was ministered to, and received the visitation of the law by the spirit of a prophet. But did I not say of John the divine, If I will that he tarry till I come, what is that to thee? O house of Manasseh, thou art looking for John Wroe; but we declare unto thee this day, that John the divine has returned in the divinity of the word!

The house of Manasseh was a representative of the law, and the house of Ephraim of the gospel. Yet arguments are made from law and gospel. But did not John do the same? Here we ask, has either House hitherto come under the gospel? Have they been keeping the law of Christ? Nay verily! Have they, as a House, kept the law of life? Therefore this LIVING ROLL OF LIFE comes forth from between the two mountains, Law and Gospel—the living stream. Lo, here are waters! Shall we not lave in this cleansing sparkling wave?

THE DAY STAR WHICH SHALL ARISE IN THE HEARTS OF THE ELECT.

THERE shall come a Star out of Jacob, and a sceptre shall rise out of Israel. And there shall come out of Zion, the deliverer, who shall turn away ungodliness from Jacob. Extracts, Ser, 3, page 105. Thus THE STAR OF BETHLEHEM contains the last covenant of life for the spirits

of the just; as it is written, The last covenant that will be given by God to Israel, has not yet been given, but will be given in a few days. It is claimed by both Houses that they have the covenants under which they receive their members; but their covenants, were only in type, under which they did not receive life. Therefore these are types of that which is a better thing to come; and so it is written of the first, who had no covenant. But the second messenger, in substance, is he who has the evil taken away from him—upon whom the fulness of my spirit should rest. He is the messenger of the covenant whom ye delight in—the second from that which was in part; the other as one crying in the wilderness, Prepare ye the way of the Lord! Behold he comes! The midnight cry, Behold the bridegroom cometh; prepare ye! He is also called the Second Child, who standeth up in his stead.

Now here it may be asked, Was it not John crying in the wilderness? So it was a type of the third, for John and James were brothers spiritually; the incorruptible sons of the one mother, Joanna—John and James. And John cried in the wilderness, with the mother, who flew into her place, nourished in the wilderness—the woman of mount Sinai with her children—forty years for the elder son. And did not James say, We have now reached the first junction of our road in the wilderness?

This junction signifies a change of the messengers from the Old House in the wilderness, to that of the New House—who have also been in the wilderness. See Extracts, Ser. 3, page 80. And the covenant of life was sealed to both Houses till the seventh, or the Son of man, was sent with the seventh key to unseal the tree of life, that the covenant may be made alive in those who now accept it for their deliverance from the wilderness of sin by that other law spoken of by James. Extracts, Ser. 2, pp. 133, 149. And the cleansing fountain is to be opened in the House of David for their sins to be taken away by the fiery law which proceeds from the mouth of the Messenger of the covenant; as shown by the signal of time from the going forth of the fiery law in prophecy—40 years for the Old House of the

wilderness, from circumcision dates (1824-5 to 1864-5), and forty years for the New House, till all Israel are gathered unto Shiloh, out from the curse of the law which went forth, or was renewed in 1822. And forty years the Old House was given a chance to see if they would come out from under the curse of that law. And as they did not take deliverance by the law of the spirit of life, from 1862 to 1864-5, the door stood ajar. And seeing none entered in, the door closed, to be opened no more to the Old House. And the vision was reopened at the expiration of the first ten years of the last forty for the New House, giving thirty years for the Extracts among the Gentiles.

The 62 and seven weeks are also a type of the visitation, opening the eleventh hour; and 62 weeks from 1833 brings the time of the lighting of the Branch, and grafting (1895); and the seven weeks from 1895 brings us to 1902—the coming forth of the day STAR OF BETHLEHEM. And this bright light is in the cloud. But the wise men of Israel, who are of the east (i. e., of the sunrise) shall see it, and follow on to the place of the young Child. And this STAR will be a light in their hearts, which will burn deep down till they are delivered by the Child. The light of this Day-star shall lead the 144,000 to Zion. See Extracts, Ser. 2, p. 89. A remnant shall be led out from the dead works of the law—from the wilderness of both Houses.

The Old House looked for the fulfillment of John's prophecy at the expiration of the forty years from the going forth of the law, and the seventy from the decree, when the Lord set his hand by the woman to write (1792); the thirty and forty ending 1862. But these days were like that of Jonah, who told the people the city would be destroyed in forty days—which was not fulfilled; and they then called Jonah a false prophet, because they, like Jonah, understood not the time which the Lord had put in his own power; which was fulfilled in forty years more—as one forty is a type of the other forty. And so with John in the foregoing forty years: He said, At the end of forty years the spirit of life would possess the temple. And forty years more was given for the New House of Israel; and the spirit of life

was sent with **THE STAR OF BETHLEHEM**, with the interpretation.

John returned in the word—fulfilling both the former prophecy and the latter, who said he should prophesy again and give the full interpretation of the word; who comes with the seventh key to open the door which stands between the old dates of the law, and the gospel. And it is written, Seven angels are to sound; and the seventh is to sound in the sixth day, because Satan's time is shortened. And this gives a sure word of prophecy, that the seventh shall sound; which brings man into his perfect image and likeness, now in the sixth day—not at the end of the seventh. Notwithstanding, as Satan's time is shortened, and this key hid from the aliens till at the end of the seventh day, therefore they will be given the shortened time at the end, under the seventh key, and a second chance to be redeemed by it.

Let the spirits of the just notice Extracts Ser. 3, p. 80, that Satan deceive them not, in trying to make them believe that the seventh angel sounds in the sixth angel or messenger. Do not let him rob you of this seventh key which is now given to the seventh angel, as Son of man, who is now sent to unlock the mysteries of the third and last watch for you; because these things were unlawful to be uttered to the Gentiles of the outer court. Extracts, Ser. 2, p. 93. As I sent my servant Ezekiel to the children of Israel in former days, even so I send the Son of man to the house of Israel with the seventh key. See Extracts, Ser. 3, p. 18, And by it, all Israel shall be redeemed from the curse of the law. Ser. 3, p. 56.

The words of the Little Book are now unsealed by the key of the House of David. And now, blessed and holy is he who now entereth into the last covenant, which was to be given in a few days; and they who now enter into and keep this marriage covenant in these 1,335 days of Daniel, shall receive immortality. Roll. Ser. 3, pp. 40, 214. Some who are in Israel today cannot understand that those who are brought out from under the curse of the law, yet keep the righteousness of the law. If we come from under the old law, which has been as a schoolmaster, what are we to come

to, if it is not the law of Christ? Then if we keep the law of the spirit of life, what have we to do with the law which divides the clean from the unclean pertaining to the flesh? For what have we to do with the flesh, if we touch not, taste not, handle not? Then if we, by the law of Christ, sever ourselves from all connections with the flesh, do we make void or break the law? No! We have overcome it by the law of Christ, and have it under our feet—walking under the law of Christ. Therefore if we walk after the spirit of life, we are freed from the law of sin and death. It hath no more dominion over us. We are dead to that law of a carnal commandment, by the law of Christ, which is greater—that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. To be carnally minded is death; but to be spiritually minded is life and peace. And if we have not the spirit of Christ, we are none of his; and they who are in the flesh, cannot please God.

If the spirit of him who raised up Jesus from the dead, dwell in you (which is Michael, the spirit of Jesus—i. e., his spirit of truth), then the spirit of him who raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. So then, beloveds, if ye receive this spirit of the truth of Jesus, it shall raise you from the dead works of the law, and then the spirit of Christ—Shiloh—shall quicken your mortal bodies; for he is a quickening spirit, the Lord from heaven. But if ye live after the flesh, under the curse of the law, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live; and by the law of Christ, shall be delivered from the bondage of corruption into the glorious liberty of the sons of God.

As Paul was bound with chains for the hope of Israel, even so was John and James of this visitation—even as Paul, who describeth the righteousness of the law, and the bonds of the law of a carnal commandment. And he was in a strait betwixt two; proving the law was ordained unto life—holy, just and good; but through the carnality of the flesh, he found it to be unto death.

He found a law in his members warring against the law

of Christ. And by this, James testified of the same, saying he was in a strait betwixt two—i. e., betwixt the two laws; by which he was bound with the chains for the hope of Israel; and John likewise, who said he was handcuffed, carried about from place to place; who returned in spirit as ministering angels for the hope of Israel, and like Paul, died in the faith, not having received the promise. Their words stand on record for the hope of Israel—showing the two laws. And James said, As I am also bound in chains during the hour for the hope of Israel. Extracts, Ser. 3, p. 235. Then he says, "We cannot stop here to inquire what is the hope of Israel; what we have already said must suffice for the present, until the moment arrives to enter more fully into this subject. For the present all we can say is, All not Israel, will be servants to Israel."

Now it will be noticed here that he opens the subject of the mystery of the two manner of people who shall be separated from the bowels of the law, and leaves it for the future discourse—which is now fully explained in this the full interpretation given in this STAR of Jacob; which fully shows the two covenants, and the separation of the two children from the mother, or the law of mount Sinai; which had its beginning at the end of the sixty-two weeks, when the Branch descended, and delivered the child from the woman of the law. And the STAR arose out of Jacob, within the seven weeks, for the house of Israel, so they can all take deliverance from the law, by the light of the Day-star; who shall be delivered unto the woman of mount Zion—Jerusalem above—for immortality; while Esau will remain with Rebekah—who will not be able to pass the STAR. So marvel not at the separation of the two children at the descent of the Branch.

As strange as it may seem, Esau was the elder. But it is written, The elder shall serve the younger; and Jacob was a supplanter. Esau sold his birthright for a mess of pottage, and still claimed the blessing afterwards. The mother with the law, travailed three years, while the angel withstood the evil till the Second Child was delivered by the spirit of the Branch. Here was the beginning of the separating of the two

worlds, (as shown in type by Jacob and Esau,) and the fall of Esau Adam from the law of Christ. Was not the law added because of the sin of the first Adam? And did not Jesus raise out of the law?—who was delivered by the law of the spirit of life; and the angel withstood the evil till the child was delivered.

And even so in this visitation: The woman first gave birth to the spiritual child; and then by the visitation she brings forth John by the law—and by him the law was renewed; and then James, who wrote to the nations by the vision; and now comes the Child, grafted to the Son of man—**THE STAR OF BETHLEHEM**, the Captain of the Lord's host—for the deliverance of the whole 144,000 from the wilderness of the law, in which they were conceived and born in sin. He holds the sieve of Shiloh, and the two manner of children shall be separated by the law of separation—who will be proven by the two covenants, which are unsealed in this **LIVING ROLL**. And so the great struggling of the two children will be seen.

And so it is written, Jacob divided his flock into three parts, and the seed of Rachel he put last; as it is also written, The spirits of the just were kept back till the last—till the 1,335 days. There have been three great visitations, by the woman, John and James—like the three Hebrew children in the furnace, and the fourth was seen like unto the Son of man. Even so by him comes the fourth volume of this great visitation—the Son of man, with the seventh key of the House of David. So the spirits of the just will now be found in communion with the fourth—even the Son of God, with the children. The furnace was seven times heated—"He shall deliver thee in six troubles; yea, in the seventh there shall no evil touch thee," because they will be found in communion with the fourth like unto the Son of man—even the Son of God. But many of the children of the Houses who accept not deliverance by the last covenant of life, shall run into the hiding places, because they entered not in at the door of the ark, through Christ, but as it were, by the works of the law.

The great mystery is accomplished by two females,

(See Extracts, Ser. 3, p. 236,) as well as the two Adams—the first Adam and Eve and the latter Adam and Eve. Therefore Israel will stand upon two foundations—the first Adam and Eve and the latter Adam and Eve. Jesus was made under the law—but not the law of a carnal commandment, (as it is written in Heb. 7-16,) but by the law of the spirit of life; by whom there is a change of the law, and a disannulling of the commandment going before; for under it nothing can be made perfect. And again we quote, If perfection could come by the Levitical priesthood, there would be no need of another arising after the order of Melchisedec, and not called after the order of Aaron. There was a commandment to receive tithes under the law; and the priests of the sons of Levi, who were in the loins of their father Abraham, they even paid tithes in Abraham to him who was greater—even Melchisedec, the type of Jesus Christ, the mediator of a better testament than that after the order of Aaron, after the Levitical priesthood, consisting of meats and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation.

But Christ being come, an high priest of good things to come by a greater and more perfect tabernacle not made with hands, (that is to say, not of this building of the Old Houses,) wherefore the true tabernacle is now pitched without the camp; and all true followers of Christ must come out of Babylon to the tabernacle without, and bear his reproach. They must go forth unto him, to enter Jerusalem above. And must not the spiritual Babylon, the fatted calf, be slain in us?—our blood cleansed that we may enter the open door, which stands open between the law and the gospel.

The fiery law is that which they hitherto could not endure—much less looking for him in his glorified body, which the heavens hath received till the full restitution of all things, at the end of the millennium. But he returns in the word with the “Little Book Open”—unsealed to the elect of God, who look for his appearing without observation; who comes in a cloud. Therefore he who receives this Little Book, he is nigh thee, even in thy mouth! and Shiloh is come unto him. And they who eat this Little Book, who

keepeth this covenant, he is come unto you without sin unto salvation. Therefore let us endure, seeing him who is invisible; and come under his fiery law—knowing no man or woman after the flesh. As Jesus said even to his mother, Woman, what have I to do with thee? Therefore we only know those who are of the spirit. Who are my mother, my sister and my brother? Those who do the will of my Father!

It is written of the Old House who were under the law, that they look for him to return in the flesh to open the gates; who are still holding up the coat stained red with their own blood—which was a sign to them, because it was the sin under the curse of the law, which caused the crucifixion of Jesus. And that is the coat which they are holding up; who wait for the sign, then they number to themselves the days of sin, to partake of the tree unworthily—eating damnation to themselves, not discerning the Lord's body.

And has not the New House been doing the same? Therefore the blood of the Lord Jesus is upon them. The law of a carnal commandment is the coat or cloak under which their sins are covered. They draw it around them—but it is too short to cover their nakedness, and their bed is too short to stretch themselves out on it! Therefore O house of Israel, the time has come to obtain the covering of Christ—the double robe of righteousness; the pure and spotless coat without seam or a mixture of evil with the good.

Now beloved, eat this Little Book, and it will purge and cleanse! Remember it is written, If other words enter the grave, this Little Book will never. Now what words are they that have entered the grave? It has been that of the law. They have been eating it, and going to the grave. Therefore let us enter the living stream! Eat the words of life—his flesh—for immortality! Beloved, eat it up, and you will find therein the seed of the woman—the tree of life! What woman? Surely it is the seed of the immortal woman—the word of life! And it is also written that the Son of man soweth the good seed. But make no mistake here. It is the one seed of Christ and Jerusalem above which will smite the

rock in thy belly, and cause the great separation from the evil. Many have fallen into pitfalls by not rightly dividing by the law of Christ; for Israel are commanded to eat, chew and divide. Therefore let Israel now rightly divide between the two laws, that we may be able to stand upon the Rock, on Zion's hill. The bitter herbs must be eaten with the paschal Lamb, by the law of Christ.

We are told by the former messenger to take heed how we eat the Little Book, and see that it goeth to the right place. Look to the division in the swallow as well as that of the hoof, and to see that both are sound and perfect. The hoof signifies that of the law, which shows the woman purifies her seed; but remember, the man sows tares. Therefore look into the law of Christ, and eat the spiritual seed for the cleansing, and not the natural seed by the law. It is written, It is not that which goeth into the mouth that defileth a man, but that which cometh out. No scripture is of a private interpretation. Eat the word of life in the Little Book, and it will not defile thee, but cause a separation of the evil. And make no mistake here. If nothing in carnal food would defile them, for what was the law given? Hark! If you eat that which feeds the evil and lust, it causes that evil to come out which does defile the temple. But remember, Seek not bread that perisheth! Eat this Roll! Thou shalt not live by bread alone, but by every word that proceedeth from the mouth of God! The words which I speak unto you, they are spirit and they are life; and if a man keep my sayings, he shall never see death.

The Son of man soweth the good seed—the seeds of Christ, who is now sent unto the house of Israel. And we are commanded not to be afraid of them, though briars and thorns be with thee, and thou dwellest among scorpions. Nevertheless I was commanded to eat the Roll, and go speak to the house of Israel; and because the mysteries of the third and last watch were sealed, he was given the seventh—the key of the House of David—to unlock the third and last watch, and open the gate, that the city cattle who have been feeding among the Gentiles, might be separated and enter the city, and receive the seal of life unto myself. James said, The

house of Israel will not harken unto thee, for they will not harken unto me. The Old House did not harken unto James, and the heads of the New House will not harken unto the Son of man who is sent with the seventh key; and I am not sent but unto the lost sheep of the house of Israel. And my scattered sheep will know my voice—for it is the voice of the Master!

O virgins of Israel, thou hast been told to have a goodly supply of oil from the pure olive, well beaten! Thou hast been told to see that thou hast the right oil, which proceedeth from the bowl, from the seven lamps and seven pipes. Therefore if thou hast the light of the six, from the right oil, thou wilt have no trouble in climbing this seventh mountain; for the light reflects like a bull's-eye lantern on the pathway. Lift up your eyes to see the STAR of Jacob rising o'er the mountain top! He has come, leaping on the mountains and skipping upon the hills! The voice of the turtle (the dove) is heard in the garden of the bride! Come love; come away! The spring time is here! The singing of the birds has come; and the flowers appear on the earth—even the lily of the valley has sprung up, and the rose of Sharon blooms!

Sing O Israel! Sing in cloud as well as in sunshine! Remember, the Son of man cometh in a cloud! And if you come to this great ingathering expecting all good and no evil—looking for perfection all at once—you will surely be disappointed; for they are to be gathered for the cleansing and regeneration. Therefore do not come with vain imaginations, but view all things through the word—seeing him who is invisible in a cloud. A wheel shall work within a wheel—the evil and the good—all terminating in good. Satan will be in the wheel; who will prove to be our friend in the end—for, All things work together for good to those who love God, and are so called according to his purpose, and through love keep my commandments; because the evil was created to prove the creation, and this is now the proving time.

Therefore how could it be done if Satan was not permitted to come into the camps of Israel? Beloved, since

the opening of the third watch, two ways have met; and as the colt in the village was tied, Israel's way has been hedged up, because the seventh and last seal was closed up and sealed; and the colt was tied where two ways met at the junction of the road. Now, O Israel, the time has come for the colt to be loosed! The Master calleth for thee, by his word which he has spoken! Types and shadows continued till the substance. The old law or the old garment, we throw beneath the feet of the colt! Nor will we put a new piece on an old garment. Cast off the old clothing—the mixed raiment! It is forbidden! Nevertheless they have been worn by both Old Houses; who have also been sowing mixed seeds in the field. Throw off the old clothing! Cast them out into the outer court for the rats to fight over! Cast away the evil covering, and come to the Christ of the living God, and he will clothe thee afresh!

It is written, The six churches have not been tried, but God says he will have a tried people. See Extracts, Ser. 2, p. 139. They are to be proven by Benjamin. And it is written, Jacob served for Rachel; and as Laban tried to deprive Jacob of his right, seven times, so Israel was to be refined seven times; and the seventh time he shall be brought to perfection, with Rachel and the children. It is written, I will be with thee in six troubles, and in the seventh I will not forsake thee. Her breasts will I uncover, that all her little ones may suck! In this STAR OF BETHLEHEM her breast is uncovered, and she takes them upon her knees, and her wings cover them!

The virgins will go forth with their lamps filled from the seven golden pipes—trimmed and lit under the last covenant, which is the Branch! Extracts, Ser. 2, p. 174. This is the covenant which was to be given in a few days; (Extracts, Ser. 3, p. 40;)—because this covenant could not be given till the Branch lit; and by that spirit this covenant message was given.

Was it not an enemy who sowed tares in the field?—which was Satan; which was inoculated into the man—who became the man of sin. And does not the Roll show that the woman is the temporal field? Then as man sows tares,

it is forbidden! Thou shalt not sow mingled seed in the field! Then he that does it, does he not break the righteousness of the law?

The woman's seed in her purity is called the wheat of the field; The woman is the temporal field; and it shows that they who eat of her seed, (which is called the wheat,) and having the tares, eats damnation to himself—not discerning the Lord's body. It shows three spiritual fields: The spirit of Christ is one, and a field wherein there is no tares—Jesus; and the woman in her purity the temporal field, wherein every man is to sow in purity—i. e., after the sword is removed, and the tree of life shows itself. And there is enmity between the pure seed and the mixed seed; and by the woman he will separate the tares from the wheat—which is Jerusalem above. The wheat of the field was not lawful for any man to eat until the tares are removed from those (i. e., the man and the woman) who partake of it. So he who partakes of it, becomes as that priest—i. e., he who has overcome as he, the High Priest, Jesus Christ, overcame, shall I grant to eat of the hidden manna which is hid in the midst of the paradise of God.

It is written, The first woman was overshadowed by Satan. Adam was commanded not to partake of it. But after the fall, it was said, Ye shall eat this year (this dispensation) such as groweth of itself—viz., the seed of the woman; and in the second year that which springeth of the same—which produceth death; for death reigned from Adam to Moses, even over them who did not sin after the similitude of Adam's transgression. Death reigned over both those who eat the seed of the woman in the law, or without law. But in the third year, Jesus came in manhood from the seed of the woman, by the law of the spirit of life, and condemned that which grew of itself; which man was not to have eaten in its evil, while the tares were in him, unseparated. And Jesus showed what man should do in obeying the righteousness of the law; which will give him a right to the tree of life, when the desire of evil is taken away. And it is the spirit of Jesus that must now be alive in man, and do the work for those who are in their widowhood—who have for-

saken Satan, or the man of sin, till they get another husband at this marriage of the Lamb.

Adam and Eve, in the fall, committing adultery, were released from Ishi husband; and the added law of a carnal commandment was the bill of the divorcement and a marriage covenant to another husband and wife. And were not the Jews called the children of their father, the devil? They were children begotten under that covenant of the law of a carnal commandment—base-begots—aliens to the law of Christ. The first Adam and Eve departed from their first love—the husband and wife of youth; and by disobedience to the law of the first husband, they became the old man and woman of sin. Notwithstanding, the covenant of life remained among the children, by which some received life. Jesus Christ came to disannul the covenant of the law of a carnal commandment, and to establish a new covenant, under which the virgin bride makes herself ready for the marriage of the Lamb; who by his law are divorced again from their second husband, before they can be married to the bridegroom of the bride—the true husband of the new world.

Therefore the old covenants are to be disannulled. The law being a divorce bill, may seem to be a mystery—and indeed it will be to those who are not fully in the light of the new covenant. However, by the transgression of the law of life, the first Adam and Eve were put asunder from the true husband. Yet the covenant of life was made alive in Enoch, the first witness; and in the second day it was made alive in the second witness. But the law being added, gave a divorce for the hardness of heart. The law of a carnal commandment was the substance of a divorce bill granted, and a marriage covenant for the old world, or man of sin, till the appearing of the true husband of his bride, who comes with the new covenant, by which the old covenant is disannulled.

And did not Jesus say to the children of the old covenant (viz., the Jews), Ye are of your father the devil, and of his lust will ye do? Yet under that old covenant, the seed of the two nations were handed down. But do not lose sight of the fact that the children of promise are separated

by the covenant of another law—which was delivered to Mary and Joseph by the angel messenger; which covenant they kept till the child of promise was delivered, made under the righteousness of the law.

Now comes the purifying and separating of the children in manhood by another law—which is the law of the Mother, Jerusalem above. We have come to the time of the struggling of the two nations. The two women are grinding at the great mill of this visitation; and there is a wheel within a wheel, all terminating in good. The two women are now contending for the child—the bond woman wants it divided, but the right Mother, the woman of the free, delivers it up to Christ, that its life be preserved by his law; and by his decision, it is delivered back to the Mother of the living child.

Hark, O ye children of the free, to his voice! Listen, O Israel! Thou art called today to the covenant of immortality! But let Israel remember that in this **ROLL OF LIFE** there are two covenants, and remember there are two classes of Esaus—the Esau of the old world, and there is the Esau of the new.

Let Israel ever remember that no prophecy of the scripture is of a private interpretation. Therefore let us remember the two covenants which are to be made alive in Israel. As all Israel have been under the curse in the fall, under the old covenant, sold under sin, they must now awake at the sound of this trumpet—awake to the righteousness of the law, and sin not that sin unto death! Awake to Israel's faith! Awake to the faith of the two covenants! Seek for the second anointing! Those who see no further than the law of a carnal commandment, are not in the faith even of an alien! for by that law no man can be made perfect. And the scriptures cannot be broken! No flesh can be justified by it! So quicken up your pace, and awake to the righteousness of the law, that you may receive the partial redemption preparatory to the great redemption—the full and complete redemption!

O Israel, do you understand my speech? Do you see where you stand? Let all Israel seek for that partial re-

demption, with one heart, soul, mind and strength. Remember, Israel are to become virgins by the righteousness of the law. Then those who go on with me through the regeneration, waiting on the Lord, keeping the word of his patience till Jerusalem below becomes Jerusalem above, these are the wise virgins—the immortal bride. He being made a curse once for all—who died that we, by the law of Christ, might live by crucifying the old man of sin with its affections and lusts—he abolishes death, and shall destroy him who had the power of death, which is the devil. Therefore it is by the law of Christ that he is destroyed in us. And as Joshua circumcised the children in Canaan after they had crossed Jordan, (a type of the spiritual circumcision, which takes away the reproach of Egypt from off you,) wherefore the place was called Gilgal, therefore the aliens will say, Take away our reproach, and let us be called by thy name. Hence they that do the law, shall live in the law. Those who have the evil taken away by the spiritual law of circumcision, and go no further, shall live in the law of righteousness during the Sabbath of rest.

It is written, In order to be able to understand the 4th Volume, which is the Flying Roll, it was necessary to first read the Extracts. The woman, James, and John were standards of the volumes of the great visitation. James was of the third heaven; but the mystery above the third heaven, which has been unlawful to utter, is now given in the fourth—like the Hebrew children, with whom, in the furnace, the fourth was seen like unto the Son of God.

It is necessary, in studying the former writings of this visitation, to use the keys that, He calleth those things that be not as though they were, (as most all things were shown in type of things for the end,) and, No prophecy of the scriptures is of a private interpretation. And furthermore, many scriptures which have been often applied to the Gentiles, in some instances are now applicable to the Israel of God, who are now coming out from under the curse of the law by faith, for the promise; and, The thing which has been is the thing which shall be, and God requireth the thing which is past.

There were three great separations from Abraham to Jesus, the child of promise—42 generations; and fulfilled in this latter visitation. John came as a prophet like unto Moses, who renewed the law for separation—as was shown in type for the latter day; and the type was shown in the law of fourteen days separation. So from Abraham to David was fourteen generations, and from David to the carrying away of Israel to Babylon was fourteen generations, and from that time to the separation of Jesus was fourteen generations. As John renewed the law for the separation of Israel in this visitation, (of which there are three great separations—Joanna, John and James,) the time of each counts for a generation. At the expiration of the second time, generation, or time of separation, the seed was carried into Babylon; for which purpose the Extracts came forth for the third generation, addressed to the Gentile churches, for the scattered tribes of Israel in Babylon. And at the expiration of the third generation, the Second Child was separated by the law of the spirit of life—being of the fourth generation. And all separated by the last covenant message are the fourth generation, who shall not bear the iniquity of their forefathers by keeping the righteousness of the law of the spirit of life.

Therefore this generation who keep it, will have no need of repentance, for to them the gifts and calling of God are without repentance. Therefore to those who walk after the spirit, repentance shall be hid from his eyes—the fulness of time being come for the ingathering of Israel; the people of the saints being the heirs of their forefather's inheritance—i. e., of Eden—the country from whence we came; being the fourth generation under the sound of the seventh and last angel of the seventh day. Extracts, Ser. 1, pp. 79 and 80. The third separation brings forth the Second; and the Son of man is separated by the law of righteousness. And three times 14 are 42—which count for years; as it is written, The Holy City shall be trampled under foot 42 months—which are counted in this visitation of the law as years. Therefore John said, "Three times I have seen Israel gathered, and the iron gates closed against me—three gath-

erings into the three great visitations, and the iron gates closed against me;"—signifying that the gates of immortality are closed against those of the carnal commandments of the law. As James also said, "The gates are closed, and shall not be opened any more!" that is, they are for ever closed against those of the law—closed against both Houses of dead works. Therefore the Second Child, or Son of man, was separated by another law—the law by which the firstborn was made. Hebrews 7-16. Therefore he counts in another generation by another law—even the fourth. It is written, he would gather Israel and scatter them again. And there has been three gatherings and separations; and the fourth appeared like unto the Son of God; who is sent with the seventh key to unlock the third and fourth, and bring forth the **LIVING ROLL**—the "Little Book Open"—the seventh seal unloosed, and the mystery made known; the full interpretation which would give deliverance to the three Hebrew children (Ex. Ser. 2, p. 140) in the fiery furnace of this great visitation—who shall be totally separated from the evil, without the smell of fire upon their garments; because the fire only consumes the evil. And now comes the fiery law, with the seventh, to do the finishing work and bring man back into his perfect image and likeness.

The sixty two and seven weeks from 1833—sixty two years comes to the lighting of the graft in the spring of 1895; and the seven to 1902, when his message came forth, and was sent for the ingathering of Israel. He that gets the sixth key, can unlock all mysteries to the house of Israel; but the seventh remains for one thousand years from the aliens, or servants. Extracts from the visitation, Ser. 2, p. 111. "No prophecy of the scripture is of a private interpretation;" and the other key is to be applied in the Extracts, which "Calleth those things that be not as though they were;" as James by the spirit said, As I sent my servant Ezekiel in former days, so I sent the Son of man with the seventh key to unlock the third and fourth watch, for the house of Israel—not at the end of the millennium, but *now* in this fourth watch of the eleventh hour of this sixth day—to open the door of immortality, that by this last covenant, Israel may

enter in for immortal life. It is by the seventh key that the seventh seal of life is unlocked. It is written, He that gets the sixth key can unlock all mysteries (of the sixth seal—but not the seventh). The sixth key will not fit. Therefore the Son of man is sent with the seventh key, to unlock and loose the seal of the seventh, under which the mysteries of the seventh church have been locked; which remained sealed till He was sent with the seventh key to open the “Little Book of Life” to the Israelite of God; the seventh sounding in the sixth *time*—not messenger, but the sixth day; time being shortened. Extracts, Ser. 3, p. 80.

The sixth messenger did not open all mysteries; nor do the Extracts say he *would*, but said that he *could*; signifying all under the sixth seal—all that was given him. Therefore he spake of the full interpretation, which would be revealed in the Little Book, which had not then been written, and would not be written till the seventh angel doth sound—which should be given in due time.

The covenant had not then been given, but would be given in a few days (years). This STAR was to come out of Jacob (not Esau), and a sceptre of righteousness out of Israel, as this Roll was to be given to Israel only; and the Extracts addressed to the Gentiles for Israel scattered among them. Therefore they were told that they should first study the three sermons of Extracts, preparatory to the Roll—the 4th Volume of this whole visitation; as Joanna, John and James, were the three standard messengers by which the three volumes of truth were given, and the LIVING ROLL OF LIFE, the fourth—which stands for the four watches. The fourth and seventh part is the finishing part of God’s last message to man. If the seventh key remains hid from God’s elect for one thousand years; then according to that, the Son of man could not come for one thousand years. But is it not written, that, It is but a short time till the Second Child shall stand up instead of Jesus, whether you are ready or not?—which is fulfilled in THE STAR OF BETHLEHEM. If the seventh sounds in the sixth messenger, and the mystery revealed in the Extracts, then how could it remain for one thousand years? If it remains hid for one thousand years, how could

it sound in the sixth messenger? The seven messengers sound in their own order, and the seventh finishes the mystery; but remains hid from the aliens—the mount of Esau—till the end of the seventh day; when the covenant shall be opened to them again—the last first, and the first last. The last covenant is now first for the redemption of the elect sons of God; and being now opened first, it shall also be opened last for the servants. The seventh sounding in the sixth, shows in the Extracts to be speaking expressly of time—which sounds in the sixth day; Satan's time being shortened.

If it sounded in the sixth messenger, and he gave all that was to be given, why then did he point us down to the seventh—the Son of man—who would stand up with the testimony of Jesus Christ in the future discourse, with the credentials of Shiloh?—the seventh key, to unlock and reveal the deeper mysteries which had been locked under the seventh seal; which is now unloosed and the mystery made known. If the full interpretation had been given by the sixth, why do they not understand it? And why did he tell us of the future discourse with the full interpretation which was to be given?

WHEN PEACE SHALL BE DECLARED, ISRAEL SHALL REST.

MANY are warring against the God of Israel in this great battle of Armageddon; nevertheless the true Israel of his bosom will conquer every foe by the living word of God; and by it they will keep the secret of their strength, and overcome the strong enemies of God, who come in every transformed way of deceit, to deceive; and if possible, through excitement, draw them away from the true spirit of truth which is now given. Lucifer will stand up in many forms of delusions, shaded with parts of truth, here and there. But let Israel keep their eyes to the STAR of light and life, and their ears always open to the still, small voice—proving the spirits, to see if they are of God or not—proving every inch of the ground!

Let all Israel learn and understand that Satan will now do what has been before written of him, and that he will work to blind many in Israel, to deceive if it is possible the very elect. Therefore let Israel look into the spirit of all things, and not in the flesh. Consider all things well by the spirit of truth! Judge not by the sight of the eye, nor by the hearing of the ear—i. e., of reports. Judge nothing by another man's voice! Judge only by the truth of the God of Israel! Many will be deceived by the spirit of Satan transformed, and he will come with great power; and by the attracting power of his spirit, many will be drawn away.

This last covenant message—the interpretation—has been sent in due time as appointed by the Lord of Hosts. All that was promised by the spirit to be fulfilled in the third watch was fulfilled. The Extracts were sent by the sixth messenger, and the door closed, not to be opened any more—which means to say, not to be opened in the house of dead works; as James said they were far beneath the standard. Till another stake be set, all the cattle of Israel were tied, and could only feed to the end of the chain; and the grass became short, and the famine became great. Therefore a new stake has been driven, and the cattle of Israel are now feeding around this stake; and this is the seventh and last, by which they shall enter the city for immortality. And now the wolves are barking around the camp! The rats are beginning to fight for the old clothing! The serpents are hissing; the frogs are coming out; the scorpions are going forth with stings in their tails!

O Israel, awake! for the camps are surrounded around about, and the enemy is within and without. But be not afraid! The ark shall be protected! Therefore remain in the ark, for it is overshadowed by my wings; which are stretched out over you, while the teeming showers and storms of my judgments are hanging heavy around about! The time is here! The day has come to enter my ark of love!

James said, The three generations are nearly gone—and they all slumbered and slept. But beloved, the time is now come to awake out of that sleep! They have been

sleeping in the law; who must now awake at this trumpet sound, and come forth—for he arises as one out of sleep, and shall show to fallen angels, men and devils, that he is the Husband of the Branch. The Branch was given at the appointed time; and the message came forth for you, that you may all arise from that sleep, and on Shiloh's side now stand!—for the dragon is ready to swallow him up, and the fallen angels are now at work with men and devils to prevent his rising in you; to keep you from entering the fulness of the spirit, with the Son of man—the Branch, the Second Child, who comes in the midst of clouds, tempests and storms, which arises by the prince and power of the air.

The Extracts were sent forth for the scattered tribes, preparatory to the reopening of the vision in **THE STAR OF BETHLEHEM**, for the great ingathering of the Israel of God. Esther was but a type of her who was to come; as shown by James, who cut Esther off, and said it should be given to another. And he said she was then an infant. She is the bride of Jesus—a virgin.

Many are vainly looking for the message from the House. But James, while on his sick bed, called a meeting and shut the door, and said they were not the people, because they were far beneath the standard. And is there not a standard to be lifted up—an ensign for the gathering of Israel? Shiloh is male and female! The mystery of life is wrapped up in the woman, but the message was to be given by the man—the Man-child—a man and yet a child; called the Man-branch—Shiloh Immanuel, with the seventh key, to unlock and open the door for Israel, who are scattered among the nations; and not gathered by the Extracts—nor could the door be reopened in the house as many look for, because it is written, The door is closed and shall not be opened any more. But it is now opened in the House of David this day; and the colt which is tied in the village is now loosed for the Master's use. The famine has prevailed! But behold, the corn is found in Egypt! and Israel must come the second time with their brother Benjamin unto Joseph; and except he be with them they cannot get the corn.

Benjamin will be kept, and is this day with Joseph! He dwells between his shoulders—safely by him! and he shall cover him all the day long. So go tell Israel that Benjamin is with Joseph, and the corn is in Egypt. Benjamin was found with Joseph's cup; therefore he speaks peace unto you, and all shall be united!

The Old House stood as the land of Israel; and James came as a stranger with some tolling corn; and no more corn could be had till Benjamin came. And the Old House standing as the house of Jacob, the stranger was sold, (the spirit of Jesus,) because of the envy and jealousy under the law; as it is written, Those who go no further than the woman, by the law, are full of envy and jealousy.

James, who was called Jezreel, was a type of him who was to come. And the true Shepherd being sold or driven into Egypt, was that spirit of Jesus. And Benjamin went without the camp to meet him, and he gave him his clothing—who covers him all the day long.

Israel shall take hold of the horns of law and gospel. The horns signify the spirit of the law and gospel. The righteousness of the law in gospel truth is the uniting of law and gospel. All under the law of dead works, have not been united—who have been born in sin and shapen in iniquity, and have been bearing the iniquity of their fathers; as Jesus said to the Jews, Ye are of your father the devil, and of his works will ye do. But they said, We be not born of fornication. They did not understand the law of the spirit of life which he brought to light through the gospel.

The children bear the iniquity of their fathers up to the third and fourth generation. And now in this visitation it has been shown by the three great visitations of Joanna, John and James—the three generations; but under the fourth, the children of the third and fourth shall come into the law of the spirit of life, for the cleansing. Therefore they will not bear the iniquity of their fathers.

The two covenants will divide the inheritance by the bond woman and the free; and the desolate hath many more children than she who hath a husband. The bond hath more children than the free, in this the dividing of the

golden pipes of the bowl of my seven spirits, into the twelve pipes of the virgin of Israel; that the bones who are being gathered may be knitted to me, cleansed and born again, by entering in through the strait gate, into the womb of the Mother Jerusalem, and be nourished at her breasts, one by one. Thou wilt draw each curtain back, one by one, after administering to them the oath of the covenant of Jacob.

Thou wilt appoint the four pillars of the church, the twelve, the twenty-four, and the seventy. They will all appear in my sanctuary in pure white linen only. I will show thee in due time those whom I have appointed as judges over the tribes, my officers and servants. I will place the fiery sieve in thy hand, and cause thee to baptize all with fire, before they step on the threshold of my sanctuary. And if they are able to stand, they shall first be washed by my purifiers in the water that flows from under the threshold of my house.

The fiery sieve will try all—whether they be living bones of the virgin, vessels unto honor, to receive my seal and to be married unto me; or whether they are vessels of dishonor, to be broken up in the womb of the earth, to be moulded at the first resurrection into the likeness of my angels. Thou wilt require means to carry on my work. Fear not, doubt not, but trust me, and all will be forthcoming at the proper moment. Yet for all this will I be enquired of by the house of Israel, to do it for my children whom I have ordained from before the foundation of the world to be my bride, and to be united to my Godhead—three in one and one in three—God-woman; in fulfillment of what I spake on earth, when I said, Be ye therefore perfect, even as your Father which is in heaven is perfect.

I require obedience of all my children; and this will prove who belong to my flock, and who do not. It is my prerogative to choose my own servant, and to blow whatever instrument, or horn, or trumpet, I please. My children all say they wish for truth; but they must receive it my way or not at all. Some want the truth, but they want it dished up in silver salvers; and when the head of John appears on the charger, they stumble.

But all of my true children, born of Zion, will be quite willing to receive truth in any way—provided it is my truth. They will not object to receiving it from a messenger, or at the mouth of a horn, or polluted instrument.

Tell my children that truth lies hidden, like the rough diamond, in caves and abysses of the earth. It blooms like the Edelweiss on the Alpine summits, and must be searched for—not alone with toil, but with singleness of mind, and reliance upon God's guidance. It must be sought with direct, honest, practical and painful effort. No sluggard's eye, no divided mind, will ever bring her within range of vision!

Truth is also many sided, as the rough diamond. No single direct gaze will ever encompass her lovely proportions, for she is the fair "consummate flower" of many diverging and cunning lines of beauty. Yet it may be handed to us in a black pot, or earthen vessel, called man—still blacker; but so long as it is God's chosen vessel by whom he hands us the truth, shall we object to truth because of the instrument by which it is handed? If we do, we thereby prove that the instrument, or vessel, is more valued than truth itself; and we dishonor God. Then we shall receive a lie, and a strong delusion. Truth often lies hidden snugly between two apparently conflicting things; yet she is to be found by all who receive her in God's way, and not our own way. We have a motive to search for her, because we know she is here! And my Father left his glory, and the ninety-nine just ones who needed no repentance, and purchased the field for her by pouring out the life of his Mother. Exhort all my children who have been called to this work, to remain firm, rooted and grounded in the faith of the last Adam and Eve. For in a few days I will bare my arm, and all the nations of the earth shall tremble as they behold Israel gathered into my garner.

Warn all my children! These are the days of trial! The day of explanation will soon follow! The spiritual warfare between the good and evil spirits is now raging. The powers of darkness are warring, and seeking to destroy thee, my servant. But fear thou not; Though I hand thee over to Satan for a season, thou wilt always conquer him;

and so will all those who keep their eye single to me. My people have nothing to do with thee, but to receive my word through thee. I am Shiloh Immanuel who has given thee this communication!

About two or three weeks before the lighting of the Branch, (according to the Extracts, which said it should alight before the closing of the third watch—which was fulfilled in the spring of 1895,) I had a presentment by the spirit; and I saw a key turn by a hand, which appeared to be an angel, who had come to release a prisoner, who, at the opening of the door, came out of the prison. And afterwards I saw many people in a large room, and a group sitting down in a circle on the floor, and some were standing; and the man and woman in the centre. At this moment I looked up at the clock, and I saw it was 2 o'clock. This was a presentment of the coming of the Branch to release the prisoner from the prison of bondage; which was fulfilled in living reality—which was foretold, that two children would be brought forth. And the Branch descended at about cock-crowing in the morning. And many gathered around, as I had seen before; and when I looked up at the clock, the hand pointed to two, as I had seen in the presentment before.

This was to show the time of the coming forth of THE STAR OF BETHLEHEM by the graft—which came in due time according to the vision of James; who said, "Our journey would be complete when the clock points to two!"—which was 1902. And this is the Flying Roll of Life, which was to be offered to you again, with the interpretation thereof—the future discourse which was to be given in a few days. It is the Little Book Open in the hand of the mighty angel which came down from heaven, clothed with a cloud and a rainbow on his head; and his face, as it were the sun, and his feet as pillars of fire; who had in hand a "Little Book Open." This was the angel of light—the spirit of Jesus—from whom proceeded the spirit of truth; which has been revealed through the messengers of this visitation.

And his feet of understanding were as pillars of fire; from whom proceeded the sharp sword of his mouth; from

whose lips proceeds the fiery law. And his coming was as the lightning, which shineth from the east even unto the west; who now holds in his hand a "Little Book Open;" the preacher's book—the Little Book which is found in Israel; which has been sealed as shown by John—the sealed writings which were sealed up at his departure. But the firstborn of the tribe of Judah prevailed with God to open the book and loose the seals thereof; which were opened seal by seal, by him, through the messengers in order.

And he cried with a loud voice as when a lion roareth! And when he had cried, seven thunders uttered their voices, as with thunder sound! James and John were called the sons of thunder.

Now comes the seventh sound of the trumpet, by which the walls of Jericho shall fall flat to the ground. This **LIVING ROLL OF LIFE** comes forth in an unexpected moment—which came very differently to the expectation of the Houses; for which Israel have been crying, "O send out thy light and thy truth!"—which he has sent. Now will they reject it because it comes differently to what they have been looking for?

Israel have been long looking for the rising of this **STAR** of light—**THE STAR OF BETHLEHEM**—to do the finishing work for the house of Israel; which could not be done by the **Extracts**, which were addressed to the Gentile churches. Thirty years fulfills its mission of calling Israel out from the confusion of Babylon, and to prepare them for the reception of **THE STAR OF BETHLEHEM**—the true **LIVING ROLL OF LIFE**. And many are already rejoicing in the light of this glorious **STAR OF BETHLEHEM**. This is the **STAR** by which England is supplanted—fulfilling a communication given under the messenger of the second watch of the night. Pub. Word, Vol. 1, p. 169.

Jezreel said the bride had been shown to him, but not openly. He said, She is yet a child. The first day of the month, of 1885, was the grand jubilee; and seven years opened the gathering, (1892,) preparatory to the graft. Three years passed while the body was preparing to receive it—which came in 1895; and seven years brought the **STAR**

(1902)—which opens the gates for Israel. And the seven lights are shining in one. The instruments have been a snare of a fowler; who carried dust to throw into the eyes of those who watched the instrument instead of following the word. Therefore let Israel watch themselves, and not their brothers! Judge yourself that you be not judged! Follow the *light* which is in the cloud! for I am now to be a snare of a fowler, by the truth of Jesus Christ; who comes so differently from the natural mind of man. And the evil is in the cloud of the outward wheel; but there is the inward wheel—all terminating in good.

For what did Adam fall? Israel must be proved by the good and the evil which work together in the great separation. Therefore in the great separation of the good and the evil, remember you must look for rebuke from a friend, and be tried by unjust things; that the good may be drawn closer to their Mother's breast, and the unclean who will not separate from the evil and let it go, must be driven out. The sixth instrument was to be as Joshua; the seventh being a fulfillment of prophecy—the Man-child or Man-branch, the Son of man, Shiloh, the Interpreter.

John Wroe was the antitype of Moses, buried by the Lord, never to enter the land—never to return to his people again save in spirit, as Moses did on the mount of transfiguration, in vision. John Wroe was as Moses, and James as Joshua and Elias. But after the days of Joshua, the Son of man enters the land, and casts out devils, and gives deliverance to the whole earth by those who follow him through the regeneration!

It is the voice of the Mother's call,
To raise the children from the fall;
Redeemed by the law of the Lamb,
As written in THE STAR OF BETHLEHEM!

The above communication shows the supplanting of England, and the gliding away of the glorious STAR OF BETHLEHEM, which arises in the meridian of the new world. After the judgments of the displeasure of God is poured forth, and Israel gathered into the land of the west—the

land of liberty—then, and not till then, will the glorious **STAR** return; which shall take Israel back again to the land of England, after she is purged, as shown in the Extracts, Ser. 3, p. 111—which shows that the sword shall not go through that land, till Israel be gathered out of it; which is also shown in Ser. 2, p. 88, that Satan must be dethroned, and all nations subdued to Christ—then, and not till then; because England is now supplanted. And Israel shall gather in America; as it is written, When fifty are found in America, then they shall come by fifties, hundreds and thousands—yea, they shall fly upon the shoulders of the Philistines toward the west!

The two Houses stand as the house of Joseph. The Old House received the vision of the law; and when the New House received the blessing of the first rudiments of the faith, the Old House of the law tried to stop the cross of the hands of Jacob. And now with the two Houses, as the elder Son (i. e., of the natural), who now—as the right hand of the Father gives the blessing to the younger son of Rachel, the house of Joseph—tries to stop it as unlawful. But the Father, by the law of the spirit, says, I know what I am doing. And the blessing shall be for the good of the whole house; for it is by that, they shall all be united and blessed—three in one and one in three!

Jésus at twelve, was found conversing with the lawyers and doctors; and when his parents found him, he said, It is time I am about my Father's business. His earthly parents were of the law of the Old House; and so were the doctors and lawyers. And this was the house that he had left, because he was chosen for the high priest of another law; and this was the controversy between him and the lawyers and the doctors of the law of a carnal commandment. And Jesus was a child after the spirit—made under the law of the spirit of life, as written in Hebrews 7-16. And at twelve years of age he came out from under his earthly parents of the Old House, to go about his Father's business—teaching the house of Israel the spirit of the word; by which he confounded the lawyers and doctors of the Old House of the law, clothed with the single robe, till, at the river Jordan, at

about thirty years of age, he was clothed with the double robe, and invested with power; who entered his ministry of the Melchisedec priesthood. And even so with this visitation.

It is written, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one shall be greater than the other, as it is written, The elder shall serve the younger. Jacob and Esau struggled in the womb, and were separated as the two worlds—which shows the passing away of the old, and the bringing in of the new. And remember, Jacob came out, hold of Esau's heel—which was both naturally and spiritually fulfilled. And Jacob received the blessing and was sent away; who served seven years for Rachel.

And behold, a STAR shall come out of Jacob, by which the children shall come out by that light; who shall be separated from the law of bondage, and conceived or received into the house of Rachel, to be born again of the heavenly Jerusalem above.

The lineage from Matthew traces from Joseph—husband of Mary by the law; while in Luke it traces Mary, or the seed of the woman, or the lineage through which that seed of the woman was carried—which traces through many of the prophets. And that seed was lost among the Gentiles—which came in through Ruth of the Gentiles; as also by Melchisedec, priest of the most high God after the law of a spiritual priesthood—by interpretation, King of righteousness, and after that, also King of Salem, which is King of peace; who received tithes of Abraham. And his descent was not counted from Abraham; yet from him descended the priest of the most high God—who was made high priest by the law of the spirit of him who was without father, without mother, without descent, having neither beginning of days nor end of life. And by the spirit of the law of righteousness the seed came forth—which was the seed of the woman; the seed of Rachel; the seed of Ruth, who was to be made like Rachel; the seed of Mary.

After ten generations from Abraham, the seed came into Israel by Ruth of the Gentiles. Jacob begat Judah

and his brethren; but the seed was in Joseph, son of Rachel—and the seed afterwards having been lost, but brought back again in Ruth, the Moabitess, she being of the Gentiles; as also Melchisedec of the Gentile race. And the seed of Abraham was to be brought forth from among the Gentiles in a certain number of generations.

Joanna, John and James, the three great visitations, speak of the mysteries of the third heavens; but the mysteries now revealed are above the third heaven, and the glory of the fourth appears—as we have had the three dispensations, and the glory of the fourth day shall appear even now in the sixth. So the types have been shown in the three great visitations of the third day; and in the fourth watch of the hour, he comes walking over the waters. He plants his footsteps upon the seas, and rides upon the storms! He speaks peace to the troubled waters; rebukes the winds and the storms! He speaks peace to the morning stars, and gives deliverance to the sons of God! He binds up the broken hearted, and lifts up the down-trodden and the oppressed! The day of vengeance has come, and deliverance to those who trust him and fear his name—both small and great!

The sealed writings are now opened for you! Come, enter the stream! The Old House claims the sealed writings to be locked up behind stone walls and iron gates; and the New and Latter House claims to have the sealed writings; and both Houses oppose each other. Now which of these two are right? Both!—for *it is sealed* to them! Had they the unsealed writings, why do they not now send them forth? The full time has come for the fulfillment of what was given to the messengers of each House. The doors of both Houses were closed, not to be opened any more. From the communication of James (1882), was just ten years to the opening of the three years for the woman (1892), by whom Jacob and Esau were separated; and ten years to 1902—to the coming forth of the finishing part of the message of this great visitation.

During the three years from 1892 to 1895, the body was being prepared and grafted to the vine, preparatory to the message which opens the gates for the people of the

House of David—which is the Shiloh message for the ingathering of the scattered tribes of Israel, and the dispersed of Judah.

When James Jezreel was in Michigan, he said, “O blessed Michigan, out of thee shall come a Star!”—which had its fulfillment by the Branch, which lit after the preparation of the child; which was grafted in Michigan—out of which the glorious day STAR OF BETHLEHEM came, and shines forth a bright light in a cloud. The statement was made by George Turner, that Shiloh was to be flesh and bone. He shall rest *upon* flesh and bone, and afterwards be put *within*. It was absolutely necessary that this covenant message should come in print, that Israel may be proven by the living word. And this is the word of life which shall be made living flesh in the bones of Israel. Therefore all who receive this living word of life, Shiloh is come unto him by the living faith. And the same devils and fallen angels, and by the same nature of men, are now saying, “Away with him!” even as the Jews of old.

Moses has been buried out of sight by the righteousness of the law being sealed; which is now unsealed, and comes in union with the gospel—which reveals the law of Christ.

Therefore those of the Old Houses, who are still in the curse of the law, are saying, Away with him who comes with the law of Christ! And the same spirit is now manifest which crucified the firstborn; and they are beginning the same work of their father, the devil, against Israel, as they did against the firstborn—who came out of the righteousness of the law into the glorious liberty of the sons of God; and by the same liberty, the children of God will first come out from under the law, and afterwards from under the gospel, after both are fulfilled.

Thou Son of man, thou shalt take a light in thy hand, and thou shalt go forth into America; and with that light will the Lord push the people together; (Private Word, Volume 1, p. 138;)—the word *Thou* being he whom the Lord should send. All the instruments which the Lord has sent, he has called the Son of man; types of him whom the Lord has foreordained and predestinated to be conformed to

the image of his Son—he upon whom the fulness of the spirit should rest, and remain; for all are written for the end, and types have been shown, which shall give place for the living substance.

The two swords are drawn over Benjamin; but when the three years are up, the swords shall be turned against the world—and behold, the third great woe!

Truth's portals passed, its gates unfold,
Its inner grandeurs now behold;
This truth unfolds the mysteries of the Lamb,
As you may see by the STAR OF BETHLEHEM!
We now shall see these mighty Gods
Rising up from earthen clods;
And Satan shall as lightning fall,
That God may here be all in all!

Joanna says, A single star is pointed to the seven; but do not think I've ended, or thou the work hast done; for all the mysteries of the stars, they are not yet made known. The seventh hath now appeared, and back to the latter Adam we must go; for he was sure the first shall be last, and the last first—the Alpha and Omega, the beginning and the end.

When the sin of persecution abounds, grace will much more abound. The New and Latter House shows the Latter House coming out of the New House; as it is written, The seventh shall come out of the sixth. It is like the third and last watch.

In the private word given to John (Ashton 18th of 8th month, 1826), it is written, "Two swords shall be drawn over Benjamin; and when he delivers the seals, the swords shall go backward; then they shall walk under them. And the next year, at the set time, there shall be other two swords purchased—two over Benjamin, and two over the people that pass under him;" which is now fulfilled by the two Houses, who have drawn the two swords over him because he has delivered the seals in THE STAR OF BETHLEHEM, THE LIVING ROLL OF LIFE; by which my people shall be sealed unto me with seven seals. They fight against me with their swords—which shall fall blunted to the ground! Touch

not mine anointed, and do my prophets no harm! Thus saith the Lord of Hosts: The spirit is sharper than any two-edged sword, and their swords shall go backward. Then my people shall walk under them. And there shall be other two swords purchased; and the remnant of the two Houses shall enter the new covenant, and be made one House, which is called the house of Joseph—two swords over Benjamin, and the two over the people that pass under them; and all the books brought into the house to lay before the Lord, and the people, according to every man's office.

Were there not ten cleansed? but where are the nine? Only one returned to give glory to God in spirit, and in the truth of Jesus Christ. After three years struggling in the womb for deliverance, the Branch of the true vine was sent, by which the true stranger gave glory to the God of Israel—by which the message was given for the deliverance of his people; while others returned back to the ordinance of the law—not accepting deliverance from under the great mountain. Therefore it was closed till the time of the opening of the book—the volume of the truth of Jesus Christ—of which the Extracts were but as a preface to what was to follow. Extracts. Ser. 1, p. 202.

Therefore this stranger had to be prepared to deliver the seals, and the interpretation of the word—the voice of the Master—by which Israel are now called to the marriage of the Lamb; where the water is turned into the pure wine of the kingdom, that Israel may drink the best wine which was reserved till the last—or till the 1,335 days of Daniel; that they all may glorify God, with this stranger, as one man. The tenth is mine saith the Lord of Hosts!—who shall come out from under the two great mountains of law and gospel, into the glorious liberty of the sons of God, to worship me in the beauty of holiness.

The mighty angel spoken of in Revelation 10, is he who prevailed with God to open the book of seven seals, and sent his messenger angels to sound in order. When the seventh seal was loosed, there was silence in heaven for the space of half an hour. It was opened to John, but sealed again till the seventh angel should come; as it is written,

Seal up those things which the seven thunders uttered, and write them not! They were sealed at the departure of the fifth messenger; and James, the sixth, said they were sealed to this hour; and he also said they had never been written, and would not be written till the seventh angel doth sound—who gives the future discourse, and the full interpretation of the mystery which was declared by the servants, the prophets—the finishing part of God's last message to man. James wrote to the Gentiles for the scattered tribes of Israel; he being the sixth trumpet, with the sixth key, to the sixth seal, sent the last time with a preparatory message—the last message in part, preparatory to the full interpretation, as his message was addressed to the Gentiles. Then what message is to be sent to the house of Israel only?

The Son of man is sent with the seventh key to unlock the seventh seal, under which the mystery of the third and last watch was sealed; which has not been written, and would not be, till the seventh angel doth sound—the Son of man, the Man-child; as it is written, Behold the man whose name is, The **BRANCH**!—who shall grow up out of his place, and build the temple of the Lord.

But Satan wants to hold Israel in blindness to the coming of the Son of man, by trying to deceive Israel, and make them believe that the seventh sounded in the sixth messenger; and yet say it remains till the end of the millennium. Then if it remains hid from all Israel till at the end, how could it sound in the sixth messenger? But let Israel learn and understand that the seventh sounds in this fourth watch of the eleventh hour of the sixth day, because Satan's time is shortened; and it reveals the mystery and unseals the seventh seal, under which the tree of life has been sealed, lest man should reach forth his hand and partake of the tree of life still in his evil state, and give Satan a body for a thousand years more. But the Son of man comes forth in due time—the Second Child which was to stand up instead of Jesus; by which Satan is to be bound.

The mystery is now open to the sons of God; but remains sealed to the aliens of mount Esau, till at the end. So when Satan is loosed a little season, they will again be set

on trial as Adam was, and the door opened—the seventh seal unloosed. And they shall overcome, and by the law of the spirit of life will be made perfect men—immortal. And now the two covenants are opened, by which the two manner of people shall be separated, and receive their blessings according to their works. But the elder will serve the younger, by not entering into the covenant of immortality and keeping it; but they remain in the covenant of perfect man, and go no further.

O Israel, are you walking by the example of Jesus, as you were commanded in the former writings? And I now begin to redeem them, beginning with the last unto the first, according to the parable of the laborers of the vineyard—fulfilling the words, “The first shall be last and the last first.” And Benjamin, at Joseph’s table, was served according to his youth, and the eldest according to his birthright.

And the famine will surely bring the whole family of Israel down into Egypt for corn. The stranger is bound in Egypt—who has been sold through envy and the lust of the flesh; i. e., the true spirit of Jesus has been sold by the bond sons of the law. And he makes himself known through Benjamin, the younger son of his Mother; and the child is found and acknowledged by the firstborn. And you will find the corn, the bread of life, in this LIVING ROLL—the testimony of Jesus, who gave the silver cup into the sack’s mouth, with the corn. The brethren had corn in their sacks—but not the silver cup. The search was made, and Benjamin became their prisoner because of the silver cup, and was taken back to Joseph—or the spirit of Jesus, who is invisible: and Israel gathered unto Shiloh.

James said, The third woe is now heralded by the third angel!”—that is, the third great woe to the world: The first being that of the flood, and the second at his first coming, when the Jews were overturned—two past, and the third cometh: and the third, foretold by James—by the third angel, and yet the sixth—third *standard* messenger: Joanna, John and James; the third trumpet of the third and last watch—i. e., the mission of the Extracts continues into the fourth or last watch, till the seventh trumpet sounds the mystery of

the seven thunders, to awake the dead who sleep in Jesus; i. e., those of this visitation, but are yet asleep to the mysteries of the seventh seal. And at the prophesying of the Son of man, the dry bones of the valley shake, and come together, bone to bone. God's last message is finished, and shall have its fulfillment in the third and last watch. All the writings of this visitation is God's last message—the latter day message from God.

It will be noticed the three angels were of the same trumpet. And this last message of this visitation has seven parts—being the seven messengers of the great message of this visitation, each opening a seal till the seven are opened in order, and the whole mystery finished of the prophecy of the servants of God.

James spake of the butter, and the milk; and the honey was forthcoming. The Little Book shall be sweet as honey, but bitter in the belly. The Little Book could not be eaten, because it was closed up and sealed (its mysteries) under the seventh seal, and was not to be opened nor written till the seventh angel sounded. Remember the key, that, "He calleth those things which be not as though they were;" often spoken as if done, yet *to be done*—first spoken and called in type; the keys to be used in the former writings of this visitation, as well as the scriptures. Many things were spoken by John as if it was to be fulfilled in his day—as the time of the 40 years—which were not fulfilled as they looked for them, but shown in type for the end.

And James often spoke in like manner. It is written, Other words may enter the grave, but this Little Book will never, because it is purely the words of the spirit of life; as Jesus said, The words I speak unto you, they are spirit and they are life. Why was it thus spoken of other words entering the grave? Because of the dead letter of the law, which gendereth to the bondage of corruption. But this Little Book will deliver all from the bondage of corruption, into the glorious liberty of the sons of God. The Little Book is for Israel only; yet it is written that Babylon without are to touch not, taste not, handle not!—because it is not for Babylon. They have no lot nor part in the matter. The

Extracts were given to Israel, in Babylon, to call them off from the outward Babylon, to prepare them for the true word of life. Yet Israel are Jew and Gentile by nature; but the Little Book is given that their nature may be changed, and their name changed—i. e., those who eat it up. It will smite the rock in their belly, and cause the evil to separate!

Beloved, eat it up! and you will find therein secreted the seed of the woman, the tree of life—the word of life; the word which took upon itself flesh in the seed of the woman—Jesus. And he said, Eat me! Therefore let Israel eat it up, and rightly divide—discerning the Lord's body; and discern and divide between the two covenants. After the cleansing, the seed of the woman is mortal life till changed—perfect man by the righteousness of the law, in purity, after the cleansing of both sides. And the seed of the immortal woman is given to the mortal for the bread of his body, and the immortal seed of the tree of life, when the evil has departed by the spirit. And so both covenants will prove to be unto life—as it is written, The law was ordained unto life; and will be proven in the two covenants of life in the end—one unto perfect man, and the other unto life immortal, according to the spirit.

Now it is written of the Old House, who were under the curse of the law, that there were many women with brooms in their hands, and many houses swept; but how does it come that they need sweeping again? And even now to this day the same thing we say to both Houses, because of the many women, with brooms in their hands, sweeping. But how does it come that they are not cleansed? It is because they are sweeping by the law of a carnal commandment. And we declare unto you in the name of God, that your brooms have waxed old, and are condemned. They will not sweep clean. The House can never be cleansed with the old brooms under the curse of the law.

After Jesus was betrayed by Judas, these words spake Jesus, and lifted his eyes to heaven, and said, "Father, the hour is come; glorify thy son, that thy son also may glorify thee; (as it is written, After Judas goeth out, then the Son of man shall be glorified;) as thou hast given him power over

all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal—that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. I have kept them that thou hast given me, and none of them is lost but the son of perdition, that the scriptures might be fulfilled. Those whom thou hast given me before the world was, are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. As thou hast sent me into the world, even so have I also sent them into the world. Neither pray I for these alone, but for them also which shall believe on me through their word. And the glory which thou gavest me, I have given them, that they may be one, even as we are one—I in them, and thou in me, that they may be made perfect in one.” After these things, Jesus with the twelve disciples went out into the mount of Olives, and spoke of the things which were before written of him—that the Shepherd would be smitten, and the sheep of the flock scattered abroad; but said he, After I am risen again, I will go before you into Galilee. Mark 14-28; Matt. 26-32.

As he is the resurrection and the life, observe the manner of his resurrection, and his appearing in both the spiritual and natural immortal body; and the seven different times that he appeared—corresponding to this visitation with the seven messengers to unloose the seals of the book which was sealed with seven seals. And heaven was searched, and no man was found worthy to open the book and loose the seals thereof but the Lion of the tribe of Judah—which is done by him who sends his seven angels to sound in order; and when the seventh shall begin to sound, the mystery shall be finished, as declared to his servants, the prophets. Observe the saying of the angels, and he himself, after his resurrection, “Go ye into Galilee, and there you shall see me!”—which was according to the appointment made before he arose. I wish you to note this appointment, as Judea, Samaria and Galilee were chiefly the field of his labors; and the greater part of the scattered seed of Israel were in and around about Galilee—which represents America in this visitation; and Samaria, England;

and Judea, Palestine—i. e., for the three gathering places, or Ephraim, Manasseh and Judah.

The first visit to the tomb was in the end of the sabbath. And when they came they were told by the angel, "Go ye into Galilee, and there you shall see him!" Now I wish to say before we go further, that they did not go into Galilee till eight days after. Yet among the first things said unto them after he arose, was to "Go into Galilee, and there you shall see him!" and yet they saw him several times before they went to Galilee. This appointment was impressed, to put them in remembrance that he had told them that he would arise the third day, to help their unbelief; and lest they would forget the appointment pertaining to the promise, they were told to "Go into Galilee! Lo, I have told you!" And they fled to tell the disciples. But Mary Magdalene told Peter and John, who came running to the tomb, and Mary with them. This would be the second visit to the tomb—first, in the end of the sabbath, they ran to tell the disciples, and when Mary got back, it was about sunrise in the morning of the first day of the week. But in the end of the sabbath, the women came to the sepulchre, wondering who would roll the stone away; and while on their way there was a great earthquake. The keepers fell as dead men; and an angel descended from heaven and rolled away the stone.

It was about the closing of the third quarter of the eleventh hour of the third day. These three days were twelve hour days, as Jesus said, Are there not twelve hours in a day? which is a key; and by no other key can we get harmony in his resurrection in the end of the sabbath. And in this visitation, we must remember the other key—that, "No prophecy is of a private interpretation." Therefore his resurrection was two-fold; and different visits were made to the tomb; and yet, in the main, they all drift at the one main truth—that there was a resurrection of both a spiritual and an immortal body. And what appears to be confusing, is the fact that while he appeared with his spiritual body, at about the same time he appeared at a different place with his natural immortal body, as shown. If the spirit that raised up Jesus (i. e., his soul) from the dead, dwell in you, then the

spirit of him that raised up Christ (i. e., the body) from the dead, shall quicken your mortal body by his spirit that dwelleth in you. When the women came, the stone was rolled away; and the angel said, "I know whom ye seek. Ye seek Jesus, who was crucified. He is not here! He is risen! Come, see the place where he lay! Go, tell the disciples he goeth before you into Galilee! There ye shall see him!"

They went with great haste, and full of joy; and on their way to where the disciples were (in Jerusalem), Mary Magdalene gave the news to John and Peter, and they came to the tomb. Mary Magdalene with Peter and John came running—and Mary also, for she came back, making her second visit to the tomb. And after examination of the tomb by Peter and John, they left for their home; and Mary remained at the tomb. And it was then that he spoke to Mary; and she answered him concerning the body. And he said to her, "Touch me not! I have not yet ascended!" that is to say he had not yet ascended into the immortal body of flesh and bone. He was only showing her the spiritual body, therefore she could not touch it. And the other women while going to tell the other disciples, (for they did not return back with Peter and John,) and while they were still going, Christ met them, and they held him by the feet—this being the body of flesh and bone.

Christ, with the body, had been to Jerusalem to show himself to those who had condemned him to death—which brought their greater condemnation; and on his way back towards the tomb, it was Mary, the mother of James the less, and Joanna, who met him and held him by the feet (Joanna a figure of this visitation, who held him by the feet of understanding to know of the redemption of the body); and he impressed them of the same thing—to "Go into Galilee!" The disciples believed not the report, thinking it to be a vision, or idle tales—for the two men who saw him by the way, were telling Jesus about the report of the women having seen visions of angels, etc.; but after Peter and John had left the tomb, he was seen by Peter. After he had met the two women, he also met Peter and conversed with him; and it was then that he informed Peter that he had been preach-

ing to the spirits in prison, who had died without hope while the longsuffering of God waited in the days of Noah. His soul was raised first, as it is written, Thou wilt not leave my soul in hell, nor suffer thine Holy One to see corruption.

Therefore he being the firstfruits of them that slept—he being the resurrection and the life—none could arise till he arose to set at liberty the captives, or prisoners of hope, as well as those who died without hope, that they might be judged in spirit according to men in the flesh. Therefore at the crucifixion and resurrection of the soul of Jesus, many bodies of the saints arose. Therefore from this great event the saying went abroad, and was commonly taught even in Paul's time, that the resurrection was past. And in reference to the general resurrection, Paul well understood by the scriptures, and by the spirit, that the general resurrection was for the time of the end—at his second coming, instead of the first. Yet many of those who died in the faith of the redemption of the body by the law of Christ, arose after the resurrection of the *soul* of Jesus, whether it be in transfiguration of the resurrection or not. However, the wise shall understand. A transfiguration is a sure thing to be fulfilled—even as the transfiguration of the resurrection of Jesus, when Moses and Elias appeared.

Was it not the opening of the spiritual vision of the disciples who were with him on the mount—of that which was to be fulfilled in living substance? And was not Moses and Elias seen on the mount of transfiguration? And were they not also seen at the resurrection of Jesus Christ? Moses and Elias were the two angels seen in shining raiment; and were they not resurrected? Yes; Elijah was resurrected from the sleep of the first Adam, by the law of the spirit of life—which raised him from the curse of the law.

These two men were seen, the one at the head, and the other at the feet. And was it not said on the mount by the disciples, "It is good for us to be here! Let us make three tabernacles: One for Moses, and one for Elias, and one for thee (Jesus)!"—one to represent a tabernacle of flesh and bone, in immortality, such as Jesus arose with, and showed to the disciples, which they handled and felt; in which he

was glorified with the glory which he had with the Father before the world was—which glory was in the promise given by God (who cannot lie) before the world was; and hath spoken unto us by whom he also made the worlds—who, being the brightness of his glory, and the express image of his person, upholds all things by the word of his power.

And the tabernacle for Elias was a tabernacle of perfect man—flesh and bone, with *his* spirit *in* the temple—a witness of the spirits of just men made perfect by the law of the spirit of life. And Moses, a spiritual body—a resurrected soul, with his *spirit in* the soul; a better resurrection than that of the common faith; a spiritual body of the saints, who die in the faith not having received the *immortal* promise, but a better *incorruptible* inheritance, eternal in the heavens. And for his chosen elect, the apostle said, Something better provided for us, that they (i. e., the spirits of the just) cannot be made perfect without us; because all dying in the faith become ministering spirits to those who are to be made perfect. Therefore they receive a better resurrection. Jesus was the firstfruits of them that slept. Therefore his soul was raised by the spirit of Jesus, and many bodies of the saints appeared—which could not take place till his soul raised. And while his body lay in the tomb, Michael, with the resurrected soul, went and preached the resurrection to the spirits in prison, giving them a hope in the resurrection—the three days, a figure of the three prophetic days. The time being shortened for the elect's sake, therefore he arose before the third day closed.

When Jesus went to preach to the spirits in prison, had he gone before Michael raised the soul, how could he have preached the resurrection? And had he appeared with a spirit only, they could not have seen a greater body, to their view, than they themselves had. How could his testimony have been received? for it must be remembered, they were disobedient spirits—who had died in disobedience while the longsuffering of God waited in the days of Noah. Then what were they disobedient to? They were disobedient to the warning cries of Noah, and to the foregoing messengers from Seth, and from Enoch down the line. But why did they harken to the

spirit of Jesus? Because he went in the power of the resurrection, in a resurrected soul body—a proof of the resurrection; and they receive his testimony, and will be judged in spirit, according to men in the flesh, who have also seen and testified of his resurrection. And blessed are they who believe through their word, and yet have not seen, but believe through faith.

Therefore the glad news of resurrection was spread over the earth both in spirit and in flesh; and they who were only under the curse of the body, received the resurrection message gladly. And not only the dead in spirit form receive it to be raised a spiritual body, but the living (and yet dead in the sleep of Adam) must receive this resurrection trumpet, that they must be raised out of the sleep of Adam from dead works under the curse of the law, bound hand and foot and wrapped in grave clothes by the law, and sealed—which seals must be broken by the resurrection trumpet; like the angel who descended from heaven, whose presence shook the earth and broke the seals of the tomb, and rolled the great stone away, that he might arise! If the spirit of him that raised up Jesus from the dead dwell in you, then the spirit which raised up Christ (i. e., the body) from the dead, shall quicken your mortal body, and fashion it like unto his glorious body—delivered from the bondage of corruption, into the glorious liberties of the children of God.

The resurrection through Christ was before shown on the mount of transfiguration, where he took Peter, James and John, and there appeared Moses and Elias—who were to take part in the glorious work, even as they had while in the flesh; Jesus being the living substance of what was written of him in the law of Moses, and in the prophets, and in the Psalms, even as Jesus had taught. Therefore it was Moses and Elias, called angels (also called men), who were at the tomb. And so it has been in this visitation. You will remember it was Peter, James and John, who were with Jesus on the mount of transfiguration, and they were also the main witnesses in his resurrection; and in this time of the seventh—the resurrection trump. Yet many under the law, who have not yet received the opening of their understand-

ing, are still seeking among the tombs. And even Moses and Elias are now crying out, even as then, "Why seek ye the living among the dead? He is not there! He has arisen! Go ye into Galilee, and there ye shall see him!" And it was these same two—Moses and Elias—who stood back at his last ascension and said, "Ye men of Galilee, why stand ye gazing up into heaven? for this same Jesus shall so come in like manner as ye see him go!" But some doubted, as the clouds received him out of sight.

He shall come—Michael the spirit of Jesus shall come; as 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.

He comes in a cloud, beloved! He showed a spiritual body first to Mary—a type of his bride; afterwards he showed the immortal body to the two women who held him by the feet—which was the other Mary, who is now seen in this visitation holding him by the feet of understanding. And the two women must agree, and with him form the loving trinity. And after he appeared to Peter, he walked with the two men—Cleopas, and his son James, the less. And as they walked, going home to Emmaus, Jesus walked along with them and asked them about the talk they were having so earnestly; to which they replied, Are you a stranger? Haven't you heard of all the things which have been taking place in these days? And he said, "What things?"—as though he knew nothing about it; and they proceeded to tell about his crucifixion, and said, We trusted this was he who was to redeem Israel; and besides, this is the third day since these things happened. And when they arrived at their home, they turned in; and Jesus made as though he would go further, and they were constrained to ask him in. And at supper, while he brake and blessed the bread, he vanished out of their sight. But it must be remembered he made himself known to them—therefore it was no mystery, their eyes being opened to know it was no vision of an angel. And they arose up the same hour and returned to Jerusalem, and found the eleven assembled in the upper room—Peter with them; proving that Peter was not one of the two. And when the

two came, they (i. e., some of the eleven) said to the two, The Lord has arisen, and hath appeared to Simon!—i. e., Peter. And then the two began to tell how he had appeared to them, and walked with them by the way; and how he brake bread and vanished out of their sight.

And while they were talking, Jesus appeared in their midst (the doors being closed) first with a spiritual body, and said, "Peace be unto you!"—for he was Prince of peace in his spiritual form, but while in the immortal body, the King of glory. And while he was showing a spiritual body, and speaking to them, Christ appeared with the immortal body, and opened the doors, while their attention was taken up with him in the spiritual body; and then he showed a body of flesh and bone, and said, "Reach forth thy hand, for a spirit hath not flesh and bone as ye see me have!" And he then called for meat; and they gave him a piece of fish and a honey-comb; and he ate before them, to prove that he had a body of flesh and bone.

He at that time showed both a spiritual and the immortal body, according to the writings of James. See Extracts, Ser. 1, pp. 11, 116. In showing the mystery of both bodies, it was to show the mystery of an incorruptible and an immortal body—such as would be attained by the 144,000. He also showed by the word of life, that it was the fulfillment of the scriptures, as he had taught. And he breathed on them, and said, "Receive ye the Holy Ghost!" and their eyes were opened to see the mystery. And while he was in the room with the disciples, he said, "Peace be unto you; as my Father sent me, even so send I you!" These words show that he had reference to the elect of this latter visitation—when the spirits of the just would be sent, even as Jesus was sent, who should enter into their ministry as he entered into his; which was not fulfilled in the disciples of his day, for they were not sent as he was sent—endued with full power as he was—for they only saw in part and prophesied in part; but, said one of the chiefest of the apostles, "When that which is perfect is come, then that which is in part shall be done away!"—the time having now come when they will be sent as he was sent. And they will do the works that

he did—and greater works than these will they do, because he goeth to the Father; Jesus being sent of the Father as the firstborn among these many brethren, who are now to enter their ministry even as he did his. And he breathed on them, and said, “Receive ye the Holy Ghost!” He led them out as far as Bethany, and lifted up his hands, and was parted from them, and was taken up into heaven; and they returned to Jerusalem. Eight days after, he appeared again, and the eleven were within; and it was then that Thomas felt of his hands and side; and Jesus said, Ye believe because ye have seen, but blessed are they who believe and have not seen. More blessed are they who come unto him by faith through the word.

Now when the two women held him by the feet of understanding, (to show the woman’s work in this visitation—Joanna and Mary,) he commanded them and said, “Go tell my brethren to go into Galilee, and there they shall see me!” Matt. 28-10, 16. And the disciples went away into Galilee, into a mountain where Jesus had appointed them.

It will be noticed that there was a standing appointment made to the disciples, that after his resurrection they should gather together in Galilee, and there they would see him; but it will also be noticed that there was an appointed time, well understood by his disciples; for it will be noticed in the different appearances, in the excitement, this appointment was impressed upon their minds; and had they not understood the time, they would have fled at once when the angel said, “Go ye into Galilee, and there ye shall see him!” Remember, Galilee was about sixty or seventy miles from the place of his rising, or from Jerusalem; and they did not go till after the eight days—till after he appeared the second time in the upper room where the disciples had assembled. And after this, they went into Galilee, because they were appointed to do so; and the appointment was upon the mountain. Seven of them went fishing at the sea of Galilee, or Tiberius; that the scriptures might be fulfilled, and was shown in type at the sea—as he said before, “Follow me, and I will make you fishers of men!” Therefore he went before them to Galilee, where he had done much work, while in his

ministry. And there were many believers in Galilee. And while the seven were fishing, the others were left at the place of appointment; but when he appeared at the sea, and stood on the shore, they were not surprised—for they were expecting him. And it was to this end that some were left on watch at the place of appointment, to be ready to receive him when he came, while the seven went fishing. But he appeared to the fishermen; and John said, "It is the Lord!" And no one dare ask him a word. And He kindled up a fire, and was cooking some fish on the shore. And after eating, it will be remembered how he spoke to Peter, "Lovest thou me?" three times saying, "Feed my sheep! Feed my lambs!" etc.—till the time when the cattle of Israel should come to whom the promise was made. This conversation took place between Jesus and the disciples while walking together from the sea shore to the place of the appointment on the mountain, where they could all be together. And after telling Peter what his end would be, Peter turned around and asked what John would do; and he said, "If I will that he tarry till I come, what is that to thee?" John afterwards saw him in vision, in a glorified body—greater yet than he had ever shown. And John was chosen to work in this visitation as a messenger of God; as it is written, John, you shall prophesy again; and James to address the twelve tribes scattered abroad, preparatory to his second coming. And, "If I come in the second watch, or if I come in the third watch, blessed are those servants who are so found doing."

Remember, it was Peter, James and John who were taken with him upon the mount of transfiguration; and there appeared, Moses and Elias. And was it not Peter and John who ran to the tomb?—being on their way when they met the women, who returned to the tomb with the woman. Joanna, John and James—J. J. J.—all drank of the cup that Jesus drank of, and were baptized with the baptism that he was baptized with; for James and John were not permitted to sit with him on his right hand, nor his left in his immortal kingdom. Notwithstanding their glory will be great

in the incorruptible life, by a better resurrection. He giveth them a body such as pleaseth him; and he knoweth best, and worketh all things after the counsel of his own will. "Not our will but thine be done;"—for all things must be according to the foreordination and predestination of the divine will of God. The crucifixion and resurrection, and the glorious appearing of our Lord, are all for us upon whom the end has come.

We find a true corresponding law being now re-enacted in this visitation; for, "The thing that has been is the thing that shall be, and God requireth the thing that is past"—all written for us upon whom the end has come, and most all things with a two-fold meaning. He went to teach and show to the spirits in prison the incorruptible glory which awaits them at the general resurrection of the dead. He then came back and showed that same spiritual body to the living—first to Mary, who was first to the tomb and saw an angel whose countenance was like lightning, and his raiment white as snow; who said to Mary, "Fear not ye! for I know that ye seek Jesus who was crucified! He is not here! He is risen! Go tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee, and there ye shall see him. Lo, I have told you!" And they departed quickly from the sepulchre with fear and great joy to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, "All hail!" and they came and held him by the feet and worshiped him. Then said Jesus unto them, "Be not afraid! Go tell my brethren that they go into Galilee, and there shall they see me!" And Mary—the mother of James, the less—and Joanna, did as he bid, and went on into the city of Jerusalem. And when entering the city they saw some of the watchmen, who came into the city—proving that after they met Jesus they went on, as they were commanded, into the city to tell the brethren. But Mary Magdalene returned back after meeting John and Peter; and after they had left the tomb it was then that Mary, being left alone, saw the spiritual body; who spoke to her, while she was weeping, showing his spiritual body; while it was the immortal body

of Christ who met the two while on his way back from Jerusalem. And yet while he was in Jerusalem he did not show himself to the disciples, but he sent word back by the two women. While Peter got separated from John, after leaving the tomb, he also met Jesus Christ in the immortal body, and he went and told the other disciples.

It was that same evening that Jesus appeared to the two men—Cleopas, and his son James—who were going home to Emmaus. And when they came back to the upper room where the disciples had assembled, the disciples said to the two, “The Lord has arisen, and hath appeared to Simon!”—as he had informed them. Matthew 28 tells of the angel of the Lord who rolled away the stone and sat upon it, while at another time there were two angels seen—one sitting at the head, and the other at the foot. And at another time, there was the one young man with shining raiment—which was the angel that descended from heaven, whose countenance was like lightning, and his raiment white as snow; and by his presence the keepers of the tomb fell as dead men. And it is by him that he shall not only shake the earth, but also heaven; that the things that are shaken might be removed, and the things that cannot be shaken might remain. Behold he comes! And he whom ye seek shall suddenly come to his temple! He comes as the lightning upon you—the great angel of light and truth! And who can endure, as seeing him invisible? or who can stand unshaken, or abide the day of his coming? He comes lighting the understanding, and breaks the seals of the tombs, that we may all arise with him and walk in newness of life! Why seek ye the living among the dead? He is no more in the tombs of the law! He has arisen by the law of the spirit of life, and behold he liveth for evermore! And because I live, ye shall live also!

Have not those of the Old House, under John of the second watch, been seeking and watching among the tombs, and still wondering as to what the further faith could mean—still doubting and rejecting the resurrected word of life, like Thomas? and can partly understand the contention that took place between Michael and Satan over the body of

Moses, but yet cannot understand the simple words of Jesus to John and James—that they should drink of the same cup, and be baptized with the same baptism (*viz.*, into death); and still look for John among the living, and for Jesus among sealed tombs of the dead. John only returns in spirit; and James, the sixth messenger, had to come forth to write to the tribes scattered abroad—even as James, who met the Lord while on the way to the village, but he vanished away. But it was necessary that the word should be preached to *you* first; but seeing you put it from you in unbelief, judging yourselves unworthy of life, it was then necessary to turn to the lost tribes scattered among the Gentiles of Galilee. Therefore the word sounded down the line, “Go into Galilee, and there ye shall see me!”

After his resurrection in the word of this visitation, he appeared around about Judea till after eight days. Then the disciples went away into Galilee, where he had appointed them. Therefore it was impressed by the angel, unto the women, and by Jesus to the woman also, that they should tell the disciples, “Go into Galilee, and there they shall see me!” for the ten tribes were scattered about. Galilee; Samaria lying between Galilee and Judea—types of Ephraim, the ten tribes, of Galilee; and Manasseh of Samaria; and Judea of Judah of this visitation. Therefore the Old Houses of the second watch stood as Samaria. And his appearing at the sea of Galilee was a type of his appearing to the third watchers, and informing them that John should tarry till he come; as it speaks of the appearing at the sea as being the third time of his appearing to the disciples—without counting his appearing to the woman; and counting the two appearings in the upper room as one, for it was to the disciples in this case; therefore, once to the two men on their way to Emmaus, and to the disciples in the upper room, and to the disciples at the sea, (figure of the three standard messengers of this visitation,) and the fourth time upon the mountain—and yet the seventh: To the women, to Peter, to the two men of Emmaus, twice in the upper room, and at the sea of Galilee, and upon the mount—the seventh; and he led them from Galilee to the mount of Olivet. Types drop in

with a two-fold meaning; like as when he walked and talked with the disciples by the way—a figure of the spirit which causes our hearts to burn within us; and with the messengers an affinity in spirit—and even all the elect who receive the same spirit, etc.

The three women—first to Mary, and then to the other Mary and Joanna—are a type of the end. Mary sat at his feet and learned of him, but a greater knowledge was revealed in a moment's time, when the two fell at his immortal feet and worshiped him after he arose; and this is a type of the resurrected word of life, under this covenant of life—the first last, and the last first. These two are a figure of Mary and the bride; Mary Magdalene a figure of his bride also—out of whom seven devils must be cast before they can hold him by the feet like the two in resurrection knowledge, etc. These women are a figure, in the main, of the trinity shown in the birth of the spiritual child, or the birth of the visitation; Joanna as the natural woman, and Mary, a figure of Jerusalem above—like Mary, who became as Jerusalem above till the child was delivered; and Joanna of this visitation, the same.

The two women are shown to be in the work all along the line; and his appearing after the resurrection in a spiritual body was like the resurrection of the spiritual child from the womb, and caught up. And the other women, who held his feet, are types of the end. And his appearing to the disciples (i. e., to Peter, and the two—making three) was a figure of the three messengers who followed Joanna; and his next, to the disciples who were within, with closed doors; and he led them out as far as Bethany, and was received up into heaven. Eight days after, he appeared again in the upper room—the disciples being within, with closed doors. The eight days stand for years, between the Old House and the New—they being led out from the Old into the New (shown in figure), but each time the door was closed—sealed; as James said, "The doors are closed, and shall not be opened any more." But after this, they went into Galilee, and he appeared to them at the sea, and led the disciples to the place of the appointment; but after forty days (type of years in

this visitation from the time he led them out from the Old House) he led them down from Galilee to the mount of Olivet, near Jerusalem, where he gathered the general assembly, and ascended—showing the manner of his coming in a cloud. Some doubted, as the cloud received him out of sight. Luke 9-51 shows his leading Israel from Galilee to the end—figure of the seventh, or Son of man, who has risen with the seventh key, to unlock the third and last watch. The angels were Moses and Elias, in the work of the resurrection, and were not seen any more till the last gathering of the general assembly upon the mount, at his ascension.

Therefore Moses came, in order, and renewed the law; followed by Elias, as James, to turn the hearts of the children, scattered abroad, to the faith once delivered to the saints. And then as it is shown in the Extracts, Elias shall come in mortal flesh, followed by the angel who descended from heaven with countenance like lightning, and raiment white as snow; and was afterwards called the young man—who rolled the stone from the tomb and sat upon it—under the law of Christ; who is the last covenant messenger—the young Man-branch. Why did he arise in the Sabbath? Because it was the Lord's day, and Satan, or the grave, could not hold him. He must rob the grave of its victory, and abolish death, and destroy him who had power of death, which is the devil—which must be done, and Israel arise in the Sabbath, which is the law of Christ, and enter their rest from the power of Satan. Counting the day of his last supper, you will find six days to his resurrection; therefore in the end of the sixth day, one hour cut off, the Sabbath lapping over brings his resurrection in the end of the sixth day, and the morning of the Sabbath—the seventh day; bringing in his coming both in the evening and the morning—little in the ending of the old world, (like Jesus who was little in the eyes of the old world in his rejection,) and much in the new—in the eyes of the new creation. So, "The thing that has been is the thing that shall be." Therefore Benjamin is little in the eyes of the old world, but much in the eyes of the new; and they who are now faithful in his rejection, shall share with his blessing in the new—for he

divides the spoil with the ten. So we have the eleven; remembering Judas was one of the twelve—but by betraying the Lord, who was condemned by Judah, Jesus never restored or reappointed any one in his place. And why? Because it had to be from the tribe of Judah; and because of their crime, it could not be done till at the end. Therefore the restoration had to come first, through Benjamin—the second advocate in his stead—who brings in the ten. And last of all, Judah comes in as by lot; the inheritance allotted to them by the foreordination and predestination of God by promise—not for works of the tribe of Judah, (for by the works of the law no man can be justified,) but by the inheritance of the promise confirmed to Abraham, and gained by the inheritance of the sons of Jacob.

Therefore notice this: Jesus made no mistake when he chose Judas. God made no mistake—although it appeared so. Why did he not make a mistake? This is the solution of the mystery: The choosing was for a time to come, and for a descendant of the tribe of Judah. Therefore Judas, of the tribe of Judah, (of his own tribe,) filled the number twelve—being one out of the tribe. The seed from the law did that which was according to the curse of the law—by which Jesus was condemned and made a curse by the law held by Judah. But the choosing was by the spirit of the law—chosen in spirit; the child of Judah—not the seed of dead works (tares), but the pure seed; the children of Judah in spirit, covered up or sealed in the law—children of the righteousness of the law, to be revealed in the last day, like unto all the tribes as represented in the twelve; a figure of the seed of righteousness yet to be born—for a generation to come.

Therefore to view all things by the law of the spirit, compared with the curse of the law, the wheel within a wheel, all terminating in good, therefore his choosing stands; and to this end he did not fill his place or change his choice. These, as a figure, did according to the law of Judah—which failed. And why? Because Satan was king! Yet none of them were lost but the son of perdition, that the scriptures might be fulfilled—Satan being represented by Judas and

the Jews, or the tribe of Judah, doing the works of their father by the curse of the law. But the righteous seed, the children to whom the promise was made, the choosing of the Lord, will come forth now by the other law—the law of Christ—doing the works of their Father by his spirit; as Jesus said, The works that I do shall ye do also, and greater works than these shall ye do, because I go unto my Father. And none of them are lost! No man shall be able to pluck them out of my hand! And did not Jesus say in his prayer, I have kept as many as thou hast given me? Then how many did the Father give? Eleven? No!—twelve tribes, full and complete, without any mistake or any changing. Did Judas fall from his destiny? No! He runs his destiny, and goes to his appointed place. Then what was his appointed place? One among the twelve tribes? No! Were the other disciples originally appointed as kings of the twelve tribes of the children of Israel? No! The twelve tribes were appointed by the law of life, which was with God and was God—Jesus being the firstborn among them. And they are the descendants of the patriarchs—sons of Jacob under the promise made to Abraham, or confirmed before the law came for the seed. Were the twelve sons of Jacob under the added law? No! Were the disciples? Yes!—till Jesus called them out in figure. Then they not having received the promise, there is a cause.

Jesus came of Judah—which tribe was under the law. But did he get his promise from that? No! How then did he become a child of promise—a seed from Joseph of Abraham? and the seed of the twelve patriarchs likewise; Joseph of Rachel, and Benjamin likewise, etc.

Now then, what is the final conclusion? How do we come in possession of the promise? By obedience to the original law of life. Then do we make void the law through faith? No; in no wise! We establish it! How? By keeping the righteousness of the law which was ordained unto life, to bring us unto Christ. Then do we make void the added law—the dead letter? No, we could not; for that was abolished by Jesus, after having served its time and place for which it was intended. Therefore we return back to

the original law of life, and come in harmony with Jesus, who was made by the law of the spirit, after the power of an endless life—a high priest, having neither beginning of days nor end of life; which is eternal in the heavens; by which worlds were formed and set in action in perfect harmony, destined for the abode of the creation of God, which he pronounced *Good!* and has not changed his mind, nor have any of his decrees failed; for he works all things after the counsel of his own will; and none can hinder its progress! He brings good out of evil, perfect harmony out of chaos and confusion, restores all things which were apparently lost, and finishes his perfect creation in the likeness and image of his own eternity—declaring the end from the beginning!

Therefore that which was pronounced good in the beginning, is *good* and *very good*. Nothing falls from its original design; and all things which are not in harmony with the original law of life, must vanish away as though it had never been—as touching its own existence. And while it did exist, it existed as a servant till it is taken out of the way—having accomplished that for which it was intended; through which, man should be brought to knowledge. Therefore this servant of God said to Eve, (contrary to the command of God,) Eat of the tree, and thou shalt become as Gods knowing good and evil. And was it not through obedience to the servant that they knew the evil? And is it not now through the good that we shall become as Gods—by obedience to the first command, knowing the effects of that which is forbidden? Adam harkened to her who was weaker—she being deceived in her innocence by the subtilty of the serpent. And still he followed her down the line, transformed into an angel of light, as king of the law, to deceive the elect if it is possible—knowing the law and the whole mystery is wrapped up in the woman; but the flaming sword has turned every way to keep the way of the tree of life, till the seed should come to whom the promise is made. And now, behold! “A new thing in the earth; a woman hath compassed a man!”—by the law of Christ. And now, blessed is the man who submits to her in the law of Christ, by which he shall overcome the law of sin and death. And if we

serve God by the law of Christ, Satan must serve us. A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed!

Is not the woman the purifier and the dividing medium of the inheritance? The natural (by the law of Moses) sets forth the spiritual; who is the purifier who baptizes with the Holy Ghost and with fire—fanning us with his fiery breath, to purify us with the fiery law which proceeds from the holy spirit of the Mother, Jerusalem above; the divider of the inheritance by spiritual separation—total separation from all evil. And Jerusalem below must become Jerusalem above, to purify her brothers and sisters. Therefore the female must become the purifier by the power of Jerusalem above; who must seek for her sister and Mother. But how is it to be done? By the pleasant things of the flesh? No! This is the woman's work; and she must free the man by suffering no sin upon him. And woe to the man in Israel who does not submit to the woman in Jerusalem above, by the law of Christ her husband; and this is destined to put to silence the ignorance of foolish men.

The one great woman in Israel opens the fountain in the House of David for sin and uncleanness—which has hitherto been sealed and closed. But behold! A new thing in the earth! "A woman hath compassed a man!"—by the law of Christ, which proceeds from mount Zion. He came at first, purified and separated by the woman, in seed; and entered the spirit of his heavenly Mother, to be regenerated and born again—not of blood as the natural mother, but of Jerusalem above into immortality; the spiritual life in her being in him by the new covenant of immortality, by which our bodies shall be quickened and fashioned like unto his glorious body.

Therefore the old covenants are disannulled, and a separation from the man of sin; and the purifying fountain opened in the House of David—which is the substance of the "Book Open," called the Woman's Book. And the books were opened, and the dead were judged out of the things written in the books. And there was another book opened, called the Book of Life—which is the "Little Book Open"

—The Living Flying Roll of Life, spiritual and invisible, made flesh in his bride.

Now beloveds, he that hath an ear to hear, let him hear! and if ye have circumcised hearts to understand, hark! I speak as to wise men; and the wise men shall understand! Now are not the two laws found in the woman? Has she not been the tree of knowledge of good and evil?

Shall there be evil in a city, and the Lord hath not done it? The woman thou sawest is that great city. Remember there is that great city of the old world, wherein is the mystery of iniquity—a city of soul life, to be divided by law, that she might become a city of the new world by the law of Christ. In the old world, has she not populated all the earth? And all men who drank of the wine of her fornication have been made drunk. Has she not been bringing forth untimely births, born out of season—illegitimate children, begotten contrary to the law of life; and the flaming sword cutting them off from the land of the living—all dying and coming short of the glory of God, because of sin?

Sin is a transgression of the law. What law? The law which was added because of transgression? No! but the first law which Adam transgressed. Therefore it is a transgression of the law of life. And the books are opened, and the dead judged out of the things written in the books. Now beloveds, what was the book? Was not Adam commanded not to eat of the tree of knowledge of good and evil? The evil being placed in the tree of good, therefore he should not partake of it till the evil was removed; which holds good for this our day. Did she not bring forth Cain and Abel (Jew and Gentile)—the Jew under the law in woman, and the Gentile out of the season of the law?—both to be judged from the two books. Satan became king of both law and gospel—an officer to take charge of both Jew and Gentile turned over to Satan for the destruction of the flesh; death reigning over both—the one sinning after the similitude of Adam's transgression, the other dying under the curse of the law, doing the work of their father, the devil—which was sowing tares; which were sown by the enemy to both God

and man; which is the devil sowing mingled seed, which the law of righteousness forbids—which sin is a transgression of the righteousness of the law, or the law of life which was sealed in the added law; which was added because of the transgression of the first law—which was the Book of Life, the word which was with God, and which was God.

The first shall be last, and the last first—the Alpha and Omega, the beginning and the ending. Therefore the word given at first, was broken by Adam, which brought death upon the Adamic world. By one man's sin (i. e., Adam's sin) death entered into the world; and so death passed upon all, because all of the old world have sinned, and come short of the glory of God. Therefore the books are opened, (both law and gospel,) and the dead, both small and great, are judged out of the things written in the books.

The Jew, and all under the curse of the law, falling short of the righteousness of the book of the law, therefore will be judged from the righteous law; and the Gentile, having come under the gospel, falling short, will be judged from the things of the gospel of Christ, before whom all shall be called to give an account of the deeds done in the body, for which both law and gospel were given—viz., the life of the body. All becoming thieves and robbers, became prisoners of hope, to be delivered through and by faith in the full gift of the atonement—i. e., for soul and spirit; their bodies receiving the curse. And another book was opened, called the Book of Life; which has been sealed, and a flaming sword placed to guard the way of the tree of life till the seed should come to whom the promise was made, who would keep the commandments of God and have the faith of Jesus—who was a tree of life, the seed of the woman, the planting of the Lord; brought forth by the law of life in woman—proving her to be a tree of life, as well as a tree of death. And is she not a book of life—THE LIVING ROLL OF LIFE—unfurled to the Israel of God, containing the hidden manna, which is hid in the midst of the paradise of God? Here is the mystery: Adam was in paradise, and the substance of paradise was in Eve, the mother of all *living*—not the dead. Let us rightly divide between the two Eves—the Eve of the

dead, and the Eve of the living; two in one—the dividing medium of the inheritance shown in the two laws in her, the tree of life in the midst of the garden of Eden's paradise.

Except ye eat my flesh—the seed of the tree of life—ye have no life in you; and drink my blood, which is spirit and life, in the midst of the Eden of paradise. Adam dwelt in paradise—which withdrew; and through transgression of the word of life, while left on trial, he was driven out of the garden—male and female being the garden. Compare spiritual things with spiritual, and natural things with natural—the first Adam of the earth, earthy, and the latter Adam a quickening spirit, the Lord from heaven, who plants his seeds in his garden, which brings forth, according to the law, in its time and season. And because of transgression, she became a garden inclosed, a fountain sealed—Adam driven out, and the flaming sword placed to turn every way to guard and keep the way of the tree of life.

And a seed sprung forth by the attraction of the sunlight of God in its time and season—not of man, nor of the will of the flesh, but of God.

He watered the garden with the water of life, and it grew up and spread its branches over the whole earth, and filled the earth with fruits of righteousness in the glorious millennial sabbath of rest. But how is it done? By whom? and by what law? By the law of the spirit of life found in the woman of the new world, by the *wo* taken away; she coming under the head of her husband—Christ, the spirit of the living God; Zion and Jerusalem above resting upon Zion and Jerusalem below—who is *with* them, and shall be *in* them. But is she not the tree of life, bringing forth after her own kind—trees of righteousness, the planting of the Lord, who plants the seeds? And is she not the resurrection and the life? Does not a child receive the life, either mortal or immortal, from its mother? If she is mortal, is not the child mortal? Was not Jesus the seed of the woman? And did not Jesus receive the life of blood from his mother? But the seed was pregnated with spiritual life from Zion and Jerusalem above, which became the spiritual life of the temple—taking the place of blood. And as she found

Adam immortal, and through disobedience to the law of life she handed him the mortal life out of season, in due time she must take it away and bring his rise by the new birth; because she is the resurrection—i. e., Zion and Jerusalem above.

The woman below has been the tomb sealed! Now it may be asked, How can she be the tomb—a place for the dead? Has she not been dead earth? from which there has been a continual resurrection from the tomb of the garden, by a law which is in the woman—by a natural resurrection of the offspring of Adam, a figure of him who was to come? Therefore the natural, visible things of creation, clearly set forth the invisible, even the eternal power and Godhead. Therefore by the invisible power of God, the latter Adam was raised from the mother Eve of creation by the law of the spirit of life, by and through Zion and Jerusalem—the resurrection and the life. We are to be raised in newness of life—born of God, having the life of God in us; the image of his first begotten son, who was the image of his Mother, being the seed of the woman. The law of life being sealed in her, a garden inclosed and a fountain sealed is my sister, with the tree of life hedged in!

Beloved, let it be remembered that the tomb wherein Jesus lay, was a garden called Gethsemane—a garden of his suffering; while the disciples slept in the sleep of Adam. But Jesus, the latter Adam, did not sleep; but suffered because of the sin of the first Adam—betrayed by fallen Judas of his brother Adam. And does not the woman, being the garden, suffer because of sin?—and brings forth the 'old Adamic race born in sin, and shapen in iniquity!

While the disciples slept in the garden of sleep, they came and took Jesus by night, and stripped him of that which belonged to the first Adam (which he received from Eve), and laid him in the tomb, and sealed it, and placed guards to prevent his rising—type of the tomb of the law, sealed, in figure of the woman; from whom he arose—free from all suffering—free from sleep which came by the first Adam, who is sleeping on; as Jesus said, "Sleep on now and take your rest!" While the word of life was made flesh in

Jesus the firstborn of the Mother of all living, he was bound in grave clothes, and the tomb of the garden sealed by the law of dead works, and the watchers placed on watch by the Levitical priesthood—as in this visitation. But did they prevent his rising? No! The seals were broken by the law of the spirit of life, and the guards fell as dead men—dead under dead works of the law; who sent forth the word that they stole him away—like in this visitation, who say, “The messenger stole the word.” But beloveds, can ye believe the report of dead men—who are dead under the curse of the law; who are bribed by the Levitical priests of dead works to hold their office as guards of the tomb in the time of such marvellous resurrection by the law of Christ—which brings such resurrection from the tomb of the woman, by a resurrection from the law of sin and death?

Let us awake, and lay hold of the resurrected word of life, lest we sleep on with those who sleep in the garden of death, and fall dead with the guards of the tomb! Let us arise with him who takes away the flaming sword, and gives a right to the tree of life, that we may eat of the hidden manna, which is hid in the midst of the paradise of God! Let us render obedience to whatsoever he saith unto us; for the words of grace and truth which flow from his lips, they are spirit and they are life! Let us be found with him at the marriage feast, having the wedding garment of purity, that we may see the first miracle—the water turned into wine; and drink of the best wine of the kingdom, reserved for the last—for us who are kept back till the 1,335 days in which the marriage of the Lamb is to take place, that we may drink it anew with him in the kingdom of God!

The seals are unloosed, and the fountain is open! The key of the House of David is found, and the book is open! The virgin bride has made herself ready by the law of Christ, and all are invited to the marriage of the Lamb. The door is open; but you must show your pass-word—which is the word of life! Come and receive a new name, that none knoweth save he that receiveth it! And his name is the Word of God! Come and receive this mark!—which is an inward mark containing the new covenant, which must be written

in your heart, and stamped upon your mind; which is the resurrected word of life—resurrected from the tombs of the law! Leave behind you the grave clothes of the sepulchre, and put on the white robe of purity, which is the righteousness of saints! Behold, he whom ye seek shall suddenly come to his temple—even the messenger of the covenant! Behold! He comes leaping upon the mountains, to raise you from the valley of the fall! He comes skipping upon the hills in the beauty of holiness! He comes down in the garden of the bride! The flowers appear on the earth of verdant green! The time of the singing of the birds has come—denoting the spring-time of the resurrection! The voice of the turtle is heard in the garden of the bride, inviting us to the marriage feast of the Lamb; as she hath made herself ready!

Let all strike the harp in praise at the sound of this resurrection trumpet of God, while the earth clothes herself in resurrection beauty in the new creation month of May! The morning STAR has arisen, and the sabbath morn has dawned upon us—the morn of resurrection, when all nature blooming forth in resurrection beauty, shows forth the *invisible* power of creation!—as the visible things of creation show forth the invisible, even the eternal power of the Godhead.

By resurrection, every bud that springs,
Shows forth the invisible and eternal things;
And every plant from mother earth,
Shows a similitude of our eternal birth.
And all who eat of every flower that blooms,
Receive the curse of Adam's doom.
The frost of fall, nips the flower,
In the winter Eve of the everlasting hour.
The tree of life now shall yield
The fruits of Paradise from Eden's field;
And yield her fruit for all who wait,
And the trees bloom forth in beauty great,
And the fruit will come for all who wait!
A branch comes forth now from Eve,
The word of life you must receive;
The word of life is now revealed,
And the tree of life shall be unsealed!

Has not the whole creation become prisoners of hope because of the fall—in the tomb, with grave clothes? And

God in due time sent his Son, whom they had taken as a prisoner—who was taken from the prison and from judgment—he being a prisoner for the hope of Israel; who was subjected to the blood, in hope. And did not Jesus revive the hope of Israel by the word of life?—who shall now raise us *up from* the prison bondage of corruption, into the glorious liberty of the sons of God. The Adamic Adam became thieves; and therefore became prisoners by transgression, and were found with Satan's goods—having no power to free themselves. And when Jesus came to plead their cause by the law of life, the lawyers of dead works perverted judgment and justice by taking away the key of knowledge, and therefore condemned Jesus by their law, and made him a prisoner. But the prison bars could not hold him, because he did not have Satan's goods. Yet he was found with that which belonged to his brother Adam; but he came by it honestly, having received it by his mother—but not by transgression. Therefore the supreme judge of righteousness set him free in the glorious resurrection of life—by which he condemned the law of sin and death, and abolished it for ever by the resurrected word of life from the tomb of the law; by which we shall be set free, and rise with him in resurrection power from the womb or tomb of sin and death, that we may no longer sow to the flesh in the tomb of death, but by the law of Christ sow to the spirit by the word of life, and reap life eternal.

Therefore we ask, Is dead earth your hope for resurrection? Let us sow to the spirit, and not to dead earth; for the flesh profiteth nothing, except it be quickened by the spirit of the latter Adam, and becomes living earth; bringing forth the fruit of virtue from the tree of life—Jerusalem the helpmate of life, to help you through the two-leaved gate into the city! And the books were opened—law and gospel; and Israel must pass through them, and enter the Living Book which opens the mystery—bringing him out from under both law and gospel, into the glorious law of liberty of the children of God, by the tree of life which is given by obedience to the first law, which admits the feast of the marriage of the Lamb; who comes to receive his virgin bride—who is released from the old covenant, and returns back to the first love.

She at first, through transgression, being deceived by Satan, was divorced from the Ishi husband of the first love; and the law came in as a divorce bill, admitting them to the flesh, under the law; which covenant must now be disannulled, that they may return back to the law of the first husband—which is the law of the spirit of life in Christ Jesus, the High Priest who administers the marriage of male and female by the new covenant of the marriage; but not till they are freed from the Adamic evil by the law of the spirit of life. And this shall be the great marriage of the Lamb of God in Christ—which shall be given to all who keep the new covenant in love without lust. And their marriages shall be recorded in the book of the supreme court of the Holy Place.

Hark! Let the women get the new broom from the one woman—Jerusalem above! and by the law of the spirit of life, unite under this covenant of life, and sweep as one woman, and pass between the two swords by the law of Christ, and thus sweep through the gates of the new Jerusalem! Enter the stream which flows between the mountains—the living waters of life, which proceed from the throne of God and the Lamb! And in the midst of the street of it, and on either side, was there the tree of life yielding her fruit every month; and the leaves of the trees are for the healing of the nations. Now beloveds, hear! We come to the two covenants again, in the closing chapter. The fruit of the trees is for the redeemed, and the leaves are for the healing of the nations—i. e., the mount of Esau, the servants; the nations who bring their honor and glory into the transparent city—the immortal, beloved city. And there shall be no more curse—the curse being removed, first from my people, and then from the planet. They shall have the light of life within them; and they shall enter my sabbath of rest—redeemed from the curse of the fall, which came through the transgression of the law of life!

These sayings are faithful and true! And the Lord God of the holy prophets sent his angel in this the time of the end, to show unto his servants the things which must shortly be done. And a quick work will I now make upon the earth, and cut it short in righteousness! Blessed and holy is

he who keepeth the sayings of this **LITTLE BOOK** which is now opened to you! The books hitherto have been opened and sealed again, till the time of the seventh; but now it shall be as it is written: And he saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand! And the door is open—to be closed no more to the sons of God! I set before thee an open door!—and whosoever will, may come and partake of the waters of life freely; and it shall be in you a well of living water, springing up into everlasting life!

The door is open in heaven, that the living earth may enter, in the seventh church! But all must come the way of the Lord! And it is the highway of holiness, which passes through the narrows! It is the straight and narrow path which leadeth from the old world to the new, into the strait gate of the city! The two-leaved gates are unlocked and thrown open!

Sweep through the gates, as you sing the song of Moses and the Lamb in one harmonious tune! Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city! Let no man add to or take from the prophecy of this book, lest the plagues be added unto him, and his part be taken out of the **Book of Life**, and out of the **Holy City**; because this is the last covenant given.

The spirit and the bride say, Come! And let him that heareth say, Come! And whosoever will, let him take of the water of life freely! And let all enter in who will, for when the Master riseth up and shutteth the door, no man can open it; for as it was in the days of Noah, so shall it be in the coming of the Son of man. Therefore enter ye the strait gate while the door is open, for many shall strive to enter in and shall not be able!

There is but one straight path which leadeth to the open door, so do not sidetrack! You cannot enter by climbing up some other way! Many will desire to enter their own way—but all must be stripped of every thing but the way of truth and holiness unto him!

Now if you believe this covenant message of holiness

unto him, press forward! Make the sacrifice! Doubt not that he will fulfill his promise—for to doubt is to be damned or condemned! It is dishonoring to him! I am the root and offspring of David, the bright and morning star! My reward is with me, to give every man according as his work shall be!—Shiloh Immanuel. I am Alpha and Omega, the beginning and the end, and the first and last!

THE WORD OF THE MOST HIGH IS THE FOUNTAIN OF WISDOM.

IF thou desire wisdom, keep the commandments, and the Lord will give her unto thee; and if you love me, you will keep my commandments. The fear of the Lord is the beginning of wisdom; and to continue this pursuit for wisdom, light, life and immortality, never grow cold nor lukewarm, lest he spue thee out of his mouth. The fear of the Lord is wisdom, and instruction and faith and meekness are his delight. Exalt not thyself, lest thou fall, and bring dishonor upon thy soul, and that he discover thy secrets, and cast thee down in the midst of the congregation, because thou camest not in truth to the fear of the Lord. Such heart, being full of deceit, deceives himself; being snared and taken by the deceiver of the world.

We must bring wisdom to dwell with us, through fear and obedience, love and chastity—a heart delighting in the wisdom and understanding of God manifest in the flesh; mercy and love having met together, righteousness and peace having kissed each other. Therefore love him and rejoice in the day of visitation. And if you come to serve the Lord, prepare thyself for temptation, in this the day of preparation and trial as gold is tried in the fire, that you may be able to separate from the dross, ready to be molded in the stamp, into the express image of God, and likeness of his firstborn. They that put their trust in him shall understand the truth; and they that are faithful in love, shall abide with him. So Jesus said, I will take up my abode with you. I am with

you, and shall be in you. Grace and mercy are with the saints, and he hath care for his elect; but the labors of the unjust shall be unprofitable—for whatsoever is sown shall be reaped. In this day of harvest—the time of reaping—the tares of the wicked and their works shall be burned with unquenchable fire, and the wheat gathered into his barn.

Better to have no children, and have virtue—for the memorial thereof is immortal; as these are virgins not defiled with women. Therefore add to faith virtue, for wisdom is justified of her children. The hope of the ungodly is vain; and with all their gettings, wealth in vain glory passes away swiftly, and leaves no trace of glory—like an arrow shot through the wind, leaving no path or trace of its going; and like a ship through the sea, leaving no trace behind. And wickedness has obscured the path of righteousness, and blocked the highway of holiness—of life and immortality.

The word of life has been sealed, and wisdom taken flight; but in this the time of the spirits of the just, and day of visitation, wisdom shall be restored, and faith shall flourish, and corruption be overcome. And the pathway of life is found—in which there is no death. And the day that is past, returns with rejoicing and delight. The Son of righteousness arises upon us, with healing in his wings! The day of Paradise is returning, and in its cycle of time; and the Day-star has arisen, as a perfect sign, that veils not its shining unto everlasting day. And the Day-star arises within the heart, that lights up the inward parts of the house—the more sure word of prophecy according to his everlasting covenant, put within the inward parts, and stamped upon the mind; the sealing of the forehead—the Lord's mark! And so in this visitation of time, it was said, Hold the four winds till the servants of our God are sealed in their foreheads!

And soon the judgments shall descend, as shown in ensamples since the world began. Therefore it is the great and dreadful day of the Lord—which now is, and is to come, to pass away like a shadow. And the lust of the eyes, the pride of life, shall pass away; but they who do the will of

my Father shall not pass away, but abide for ever. He shall put on righteousness as a breast plate, and true judgment as a helmet. He shall take holiness for an invincible shield, and the world shall fight with him against the unwise. Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they fly to the mark; and hailstones full of wrath shall be cast, and the waters of the sea shall rage against them, and the floods shall sweep them away. Yea, mighty winds shall stand up against them, and like a storm shall blow them away! The whole earth shall be swept, and kings of the earth be dethroned, and give place for righteous judges; as it is written of his elect spirits of the just, Ye shall judge the nations. And with righteous judgment they shall be judged; and they shall bring their honor and glory into the Holy City of the new Jerusalem of paradise!

Wisdom is glorious, and never fadeth away! Yea, she is easily seen of them that love her, and found of such that seek her. Greater than Solomon is here in this visitation of truth! Knowledge is gained, wisdom is found, and understanding is the feet and foundation of the Lord, washed with pure water from the fountain of understanding. The tree of life is planted by the pure river of water, which is as clear as crystal, proceeding from the throne of God and the Lamb; and the true vine of the vineyard of Eden is putting out her branches; and the tender branches bear the fruit unto life immortal, as they abide in the vine. "I am the door, the way, the truth and the life. Seek wisdom, and you will find her sitting at the door! Wisdom reveals mysteries, and unseals the tomb, and delivers her children. She is light, life and immortality! Envy hath no fellowship with her, and light and darkness hath no communion. Wisdom is the worker of all things. In her is an understanding spirit, holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good, kind, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure and undefiled!

Wisdom is more moving than any motion. She passeth

and goeth through all things by reason of her pureness—for she is the breath of the power of God, and pure influence flowing from the glory of the Almighty; and no defiled thing can enter her, for she is the brightness of his everlasting light, and the image of his goodness. God loveth them that dwelleth with wisdom. She is more beautiful than the sun, and above all the order of stars; being compared with the light, she is found before it. Apoc., Wis. of Sol. 7-29. Charity never faileth. Seek her espousal, and love her beauty, in that she is conversant with God! She magnifieth her nobility. Yea, the Lord himself loved her. She is a virtuous crown of everlasting life. The way of holiness is her path, and she is within the strait gates of the Holy City of the great King of glory.

In the paths of virtue, to perfection, you will find this way contrary to the will of the flesh. And so, to the immortal birth, it will be found not to be of blood, nor of the will of the flesh, nor of man, but of God. And therefore in the pathway to this immortal birth, it cannot be according to the will of the flesh, which is at enmity against God, nor subject to the law of God. Therefore, by the will of the spirit of God—Shiloh—we must crucify the will of the flesh, and bring it in subjection to the will of God; and it will be found as it is written, that, The flesh lusteth against the spirit, and the spirit against the flesh. Therefore a war must be encountered. These who enter upon the race, must lay aside every weight that doth so easily beset you, and run with patience—not as one beating the air, or as if you had no prize to win; and not as though you did not care to win or lose; such will surely lose, and suffer loss. Therefore let Israel die daily, and thus crucify all things pertaining to the world, the devil and the flesh. Crucify the old man with its affections and lusts, and be justified of God. God justifieth righteousness—not wickedness. To suffer for the kingdom's sake, or suffer for righteousness, there is rewards and blessings. But some suffer for sin, and try to persuade themselves that it is for righteousness; and so it may be for self-righteousness.

Some say there have been many that suffered as great as

Jesus; and they do not see, nor do they rightly divide. The scriptures say the world suffers. It is true—but not for righteousness, and for the kingdom of God. The two thieves suffered the death of the cross with Jesus—one on either side; but as one of them said, *We suffer justly*. But Jesus unjustly suffered for the sake of the whole Adamic world; and we must bear the cross, and suffer for his sake, in love for the kingdom, and for the dethroning of Satan's kingdom; saying, *Away with Satan, the thief and deceiver of the world, and release unto us Jesus Christ—the saviour of the world, that sin may have an end, and death abolished!*

Since Lucifer rebelled and led into captivity—leading the third part of the stars, or spirits of heaven, into captivity to the law of sin and death, by transgression of the paradisaical laws of God—the old world of sin and death has groaned under the weight of sin in bondage unto death and corruption. Therefore, and to this end, Jesus was sent; and he led captivity captive, and gave gifts to men—yea, for the rebellious also.

Since the fall, curses entered the world; and darkness prevailed—waxing worse; and sin abounded unto damnation, death and destruction, on every hand; the flaming swords turning every way to cut them off from Eden's fair garden of blessing—light and life sealed. And the gates of hell swung open wide, and prevailed against the whole. And in Adam all die. A certain time was fixed, in which all these fallen spirits passed through the gates of hell. And so, *Broad is the way that leadeth to destruction, and many go in thereat*. Like the legions, (who said, *We are many*,) many sit in tombs, crying out at the appearing of the man of God, "*What have we to do with thee, thou holy one of Israel? Hast thou come to torment us before the time?*" they all knowing there was a fixed time for judgment, when they would be judged and tormented—till the time of restoration and restitution of all things; when they should return to their former estate—reconciled back to God.

Therefore Christ Jesus led captivity captive, and gave gifts to men—even a free gift without works; as their fallen works could not be accepted—they not being subject to the

paradisical laws of the kingdom—against which they rebelled—till the time of judgment and restitution; Satan being prince and power of air, leading into captivity till he be bound, and become the great prisoner, and be alone, and son of perdition who riseth up and goeth into perdition—Satan—prince and power of air and devouring fire, by which their bodies are consumed by a fire not blown.

Esdras made inquiry of the times and seasons. Daniel desired to know the times and seasons, and concerning the things given in vision and by prophecy; and it was said, Go your way till the time of the end. And Esdras, who like Elijah and Enoch was translated bodily, changed from mortal to immortal; to whom, in the days of their prophecy, the archangel appeared, whose spiritual name was Uriel—angel of light; and gave answer to Esdras according to wisdom, and in parable. And even the disciples of Jesus, the son—they inquired also of the times and seasons; and he said, It is not for you to know the times and seasons that the Lord hath put in his own power—sealed till the time of the end and day of visitation; now to be revealed, according to promise—but even now, on conditions; and he doeth nothing but what he revealeth to those who keep the paradisical law of God. And so in the first coming, Jesus spoke in proverb and parable, to be revealed and interpreted by him to whom it is given, and who is prepared; and who in *spirit* stood in the presence of God, and now in body. For this purpose, and to this end was he born—that he might testify unto the truth; by which deliverance shall come to the whole earth, in their order, and in their times and seasons. And to his elect, Jesus said, “The kingdom is prepared for you from before the foundation of the world!”—the old Adamic world called the foundation, out of which both the spiritual angels will come in resurrection, and from the foundation of the world cometh the elect seed of promise—handed down from the immortal Gods. And to Esdras he said, “Thy heart has gone too far in this world; and thinkest thou to comprehend the things of the Most High?” And all are written for us upon whom the end has come. Therefore thinkest thou to comprehend, contrary to the plan and

law by which mankind are governed? Therefore all who expect to know the revealed mysteries, must first know the law by which he is prepared for such knowledge; which has been sealed since cherubims were placed with flaming swords, because of the condition of the fallen world. Therefore now in this the end and day of visitation, there must be of a necessity, a preparation going before—increase of wisdom and divine knowledge. It is written, Fools die for the want of wisdom; and this truth is unchangeable.

I am sent to show three ways, and to set three similitudes before thee. And Uriel said, If you can declare one, I will show thee also the way thou desirest to see, and I will show thee from whence the wicked heart cometh. Go thy way, and weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past; and the counsel of the woods and the sea in war, both imagined in vain, for the fire consumed the wood, and the sand stood up and stopped the sea. Both had a place in the earth. Esdras judged the controversy between them. But, said Uriel, Why not judge thyself? The fear of the Lord is the beginning of wisdom. Though we be as trees of the wild forest, and as the rolling sea, or as drops of many waters, wisdom and understanding cometh from God—the creator of all. We must be brought to fruit by the laws of paradise; and the world shall do wickedly, but the wise shall understand.

Three ways are clearly seen as we view his handiwork in the three dispensations of time, and the three ways unto three glories of the sun, moon and stars. And now by his visitation of truth, we know the way he takes, and therefore must follow his footsteps up into the temple of wisdom. And it was said of the firstborn, He knew what was in man, and from whence the evil heart did spring. And so also do we who seek wisdom, and receive it when it is sent unto you. The three similitudes (and no prophecy is of a private interpretation)—the similitudes of the earthly or visible things of creation—show forth the invisible; and even the eternal power and Godhead. And three things agree in earth, and three in heaven—spirit, water and fire; but wis-

dom must show *how* they agree. Water and fire agree with man, only in separation. Spirit, water and blood agreed with, and in Jesus—but blood within, and spirit without. And blood and water came from his side, and spirit withdrew, and *afterwards* returned, and was put within him. And he poured out his soul unto death—which was the water soul life, quickened by his spirit. And this was a resurrection of his soul—he being the resurrection and the life. And with the soul and spirit reunited, he went in spirit, and preached to the disobedient spirits in prison, who were once disobedient while the longsuffering of God waited in the days of Noah—destroyed by water.

Michael—the spirit of Jesus—led those who were in captivity, captive; and gave a free gift in hope of resurrection—he being the firstfruits of them that slept; they being in prison—earth bound. A spirit cannot be locked up as some would think—as they have hell a burning place, locked, and door sealed, and their prisoners doomed. If such be true, the preaching of Michael to them would have been vain and hopeless. But God's ways are not man's ways, and his darling attribute is love and mercy. Fire and water is life or death, according to the usage thereof. Disobedience brought in the flood of water, and destroyed them all, except those of good works, in obedience, faith and love. Therefore the same waters by which the world was baptized into death, saved Noah. And the five wicked cities afterwards were destroyed by fire—from which Lot escaped through obedience to the angels of God. 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.

The three Hebrews were preserved within the furnace of fire, seven times heated. To them it was as the seven spirits of God. God is a consuming fire, out of Christ; but the fourth was seen like unto the Son of God. And Israel, as a burnt offering, present their bodies a living sacrifice, holy and acceptable unto God, which is our reasonable service. But remember, the evil must be burned first, by the substance of the seven spirits—like the furnace seven times heated—and then the fourth will be seen; man being spirit,

soul and body, and the fourth like unto the Son of God; and bring back the day that is past, by which we return to the days of youth. And then as the sea shall return from its war, back into the internal part of the earth, so thy spirit shall return from war to its inward home of the body. And the fire within the planet will agree with the water in its circle around it, separated by earth and rock; and so work in harmony, for good to all who dwell upon the earth. And so the earth, by an upward sweat, will yield her seven-fold. And so the sparks of fire, and sands of the sea, and drops of rain, are compared to the people, or seed of Abraham, in whom all nations will be blessed. The ground is given unto the wood, and the sea to his floods; and so they of the earth do mind the things of earth, and understand accordingly; and they that dwell in heaven do mind spiritual things. And time of visitation will prove that which belongeth to our peace and eternal welfare, in bliss—where Eden's flowers bloom in beauty great!

The old world of unrighteousness came in by the evil seed sown, called tares; sown by the enemy, which is the devil. And it had to run its course. But the end must come, and the evil which was sown, turned upside down, and the place where it was sown, pass away, that the good seed may grow and bring fruit in its season, and according to its order. And let Israel wait and abide his day of coming, and the manner of his coming, by regeneration, in growth. Therefore these who impatiently wait and question the time of his coming, only prove he has not come unto them; for why yet look for that which is already come? Were not all expecting to be born again? Well then, do you understand natural things as similitudes and figures of the heavenly? And if you understand not natural things, how could you understand heavenly things? Uriel said, Go ask a woman of her travail and time of her deliverance of a child; and does she bring forth ten children all at once? No! Nor can the ten tribes be delivered all at once. The old world, as mother Eve, brings forth, in her times and seasons, the world of dead children, to be delivered in the day and time of resurrection; and the new and latter (or third) Eve will also

bring forth living children, in their times and seasons, and fill the earth with fruits of righteousness, the planting of the Lord. And Uriel said, Even when the number of seeds is filled in you; for he hath weighed the world in the balance, and by measure hath he measured the times, and by number hath he numbered the times; and he doth not move nor stir them, until the said measure be fulfilled; and when her full time be up, she cannot hold the child from deliverance. And he said, In the grave, the chambers of souls are like the womb of a woman.

Be not hasty in thy conclusions, nor be found hastening on the time, above the Most High; nor on the other hand, delay the Lord's coming. But in this we often see extremes; and I sometimes feel sorry—and especially where we see them with STAR and ROLL in hand, and, contrary to its pages, looking for his coming, and saying, *How long?* And like souls that Esdras referred him to, saying, *Did not the souls of the righteous ask questions of these things in their chambers?* and saying, *How long shall I hope on this fashion? When cometh the fruit of the floor of our reward?* And this was also said by John, of the souls under the altar, saying, *How long, O Lord, how long shall it be till thou avenge our blood on them that dwell upon the earth? How could it be with the living who are called to the time, and are in the time, and with the open vision in the volume of the book, showing he has come already?* And unto these who possess it, Shiloh is come unto him, according to the promise, "I will come unto you, and take up my abode with you!" and that "I am with you alway, even unto the end of the world!" And the work of ingathering is unto Shiloh, and the Son of man before whom all nations shall be gathered—he having come, leading unto fountains of living water! And this fountain being opened in the House of David, and such as I speak of, as ensamples and object lessons, in the midst of it strangling by it!

And this is the condemnation, that light is come into the world. Why does it work death? There is no effect without a cause. It brings us back to the proverb now explained:

It works according to conditions; and as shown by Jesus, a branch must abide in the vine to get the living substance of the vine. And fruit does not come to ripeness, ready for the harvest, because of unhealthy conditions; and they do not receive the true nourishment from the tree, or vine, because of unbelief. Think of such waiting and counting time, and with vain imaginations, saying that he surely must come. But they look again through the pages of the Book, to see if there was not some mistake, or misunderstanding somehow, with the Book, or with God—not knowing the great mote and beam of misunderstanding is within himself; and the dark veil of unbelief, as a thick cloud, obscures the light. If he has not come to beget the seed of promise, and conceived by the word of power in the womb of the new Jerusalem, how then could he be born? Does this not betray the fact that such are not conceived by the spirit of this visitation, and testify of themselves to their own unbelief?—notwithstanding the true fact that he has come down, and the work of creation is going on silently, and without tools of men to fashion it.

He cometh without observation; and we approach unto him seeing him who is invisible, as we view him through the word made flesh—seeing him, as he is, by the spiritual eye of faith; without which, it is impossible to please God.

They see the Son of man; but Shiloh the Branch is spiritual and invisible to the natural eye, till the light of life is made a living flame within the temple. To see me as a man only, is like the disciples of Jesus, who slept. I therefore am with you, and shall be in you. Thus saith the Lord of glory, in the name of Shiloh—the Branch of Christ, the true vine!

Therefore Shiloh dwelleth not in flesh and blood, but only in flesh and bone. And this is why he said, Eat me! For in the beginning was the word, (no new commandment, but as in the days of old,) and the word was with God, and took upon itself flesh and dwelt among men; and as a light shining in darkness, and the darkness comprehended it not. So now let this not be said of you—as he cometh to them who *look* for him, without sin unto salvation; and there-

fore has come, according to promise, to all who receive it in spirit and in truth—each doing the work for themselves, as he did, and greater works, by overcoming the evil within themselves. And this is done for as many as receive him to do it for them. But if you still look for his coming, and do not therefore believe he has come, how could the work, and the greater work, be done, since we know man by nature is at enmity against him? Therefore let all my children turn the enmity against Satan. Love righteousness, and hate iniquity!—in which Jesus pleased God, who acknowledged him to be his son in whom he was well pleased!

Of all the wood, and of all the trees, thou hast chosen one only vine; and of all lands thou hast chosen one; and of all the flowers one lily; and of all the depths of the sea thou hast filled one river; and of all the cities thou hast hallowed Sion unto thyself; and of all the fowls that are created thou hast named one dove; and of all cattle that are made thou hast provided one sheep; and among all the multitude of people thou hast gotten one people. And unto this people whom thou lovest, thou gavest a law that is approved of all. And Esdras asked, Why didst thou scatter thy people among many? Uriel said, Thou art troubled for Israel's sake. Lovest thou that people better than he that made them? Of all trees, one vine—which was Christ, who rested upon Jesus, the firstborn of Israel; and he that scattered Israel shall gather them unto mercy. These people are spirits of just men kept back till this the time of the end—whom God loveth, and to whom he gave the promise before the world was. And so there was a time and a season for everything under heaven: A time for casting away stones, and a time for gathering them unto Shiloh—the Branch of the one vine! And of all lands thou hast chosen one; unto which this one chosen people shall return—that country from whence they came; and of all flowers, one lily of the valley—Jesus, the firstborn; and by him, and through him, Eden's flowers shall bloom, and the meek shall inherit it; and of the depths of the sea, one river—which proceeds from the throne of God and the Lamb; and on either side the tree of life. And I will lead this, my chosen people, unto

fountains of living waters. And of all cities thou hast hallowed one—Sion or Jerusalem—one bride; and the nations shall bring their honor and glory into it. It is the city of the King—who shall rule the nations in love and justice! And of all the fowls created, thou hast named one dove—which was sent from the ark, and rested upon Jesus, the good olive; and of all cattle, one sheep—and my sheep know my voice; and among all the multitudes of people, one chosen people—Israel; and there is no God in all the earth but in Israel. And the Son was not sent but unto the lost sheep of the house of Israel; and to gather them in one family of God—his chosen elect, foreordained and predestinated from before the foundation of the world. And those whom he foreknew he did predestinate to be conformed to the image of his Son!

THE TWO GREATEST COMMANDMENTS.

THE lawyer in controversy with Jesus, asked concerning the two greatest commandments: Love the Lord thy God with all thy heart, soul, mind and strength—love him with your spirit, soul and heart, in body; and this is the life of the body. To do this is to keep the commandments; and to keep the commandments is works for the body—proving faith. And as the body without the spirit is dead, so faith without works is dead. The second command is like unto it: Love thy neighbor as thyself. The lawyer, willing to justify himself, asked who was the man's neighbor. Jesus answered him in parable, taking in the whole, from Adam down the dispensations of time, and tells who the neighbor is—who was Jesus, the good Samaritan. Therefore the second command is like unto the first. And why? The answer is very simple and the interpretation sure. Remember, the world loves its own, and is at enmity against God; therefore could not fulfill these two commands—not being subject to the laws of God, neither indeed can be. And on these two commands hang the whole law and the prophets—not the dead letter that worketh wrath, nor the curse of the law;

but on these two commandments hang the law of righteousness, and the prophets—to be fulfilled by his two manner of people, according to the two covenants. What makes the difference then in these two commands? The difference is as the difference between Christ and Jesus. The first and greatest is to “Love the Lord thy God!”—i. e., Christ and God; the next liken unto it, “Love thy neighbor!”—Jesus the Son of man; which is not common among men. Christ, or Shiloh, is greater than the Son of man. Therefore it says, Sin against the Son of man shall be forgiven; but the sin against the Holy Ghost shall not be forgiven in this world nor in the world to come!—that means the second death. So to avoid this, love him with thy soul, mind and strength—signifying the body. To break the least command—which signifies to continue in such transgression—are guilty of the whole, and lose the body. Therefore all and every evil must be crucified. If one evil among the whole be left remaining, as a root, you could not enter. Some wonder why certain things are said by your messenger of God. Notice! He proves his people, and is the watchman of the whole house of Israel—and not that they prove him! Jesus said, I came to minister, and not to be ministered to. Remember the sin of the disciples; and like man by nature, who, if they receive light, and a little knowledge (which puffeth up), they want to minister to him through whom they receive it. Jesus told the disciples not to tell a certain thing, on a certain occasion, and afterwards Jesus told it himself, in their presence; and one of them rebuked Jesus for it. Jesus soon informed them of Satan’s hiding place; (Mark 8-33;) by whom they were blinded. Jesus did not say he himself must not tell it. Many such lessons were given to teach them, for *us* upon whom the end has come. Therefore they who are in the spirit will see the work of the Son of man in every way; and see Christ, who has a right to take such means to cut the evil, as he sees fit, according to the need. And nothing said or done, or any way he takes, is in vain. Many times things are said which might appear to be forbidden; but it may be to cut pride, or some other evil. If he comes to minister, and to clean up the clay, or purify it as a purifier and a refiner, to make man in his own

mold, as the great potter does with the clay, shall the clay say, Make me thus and so? If he is to mold us in his image and likeness, it must be by *his* mold, and by *his* law and way of working. And to those not in the spirit of truth, he is a snare of a fowler to them, and as a deceiver and rock of offence. But blessed are they who are not offended in me!

Now as to the two commands, we must brief as we do in other points, as we are nearing the end. But in these two commands they are similar to the two covenants; one being greater than the other—taking in a wider scope. To deal with the Son of man only, seeing him in visibility, and seeing no further, is similar to the second command in its effect. Therefore view him as the invisible power by which he is ruled, and bring the faith into practicability—approaching unto him, seeing him who is invisible! And yet the two are like unto each other—*image* and *likeness*. Therefore serve in spirit and in truth, and with whole heart, soul, mind and strength! Love righteousness, and hate iniquity! Light and darkness hath no communion. Light expels the darkness, and gives no place for the devil.

In entering this ingathering, it is expected that you give up every tie, and cut every thread that clings to the old world and lay aside every weight that hinders. Man by nature, and in his evil state, cannot suffer unjustly—being in sin and the fall of evil. It is said in some writings of this visitation, that if you can bear unjust things, the blood is cleansed. But who is the judge in this matter? Even some in the world can appear to bear unjust things—and they can deceive themselves also, and become Pharisaical also, and self-righteous in exaltation. And if you bear some things that you have not done, that would be no test, and proves nothing. Some in the world bear unjust things that they may be accused of, and afterwards, at the proper opportunity, come down with great vengeance—and may be waiting for opportunity to take vengeance. And many consider and bear for a while, and then are overtaken. Some times Satan allows you certain things, and maybe helps you bear and overcome for a while, and leads into tempting God, and helps you in victory till he gets you where he can get a

more fatal blow at you. It is one of his masterpieces, in his transformed manner of light, to get you to tempt God, or lead you into temptation above your strength. He tried it with Jesus in the wilderness, and upon the mountain, and the pinnacle, etc. And in this Jesus proved too much for him; and Jesus said, It is also written, Thou shalt not tempt the Lord thy God!—and written for us, in this the time of the end and day of visitation.

The evil powers of darkness and the legions, cried out, saying to Jesus, What have we to do with thee? And so it must be with his elect—these spirits of the just. They were with Michael, casting such evil spirits down; and they have nought to do with us. They fear! And it is noticeable with these legions of preachers, who sit in tombs. And they are crying out today! They know us in spirit, in the same manner in which they knew Jesus; and cry out, What have we to do with thee? But they cannot say now, Have you come to torment us before the time? And their torment is coming. Most all of the persecution against Israel, they are at the back of it, like as in the day of Jesus; but the common people heard him gladly. But it will soon turn back on their head, in this the third woe, and after the third angel sounds—dispensation sounds.

Esdras speaks of the judgment, and three great woes. And so it is written, Two woes are past, and the third woe cometh! And in this visitation there was also three standard messengers; and yet each came short of the great standard of light, life and immortality. Therefore the promises were to be fulfilled after the third trumpet sound; and then cometh the seventh, and yet the fourth, under which the work is to be done, and Israel proven by unjust things.

After Israel have made a proper confession, and in willingness to give it up, Satan falls as lightning—i. e., to transform himself to deceive if possible the elect, who are to do the work which bringeth his destruction, and death abolished in the elect. So after this complete surrender and confession,—it being forgiven, to be remembered no more by God, who doeth all things well on his part, you become as the child who had not sinned—but with the evil; the battle therefore

begins. But every accusation then that Satan brings against your past sins, (which have been taken away, as though you had never done them,) is unjust. But the sins committed thereafter are to be accounted for. And though unjust charges come against you, and you bear it, yet it does not prove your blood is cleansed so long as you are under sin, and in bondage to evil. But it is up to all to continue bearing charges which you did not do. But in the event of having done other sins, then you are guilty before God. But when your blood is cleansed, and God hath justified you, then all and everything brought against you is unjust; and whom God hath justified, let no man condemn!

THE CYCLES OR DISPENSATIONS OF TIME.

GOD said, Let heaven and earth be made; and thy word was a perfect work. Then was the spirit, and silence and darkness was on every side; and sound of man's voice was not yet formed. Then thou commandedst a fair light to come forth of thy treasures, that thy work might appear. Upon the second day thou madest the spirit of the firmament to divide the waters. Upon the third day thou didst command the waters to be gathered in the seventh part of the earth. Note this! that it may be understood: Six parts of the earth were dry land.

Remember, this was in the former cycle of time. And six parts were dry land, with the intent that some, being planted of God, and tilled, might serve thee. And immediately there was great innumerable fruit, and many and divers pleasures for the taste, and flowers of unchangeable color, and odours of wonderful smell. And this was done the third day. And upon the fourth day thou commandedst that the sun should shine, and the moon to give her light, and the stars set in order. Notice this, in consideration of the former spirit, waters and light; and notice, in the third day, innumerable fruit and flowers. And after that—on the fourth day—he commanded the sun to shine. Naturally we would not suppose fruit and flowers to grow without

the sun. It seems to be figurative of the light and glory of the sun of the fourth prophetic day, and yet the seventh; and the moon to give her light, and the stars set in order by these great lights. And he gave them charge to do service unto man that was to be made. And upon the fifth day he gave command to the dumb waters of the seventh part, to bring forth living creatures, fowls and fishes, that the people might praise thy wonderful works.

Now notice! We have given you a brief account of the creation up to the fifth day, and now I call your attention to the following, before the formation of Adam: Then thou didst ordain two living creatures—the one he called Enoch, and the other Leviathan. And he separated the one from the other, that the seventh part, where waters were gathered, might not hold them both. Unto Enoch he gave one part, which was dried up on the third day, that he should dwell in the same part, wherein are a thousand hills. But unto Leviathan thou gavest the seventh part of water, or moist; and hast kept him to be devoured of whom thou wilt, and when, etc.

Under the fall, the water began to overflow, (of this cycle of time, since the fall,) and the earth cursed, until the flood; when it gushed out of the poles, and submerged the whole. And since that they have abated, and dry land appeareth again. During the dispensations of time, they have been slowly returning, and new countries discovered. And now it is claimed about three-quarters is yet covered with water. We are now verging on to the time when the waters will rush back, even as they rushed out at the flood; and the planet, at this, returns back again to its proper place, and the earth becomes tropical and semi-tropical, or to its Eden state again; when the earth produces by an upward sweat, etc.

Now getting back to the creation of the former cycle or elder world, I wish you to notice from Enoch of the fifth day, who was given the dry land, which appeared in the third day. In the second day of the former cycle, the flood was upon the earth; and the spirit moved upon the face of the waters, like Noah's ark. The waters abated, and dry land appeared in the third day; and so also of this cycle. And in the fourth day, the sun, moon and stars appeared

—in the law of Moses, and the three glories under seal.

Now as I have briefly shown the five days of creation, in order, therefore must show the sixth. Note: After Enoch, and his place of a thousand hills, follows the account of Adam. Upon the sixth day thou gavest command unto the earth, that before thee it should bring forth beasts, cattle and creeping things; and after these Adam also, whom thou madest Lord of all thy creatures. And Adam was formed of dust, and the Adamic people nothing, but be like unto spittle. And comparing Israel as gold, he said, Of gold cometh not much dust.

Vision of Esdras: who saw a wind arise from the sea, which moved all the waters of the sea. And a man waxed strong with the thousands of heaven; and when he turned his countenance to look, all things trembled which were seen under him; and all burned that heard his voice, like the earth faileth when it feeleth the fire.

And after this, a multitude of men gathered together from the four winds, to subdue the man that came out of the sea. And he had graven himself a great mountain, and flew upon it. And the multitude was sore afraid, and durst not fight. He neither held sword, nor instruments of war, but he sent out of his mouth a blast of fire, and out of his lips a flaming breath. And out of his tongue he cast out sparks and tempest, mixed—the blast of fire, the flaming breath, and the great tempest—and fell with violence upon the multitude which was prepared to fight, and burned them up, every one, so that suddenly nothing was seen of them but dust, and smell of smoke. This same man came down from the mountain and called unto him another *peaceable* multitude. Much people came unto him. Some were glad, some were sorry, some were bound. He that shall endure the peril in that time, hath kept himself—faith and works toward the Almighty. And they that are left behind, are more blessed than they that be dead. The man coming up out of the sea was kept a great season—who by his own self shall deliver his creatures; and he shall order them that are left behind (alive and remain).

Behold the day is come when the Most High will begin

to deliver them that are upon the earth; and he shall come to the astonishment of them that are upon the earth. And one shall undertake to fight against another, and one place against another; one people against another, and one realm against another. And the time shall be when these things shall come to pass; and then my son shall be declared. And when all the people hear his voice, every man shall leave the battle against each other, and an innumerable multitude shall be gathered together to overcome him by fighting. And he shall stand upon the top of the mountain, and be shown to all men. And my son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest, and shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented—which are like unto a flame. And he shall destroy them without labor, by the law which is like unto fire. And the people gathered unto him peaceable, are the ten tribes which were carried away prisoners, out of their own land, in the time of Osea, the king, whom Salmanasar, the king of Assyria, led away captive. And he carried them away over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into another country, where never mankind dwelt; that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river, for the Most High then showed signs for them, and held still the flood till they were passed over; for through that country there was a great way to go—namely a year and a half. And the same region is called Arsareth. Then dwelt they there until the latter times.

And now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through. Therefore sawest thou the multitude with peace; but those that be left behind of thy people, are they that are found within my borders. And when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain. Then he shall show them great wonders.

Esdras asked to know the mystery of the man coming up from the midst of the sea; and it was said to him, Thou canst neither seek out, nor know the things that are in the deep of the sea; even so can no man upon earth see my Son, or those that be with him, but in the day time—i. e., in light. No one can see him as he is—spiritually—except those who walk in the day and stumble not. He shall speak the word, and it shall be done. This man came up out of the sea of blood, into the spirit of fire, from Him who is a consuming fire, out of Christ; but in Christ he is reconciling the world unto himself—for all must be saved in their order and in their glory.

Israel crossed the river into the land where man had not set his foot; and as it is shown in former lessons, these crossings, over and through rivers, were for seeking the land of promise. But naturally speaking, the tribes came into England, in the process of time, and in that land the visitation followed them—they being called the lost sheep, to be gathered by and into the visitation of light and life. During the time, and since the messengers were sent, they have gone into other lands, and mainly into this land, America, to find a country in which they could worship according to their convictions; but the devil has followed them in all ages. They, however, will be gathered back to this land England, and afterwards to Palestine—back over the river; and signs and wonders will follow them. And a remnant of Satan's host will follow also—and the earth will open wide her jaws, and swallow them up!

The foregoing seed of Israel were scattered, that in the time and day of visitation they might be gathered unto mercy. The visitation of God's spirit has swung open wide her gates, and the call has gone forth; and Israel shall be gathered as the cattle of God from a thousand hills, in her closing war, to all lands. The offspring and generations of the two tribes were in and around about Palestine in the days of Jesus; but the ten were dispersed and lost till Sion travailed again. And Jesus said, I have other sheep not of this fold; them I must also bring!—the seed and generation of the ten tribes, which is the seed of the generations

of the heavens, who now know the voice of him who calls; and the two folds will be made one, by his law, and who shall see eye to eye when the Lord brings again Zion. The day and time of the visitation has come, and Israel shall know it. The eleventh hour is almost gone, and the twelfth hour soon shall approach; and as in the days of Noah, so shall it be in the coming of the Son of man; and as Jonah was to his generation, so shall the Son of man be to his.

From Joanna—the first messenger of the latter visitation of seven sounding angels beginning with 1792—one hundred and twenty years brings 1912. The days of Noah were 120 years of warning; then a time of gathering into the ark, and the coming on of the flood. Jesus had about 30 years, and then entered the ark of his ministry for three years, and disappeared and reappeared, etc., for forty days—a time in which Israel shall be taken away. But before this, judgments will be coming on; as Israel are to be snatched as brands from the burning pile, as in the days of Lot. It was said by the fifth messenger, From the time the woman set her hand to write, should be seventy years, when the spirit of life shall possess the temple—which has been explained. However, will say, the seventy years brought the birth of Benjamin, and the death of John—like the death of Noah ended the old in actual time, and the birth of Abraham for the opening of the second dispensation.

Gabriel, as we have shown, was the spirit of life to whom the promise was made; and all the living were considered with him, and who walk under the sun-light of this visitation now given to him. From the woman—1792—forty years brings the opening of the eleventh hour, which was opened by John; and forty more brings the time of preparation for the sixth messenger of the third watch of the eleventh hour, who gave the midnight cry; and forty more completes the 120 years of Noah's time of this visitation—three times forty—120.

The 62 and 7 weeks, I think we have shown. From the opening of the eleventh hour, 62 years brought 1895—of the third watch, and the alighting of the Branch to be grafted; and the seven weeks brought the STAR OF BETHLEHEM, the

Living Roll of a book, for the ingathering; which began, in fulfillment of prophecy. Seventy years from the beginning of the visitation, to the natural birth of the Son of the woman; and from the opening of the eleventh hour, 70 years brings the opening of the ingathering—the general assembly of the church of the firstborn—for preparation. From the decease of James, the sixth messenger (1885), thirty years brings 1915; showing three years between Noah's days (1912) and the date ending the 30—1915; and the three years of Jesus' ministry for Israel, twice-told, as has been shown, overruns the eleventh hour. Benjamin was about 33 years old at the grafting of the Branch, as brought forth by the woman, and shown by John and James; and the midnight cry by James: "Behold the bridegroom cometh!" and, "He that hath the bride is the bridegroom!" And he said, "Shiloh (the Branch of the vine) must come—unto whom the gathering of the people shall be;" and, "Within a few days," he said, "The Second Child shall stand up in the Israel of God. Most assuredly before the third watch is up, the Branch shall alight, and be grafted to the tree!"—Son of man—the Man-child, who shall, by Shiloh, the Branch, grow up out of his place and build the temple of the Lord; the foundation having been laid by the firstborn, and the gates set up by his younger brother; from whose mouth the word goes forth, according to the decree, for the building of the temple, or city of flesh and bone, for the indwelling and everlasting habitation of the spirit—Shiloh the Branch, from the root and offspring of David, the bright and morning star. And therefore this is the *more sure* word of prophecy: that the Day-star shall arise in your hearts—no greater sign, and *more sure* word of prophecy.

There are four watches of an hour of a day of the Lord's time; and if I come in the second, or if I come in the third watch, blessed are those servants so found doing. And so he came in the word of prophecy by sending his angels in order—in their times and seasons; all pointing to the seventh and last message to man—the Son of man, the Man-branch; Shiloh, with the seventh key—the key of immortality—the key of the House of David, to be as God; in which the

cleansing fountain is opened, and the open book, the open vision, by which Eden's gates swing open wide! Therefore, Strive to enter in at the strait gate—the two-leaved gates, joined in one!

And these sing the song of Moses and the Lamb; and with triumphant song of victory over death and the grave! And against such, hell will shut her mouth; and hell's gates are closed. Jesus holds the keys of death and hell; by victory over Satan—the author of death. And therefore, to all who overcome the world, the devil and the flesh, he closes hell's gates, and locks them against Israel; and the gates of hell shall not prevail against them. And to the seventh church, a door is open in heaven, and Israel shall flow into it. And the spirits of the just will not rebel against the crucifixion, nor against the rebukes of a friend; as they did not rebel—except against the works of the devil. But a third part he draws with his tail (tale) from this, the garden of proving and suffering for the kingdom's sake as Jesus did. And we will do the works that he did, and greater works than these shall we do.

Remember, in this garden of Gethsemane, (or gathering,) where also Jesus and his disciples assembled, we must not be found sleeping in Adam's sleep. To sleep in Jesus will suffice, and rest in him—but awake at his voice! and render loving obedience and service in righteousness; remembering Jesus took the form of a servant, and not the nature of angels, but the seed of Abraham—signifying the seed of Christ, our Father. And he took part of the nature of sinful man, in meekness, and rendered good service in loving obedience. And God hates a railing spirit. It is a fearful thing to enter this garden of Eden's paradise, and complain against it because of a little suffering—as if you never suffered in the old Egyptian world of slavery, for the wages of sin, which is death in dishonor.

This garden of Eden which was planted eastward in Eden, in which Adam and Eve were placed, was for trial and proving; and so the thing that has been, shall be again, and God requireth the thing which is past. Therefore the suffering of Jesus in this garden, was not for his own sins,

but for the sin of Adam's transgression in that garden. And so also, he being our pattern and waymark, in spirit and in truth, he returns in the word of truth, and sends his younger brother by inheritance, and Gabriel, the spirit, with the spirit of truth, by this living visitation—and by which, Eden's gates are open, and the cleansing fountain; as he said, I will come unto you and take up my abode with you; and shall lead you unto fountains of living waters.

And the knowledge of God shall cover the earth as the waters cover the sea; or as in Noah's day, it was said it rained, and so in this visitation of the latter rain, and the refreshing showers coming from the presence of our Lord and his Christ. And the water of Noah's day also rushed out of its inner part; and the fountains of the great deep were broken up to the ungodly world—but life to the chosen seed, who by loving obedience, and self-sacrifice, shall enter the ark of the God of the living, and be carried safely over the troubled waters of the great deep, into the new world of promise; with her gates closed against those of the evil world—against the dragon of the sea, and the subtil beast of the field; against his fallen spirits who asked to go into the deep—the legions of tombs. And not a thing which would mar the flowers of Eden's field will be admitted. The gate keepers are just and perfect in their judgment, and all will know the swiftness of his judgment.

This man coming up out of the troubled sea, is able to rebuke the prince and power of air. And the dragon of the sea—Leviathan—and the troubled waves of the sea, spoken of, are the people of Esau's world, with the red dragon in the blood, who shall be slain. And this man of God shall speak the word, and the spirits of heaven's paradise, who did not fall, go forth with power, as the fire and tempest which proceeds from his mouth.

Therefore, in this great deciding battle between the two kingdoms—the old world and the new—will be as with fire and water, as of the days of Noah and of Lot. But by the eternal word of God—spirit and life—we gain the victory, and establish peace on earth, and good will to men!

ROLLING TIME AND TIDE.

The Lord's time is one day!
Three days waters covered the face of the deep,
No land for man to set his feet.
No singing of the bird, if bird then e'er could be;
No resting place for man as he could see.
The spirit of God moved upon water deep
That man no more in darkness creep.
And within the third day he made the waters part,
And go rolling back to her inward part.
Soon dry land did then appear,
For bird and beast to enter here.
Beast and cattle and creeping thing;
And man came—lord of everything.
In the beginning was the word of life—
Father and Mother we understand;
And by his wondrous word of power,
Makes heaven, sea and land.
The earth in darkness, without form, and void;
Let there be light! by the word of the Lord.
God saw the light, and it was good;
For by it only, we understood.
All he made was good and right,
For his light dispels the darkest night.
I create darkness and form the light—
One he calls day, and the other night;
Waters under heaven and above creates,
For the second day dry land awaits.
Gather the waters unto one place,
And let the earth now show her face!
So he gathered the waters under heaven,
While the earth is rolling towards the seven.
Earth and sea, thou rolling ball!
Let the seas go back! Make room for all!
Many worlds in space and names unknown,
But the name for this is clearly shown.
The name for this he calls the earth;
She's rolling on to bring to birth.
She's rolling on and yielding seed
To feed the flocks in time of need.
Let her bring forth the grass and herb,
For soon we'll see the Shepherd's herd.
The trees yield fruit after his kind;
Pronounced *good*, as all will find.
Time rolls in—third day will close,

THE STAR OF BETHLEHEM

And soon we'll see the budding rose.
Evening and morning are called a day—
Three times now have passed away;
And now the evening soon will pass,
Morning of the fourth has come at last.
Two great lights we now can see,
As the former light shall ever be.
The first great light was good you know,
But the *two great lights* he now will show.
The evening and morning could never be,
Had there been no light on the rolling sea.
These two great lights rule night and day,
Coming on earth with us to stay;
Also the morning stars together sing,
As the fifth day now shall usher in.
And moving creatures now shall be;
And flying birds above, we see.
Fish with scales, good fish shall be;
Creates great whales within the sea.
They multiply on this rolling ball,
For God has said he blessed them all.
Living creature, cattle and creeping thing.
The sixth day of time was rolling in;
In our image and likeness man shall be,
With power and dominion o'er land and sea.
In his image and likeness he created three;
As in former cycles the coming world shall be.
God then so blessed this trinity
With life throughout eternity!
Blessed are these as worlds unknown,
And the coming world to us is shown.
The created world he said was *good*.
And the coming world is understood.
The sixth day soon is past and gone,
And the sabbath day is coming on.
Finished the earth and host of heaven,
Time and tide rolls in the seven.
The seventh day he now has blessed,
And all who obey shall enter rest.
The troubled waters have fled away;
The earth reflects her light of day,
Paradise of Eden is the sweetest name!
Paradise on earth, and shall be again.
The earth is dressed in verdant green;
The lily and rose everywhere are seen.
All things are blessed, and dwell in perfect bliss—
Till the little season serpents then will hiss;

Eve in the garden, without guile or sin,
By subtilty of the serpent was taken in.
In the Eden's garden he placed the pair,
With the subtile beast had fallen there
In Eden's garden, pure and white;
Who by sin turned down the light.
Eastward in Eden, this garden fair,
In which the serpent approached them there;
As the rose and lily pure and white,
Were their prospects grand and bright.
From whence did come this awful gloom,
Which caused their fall and dreadful doom?
Deceived by him who was so bright—
The anointed cherub—who called it *light*;
By which he assumed to be as God,
Which brought them down beneath the sod.
God once said, "Let there be light!"
Which reflected brightness in darkest night—
Reflected down its golden rays,
And brings in Eden's golden days.
Lucifer was set—bright star of heaven;
In the measures of meal was found the leaven.
From whence then did this star arise—
The brightest of all the starry skies?
The morning stars together sing,
As the true light of Eden is coming in.
I am the true light of the coming world,
By him the light is now unfurled.
By this we know the true light's unfurled.
And ye are the light of the coming world.
Dark was the night!—then first to see,
Star of the light from the man of Galilee;
And dark is the night just before the day,
Star of the morning leading into day!
In the garden of Eden was the life-giving tree,
Paradise restored in Eden all shall be;
Cherubims with swords turning every way,
To guard the tree of life till the word we obey.
Before the throne of God seven angels stand
In the open gates of Eden, till we possess the land.
The archangel Michael came and a body took!
The archangel Gabriel comes with open book!
Enoch—a man of God, who stood so brave—
Overcame every trouble and withstood every wave.
Noah builded the ark by which he condemned the world;
The waters overflowed, and the ship upward hurled.
This ship sailed o'er the great tidal wave,

And Noah and his family were all together saved.
 Many soon began this great ship to seek;
 But she had left the shore to sail the mighty deep.
 Vain and foolish world with Noah had plenty fun;
 Their time of overturn now had just begun.
 They rejected his loving and smiling face;
 Bird and beast came in to take their place.
 The lily and the rose bloom on either side;
 Eden's pearly gates shall swing open wide!
 The trumpet sounds with lightning, thunders roar!
 Eden's paradise he soon will restore.
 For the glorious fields of Eden,
 Why stand around and wait?
 Obtain your seal and ticket—
 Pass through the golden gate!



The elect spirits of the just are to be burnt offerings by the spirit of judgment and burning, (Isaiah 4-4,) by the fiery word of God baptized by the Holy Ghost and with fire; (Matt. 3-11;) and a living sacrifice, holy and acceptable unto God, which is our reasonable service. Romans 12-1.

THE STAR OF BETHLEHEM, and Roll of a Book, after the fulfillment of many of its prophecies, was burned as figure of a burnt offering; as the word must be made alive by the fire of his spirit. And this signified a change—it being re-written and revised; and like the former ROLL of the former visitation, which was burned, and many more words written in the reproduction of the ROLL OF LIFE. Jer. 36-28, 32. Therefore we rejoice and are glad that we are once more ready to hand forth from the mouth of the Lord the new STAR, which unrolls and unfurls the deeper mysteries. And so the first messenger spake of the second STAR of light; and this is the Day-star—the more sure word of prophecy to arise in the heart, to set on fire with his living flame, and with his fiery breath consume the evil that the word may be made alive in you.

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