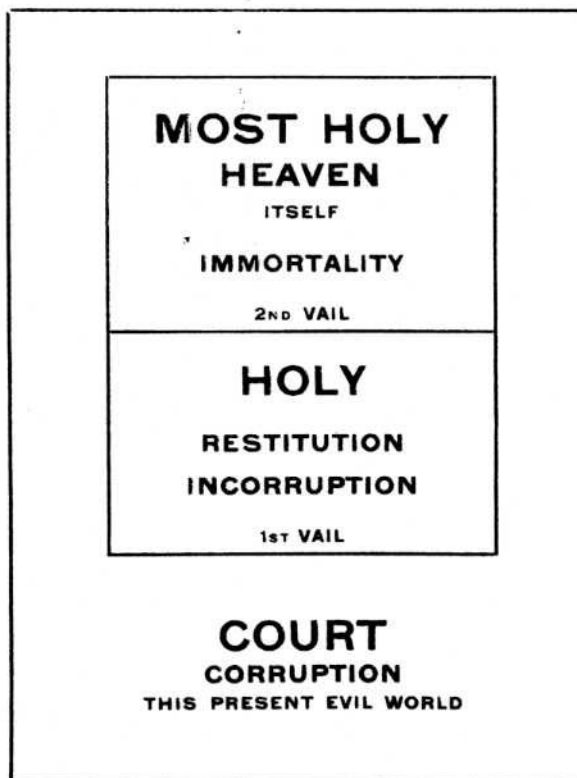
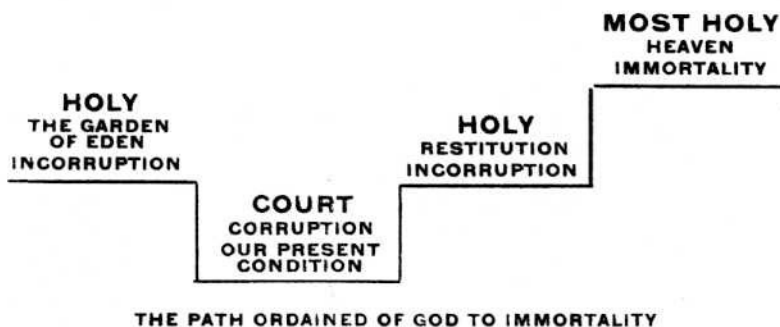


Washed in His Blood



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ROCHESTER, N. Y.
1907

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1907



PATTERN OF THE TRUE TABERNACLE WHICH THE LORD PITCHED
AND NOT MAN, OF WHICH JESUS IS THE HIGH PRIEST AND MINISTER.

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WASHED IN HIS BLOOD.

Suppose a child born of degenerate parentage, partaking of their corrupt nature, were to die, and be born again of noble parentage, partaking of their nature. Such an one would be washed in their blood.

Such a birth is yet to be experienced by humanity.

A PROPHECY OF 1619

This theological, gleaned from an unknown pen, with the date, Anno Domini, 1619, was sent from California many years ago, when it was published in part, but perhaps we can better appreciate it at the present time.

There shall be a total and full redemption by Christ. This is a hidden mystery not to be understood without the revelation of the Holy Spirit. The Holy Spirit is at hand to reveal the same to all holy seekers and loving enquirers. The completion of such a redemption is withheld and abstracted by the apocalyptic seals. Wherefore, as the Spirit of God shall open seal after seal, so shall this redemption come to be revealed both particularly and universally.

In the gradual opening of the mystery of redemption in Christ doth consist the unsearchable wisdom of God, which may continually reveal new and fresh things to the worthy searcher. In order to which the ark of testimony in heaven shall be opened before the end of this world, and the living testimony therein contained shall be unsealed. The presence of the divine ark will constitute the life of the Philadelphian church; and wherever that is there must the ark of necessity be. The unsealing of the living testimony within the ark of the Lord must begin the promulgation of the everlasting gospel of the kingdom. (Rev. 14:6).

The proclamation of this testimony of the kingdom will be by the sound of a trumpet to alarm the nations, and more especially all the professors of Christianity, because attended with the power of acting all wonders.

So there shall be an authoritative decision given forth immediately from Christ, to the putting to an end to all controversies as concerning the true church.

This decision will be the actual sealing of the members of this church with the name of God; giving them a commission to act by the same; this new name will distinguish them from the seven thousand names of Babylon.

The election and preparation of this church is to be after a secret and hidden manner, as David in his minority was elected and anointed; yet was not admitted to the outward

profession of the kingdom for a considerable time afterward. Of the stem of David a virgin church which hath known nothing of man, or of human constitution is yet to be born. And if it be yet to be born then it will require considerable time before it gets out of minority and arrives at the full maturity.

This church so brought forth and signed with the mark of the divine name, shall be adorned with miraculous gifts and powers beyond what has been. This catholic and anointed church must be perfectly holy, so that it may worthily bear the name of the Lord our holiness.

Until there be made ready such a holy catholic anointed church on earth, without spot or wrinkle, and adorned as a bride to meet her husband, Christ will not personally descend to solemnize the marriage and present the same to the Father. But when the bridal church shall be made ready and thoroughly cleansed and sanctified from every spot of defilement through the blood of Christ, then he will no longer delay his personal coming.

There is not this day visible upon the earth any holy catholic anointed and bridal church; all professions being found light when weighed in the balance, therefore they are rejected by the Supreme Judge.

Though this church is not known in visibility, yet it may be hid at this present time as in the womb of the morning. Notwithstanding it will be brought into visibility as coming out of the wilderness within a short period. Then it will go forth to multiply itself, not only to the number of the firstborn, which is 144,000, but also to the remnant of the seed against whom the dragon shall make continual war.

The paper then refers to Abraham, Moses, Egypt, etc., as types.

THE INTRODUCTION

Why is it that a just and loving Father permits the innocent to suffer because of the wickedness of wicked men? This has been the question of the ages. How can a just God Who worketh all things after the counsel of his will, (Eph. 1:11) not a sparrow falling without his notice, permit such suffering by the groaning creation? (Mat. 10:29).

The fall was permitted that man might learn obedience by suffering the consequences of disobedience. If suffering was prohibited that purpose would be thwarted. Hence, if suffer we must, is it not better to suffer innocently than for evil doing? Jesus learned obedience by the things that he suffered; (Heb. 5:8) and though innocent, was made perfect through suffering. (Heb. 2:10). Every son that he loveth he chasteneth; yet God does not afflict willingly nor grieve the children of men. (Lam. 3:33).

Let a creeping child be forbidden to put its hand on the hot stove, words have no power; experience is its teacher. He who numbers the very hairs of our head knows just how much suffering will work for our good and permits no more. The wrath of man shall praise him, and the remainder he restrains. (Ps. 76:10). Jesus learned while he suffered, we do not. It is only in restitution, when delivered from the body of this death, (Rom. 7:24), born again under the tree of the knowledge of good and evil that our knowledge of evil will be of benefit.

If ye suffer for righteousness sake, happy are ye. (1 Pet. 3:14). Suffering in the economy of God is for our education and for no other purpose; it atones for nothing. Evil deeds are punished, not to make atonement, but to educate, to reform. This is opposed to vicarious punishment, it is true; but atonement is made only by restitution, whether between man and man, or between God and man. Man when first created and pronounced good, was in harmony with God; restitution restores him to the condition from which he fell. If I steal an ox from you, punishment does not undo the wrong, it may teach me not to repeat the act, but restitution alone can make atonement. Punishment in hell fire to all eternity could not make atonement for one sin. God permitted the fall for our benefit; it was the first step towards man's advancement; the man has become as one of us, to know good and evil. (Gen. 3:22). Humanity is not responsible, born on the fallen plane with a nature at enmity with God, (Rom. 8:7) we are no more responsible for being sinners; than is a black child born of black parents, responsible for being black. Every seed brings forth after its kind; fallen man must bring forth a fallen race. So when born again, born from the dead, through a perfected seed, (made perfect through suffering), that seed, by the same law, is to bring forth after its kind. Christ gave himself a ransom for all. (1 Tim. 2:6) As in Adam all die, even so in Christ shall all be made alive. Ye must be born again. (John 3:7). Not get religion, but be born a second time as was Jesus, when he became The firstborn from the dead, The firstborn among many brethren. (Rom. 8:29). Thus when, born again through him who is the resurrection and the life, we shall partake of his nature. And so, As by the disobedience of one man many were made sinners, even so by

the obedience of one shall many be made righteous. (Rom. 5:19). As the black child is black because of its birth of black parents; so born again of white parents it is made white; washed in their blood.

This in no way removes our responsibility for personal sins. Every one must receive according to that he hath done, whether it be good or evil. (2 Cor. 5:10). This is why we are to rejoice and be exceeding glad when we suffer being innocent. God permits no innocent one to suffer more than is for his good, while the guilty must receive chastisement for their evil deeds, and also that designed to teach obedience. Justice demands the one, and love the other. So while the wickedness of wicked men does not go unpunished, it is overruled for good, and the remainder of wrath he restrains. (Ps. 76:10).

When men learn why the fall was permitted, that man could learn obedience only by suffering the consequences of disobedience, they will come to a better knowledge of God and his plan of developing sons and heirs; and cease to wonder why the groaning creation has been subjected to vanity, not willingly, but by reason of him who subjected the same in hope. (Rom. 8:20).

Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. (Rev. 22:12).

Although we had no voice in determining our first birth, whether of high or low degree; whether in the slums, or of noble parentage; we have a voice as to our second birth and condition in the resurrection or restitution age. When born again, it will be rich, or poor, high, or low; according to what we do in this life.

The heavens in which we can lay up treasures where moth and rust doth not corrupt, is the new heavens and new earth, (Isa. 65:17) or new condition of humanity in the resurrection, after the heavens and earth that now are have passed away. (See and compare 2 Pet. 3:11-13; Rev. 21:1, with the promise in Isa. 65:17).

Treasures for the next life depend on works. If you build on Christ with gold, silver, and precious stones, you will be rich; if with hay, wood, and stubble, you will suffer loss; your works will be burned, and you yourselves will be saved so as by fire. (1 Cor. 3:15). Again, If you would be great in the kingdom, Jesus tells what to do, while if you do thus and thus, you shall be the least in the kingdom of God. (Mat. 5:19). Thus our position in the next life is the result of rewards and punishment. To give to every man according to that he hath done, is therefore, confined to the simple act of determining the order and condition of his second birth. All of which is necessarily determined beforehand;-some men's sins go before to judgment. (1 Tim. 5:24).-Hence, instead of what appears like an unending work of recalling every act and every idle word of each one of the many millions, after they are resurrected, thus consuming vast cycles of time, there will be nothing of the kind. Their birth will determine their condition, whether in the throne, or as hewers of wood and drawers of water. (Deut. 29:11).

MELCHISEDEC

Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. (Heb. 7:3).

The question as to who is Melchisedec has never been fully answered in harmony with all the facts concerning him. The reason for which has been, as expressed in chapter 5:11; Of which we have many things to say, and hard of interpretation, seeing ye are dull of hearing. It is the Spirit speaking by the mouth of the apostle.

We have always contended that Melchisedec is one of the official characters of Christ, as he pre-existed before being made flesh; Who in the days of his flesh, when he had offered up prayers... was heard in that he feared. (Heb. 5:7).

The flesh, as spoken of in the New Testament refers to the natural man, that which is born of the flesh: The natural man, and the natural seed, contrasted with the spiritual man, and spiritual seed. (See Gal. 4:23, and 29; also compare Phil. 3:4, and context.

The first reason why we claim that Melchisedec is one of the characters in which Christ pre-existed, in other words, that he was the one who was to become Christ, is that the Melchisedec order of priesthood, makes Melchisedec the head of that order; and being without end of life, he is still the head of his own order of priesthood. And as the head is superior to a young member, if Christ and Melchisedec are not the same, there are two high priests of the order that mediate between God and Man, and Christ is not first; while Inspiration informs us that there is but one mediator; and that Christ is exalted above every name that is named; which makes him the head of the Melchisedec priesthood.

The most conclusive proof however, that Christ and Melchisedec are one, is found in the fact that every thing said of Melchisedec applies to Christ, and to no one else.

To those who know the origin of him who is now the Son and heir of God, the language applied to Melchisedec will find easy solution; but only to such. Without father, without mother. As Christ was the beginning of the creation of God, and came forth from the Father, even as, to compare small things with great, the woman was taken out from man; he was without descent or genealogy, (R.V.) father or mother, even as was Eve. (Gen. 2:22-23). But is not God a universal Father? He is to be; but Christ as the universal mother, was the angel of God's presence. God is not the Father of an angel; every seed brings forth after its kind: Unto which of the angels said he at any time, Thou are my son? and again, I will be to him a Father? Then as Melchisedec, he was without Father, and though a universal mother, was himself, without a mother;-even, as on the human plane, Eve was without father and without mother.

But Christ certainly had a beginning, he was the beginning of the creation of God. (Rev. 3:14). While Melchisedec was without beginning of days, or end of life. How can this apply to Christ? It does apply, and is the exact truth, as we shall see.

Before the worlds were made there was no measure of time Days, years, and cycles had their origin in revolving worlds. When the universal mother came forth from God the beginning of the creation of God, there were no days; time, and all things were still in the womb of the future, not any thing that is made, was yet made. (John 1:3). Eternity had no measured cycles; older than time, he who was the beginning, older than day and night, he himself was without. beginning of days, And God said, Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs, and for seasons, and for days and for years. Melchisedec was older than the evening and morning of the first clay. Christ died and rose again. Suspension of life, to lay it down and take it again, is not the ending of life.-My Father loveth me because I lay down my life that I might take it again.

Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto Min that was able to save him out of death, (R. V. margin), (Heb. 5:7), and having been heard for his godly fear, though he was a Son, yet learned he obedience by the things that he suffered. Bear in mind that when he, the pre-existing co-worker with God, emptied himself and was made flesh, (John 1:14) he was flesh; with all the weakness of sinful flesh. Tempted in all points as we are. He had desires and a will opposed to God's will. Tie was born of woman; had the old Adam nature, a son of the bondwoman, the Jerusalem that was in bondage; a nature prone to evil as the sparks are to fly upwards. But notwithstanding the fearful task before him, he brought forth judgment unto victory. As the second man Adam, the promised seed of the woman, the restored life of the world being in him; one temptation given way to; one desire not in harmony with the will of God harbored for a moment.; both his life out from death, and that of the world, would have been blotted out of the book of life; and man dying as the beast dieth, like the beast, would have perished forever.

Tempted in all points as we are, with his own life and that of a world in the balance; depending entirely upon God; with no power in himself,-of myself I can do nothing;-do you wonder that with strong crying and tears, as it were great drops of blood, he cries, Not my will, Father; not my will but thine be done. For though a Son, yet learned he obedience by the things that he suffered. (Heb. 5:8).

The questions, how he succeeded where Adam failed? how he succeeded where all our race have failed? are easy to answer.

Like the first Adam, he was a created Son of God, when born of woman; and in this condition he was to overcome. When raised from the dead, God said of him, Thou art my Son, this day have I begotten thee, The first begotten of the dead.-So you and I will be begotten sons, when born from the dead, children of Cod, being children of the resurrection. (Luke 20:36)-The Spirit moved on the face of the deep, in the genesis of

creation, and man was born of the earth. Again the Spirit overshadowed organized earth, and a second man Adam was brought forth. (Luke 1:35). If the one was a half God, why not the other.

What advantage then had Christ over Adam? Again could not learn obedience by knowing the evil of disobedience, without an experience of evil. He could not experience evil without sin; he could not sin without receiving the wages of sin; and being weakened by sin, had no power of recovery within himself. Jesus, born on the fallen plane, could learn obedience by the things that he suffered. In other words, he could suffer the effects of sin while he himself was without sin. And so his life remained unforfeited; death, or him that has the power of death, had no claims on him. When about to offer himself, he said, The prince of this world cometh and findeth nothing in me, (John 14:30) no mortgage on his life! No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. (John 10:18).

Christ, though a Son, could learn obedience by suffering, or experiencing the evil of sin, and yet remain sinless; his mind or spirit therefore, retaining all the vigor of a sinless being. Adam, with no knowledge of evil, and its fearful consequences; and no way to learn obedience by an experience of the evil of disobedience, unless he sinned, was powerless to resist evil. And becoming a sinner, lost the power of self-recovery by obedience; notwithstanding God should give a law, which if obeyed, man's forfeited life would be restored to halt. By sinning, man's nature became carnal; and The carnal mind is not subject to the law of God, neither indeed can be. (Rom. 8:7). but what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and by a sacrifice for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us who walk not after the, flesh, but after the Spirit. (Rom. 8:3-4). To fulfill the righteousness of the law, is to bring about that for which it was ordained, namely to give everlasting life to all who are obedient; (see Luke 10:25-27). The carnal man cannot obey this law of love, or in other words, love God and his children, with all the intensity that the law requires. First, our own fallen nature forbids it: second, our neighbor's fallen nature is not lovable.

Only a regenerated man can obey this law ordained unto life. And no one will get everlasting life, until he loves God and his neighbor as the law requires; because this is God's ordained way. And, as before seen, what Christ, in his Melchisedec character, sacrificed himself and was made flesh for, was to restore man to a condition that would enable him to do that which in his fallen condition he could not do. But first, we enquire how that could be accomplished by such a sacrifice, in accordance with the law that was ordained unto life? God, who changeth not, did not begin with one plan for developing Sons and heirs, and failing in that, devise another and easier plan. The plan started in Eden, with obedience and life; disobedience and death and no one, not even our High Priest, who in the days of his flesh was exceedingly fearful lest he should fail, can win everlasting life on any other conditions.

Put aside all thoughts of pity, or grace, or the innocent suffering the penalty of a broken

law, instead of the guilty; since everlasting life comes by obedience, and not by grace. Salvation from this lost and helpless condition in Adam, is of grace; but the same conditions of life and death set before Adam will still remain to the saved, or restored man. If it were not taught in scripture, it would be self-evident that everlasting life would not be given to one who could not, or who would not obey God. What is trial for, and why the promise to the overcomer, if these conditions are not to be carried out?

Christ did what Adam could not do, because as we have seen, he could learn obedience by suffering. He did what we cannot do, because his mental powers not being weakened by sin, notwithstanding the weakness of his flesh, the law of his mind was superior to the law of his members. We, that is the church, delight in the law of God after the inward man; but the law of our members is superior to the law of our mind, so that what we would not, that we do. Our minds being weakened by sin, make it impossible for us to obey the law ordained unto life, for failing in one point, we fail in all. The mind of man is the spirit of man. (1 Cor. 2:11). Our spirit is diseased by sin, and cannot control our lives. Christ received his spirit (mind), directly from God, and not from fallen man; therefore, the law of his undiseased mind was always superior to the law of his members; so that though tempted in all points, as we are; he was never overcome. It was a fearful struggle, as we learn in Heb. 5:7; but he brought forth judgment unto victory, and was saved from death,-not from dying.-And we know how infinitely important to himself and the race, was his resurrection, or salvation from death.

OUR MESSIAH

The two advents of Christ, first, as the son of Mary and lineage of David, for the suffering of death: and his advent in the glory of his Father, represent him in the two characters of the natural man, and the spiritual man. In one character he was the son and heir of David; in the other, David's Lord. The question, What think ye of Christ, whose son is he? (Mat. 22:42) has never been clearly answered or understood by Jew or Gentile. The Gospel church admit that he is David's Lord, but suppose that, he was both son and Lord at one and the same time, which is not true.

Born of the flesh, he was the son of David; but death ended that relationship. In his resurrection he was a new creature, the firstbegotten Son of God, the second man Adam; not only David's Lord, but Lord of both the dead and the living. The firstborn and head of a resurrected or new born race.

Jesus was a son of God, and had no earthly father, and so was Adam a son of God, with no earthly father. One was born of unorganized earth; the other of the seed of the woman. And if God being the Father made Jesus a half God, why was Adam not a demi God? Said Jesus, Go tell my disciples, I ascend to my Father and your Father, my God and your God. (John 20:17). But he was Immanuel, God with us; and God was in him, reconciling the world to himself. So your name is Immanuel, know ye not that God dwells in you, and walks in you? All that is said of Christ as a son of God, is spoken concerning every child of God. He is our elder brother. Is he an heir of God? so are we heirs and joint heirs

with him. Is he called a God? so are we; I have said, Ye are Gods, all of you, children of the Most High; but ye shall die like men. (Psa. 82:6). All Sons of God, are called Gods; and when fully developed, will be what their Father is; so it is written. This development began at the fall, when man began to know good from evil, the man has become like one of us. (Gen. 3:22).

There is but one God the Father, without beginning, but sons of God, gods in embryo, have a beginning, and are called gods, from that beginning. It is so with us, as you see; and was so with our elder brother. He claims himself to be created, the beginning of the creation of God. (Rev. 3:14). And God, who calleth those things that are not, as though they were; things that are to be, as though they already were; called him who was afterward made flesh, God, from his creation.

In his pre-existing condition, before he was made flesh, Jesus was Michael the archangel, the angel of God's presence; the universal agent by whom all things were made. He, Michael, was to be the Messiah (Christ) prince of the house of Israel. Seven weeks, and threescore and two weeks unto the Messiah (anointed) prince, (Dan. 9:25) refers to Christ, in the character in which he was sent to the lost sheep of the house of Israel; as David's son according to the flesh. He was that spiritual Rock that followed them; and was the great prince of that people, and was sent to them as such, in due time. It is written in Dan. 10:21, There is none that holdeth with me in these things but Michael your prince; and again in Dan. 12:1; At that time shall Michael stand up, the great prince which standeth for the children of thy (Daniel's) people. Thus we learn that Christ, before he was made flesh, was Michael the archangel; viz. the chief or highest angel.

The law in the development of men as Sons of God is, first on the natural, and afterward on the spiritual plane; and our elder Brother was no exception. He was tempted in all pointy as we are; (Heb. 4:15) and though a Son, yet learned he obedience by the things that he suffered. In one thing he differed from all other men; He was to be a second man Adam, developed out from the old Adam death condition; and thereby, a son of the first man Adam. And yet, being the head of a regenerated race, the life of the world, lost by the first man, must be restored in him. Like Adam, he must receive his life, not through a forfeited channel, but as did the first man, directly from the one Father. Thus Jesus, though born of woman, had an unforfeited life; and being sinless, could not be holden of death.

He was of the seed of David, made of woman, -made, not begotten of woman; -made under the law, to redeem them that were under the law, that they might receive the adoption of sons. (Gal. 4:5). This explains why he would not permit his disciples to preach to Gentiles; he was sent to them, but only to the lost sheep of the house of Israel. The tabernacle system, which was a figure of the true tabernacle; of which He was to be the High Priest and minister, was not yet made manifest, while as yet the first tabernacle remained standing. And that did not pass away until [the ordinances were nailed to the cross. Then the veil of the temple made with hands, was rent, (Mat. 27:51) the partition wall surrounding that typical system, was broken down, and his resurrection and entrance into his Melchisedec order of priesthood, was the beginning of the work for

humanity of the one Mediator, the man Christ Jesus, (1 Tim. 2:5) now appearing in the presence of God for its.

This man was of the tribe of Judah, of which nothing is said concerning the priesthood. And while on earth, he was not a priest at all; his only office being that of the anointed prince of typical Israel; son and heir of David, according to the flesh. In that condition, born of woman, and under the law, he was no more our mediator than was his father David. Nor could he make atonement for the world, any more than could David.

Christ, only means anointed. Sent to the Jews, he was the anointed prince. After his resurrection he entered his priestly office as minister of the true tabernacle which the Lord pitched and not man, and became the anointed Priest, and worlds' Messiah.

Those who cannot distinguish between the Jesus born of the flesh, and his official character and work; and He who became the Son of God with power, by the resurrection, (Rom. 1:4). the only begotten Son, begotten and sent into the world the day he raised him from the dead, are still ignorant of the power of his resurrection.

The history of the man of sorrows, is sacred history, and his work to the Jews is interesting to us not as gospel work, but, because we cannot know our Messiah, the resurrected man, without knowing something of his old Adam nature. The gospel John and Jesus preached, was not the gospel of our salvation; it contained nothing for us; he was not sent to us, nor was his preaching to us or for us, but only to the lost sheep of the house of Israel. It was a forbidden gospel to the Gentiles and we are forbidden even to know him, the Christ prince. (Mat. 10:5, 2 Cor. 5:16-17).

That Christ, born under the law, belonged to the old tabernacle system, a figure for the time then present; a system which could not make the comers thereunto perfect, is true; while the Christ of the true tabernacle, is the new man.

The gospel means good news; the gospel to the natural Jew was the good news that their king was about to re-establish the throne and kingdom of David; and he came, Behold thy king cometh, meek and lowly, etc. He came to his own and his own received him not. (John 1:12). Then that system passed away; the shadow ended, and the substance began. Promises to the typical seed have only a partial or shadowy fulfillment, since their real fulfillment belongs to the real Israel or resurrected man.

The gospel preached to them, had in it no Jesus and him crucified, no Jesus and the resurrection. It, was only a gospel or good news concerning the restitution of the kingdom of David, to that typical people, and resulted in failure, as did all promises to them that were under the law. Nor did the disciples get their eyes opened concerning Israel after the flesh, until Pentecost; as shown in Acts 1:6, where they ask, Lord, wilt thou at this time restore the kingdom to Israel?

"The gospel according to Matthew, Mark," etc., is placed over those books, by christendom, because they understand them to be the gospel to be preached to all nations,

referred to by Jesus after his resurrection, entering into the true tabernacle system as Priest and mediator. It shows how far christendom is from understanding the true gospel of Christ's kingdom and the new covenant. Or that from henceforth, from the resurrection and on, we are to know no man, not even Christ, after the flesh. But as he was to be for a stone of stumbling and rock of offence to both the houses of Israel; (Isa. 8:14) we need not be surprised at even this gross mistake. Christendom does not seem to recognize that there was a change of any importance, at the death and resurrection of Christ. That the shadow ended, with his death; and the true tabernacle system began at his resurrection, and the change of priesthood from the Aaronic, to the Melchisedec order; or that Jesus was born, lived and died under that typical system.

This is a greater mistake than was that made by the first house of Israel; they did not understand the manner of his coming, that it was to be on the plane of corruption and death; they did not look for him in that character. And yet Christ after the flesh, the one we are not to know in that character, is the one christendom persists in claiming as our Messiah; thus reversing it. He who was sent to them, they rejected he who was not sent to us we claim as our Messiah.

Their mistake resulted in their being cast off, i.e. dropped to the level of the world; all included in unbelief, that he might have mercy upon all. Prior to this, God had mercy only on Israel, that is, those belonging to their tabernacle system; but after the death and resurrection of Christ, the priesthood being changed, there is made of necessity a change of the law. (Heb. 7:12). And the true tabernacle system, of which the resurrected Jesus is the High Priest, embraces the world in its system. Now, under Christ's ministry, there is no difference; Greek and Jew are alike in his sight. This is why, under the conditions, we are to know no man after the flesh, not even know Christ himself.

These conditions being true; namely, that the death of Christ broke down that partition wall; and his resurrection brought in the true tabernacle system, with its change of priesthood; we can see why we are forbidden to recognize any power or authority of any feature of the old covenant binding on us who belong to the new, or resurrection covenant. It would be spiritual adultery, or serving two masters. Christ being the promised seed of the woman, a second man Adam, the life of the world, lost in the first man, restored in the second man, being in him as the seed of promise, when he rose, having passed through death successfully, he brought the life of the world that was in him, out from death. And now, because he lives we shall live also. But when we live, it will be resurrection life, the only life that is in him; and we are counted as being lead until we have the life that is in him.

The flesh life is the old Adam life, already lost. When Christ died, the life of the world being in him, all died, (2 Cor. 5:14, R.V.) then from henceforth, know we no man after the flesh yea, though we have known Christ after the flesh, yet now, henceforth know we him no more.

Is it difficult to see why we are not to recognize the son of Mary, the Christ prince of fleshly Israel, as our High Priest and Mediator? He belonged to that covenant which was

unto death, to that system which his death abolished. While life and incorruption are brought to light through the gospel. (2 Tim. 1:10 R.V.).-Not through the gospel preached to fleshly Israel; the good news of their king and kingdom; a gospel having no resurrection in it; but the gospel of him who is the resurrection and the life; of a living and not of a dead Christ.

Does it dishonor him to put away the dead past, the old covenant Prince, with all its surroundings which he himself abolished; and with the change of the tabernacle and the priesthood and the law, worship after the newness of the spirit, instead of the oldness of the letter? (Rom. 7:6). Does it dishonor him for us to obey the Spirit's injunction to know no Iran after the flesh, neither Israel nor Israel's Anointed, but placing ourselves on the resurrection and the life side of the line, worship through him who has opened up a new and living way, as minister of the true tabernacle? Or shall we honor him more to exalt his old Adam nature and claim for him while under the old covenant, what he did not claim for himself; and that which is not true? thus basing the foundation of our faith upon a falsehood. We are not under the old covenant, with its diverse washings which could not make the comers thereunto perfect; but belong to the true tabernacle system of which the other was a figure; Aaron, instead of Jesus being mediator. Jesus, born of Mary, and son and heir of David, belonged to that old covenant and lived and died under it. Made of woman, made under the law, (Gal. 4:4) circumcised the eighth day, was made perfect through suffering, and won life by obedience.

Jesus born of the flesh, had nothing to do with the true tabernacle system, under which we must be saved, if saved at all. Until his resurrection, when he entered his priesthood after the order of an endless life, (Heb. 7:15-16) he was neither priest nor mediator, and being only a prince of the house of David, had no way of salvation to offer to the young man, than that contained in the law. How readest thou? keep the commandments and thou shalt have life.

The minister of the sanctuary and true tabernacle which the Lord pitched and not man, is the risen Jesus, the firstbegotten of the dead; the only begotten Son of God. And God hath fulfilled his promise in that he hath raised up Jesus again; as it is written in the second Psalm, Thou art my Son, this day have I begotten thee. (Acts 13:33). Jesus Christ, the faithful witness, the first begotten of the dead, and the prince of the kings of the earth. (Rev. 1:5).

The fatal mistake of christendom, the second house of Israel, to whom Christ was to be a stone of stumbling, in mistaking the Jewish Messiah, Christ, after the flesh, (2 Cor. 5:16) whom though we have known we are from henceforth to know no more, as the mediator of the new covenant, is responsible for most of the false doctrines.

Jesus was made under the law, a son of the Jerusalem in bondage with her children; took on him the nature of the seed of Abraham, for the suffering of death; a son of the tribe of Judah; and was neither priest nor mediator, and did not do the work, or fill the office of our high priest, or do anything directly for the world. He was sent, at his first advent, to end that typical system which was only a shadow of good things to come, and bring in the

true work and plan of salvation through resurrection. And as a Priest, he began his mediatorial work when he entered his Melchisedec priesthood after the order of an endless life.

His work as high priest, is to make the atonement; that is, to reconcile, or bring fallen man back into harmony with God. Fallen man is called a child of the devil. That which will make him a child of God, is that which accomplishes the atonement. To be born again, makes us children of God; and to believe and be baptized, is the new birth, in figure; buried with Christ, and raised to newness of life. While resurrected life is the new birth in fact; and makes us children of God. (Luke 20:36). Then that which brings in the resurrection, is that which makes the atonement.

It is a mistake to suppose that the suffering of the sin offering was that by which the atonement was made. The suffering of death was a necessary prelude, but it was the blood (life) of the victim with which the atonement was made. And it is the life of Christ, not his sufferings, by which we are saved, saved by his life; (Rom. 5:10) and because he lives, we shall live also. Christ died because it is appointed unto men once to die; and he could not be a second man Adam, the head of a resurrected race, without himself being a resurrected man. Our ransom cost him what the bringing in of resurrected life cost; i.e. death; and it was through death, that he destroys him that has the power of death. (Heb. 2:14).

Jesus born of woman, was the second man, or resurrected man in embryo. The life of the world, lost in Adam, was restored in him as the seed of promise. But, for reasons already given, that life must become resurrected life. The law was ordained to restore man's forfeited life, if he could keep it; keep the commandments and thou shalt have life. Jesus obeyed that law; no other man ever did or will while in this condition of corruption. Jesus, by bringing the life of the world out from death, being the seed of promise, that life in him must develop, and the world must live again. Death came by one man's disobedience; the lost life is recovered for the world by the obedience of one. Death came by sin; behold the Lamb of God, that taketh away the sin of the world. (John 1:29). By resurrection, or restitution, the effect of Adam's sin is removed. He was on probation for the race; restored by the second man, we shall be on probation individually.

At his first advent he took on him the nature of man in the bondage of corruption: his second advent will be as a resurrected man, sown in corruption; raised in incorruption. (1 Cor. 15:42). It will be on the resurrection plane, and to a resurrected church. He comes to perfect his church or bride, after which he will destroy the old Adam race; because the old man must be crucified, before the new man can be built up.

The seed, that is to bless all nations, being a resurrected seed, can bring forth only after its kind; hence, the increase must be a resurrected race: Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. (John 12:24). And I, if I be lifted up will draw all men unto me. (John 12:32). We can see from this, what the increase is to be; for as in Adam all die, even so in Christ shall all be made alive. (1 Cor. 15:22).

Jesus born of woman, was not the second man complete; he had unforfeited life, and yet had the old Adam nature. He was the son of David, of Abraham, and of Adam, according to the flesh. It was at his resurrection that he became the completed second man Adam, the perfect man; made perfect through suffering. It was when God sent his first begotten into the world, (Heb. 1:6) when begotten from the dead, that he was the second man, the Lord from heaven. (1 Cor. 15:47).

A knowledge of Christ in his two characters is necessary in (order to comprehend the two advents. The difference, is that between David's son and David's Lord. But this gives only a faint idea. You must bear in mind that David, as father of that son, was himself a corruptible son of Adam. While the David whose Lord Christ is, will be the new born resurrected man; sown in weakness, in dishonor, in corruption; but raised in power, in glory, in incorruption. (1 Cor. 15:43-44). And it is this David who in spirit calls him Lord. (Mat. 22:42-45). If you can to some extent comprehend the vast difference between the two Davids, perhaps you can form some faint conception of that between the Christ born of the flesh, whom, henceforth we are not to know; (2 Cor. 5:16) and our Messiah, the one that David in spirit calls Lord. The Jewish Messiah came only to that house of servants, at the end of their age, to lift them to the plane of sons; (Gal. 4:5, John 1:12). Our Messiah comes at the end of this gospel age, to redeem our bodies and manifest the house of sons. And the groaning creation are waiting for the manifestation of these sons, as they will then be delivered from the bondage of corruption into the glorious liberty of the sons. (Rom. 8:19-23).

It is a fatal mistake to know, that is, to believe and claim Jesus of Nazareth as our Messiah. First, because the son of David, was not our high priest and mediator; but only an anointed prince of Israel after the flesh; and the flesh profiteth nothing. (John 6:63). Second, if we even try to follow him, we are trying to do as he did; trying to do what he told his followers to do. He was made under the law, circumcised the eighth day, and won life by obedience to the law: and commanded his followers to keep the law. (Mat. 23:1-3). And if they could and had obeyed they would not have required a Mediator: keep the commandments, and thou shalt have life. (Mat. 19:16-17). Do as I do, be obedient to the law ordained unto life, aid eternal life is yours.

Can not the reader see that to try to follow in his footsteps you are trying to win life by obedience? That in doing so, you virtually reject the gospel grace, or else you are trying to serve two masters. This is a fatal mistake; you cannot serve two masters; (Mat. 6:24), and life can be won only by faith in a resurrected Christ; and not by foolishly trying to follow him who was born under the law, and (did what no other man ever did or could do, because of the weakness of sinful flesh.

Before the manner of the coming of the world's Messiah can be understood, we insist be able to distinguish clearly between what he was, and what he is. (Rom. 1:3-4). When he came as the seed of David, he was not a priest, but only a prince. (Heb. 8:4). Messiah only means *anointed*. The prophecy in (Dan. 9:25, R.V.): is seven weeks, and three score and two weeks unto the anointed Prince. He was under the law, and of the tribe of Judah:

and would have broken the law if he had assumed the priestly office. In (Heb. 8:4), the apostle is speaking of our Messiah, the anointed priest, the one that makes the atonement; not a mere prince of fleshly Israel. He had known Christ, the Jewish prince; but now, henceforth know we him no more. (2 Cor. 5:16). If the Christ of the gospel church, that Paul knew, were on earth, he would not be a priest at all, seeing t Here are priests who offer gifts according to the law. (Heb. 8: 4).

Jesus was the Son of God, Thou art my beloved Son, (Luke 3:22). But not a begotten Son; God had not yet sent his only begotten into the world. He bringeth his only begotten into the world, when he brought Jesus from the dead; and said, Thou art my Son; this day have I begotten thee. (Acts 13:33, Heb. 1:5-6). Jesus, born of the flesh, was to God, what Ishmael was to Abraham, since Abraham is a type of God the Father, and was made a father, like unto him whom he believed, even God, who quickeneth the dead. (Rom. 4:17, margin). Abraham loved Ishmael, (Gen. 21:11), and God loved Jesus, though he took on himself the nature of a servant.

When Isaac was to be offered up, in figure; God said to Abraham, Take thy son, thine only son Isaac, and offer him for a sacrifice. Ishmael, born after the flesh. (Gal. 4: 23). was not recognized; though he had been recognized as a son, before the birth of Isaac. Yea, we have known Christ after the flesh; but now, henceforth know we him no more. (2 Cor. 5:16). Jesus of the flesh, is not recognized as a begotten Son, any more than was Adam, God so loved the world, that he sent his only begotten Son, (begotten from the dead, even as was Isaac in figure), that whosoever believeth in him, might not perish. (John 3:16).

Another evidence that his two characters are entirely distinct, is found in the fact that scripture teaches that he no longer recognizes any one after the flesh; not even Israel after the flesh. When he was the son of David, his own was fleshly Israel, sent only to them: and he came to his own, and his own received him not. (John 1:11). Now his own, are no longer typical Israel. They that belong to our Messiah, those the Father giveth him, and who are to be made alive at his coming, are quite a different class from the children of the old Jerusalem of bondage. They were of the law, and the broken law demands their death. If they were heirs, faith would be made void. (Read Rom. 4:14). They belonged to the Christ that was under the law; and he finished his work for them before he died. And now, the new born Christ, recognizes only a resurrected seed as his own.

Thus our Messiah knows no man after the flesh. His sheep know his voice and follow him. The old Israel were the sheep of the Jesus born of woman. He was sent only to the lost sheep of the house of Israel, and they were his own; butt his own did not know his voice, nor did they follow him, the son of David. The world's Messiah does not know them, nor do they know him: but he knows them that are his. -Why cannot all men see that Israel after the flesh, were the people of Jesus after the flesh: that the old man in him was crucified, and all its relationships have passed away forever; that the new man no longer recognizes those on the old Adam plane, merely because they were his while He was on that plane; that old things have passed away, and all things become new, with him, as they will with us, when we become a part of the new creation? -The old Israel of

bondage will be saved, but they must be born again, even as are Gentiles. All are included in unbelief, that he might have mercy upon all. (Rom. 11:32). If Israel of the flesh die in Adam, they like other men, will be made alive in Christ; and what shall the receiving of them be, but life from the dead? (Rom. 11:15). A national resurrection, say those who persist in knowing Israel after the flesh, notwithstanding holy scripture forbids the resurrected man, even though resurrected only in figure, from knowing any man after the flesh. But if they still persist in knowing both Christ, and Israel, after the flesh; they must abide the consequences of being rejected with the many of christendom, who, so far as concerns Christ, are making the same fatal mistake. If being made alive in Christ, means for them, a national resurrection, why not for all nations? Neither Abraham, Isaac, nor the Jesus of the flesh, received one foot of what God promised to give to Abraham for a possession, and to his seed after him, while as yet he had no seed. (Acts 7:5). Was Isaac the promised seed? He did not give it to Isaac in this life. Was Christ the seed of promise? He did not give him so much as to lay his head on, in this life. But the promise remains, yea, and Amen; and he will receive the uttermost parts of the earth, for his possession. (Psa. 2:8). God made it plain to Abraham, and gave him Isaac from the dead, in a figure. Abraham understood it, and believed the good news, and died still believing it. Paul believed it; (2 Tim. 4:7-8) and it was the hope of the twelve tribes: And now I stand and am judged for the hope of the promise of God unto our fathers: unto which promise our twelve tribes, instantly, serving God, hope to come. Why should it be thought a thing incredible with you, that God should raise the dead? (Acts 26: 6-8).

We have seen that our Christ does not recognize fleshly Israel as his own, notwithstanding they were his own at his first advent, when he like them, was on the old Adam plane. But henceforth we are to know no man after the flesh.

It is the resurrected man, the second Adam, and priest of the new tabernacle and sanctuary; the head of a new-born race, in which old relationships are no longer recognized, that is now coming. And after he comes, all the human race are to be re-created; beginning with a second Eve, or wife of this second Adam. This is not a repetition of the old creation, but this second birth is another and higher stage of the development of humanity, in its gradual approach to the divine condition of the one God and Father; to be attained only at the end of the second, or spiritual man experience and knowledge of divine things. There are two planes of human life and development before it attains to the divine: the natural and the spiritual. Howbeit, that which is spiritual is not first, but that which is natural; and afterward that which is spiritual. (1 Cor. 15:46). Do not mistake the spiritual man for a spirit. Our ultimate condition is to become spirit, what our Father is; and like him, a quickening, or life-giving Spirit; i.e. to have, like Him, creative power. What neither angels nor any other being than God possesses. It is the second man, the child of God, children of God, being children of the resurrection, (Luke 20:36), that is made a quickening spirit, but he must be the second man, and complete his development on that plane first.

I pray not for the world: I pray for them thou hast given me. (John 17:9). When he that is to come shall come, this second man Adam, will receive the bride that God is now preparing for him, and the dominion under the whole heavens; with the injunction, Be

fruitful, and multiply, and replenish the earth; and subdue it, and have dominion. (Gen. 1:28)-For he must reign until he hath put all enemies under his feet. And death is the last enemy that shall be destroyed. (1 Cor. 15:26).

Adam is a figure of him that is to come; (Rom. 5:14) and what is said to Adam, refers to Christ; (see Heb. 2:6-9).-The Eden covenant is the free woman covenant; and paradise restored, is the free woman restored, and no longer barren. Sarai put aside for the bondwoman, and afterward restored as a fruitful mother, is the figure of paradise set aside for the bondwoman. And man in the bondage of corruption is Ishmael, the son of the bondwoman; while Isaac, born of a dead womb; and of the free woman restored, is a figure of the resurrected man. (Read Isa. 54).

The Eden system was barren, because it could not multiply after its kind. The Adam was born of the earth, not of the flesh; but he could not increase, after his kind. The bondwoman system must precede the free woman, who multiplies by resurrected life. And he that was born after the flesh is of the bondwoman. (Gal. 4:23).

Can the reader not see that as that which is natural is first, and afterward that which is spiritual, (1 Cor. 15:46), that the natural refers to the old Adam, and the spiritual man to the second Adam? And as the second man develops out from the first man by a second birth; that every thing must be enacted on the two planes of the bondwoman and free woman. That the first is of no special importance in itself, only that it leads to the second. That the things that are seen are temporal; while the things that are not seen, - because not present - are aonian, age-lasting. (2 Cor. 4:18). The one is the letter, the other the spirit of the word. Jesus, born of the flesh, was of the bondwoman; so also is Israel after the flesh, children of the Jerusalem that is in bondage. This is why we are to know no man after the flesh, not even Christ.-Born of resurrected life, as was Isaac in figure, we are children of the free woman, or Eden system. The dust of the ground, by the Spirit, brought forth Adam: and in the resurrection, the earth shall be made to bring forth, and a nation shall be born at once. (Isa. 66:8). Thus, the free woman covenant, or Eden restored, can multiply and replenish the earth. No longer barren because abundance of seed has been planted. Except a corn of wheat fall into the ground and die, it abideth alone, is barren: but if it die, it bringeth forth much fruit. (John 12:24) - This is why Jesus was born of the bondwoman, for the suffering of death; that through death, he might destroy him that has the power of death. But he was not born as son of the free woman, till he became the first born from the dead. (Col. 1:18). And it is not the son of the bondwoman, but of the free woman who is to inherit the Abrahamic promise. Hence the promise was, Unto thy seed, which is Christ. (Gal. 3:16).

As son of the bondwoman, Jesus was not our Messiah, nor was he the head of a regenerated race; he was a son of the Jerusalem of bondage, and the carnal Jew was his people, his own. (John 1:11-12). If he had been the Christ, the anointed priest, instead of being merely the anointed prince of fleshly Israel, then indeed, the carnal Jew would still be his people, and the world would have no Messiah; since the son of Mary was sent only to the lost sheep of the house of Israel. (Mat. 15:24).

It is our high priest and elder brother, who is the mediator that appears in the presence of God for us. Jesus, the son of the bondwoman, was not a priest, nor a mediator. It was the son of the free woman who became a priest of the true tabernacle which the Lord pitched and not man. (Heb. 8:1-2).

This high priest, second man Adam, firstborn of a resurrected world, beginning of a new creation is sure to come. And the fulfilment of the Eden figure, the creation of the woman, made alive at his coming, (1 Cor. 15:23) and presented as a chaste virgin unto one husband, is bound to be consummated. But bear in mind that the Adam figure is only one of many figures to be fulfilled. The second birth of the human race, born on the spiritual plane of human life, is a vastly greater event than was the old creation. The atonement is the great feature here; since the atonement consummated, is regeneration. The details connected with his coming, and the preparatory work for the regeneration of the world, are found mainly in connection with his appearing as the high priest, and bridegroom.

In the coming out of the high priest under the law, many of the events connected with his coming are clearly defined. The first stage is in his high priest glory. This is not a coming to the world, nor to his church; it is a coming from the most holy into the holy place.- Picture to your mind the tabernacle set up by Moses, which was a figure for the time then present of the true tabernacle, (Heb. 9:8-9). There was the most holy, then the holy (separated by a veil). And outside of the holy was the court, or place for sacrifice. In the true tabernacle, the court represents the condition of sacrifice and death. We are now in the court of the true tabernacle of which Jesus is minister and high priest.

The holy is where we shall be, when this corruption puts on incorruption. At the door of the court leading into the holy, was a veil, and from the holy into the most holy, a second veil. (see Heb. 9:1-3). The veil represents flesh. (see Heb. 10:20). Resurrection, sown in corruption, raised in incorruption carries man through this veil.-We that are alive and remain, go through without tasting death, by a change.-The holy is Eden, Paradise restored; man's first estate. Passing from corruption, to incorruption, is restitution. It is the atonement consummated. Adam was in the holy. before he fell into the bondage of corruption.

God dwells in the most holy. Between the holy and most holy, there is a second veil.-The one veil between incorruption and immortality, Flesh and blood cannot inherit the kingdom of God. (1 Cor. 15:50).-David's kingdom was God's kingdom; he took his seat on the throne of the kingdom of the Lord. Christ's kingdom is also called the kingdom of God, because the God of heaven sets it up.-He calleth those things that are not, as though they were. (Rom. 4:17). Christ reigns till all enemies are subdued; then at the end of the thousand years, he gives up the kingdom to God, even the Father; then we pass the second veil, this being a second circumcision. (Josh. 5:2). It occurs on the eighth day of the Lord to the son of the free woman, when this mortal puts on immortality, and the second man is made a quickening Spirit. (1 Cor. 15:45). This kingdom, flesh and blood cannot inherit.

Christ comes from the most holy into the holy, that is, he returns through the second vail. This necessitates his coming into the flesh condition again. Not to corruption,-the court, where death reigns,-at his resurrection, he rose no more to return to corruption. (Acts 13:34). He now comes only to the holy; and before we meet him, the dead in Christ, sown in the court, are raised in the holy.

The dead in Christ, and we, go into the holy to meet him. He returns from the most holy, through the second vail; and we go through the first vail to him. Without holiness no man shall see the Lord. (Heb. 12:14). We shall see him as he is, for we shall be like him. (1 John 3:2). Who shall deliver us from the body of this death? (Rom. 7:25). Nothing but circumcision, the putting off of the body of the flesh, (Col. 2:11, R. V.), can deliver us.

As we neither meet Christ, nor see him, except in the holy place, we can understand his saying to his disciples, The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it; and they begin to say unto you, lo here, or, lo there. (Luke 17:22-23). But they will not deceive the elect. You have but to ask yourself two questions: are you in the holy? Are they in the holy? or are they, like yourself, still in the bondage of corruption. Believe no man who in any way, claims an exalted position over his fellow man: God grants no such place to corruptible man. How can ye believe, who seek honor one of another. (John 5:44).

When Moses was in the presence of God, he was unveiled; when he came out to the people, he veiled his glory, (Ex. 34:33). So when our High Priest comes out to us, it will be under a vail, that is to say, his flesh. (Heb. 10:20). Whosoever confesseth not that Jesus Christ cometh in the flesh, is a deceiver and antichrist. (2 John 7:). R. V.

The law is a pattern, and every jot and tittle is to be fulfilled. Our high priest comes into the tabernacle or holy, in his high priest glory and remains invisible to us until after we enter the holy, and even then we shall not meet him until we have had a final trial and overcome. Then he will vail his high priest glory -put off the garments made for glory and for beauty, (Ex. 23:1-2)-and take on him the nature, not of the seed of Abraham but of the restored or resurrected man. And the same Jesus-the resurrected Jesus,-will meet his church in the same unglorified condition as when taken up from them. (Acts 1:10-11).

This unglorified condition, in which we are to see him as he is, and be like him, is not the condition in which he will come to the world, the old Adam world, when he comes with all his saints; for it is then, having laid off his high priest glory, that he comes in his kingly glory.-The high priest glory, or that in which he appeared to Paul, will never be resumed; Aaron put on those garments only when making the atonement. Christ makes it once, for all; (Heb. 10:9-10), that is, for all mankind.-The benefit of the high priest work does not reach all, at one and the same time: but the fact that he gave himself a ransom for all, will be testified in due time. (1 Tim. 2:6).

The teaching of Christ was in spirit, beyond both the Jewish and gospel ages. No one understood him or his words. He lived on one plane, while his words belonged to another plane of life.

He was sent to bring the typical Israel age to an end, and begin the new creation by bringing in resurrection life; the life of the true seed of promise, or true Israel. His teaching was death to the typical seed. They being to the true seed what the letter of the word is to the spirit, or hidden meaning. He talked to them in figures, because they themselves were a figure. And the letter kills, because it is spoken of that which is not what the letter of the word assumes that it is. They supposing themselves to be the true Israel, or seed of promise; their tabernacle the true tabernacle; and their temple the true temple of God though their scriptures informed them that God did not dwell in temples made with hands; still they were totally blind to the spirit of the word.

Destroy this temple, and in three days I will rear it up; (John 2:19) was no more a blending of the letter and spirit, than was his sermon on the mount. The spirit of Christ's teaching applies to the real Israel or resurrected man. Blessed are the meek for they shall inherit the earth. Blessed are the pure in heart for they shall see God, and all other promises, and most, if not all of the conditions, belong to the true Israel. The public teaching of Christ was for Israel, not for Gentiles. In the letter that kills, it was for typical Israel; in spirit, for the true Israel. There were among them no meek, no pure in heart; no persecuted for righteousness sake. Not one among them ever fulfilled the conditions for receiving the blessings; there is none that doeth good, no not one. And the gospel church are no purer in heart, they have only imputed righteousness. Blessed are the peace makers. We are not here to make peace, but war; it is the land of the enemy; even Christ did not come to send peace on the earth, but a sword.

On the resurrection plane, Christ comes to send peace on the earth, and will not fail nor be discouraged until he has set judgment in the earth, and the isles shall wait for his law. (Isa. 42:4). But he shall reign in the midst of enemies; for he must reign until he hath put all enemies under his feet. In the regeneration, when the Son of man sits on the throne of his glory, there will be the peace makers, the pure in heart, the poor in spirit, the hungering and thirsting after righteousness, the persecuted, sick and in prison; the merciful, the meek and those that love God with all their heart, and their neighbor as themselves. And there, eternal life will come by obedience: Inasmuch as ye have done it unto one of the least of these my brethren, ye did it unto me. Were there are none who fully meet the conditions and to fail in one point is to fail in all.

Although in the character in which he was sent to the Jewish church, he was neither priest or mediator, he is reckoned as such by christendom; to them he is a stone of stumbling. But the mistake is neither an accident nor a willful sin. Like the stumbling of the first house, or Israel after the flesh, it was a prearranged plan ordained of God, that the many should be rejected from the high calling of God in Christ. (Phil. 3:14). Many are called, and few are chosen. (Mat. 20:16).

Those who understand the Bible plan of redemption can understand this. The few that are chosen are to constitute the church of the firstborn, (Heb. 12:23, and Rev. 14:4) the bride, the Lamb's wife. (Rev. 21:9-10). None but this elect body can win this prize. It is to win the crown, to sit with Christ in his throne. Even the apostle Paul thought its attainment for

himself next to impossible; he had not met the conditions of sonship; he did not receive the Jewish Messiah, and it required a miracle to give him power to become a son; and if a son, joint heir to Christ's throne. He (Christ) came to his own, and his own received him not; but to as many as received him, to them gave he power to become sons. (John 1:11-12).-This was what he was made under the law and sent to them that were under the law for. (See Gal. 4:4)- But Paul did not then receive, the Jewish Messiah, the man of sorrows; but persecuted him; and finally got into the house of sons, as one born out of due time. (1 Cor. 15:8). Hence, he thought it a close call to win the prize, and be of those having part in the first resurrection. He was willing to suffer and be conformed he says, unto his death, if by any means I in might attain unto the resurrection from the dead, (Phil. 3:11, R.V.); that is, out from among the dead; a coming forth unto the resurrection of life; since these having part in the first resurrection, are to be a kingdom of priests, and reign on the earth. And the overcomers are sons of God. (Rev. 21:7).

As many as received him, to them gave he authority to become sons. Although Paul did not receive him in the direct way, he did receive him in person, by a special manifestation, as one born out of due time. And these, about five hundred in all, (1 Cor. 15:6-8) were all, out of that generation, who met the condition of sonship. (John 1:12, Gal. 4:5). What then becomes of the three thousand Jews who gave their voice to crucify Jesus, and afterward believed in the resurrected Christ, seated at the right hand of God? (Acts 2:41-42). They will be of that great multitude which no man could number, (Rev. 7:9) not of the little flock who inherit the kingdom. (Luke 12:32). In other words, these serve God in his temple, (Rev. 7:15) while the others sit with Christ in his throne. (Rev. 3:21).

In the old tabernacle system, which was a figure for the time then present; the tribe of Levi was chosen in place of the firstborn. Then from among them the high priest family were the ruling element; the Levites being given to Aaron and his sons for servants of the sanctuary, (see Num. 3:9 - read chapters 3 and 4,) to see how that service was arranged.- As that was God's arrangement in the figure of the true tabernacle, we may be assured that every jot and tittle will have a fulfillment in the true tabernacle which the Lord pitched and not man. (Heb. 8:2). And right here let us remind you of the nature of the true tabernacle. The holiest, is heaven itself, where our high priest has appeared in the presence of God for the purpose of bringing about the atonement. The restitution, or resurrection age and condition is the holy; and the groaning creation, in the bondage of corruption, is the court.

The entrance to the typical system was through a vail of blue, and purple, and scarlet, and fine twined linen. (Ex. 26:31). There was such a hanging at the door to the court, (Ex. 27:16) another at the entrance to the sanctuary, or holy; and another, called the second vail. (Heb. 9:3) between the holy and the most holy. These, in the true tabernacle, answering to the flesh. Jesus entered into the holiest, By a new and living way, which he hath new-made for us, through the vail, that is to say, his flesh. (Heb. 10:20, margin). It was when he ascended to the right hand of the Majesty on high, through the second vail, that he entered into the holiest, or into heaven itself, (Heb. 9:24) through the vail,-where flesh and blood cannot go.

As the vail answers to the flesh; and the world is the court; we pass the vail at the door of the court, when we are born of the flesh. At the resurrection, when we put on incorruption, we pass the first vail that separates corruptible man from God; and it is the mortal body that is quickened. (Rom. 8:11). Then, at the end of this human earthly life of a thousand years, this mortal puts on immortality; and the second man is made a quickening Spirit, what God the Father is. (1 Cor. 15:45). Then having passed the second and last vail, we enter a condition flesh and blood cannot inherit;-neither indeed, can corruption inherit incorruption. (1 Cor. 15:50).

This is the true tabernacle belonging to the new covenant which the Lord pitched, of which our risen Messiah, the new man Christ, is the minister; one with which Jesus made under the old covenant had no connection. (Heb. 9:11). He could not minister as high priest, without passing through the vail into the holy; that is, without passing from corruption; from this life into resurrected life. Hence, it is written. (Heb. 8:4, R.V.). Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law, (Heb. 5:1) and this man was of the tribe of Judah. Read the whole chapter, and you will see that, looking to the Jewish Messiah, instead of the new man, who opened up a new and living way, through the vail, that is to say, his flesh; you are looking to Christ after the flesh; to the son of David, according to the flesh; the anointed Prince, (Dan. 9:25, R.V.)-not a priest; -a man of the tribe Judah, sent only to fleshly Israel, children of the old covenant that was unto death.

If Christendom had not lost the true faith and been turned to fables; (2 Tim. 4:3-4) they would know that the son of David, according to the flesh, made under the old covenant, could not be the high priest and mediator of the new covenant while he remained under the old covenant. He was the sin offering; and died as such; but the atonement was made, not by the death of the sin offering; but with the blood, taken within the vail; (Heb. 13:12) for the life of the flesh is the blood; and I have given it to you upon the alter to make an atonement for your souls; for it is the blood that maketh an atonement for your soul, (Lev. 17:11-14) and it must be taken within the vail. (Lev. 16:15). Hence, the real atonement, is made with the flesh-life of the real sin offering carried within the vail; i.e. Christ laid down his life, and took it again, into the holy, when he arose no more to return to corruption. (Acts 13:34). And he said, Therefore my Father loveth me, because I lay down my life, that I might take it again. (John 10:17). He died in the court, and arose in the holy; thus his blood was taken within the vail.

This is why so much is said concerning the blood of Christ, washed in the blood of the Lamb, etc. When we put on Christ, the new man; we are washed in his blood. We put on the new nature now by faith; but are not washed, cleansed, in reality, until this corruptible puts on incorruption; until the old Adam nature puts on the new man nature; until then, we who have the firstfruits of the Spirit, groan within ourselves waiting for the adoption, to wit, the redemption of our body. (Rom. 8:23).

The fall alienated man from God, the atonement brings him back. It reverses the fall. The carnal mind is enmity to God; the redeemed mind is at-one with God. Atonement is at-

one-ment. It means reconciled, restored as before the estrangement. This, every one must admit. A restitution of all things, all that was lost by the fall, including man himself; brings man back to what he was before. A restitution of all things is, therefore, atonement consummated. But how is it accomplished? By a resurrection and a restitution of all things, is the answer; the coming forth, or physical resurrection, being only the first step. Before man sinned he was not only in the physical condition of incorruption, but mentally free from the effects of sin. Hence, full restitution, or full at-one-ment, not only sets man free from the bondage of corruption, but also from the mental disabilities of the fall. This is why they come forth, the one class, unto the resurrection of life; and the others, unto the resurrection of judgment. (John 5:29 R.V.). The life is eternal (age-lasting) life; -nothing else under the new covenant is called life, -but neither class have eternal life when they come forth; they have only such life as Adam had, and lost. The elect church being prepared to overcome, are brought forth under the apple tree; (Song of Sol. 8:5) and after overcoming, Christ gives them to eat of the tree of life. (Rev. 2:7). These, therefore, come forth unto the resurrection of life; and others, unto that of judgment. Thus neither class will get eternal life until all mental as well as physical effects of sin are removed; nor is full restitution accomplished until then. Hence, the judgment age is called the times of the restitution of all things. (Acts 3:21).

Restitution accomplished, as we have seen, is at-one-ment accomplished. Hence, whatever brings a restitution of all things, is that by which the atonement is made.

Elias truly shall first come, and restore all things. (Mat. 17:11). Elias, or Elijah, is the Christ that is to come, head and body complete.

Elijah is the messenger of the covenant. (see Luke 7:27). John was the messenger of the old covenant, and the Christ is the messenger of the new covenant, The Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in. (Mal. 3:1). The times of restitution begin, when Jesus returns from heaven. (Acts 3:21). They end with the thousand years, when Christ has subdued all enemies, made all crooked things straight; and prepared in the desert a highway for our God. Then, having finished his work as a forerunner, he gives up the kingdom to God. (1 Cor. 15:24).

The wilderness, or unsubdued country, answering to the times of restitution; comes between spiritual Egypt, where our Lord was crucified, and our final immortal, eternal inheritance which God hath prepared for them that love him. Or, in other words, it is the holy. And restitution, reconciliation, or at-one-ment with God, will be consummated when God is all in all.

We know how the resurrection and restitution of all things is accomplished. Adam lost life for the world. God, purely by grace, restored that life in the promised seed of the woman, a second Adam. He being sinless, though born of woman in the death condition, had a mind not weakened by sin; hence, the law of his mind was superior to the law of his members; he could therefore, obey the law ordained unto life; (Rom. 7:10) which, if a man do, he shall live by it. (Rom. 10:5). Death, therefore, had no power over him; he could have lived forever. In that case however he would remain alone, no other man

could obey that law. Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit. (John 12:24). As it is appointed unto men once to die; Christ, the seed of promise, in order to multiply, must re-generate a dead race, which can be accomplished only by imparting resurrected life.

As the Jewish Messiah he required no resurrected life; a restitution of the kingdom to Israel after the flesh, required no resurrection. The gospel preached by John and Jesus, had in it no Christ and hint crucified; it was simply, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the good news. (Mark 1:15). As he then was, Christ, could not impart unforfeited life, or raise to his own plane one single human being. He must die, and transform the life of the world that was in him, into resurrected life, or abide alone. Hence he could do nothing for us Gentiles, only to die for us, and rise again. And so, prior to his death forbid his disciples going to the Gentiles. (Mat. 10:5).

Now why did he die? the question is already answered. He could multiply, or save man from death, only by imparting resurrected life; and in order to do that, he must transform the life that was in him into resurrected life.-This is what he says concerning himself; Except it die it abideth alone.-(John 13:24).

Thus you see that Christ after the flesh, could do nothing for us. And all that he could do for Israel after the flesh, was to raise the few that received him, from that house of servants to the gospel plane of sons; (John 1:2) or rather, prepare them for that condition when it should be brought in. Of that generation, it was only those who received him, to whom he gave such power. All others who were brought in contact, and received him not, will remain servants, even on the resurrection plane; servants till the thousand years reign on earth is ended. To them, he was a stone of stumbling. (Isa 8:14). And of this second house all who continue to worship in the name of Christ after the flesh, will also stumble and be spewed out of his mouth. These also, rejected from the house of sons, though redeemed,-saved so as by fire,- (1 Cor. 3:15) will remain on the servant plane till the earthly reign is ended. Thus they will lose the crown.

When the apostle says, Now henceforth, after the resurrection of Christ, know we no man after the flesh, not even Christ; (2 Cor. 5:16) he is not belittling the Christ of the old covenant. He is telling us not to look to that man of sorrows as our Messiah, not to look to the son of David according to the flesh, made under the old covenant, as the high priest of the new covenant. Not to put new wine into old bottles. That old things are passed away, and behold, all things are become new. (2 Cor. 5:16-17).

If you are worshiping in the name of the Christ of the old covenant that was unto death, you are certainly worshiping after the oldness of the letter that kills; (Rom. 7:6) you are sowing to the flesh. Be not deceived, God is not mocked; whatsoever a man soweth that shall he also reap. (Gal. 6:7-8). To mingle in your worship the oldness of the letter, and the newness of the spirit, is spiritual adultery. All christendom know that when they speak of Christ, or of following him, they mean Christ after the flesh, the historic Christ.

Jesus was a prophet like unto Moses; (Deut. 18:15) and notwithstanding his prophecies and parables were mainly for us, his works were in harmony with the law ordained unto life; and he won eternal life by obedience; by what he told the young man to do if he would have eternal life. But, as we know, he was the only man born of woman who did or could obey that law; which of itself entitles one to eternal life; they need no Saviour, no mediator; keep the commandments and thou shalt have eternal life, (Luke 10:25-28) were the conditions under that old covenant. But though ordained unto life, I found it onto death, (Rom. 7:10) because of the weakness of the flesh; since to fail in one point, is to fail in all.

If you take the Christ who was under the law as your example, you are trying to do that which if you succeed, makes a mediator of no account; you may say you are not trying to win salvation by obedience. Men are not known by what they say; by their works ye shall know them. Christendom are making less and less of the doctrines of the gospel, claiming that it makes little difference what a man believes, if he is only good.

But, is it wrong to try to obey any law of God? Yes, it is. wrong to build on anything that pertains to the old covenant, whether it is Christ after the flesh, (2 Cor. 5:16) or any thing else, because, by trusting to any one feature of that covenant you become debtor to the whole law. Jesus commanded circumcision, both to the multitude and his disciples; The scribes and Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do. (Mat. 23:1-3). Thus he commanded his disciples to observe every requirement of the law. If we, are to follow his teaching we must do all he commanded, and not make our own selection: for if we fail in one point we fail in all. It was very difficult for Peter and the other disciples who had been in the school of Christ and had known him after the flesh to renounce so much of what he had sanctioned. And Paul had many controversies with the Galatians and others; Ye observe days and months, etc. (as Christ had commanded). I am afraid of you, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you. (Gal. 3:1). Are ye so foolish? having begun in the spirit, are ye now made perfect by the flesh? Though we have known Christ after the flesh, now, henceforth know we him no more.-Did he command you to observe circumcision? I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. (Gal. 5:2).

On the one side of Christ's death and resurrection, all was of the flesh; it was circumcision in the flesh, Israel after the flesh, and their Messiah after the flesh; are ye so foolish, having begun in the spirit, are ye now made perfect by the flesh? I tell you, that as we are not to know Christ after the flesh, we are to know only the resurrected man, priest of the sanctuary and true tabernacle; he who makes the atonement, and in whose name we are to worship. And that every one who persists in doing and believing in the name of the Jewish Messiah as their mediator are fallen into the bondage of the old covenant, and the mediator of the new covenant will profit them nothing.

This does not belittle Christ after the flesh; he spake as never man spake; the works he did were not his works, but the works of Him that sent him. (John 9:4). He kept the law, and won eternal life by obedience, and without a mediator; To try and follow him, is to

try to approach God without a mediator. The just shall live by faith; are you trying to climb up Come other way, and are you a thief and a robber? The Jew had to believe in his own Messiah to entitle him to become a son on the gospel plane; and believing, the Spirit given at Pentecost planted him there; then he had to die, be buried with Christ by baptism to show his faith in a resurrected Christ. Thus the spiritual house of Israel was built up and organized out from the fleshly house; from such as had received their own Messiah; and it was not lawful to teach, or give to Gentiles the moat that Christ gave them. If it is now lawful to give to the gospel church, the teaching that was designed exclusively for those under the law, because it was teaching sent from God and was good to them to whom it was sent, why was it not good for Gentiles then? and why is the gospel teaching from Pentecost and on, so different? Jesus found no fault with his disciples because they tried to keep the law. They could believe in him and obey the law without committing spiritual adultery; but to believe in the resurrected Christ and keep the law, is adultery; (read Rom. 7). How is it that the teaching of Christ-if it is really the meat that is due to the gospel church,-has undergone such a marvellous change since he finished the work his Father sent him to do? Now notice the difference: All that Christ taught was so in harmony with the law, that they could not follow Christ without observing all that Moses taught. After his death and resurrection, if you are joined to the new man by faith, and are not dead to the law, keeping it even in one point, you are an adulterer; and no adulterer hath eternal life abiding in him. If the teaching of the Christ of the old covenant is the teaching that belongs to the new covenant, how is it that yesterday, to accept it, you must keep the law of Moses; to-day if you accept it, and keep the law of Moses, Christ shall profit you nothing. (Gal. 5:2). One who can see no stone of stumbling here, must be blind indeed. You have no more right to follow Jesus made under the law, than you have to follow Moses. What God gave Moses belonged to that house of servants; and Christ after the flesh, belonged to the same house; and said, Go not in the way of the Gentiles; for I am not sent save to the lost sheep of the house of Israel. (Mat. 10:5-6 and 15:24). So far from relieving them from that covenant which was unto death, he taught the spirit of the law which made it still more deadly to the natural man, making the desire an infringement, where Moses only counted the act. Thus all of Christ's teaching was in harmony with the old covenant, and cannot be incorporated into the new covenant without the confusion of putting new wine into old bottles. It cannot be blended with the gospel teaching, since if you are not dead to the law, you cannot be joined to Christ. (Rom. 7:4).

It is not what Christ said concerning himself, I am the good shepherd, and give my life for the sheep. (John 10:14-15). I will raise them up at the last day, etc., to which we refer; he speaks of himself in a double sense; as does the apostle in Rom. 7: the I that dies, is the old man; the I that gives life at the last day, is the new man. It is not his parables, they refer mainly to the gospel age; but we refer to what he did, and to what he taught those to whom he was sent. We could not try to follow him in anything else, except what he did, and what he taught others to do. What he did, was to win life by obedience to the law ordained unto life; and commanded others to do likewise. Read what he required of his followers, in Mat. 5.

Jesus Christ the same yesterday, today, and forever.

The above is thought to be proof positive that Christ is coeternal, unchangeable JEHOVAH, he that is. Instead of which it affirms just what we have already learned concerning Christ and his humanity. Jesus Christ, the same, yesterday, to-day and for the age or unto the ages. (Heb. 13:8 R.V.).

The resurrection, or millennial age is the age of regeneration, since the second birth is resurrection, i.e. being born from the dead; and Christ was the first to experience that birth, since he was the firstborn from the dead, the firstborn among many brethren. So it is written; In the regeneration, when the Son of man shall come in his glory, then shall ye sit on twelve thrones, etc. (Mat. 19:28). This 1000 years reign of Christ and all who have part in the first resurrection, is spoken of as the age, since it is the age in which Christ's work on earth, with all its grand results is to be consummated; it is the times of the restitution of all things, when all crooked things will be made straight. (Isa. 40:4). It is the age in which man's salvation, all for which Christ came into the world to accomplish will be consummated; since the times of restitution do not begin, nor our salvation, ready to be revealed in the last time, until Jesus returns from heaven. (See Acts 3:21; 1 Peter 1:5). This, surely, is sufficient reason for referring to it as the age. The work of the Jewish and gospel ages have been only preliminary, merely developing the seed, Christ and they that are Christ's, through which seed the race are to be reproduced born again.

When made flesh, he was man, he is man, and will be man, when he comes to judge the world. (Acts 17:30). He is, while appearing in the presence of God for us, a Mediator. And it is written, There is one God, and one Mediator between God and men, the man Christ Jesus. (1 Tim. 2:5). And God is to judge the world by that man whom he hath ordained.

THE GOSPEL FAITH

First, there will be a restitution of all things, all that was lost by the sin of Adam will be recovered by the righteousness of Christ.-(Rom. 5:19).-Behold the Lamb of God that taketh away the sin of the world. (John 1:29). This is universal salvation, since the Adamic sin brought universal condemnation, all that die in Adam, will be made alive in Christ. (1 Cor. 15:22). But salvation only places man back to the condition from which he was lost; namely, on probation again for eternal life, as he was before the fall; then if he dies again, it is a second death, for which there remaineth no more sacrifice. (Heb. 10:26). The kingdom referred to in the gospel, is the first dominion restored, and this gospel is the good news, the glad tidings of great joy which shall be to all people; (Luke 2:10), because all that die in Adam, are to be made alive in Christ.

Holy scripture reveals a definite plan for the generation and regeneration of the entire race, every human being; a pre-ordained plan in its two Adams and two births, which nothing can thwart. As Adam was the head of the race in its generation, so Christ, the second man Adam, is head of the regenerated race. And as there is to be a restitution of all things, all that was lost in Adam restored in Christ, all mankind must be born again,

born from the dead. We are born again, in figure, at conversion; we die, are buried with Christ in baptism and raised to newness of life (Rom. 6:4); all of which is a figure of death and resurrection, the one baptism, but man must die in fact, before he can experience resurrection, the real second birth, or be born from the dead, as was Christ.

The resurrection of the church of the firstborn, is only that of the elect Church, a little flock, an espoused virgin, (2 Cor. 11:2), to be married, (Rev. 19:7), when the bridegroom comes, (Mat. 25:10); and will he called, New Jerusalem, a universal mother, as was Eve, (see Rev. 3:12, Gal. 4:26, Gen. 3:20). While the regeneration of the world belongs to the millennial age after the union of the second man and his wife, as truly as its generation followed that of the first man and his wife; the first being a figure of him that was to come, (Rom. 5:14).-These scriptural figures may sound strangely, nevertheless they are used in speaking of regeneration, even as in the generation of the race; the earthy being a figure of the heavenly.

The first man, of the earth earthy, was alone, a deep sleep came upon him, his side was opened, his wife is made, the marriage consummated, and the generation of the race follows; Eve being the mother of all living, (Gen. 3:20). Adam was not deceived, but the woman. Christ also was made sin for us, a willing sacrifice. (1 Tim. 2:14). But if you are told of the heavenly man, how he is alone, that a deep sleep came upon him; of his opened side, of his wife, now being formed, bone of his bones, and flesh of his flesh, that she will be made alive at his coming, and presented to him as a chaste virgin unto one husband, that she is to take a new name, the city of my God, which is the New Jerusalem, (Rev. 3:12); and that she also will become a universal mother, (Gal. 4:26); how can you who believe not Moses, believe these things? For, said Jesus in referring to this same subject, the second birth, If I tell you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things. (John 3:12). And yet this restitution of all things, by a second Adam and a second birth, is the gospel of the kingdom, the lost dominion restored, and he that believeth not shall be condemned. (John 3:18).

Christ was the first born from the dead; his wife, they that are his, to be made alive at his coming, is next in order; while the regeneration of the world follows the marriage; and the marriage is not due, until the bridegroom comes, (Mat. 25:10); and the times of restitution begin. Since the heaven must receive him, until the times of the restitution of all things. (Acts 3:21).

Why does holy scripture speak of a second man Adam, of his wife, of their union, call her, like Eve, a universal mother, call the resurrection a birth, and affirm that all will be made alive in Christ? if this is not the gospel, the glad tidings of great joy that shall be to all people? This plan of restitution conflicts with no scriptural doctrine; it harmonizes election, free grace, universal salvation, the narrow way that few can find, etc. Election obtains during this gospel age while the bride, those the Father has given to Christ, are being developed. Free grace obtains after the marriage, (Rev. 19:7), when the Spirit and the bride say, Come.-An espoused virgin is not a bride until after the marriage. If we recognise God's revealed plan of restitution let us be consistent.-God did not give the world to Christ at his first coming, Jesus said, I pray not for the world, I pray for them

thou hast given me. The world do not come to Christ; All that the Father giveth me cometh to me; and No man can come except the Father draw him. (John 6:44) We need carry no burden for souls, the Lord knoweth them that are his. The world hateth me, said Jesus. God will give them to Christ at the end of the gospel age, to be destroyed; Ask of me, and I will give thee the heathen for thine inheritance, and thou shalt dash them to pieces, (Psa. 2:8-9), etc. As in the days of Noah, the flood came and took them all away so shall it be in the day when the Son of man is revealed. (Luke 17:30). He that sat upon the throne said, Behold, I make all things new. Will He make a new heaven and a new earth, and the world of mankind that God so loved, not be born again? If any man be in Christ, he is a new creature.

This is universal salvation, all the race saved from death; not from dying, it is appointed unto men once to die, but saved out from the death condition after the sentence has been executed. Surely, God has the right to recreate; and as death came by one man's offense, the race are not responsible; God could not be just and not be the saviour of all men. (1 Tim. 4:10). For after being saved from the Adamic death and brought to a knowledge of the truth, until every knee shall bow, and every tongue confess, after tasting the good word of God and the powers of the world to come, many will sin wilfully bringing on themselves a second death, for which there remaineth no more sacrifice.

This good news of restitution is the true gospel, the faith once delivered to the saints, lost during the dark ages, but now restored as the forerunner of The times of restitution, when He shall send Jesus. (See Acts 3:21).

The nominal church hold only fragmentary truths necessarily mingled with much that is not true, -tares and wheat growing together. (Mat. 13:29). And yet the age cannot end, until we all come into the unity of the faith, and to the knowledge of the Son of God. But this unity will be attained only as we learn to recognize the one great foundational truth of the gospel; the truth as it applies to each particular age, and links together the ages, the mosaic age, the gospel age, and the millennial age, with all their diverse conditions, into one great plan of redemption.

Christ came at the end of the one age; the bride will be developed and the marriage consummated, (Mat. 5:10); at the end of the next age, and the regeneration of the world, belongs to the millennial age; and yet no plan, no order, no system has been recognized.

Like the Jewish church, the gospel church is zealous for God and the truth as they understand it. They did not understand that God had any thing for man better than the law of Moses; and nothing for Gentiles only through themselves. But the first advent of Christ ended the Mosaic age, and brought in a higher dispensation. So the gospel church think that. God has nothing better for mankind than what belongs to this present dispensation. But if the first advent, brought an enlargement of the plan, glad tidings to Gentile as well as Jew, why may not the second advent of Christ bring still grander manifestations of the love of God? The Jew did not think it possible to enlarge the plan that shut out the Gentile world; it was not lawful to give the children's meat to dogs. But the coming of Christ, and a change of dispensation, made it lawful. Greater changes are

coming now, and new and greater manifestations of God's love for the world. The Jewish church was not the world; the gospel church, taken out of all nations, are not the world; I pray for them, I pray not for the world, said Jesus. Their chance has not yet come. The conditions for the church are not the conditions for the world. The building up of the second man and his wife, differs from the law of regeneration for the world, even as the building up of the first man and his wife differed from the law of generation.

The Jewish church found it hard to believe that God had any thing better for mankind than the law of Moses. And whatever the gospel church, its teachers and masters in Israel may now think, he will again extend the grace of God through an elect church to the world; for when the espoused virgin becomes the bride, the Lamb's wife, the well of water becomes a river of the water of life. The destruction of the world, when Christ comes, even as at the flood, is only crucifying the old man, before building up the new man; for the son of the bondwoman shall not be heir with the son of the free woman.

If the restitution of all things, by a second Adam is true, and the reign of a resurrected seed, is over the resurrected nations,- and they are certainly all to be resurrected,-then the gospel of the kingdom, is glad tidings of great joy that shall yet, in its redemptive feature, reach all people. And Christ is indeed, the true light that lighteth every man that cometh into the world.

If these things are true, and with the evidence before us, we are compelled to believe that they are; then the gospel is the good news of this universal restitution of fallen man to a condition that will place him individually on probation,-after having experienced the deadly effect of sin,-as was the Adam before having such an experience. And such a knowledge of good and evil, it seems, was a necessity in his development towards his ultimate God condition; that the man might become as one of us. (Gen. 3:22).

Jesus Christ is coming in the flesh; not corruptible flesh, but he is coming the same risen Jesus who said to his disciples, handle me and see, for a spirit hath not flesh and bones, as ye see me have. This same Jesus is so coming in like manner as they saw him go. (Acts 1:11). God will judge the world, not by that spirit, but by that man whom he hath ordained. When his work on earth as the second man Adam is finished, then, but not before then, he will be made what God is, a quickening Spirit.

He is coming in the condition in which man was before he sinned; the condition in which man will again be when restored. He came to the natural seed, to whom he was sent; in a natural body born of woman, like those to whom he was sent. His work at his second coming is with the resurrected man, the real Israel, or son of the Jerusalem that is free, the mother of us all; and coming in his resurrected body. It is sown a natural body; it is raised a spiritual body. (1 Cor. 15:44). A resurrected or spiritual body is declared in Rom. 8:11, to be a mortal body, quickened by the Spirit. Thus he is coming a resurrected man, having the nature of those to whom he is sent.

Now read 2 John 7, in the R. V. Whosoever confesseth not that Jesus Christ cometh in the flesh, is a deceiver and antichrist. The Revisers corrected the gross mistranslation of this

text in the King James translation, almost against their will; and certainly against their theology. This text will bear no other rendering, it is in the future tense, cometh in the flesh. While 1 John 4:2-3, is in the past tense.

Unless one sees the restitution of man, he cannot believe that Jesus Christ cometh in the flesh. And unless he sees restitution, he cannot believe the gospel, the good news of the kingdom; since the restitution age is the kingdom age.

The conditions to the elect church, are not only to confess Christ before men; but to come to a knowledge of the Son of God: The one Mediator, the man Christ Jesus. Christendom does not know the man Christ Jesus, the man by whom God is to judge the world, but only the one we are forbidden to know; the Jewish Messiah; the man born of woman, born under the law; not sent to us, [the gospel church] but sent only to those under the law, (a house of servants) that they might receive the adoption of sons. (Gal. 4:5). And the fruit was, he came to his own, and his own received him not; but to as many as received him, to them gave he power to become sons. (John 1:12). Under the gospel we are a house of sons. (Heb. 3:5-6). The work of Jesus of Nazareth was to lift that house of servants, in bondage to the law, to the plane of sons; what we, the gospel church, are by faith. When he had finished the work for that house of servants, to whom he was sent, he said, It is finished. And bowed his head and gave up the ghost. (John 19:30). If you want more proof that his work was only for them, and not for those taken from among the Gentiles, as a people for his name, (Acts 15:14) hear him: Go not in the way of the Gentiles; for I am not sent, but to the lost sheep of the house of Israel, that house of servants. (Mat. 15:24).

The Jesus of Nazareth, if we can believe his own words, came to do nothing for the present Gentile church. It is not David's son that is our Messiah; but the resurrected man, the firstborn from the dead; the Son of God, with power, not according to the flesh, but born of resurrected life, according to the Spirit of Holiness, the only begotten Son of God; begotten the day He raised him from the dead, (see Rom. 1:4; Acts 13:33). This is our Messiah, (not the other, he, the son of David according to the flesh, was the desire of that one nation) our Messiah is the desire of all nations. The Jesus born of woman came to raise that house of servants to the gospel plane, and had no power or authority to do anything more. To know him as your Messiah, will leave you just where the Jewish church are, when the resurrected new man, the world's Messiah comes.

To fully comprehend the position of the present church, fallen to the servant plane, look back to Israel after the flesh, related to God, as was Ishmael to Abraham. While the resurrected man is to God, what Isaac was to Abraham. (see Rom. 4:17, margin; and Gal. 4:22-29, especially verse 29, where Isaac is said to be born after the Spirit).

The flesh, with the apostle, always signifying the natural man, or natural seed, as compared with the spiritual, or resurrected man, (see Phil. 3) and here, in the allegory in Gal. Isaac, being born of a dead womb, and afterward being received in figure, from the dead, even as was Christ in fact, makes the allegory complete. Thus Abraham was made a father, like unto Him whom he believed, even God who quickeneth the dead, and calleth

those things that are not, as though they were. (Rom. 4:17). Isaac was not born after the Spirit, only in figure; but being a figure of him who was born after the Spirit, he is, in allegory, thus spoken of.

Jesus, born of Mary, belonged to the natural seed, the Jerusalem of bondage, the house of servants. His work was not for us, but only to raise that house of servants to our level, and nothing more. But when he comes to his own, those the Father gives to him, and who will be made alive at his coming, it is not Israel after the flesh; they belonged to Jesus, the son of David; the Christ we are to know no more. The one who is to come, the glorified man who is to judge the world, the desire of all nations, in whom there is neither Jew nor Greek, in whom old Adam relationships, swallowed up in death, have disappeared forever; is the only Christ, the only man Jesus Christ we are to know. Your brother in the flesh, is not a brother in Christ. The son of David, according to the flesh, is not to be recognized as our Christ any more than your natural brother is to be recognized as a brother in Christ. It would be confusion; it would be almost blasphemy, to thus lower the Christ relationship to the level of man in the bondage of corruption. After the resurrection, after the son of David ended his relationship to that house of servants in death, and in his death, all died; and in his resurrection the life of the world, in him, was resurrected; it is written, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now, henceforth know we him no more.

The Christ we are to know, if we know our own Messiah, differs from the Jew, the son of Mary, as widely as a natural Jew, still in the bondage of corruption, differs from a resurrected glorified man. A difference so vast that with our corruptible nature, unaided by spiritual light, we are unable to grasp its magnitude. And yet unacquainted with this NEW MAN, He will refuse to recognize us. Any natural man can know Jesus of Nazareth, the man of sorrows; and appreciate his sufferings. But No man knoweth the Son, save the Father. And yet with the unity of the faith, we must come to a knowledge of the Son of God, before we can enter into life. (Eph. 3:14).

It is true, the son of Mary was the son of God; and Adam was the son of God. (Luke 3:38). Jesus was beloved more than Adam, because he was the elect of God; elected to restore what Adam lost: My Father loveth me, because I lay down my life that I might take it again. (John 10:17). But he became the only begotten Son, by the resurrection from the dead. And this new man, is our Messiah, who will recognize us, when he comes, if we, through the Spirit, have come to a knowledge of him. And if he is coming on the plane of the resurrected man, to sit on his throne as the Son of man; coming in the incorruptible flesh, as the second man, do the gospel church know him any better than did the Jewish church, when he put that question, What think ye of Christ? whose son is he? If he comes as the Son of man, he does not come as a spirit, since spirits are not born of humanity, but are born of the Spirit. (John 3:6). His manhood is not eliminated, but only glorified, until his reign on earth, as the Son of man and the judgment of the world by that man, is ended.

The knowledge of the one Mediator, the man Christ Jesus, is of vital importance to all who even hope to not be ashamed before him at his coming. (1 John 2:28).

Suppose you had become a new creature, a child of God, being a child of the resurrection. Sown in weakness, in dishonor, in corruption; a natural body. But raised, - born again, - in power, in glory, in incorruption: a spiritual body. Old things with you, had passed away, with all their corruption and dishonor. A change a thousand times greater than to take the lowest peasant in an empire, and fit him by Almighty power for the dominion of all the kingdoms of earth. Suppose it to be yourself, that you were the son of such a monarch, consigned from your birth to the low estate of a peasant, and left till manhood, to endure all the privation suffering scourging of cruel tax -collectors, and corrupt rulers. In short, tempted in all points as they were; more marred in body, by stripes than any of them, that by such an experience you might know how to succor those in that sphere of life. At last your father, the monarch, recalls you and prepares you for the glory of empire, monarch and ruler of the world. While seated on your father's throne, until the set time for you to receive the kingdom, you write to your peasant friends, and send messengers who make the proclamation that all who believe you are truly heir to the empire, and who will prepare themselves by following the instructions you send them, so as to fit themselves for the high calling, shall share your throne, as joint heirs with you of the empire. And those who do not believe in this promise of the kingdom, shall be condemned as not fit to share in so high a calling. Among the conditions for this preparation as joint heirs with you, are first and foremost; to seek to familiarize themselves, by closely following the directions you send them, with your present condition; that having aspired to things so much above them, they must seek to know the things that are above, things of the higher life. To stop even recognizing the things of peasant life as belonging to their new hoped for life. Yea, though you have known me in that lowly condition, yet now, henceforth, you are to know me no more.

If you follow these instructions, having your thoughts and conversations on the higher life, and educate yourselves so as to become familiar with it; being always ready to confess your faith in me and my promises, before your neighbors; when I come in all my glory and the glory of the kingdom, I will confess you as being adopted into the royal family, before my father and all his household. (Rev. 3:5). Behold I come quickly; let no man take thy crown.

Instead of following these instructions, if nearly all who aspired to be ready to receive you, only talked of your peasant life; how meekly you endured the wrongs thrust upon you; how kind you were to the poor, though poor yourself always doing for others. Thus constantly dwelling on the life and sufferings of your low estate. Notwithstanding you had sent ambassadors warning them that a preparation for the high calling made it imperative that they become acquainted with the prince, and know the peasant no more.

In whose name are the many, now doing wonderful works? Is it in the name of the resurrected new man? or is it in the name of the rejected son of Mary? Which one is in their thoughts? Is it the one they ought to know? or the one they are forbidden to know? His word is to judge you.

Follow me, (said the apostle) as I follow Christ. (1 Cor. 1:11). In reading this, ninety-nine

in a hundred throw their minds back to the Christ they did not know, as him to whom Paul refers. And perhaps wonder why he puts himself between them and Christ. Neither they nor Paul could follow the Christ made under the law, who alone of all our race, attained resurrected life by obedience to the law ordained unto life. Do you think you can follow him? If you could, the grace of God, and gospel salvation could be dispensed with; What shall I do to inherit eternal life? keep the commandments and thou shalt have life, is the answer. (Mat. 19:16-27). Go follow him, put yourself under law, win life for yourself, and the risen Christ, the only one the gospel church are to know, shall profit you nothing. (Gal. 5:2).

We can now see why the Spirit forbids us to know him, that is, as our Messiah and leader. By attempting to follow him, we are necessarily attempting to do as he did. He was sent to fulfil the law, and win life by obedience to the law. No grace, no mediator for him: no need of one. He could win life by obedience: what none others could do: and the whole Mosaic age was given to show its impossibility. It would be certain death, if we were to make him and his life our guide and hope of life. In attempting it, we virtually put ourselves back under the law, where He was; and thus reject the grace of God in sending his Son to do what the law, because of the weakness of sinful flesh, could not do for us.

Christendom does not know the new man. To them he is God the Father, a spirit, or something, they know not what: Anything but what he is, the second man Adam. When HE comes and you know only the Jesus born of woman, the one you are not to know, one you cannot follow, do as he did; - unless by obedience to the law ordained unto life, you can win life for yourself - do you think the coming man, the one who imparts life by faith through grace, ought to recognize you? Nay! verily. You have not even believed the gospel: the good news of the kingdom, to be given, under the sounding of the seventh trumpet. The kingdom of this world becomes the kingdom of our Lord, and of his Christ. (Rev. 11:15). Is it a wonder when our Messiah comes, if he shall say to such, depart from me ye workers of iniquity?

In this article is given a plain statement of the gospel faith, the faith once delivered to the saints, but lost during the falling away foretold by the apostle, in which the church would be turned from the truth to fables, and would not endure sound doctrine. (2 Tim. 4:3).

The present condition of christendom is a counterpart to that of the Jewish church at the first advent and end of the Mosaic age. They had made void the law and prophets by their traditions, and were rejected of God; (Mark 7:13) only a small elect remnant excepted.

In the presentation of the true gospel faith, we shall confine ourselves to a bare statement of its leading features, without giving the proof. We do this mainly that the faith that is counted for righteousness, the wedding garment, may be given in so concise a manner that every body can fully comprehend it; and by comparing it with scripture, know how they are standing, and if they have indeed, built with that which can stand the fiery ordeal of the evil day that is to try every man's work of what sort it is. (Eph. 6:13).

The gospel is the good news of Christ's millennial kingdom, and the restitution of all

things; all that was lost in Adam, restored in Christ, the second man Adam; the times of such restitution to begin at the second coming and reign of Christ and the resurrected saints on the earth.

This dominion, lost by Adam, restored by Christ, is the kingdom under the whole heavens, of which the gospel is the good news; it is to be preached to every creature; every child of Adam that has ever come into the world; all for whom Christ gave himself a ransom. Not in this life alone, but either here or hereafter. In this life for the church of the firstborn, the seed of promise; in resurrected life for the world; and so finally to every creature as Christ commanded.

This being true, the birth of Jesus as announced by the angels at his birth, will yet be glad tidings of great joy to all people; (Luke 2:10) and he will yet become the true light that lighteth every man that cometh into the world; thus proving that he gave himself a ransom for all; to be testified in due time. (1 Tim. 2:6).

What was lost in the first Adam will be restored in the second Adam. (1 Cor. 15:22). A restitution of all things, is the gospel, the good news of the kingdom. And such restitution by him who is the resurrection and the life, is only by and through the resurrection of the dead. It is appointed unto men once to die, All that die in Adam, shall be made alive in Christ. All that are in their graves, (John 5:28) sheol, both the just and the unjust, shall come forth, and there shall be a restitution of all things that man lost in Adam. And this glad tidings shall yet be to all people, all for whom Christ died; and he tasted death for every man, gave himself a ransom for all. No Christian will deny this, and this restitution of all things is the gospel of the kingdom; the dominion lost by the first man, restored by the second man through resurrection, or a second birth.

Christ was born twice; born of woman, after which he was born again, the firstborn from the dead and all that die in Adam will be born again, Christ being only the firstfruits of them that sleep. And because he lives we shall live also. (John 14:19). This implies universal restitution of just what was lost in Adam; life and dominion. It is the glad tidings that shall be to all people, as announced at his first birth by the angels.

As the fall into sin and death was permitted that man might learn the evil consequences of disobedience by an experience of its evil effects, ending in death, the extinction of life; restitution is a necessity, if man is to benefit by such experience. Jesus, though a Son, yet learned he obedience by the things that he suffered. (Heb. 5:8). If he that liveth, and was dead, and is alive again; and has the keys of hell and death; (Rev. 1:17-18) had remained dead, such an experience could have been of no benefit. This is also so with all mankind; hence, Jesus came as a second man Adam, to bring in resurrected life. And the sacrifice he made by emptying himself of the glory he had with the Father before the world was, as the angel of God's presence, (Isa. 63:9) and being made flesh, for the suffering of death, was for the one sole purpose of bringing in a second birth for the entire race.

There can be no future life after death, without resurrection. And in God's plan, the life forfeited by the fall, that man might have the experience of evil, was to be restored

through the promised seed of the woman; and the perfected Christ, husband and wife; or in another figure, Christ and his body, the church, made one with him is that seed. Christ and his wife, bone of his bones; and flesh of his flesh, (Eph. 5:30) developed out of the fallen race, constitute the second Adam and his wife; and when the union is consummated, regeneration of the world, for whom Christ did not pray, will only then begin. (John 17:9). The gospel church is an elect seed taken out of all nations, for the purpose of reproducing; that which all seed is designed to do. And as it is appointed unto men once to die, they can be reproduced only by resurrection. Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit, (John 12:24) said Jesus. This is why he, the seed of promise, died. A resurrected race could be produced only by a resurrected seed; since every seed brings forth after its kind. Christ of the old, or bondwoman covenant that was unto death, could not multiply, or bring in a second Adam, or resurrected race, unless he himself became a resurrected seed. Children of the flesh are not children of God; but resurrected, they become children of God, being children of the resurrection. (Luke 20:36). Hence Christ endured the cross, despising the shame, for the joy set before him in bringing many sons to glory. (Heb. 12:2). Thus it is his death and resurrection that brings in resurrection, or a future life. And if Christ be not risen, they that are fallen asleep in Christ have perished. (1 Cor. 15:17-18). But Christ is risen and become the firstfruits of them that sleep. And because he lives we shall live also; even as we now live this life because the first Adam lived.

This is the one true gospel, good news of the kingdom or dominion lost by Adam, restored by Christ; glad tidings of great joy that shall be to all people. Any other gospel preached by man, or angel, not in accordance with these scriptures, will bring a curse. (Gal. 1:8).

This restitution of all things, -only that which man lost can be restored, -is taught from Genesis to Revelation, by all God's holy prophets since the world began; and the times of restitution begin, when He sends Jesus, which before was preached unto you. (Acts 3:21). But it is taught in dark sayings, allegory and types, so that but few, just an elect seed out of the old Adam race can find the narrow way that leads to life.

God is not saving this fallen race; it is not a strife between Him and the devil who shall win the greater number of souls; since the plan is to save only an elect seed out from the old Adam race through which seed mankind are to be born again, reproduced on the second Adam plane; born from the dead, born free, that is, of the free woman. All that die in Adam will be born again, i.e. made alive in Christ. In which condition they will be delivered from the bondage of corruption, the death penalty passed upon all men, because of Adam's transgression. (Rom. 8:21). This is not only just, but is a necessity if man is to benefit by his experience of suffering. Then after such an experience he will be better prepared to cope with evil, and upon overcoming will be entitled to partake of the tree of life. (Rev. 2:7). Or failing to overcome evil he will die again, an eternal death. (Heb. 6:5-6).

As the gospel is the good news of Christ's kingdom, all that is revealed concerning that kingdom is necessarily a part of the gospel or good news.

All things that God created, and pronounced good, were to multiply after its kind; and even fallen man, who is not good, has thus multiplied. It was not fallen man, but the unfallen that God commanded to multiply, subdue the earth and have dominion. And notwithstanding the fall and expulsion from Eden, man is to be restored, the entire race born a second time, and born in the unfallen condition; every creature thus delivered from the bondage of corruption. And yet not one of the old Adam race can be saved, except they believe in Christ; he that believeth and is baptized shall be saved; he that believeth not, shall be condemned. (Mark 16:16, R.V.).

Gospel salvation from that death which passed upon all men, is resurrection, and only the believer will be saved, by what Christ recognizes as salvation. He that believeth not, is condemned, not saved. Only the believer receives the earnest of the Spirit; (Eph. 1:13-14) and these will experience the redemption of their bodies. (Rom. 8-23.)

By comparing this statement of Jesus with that of other scriptures teaching that all who die are to be restored in some way; that the believer is waiting for the redemption of his body, while all others are waiting for the manifestation of these believers (Rom. 8:19) we are irresistibly led to the conclusion that unbelievers must be recovered without a redemption of their bodies; and that such recovery is not gospel salvation.

Now the question is, do the scriptures give a good reason for such a great difference between the redemption of a seed, and of that which the seed itself is to reproduce? We are to know the things that are not seen by the things that are seen. In the old genesis God created every thing having life, with power to reproduce, or multiply after its kind, not excluding man. Having accomplished this, God rested from his work, and commanded them to multiply. So in the new creation, beginning with Jesus, the head, or firstborn of the promised seed by whom the world of mankind are to be reproduced; he began again his creative work, linking it to the old creation through fallen woman, because it is a restitution or second birth of the race. But Christ, the second man, was to be of heavenly origin because restitution is not the ultimate; a higher or spiritual nature was also to be imparted, in bringing man to the perfect image of God. The first man was of the earth, earthy; with only the animal and moral nature; hence, restored, he is still of the earth, earthy; without a spiritual nature. Just as Adam was, only having a knowledge of good and evil. With that knowledge, and delivered from the weakness of sinful flesh, he can by the development of a spiritual nature, overcome, and so have a right to the tree of life.

If the Christ body stopped at restitution, they would be all the seed necessary for reproducing the race; but in that case, the agency that is ordained to impart the spiritual nature after man had overcome, would be lacking. Hence, the spiritual man, bearing the image of the heavenly, is added, in the world to come, to restitution and the high priest order will be as much above the restored man as the glorified Christ, is superior to the unfallen Adam.

All the Father has given to Christ, will believe on him, and belong to him. And they that are Christ's comprise the one seed. And no others can, come to him. (John 6:37-44).

Hence, babes in Christ are part of the seed of promise. But, as we have seen, one portion of the seed, the head, the Christ, is exalted far above restitution in which man will still bear the image of the earthly, as when first made from the dust; while we who are fashioned like unto his glorious body, will bear the image of the heavenly. The seed that is to multiply and replenish the earth, will bring forth after its own likeness. In restitution, man will bear the image of the earthly, as truly as did the man when first made from the dust. That part of the seed that will bring forth the world will not be that which bears the image of the heavenly. And we are not left to conjecture how this one seed is to be divided.

If restitution was all, a single pair, or indeed, the same pair would be all that is necessary. But the plan must enlarge; not by renouncing that which was, but by enlarging and adding new features. Instead of a single pair, the seed designed to replenish the earth, in the short space of a thousand years, is a great multitude. And in addition, a spiritual or perfect man order of a Kingdom of priests. (Rev. 1:6, R.V.). But the universal order, that every seed shall bring forth after its kind, is nowhere annulled. God creates the seed; the seed itself multiplies after its kind. Even the spiritual man seed, by imparting to the overcomer eternal life; multiplies after its kind. And God himself, is, eventually to multiply after his kind.

If there were no direct scripture to prove that in the new earth this seed, and their offspring would be blessed of the Lord; (Isa. 65:23) we should know that the seed is to multiply after its own likeness, unless all order of multiplying, from the lowest type of life, to the highest, as now revealed, is discarded in restitution. If, all mankind were to have a bodily resurrection, raised in incorruption, just as the seed itself is raised; where would be the difference between the seed, and its offspring? there would be no difference; since it is the Father that raiseth up and quickens all who are to be resurrected. Salvation, is being delivered from man's lost condition; and resurrection is salvation; hence, as the great multitude of believers are raised only to conditional life; if unbelievers also are to have their mortal bodies quickened by the Father, and are raised to conditional life; then he that believeth and is baptized shall be saved, has no force; since you would be eventually saved just the same, though you do not believe. But if the unbeliever is irrevocably lost, spirit, soul, and body; absolutely every vestige pertaining to the old Adam man, while to the new born babe a consciousness, or a power of knowing the events of another and former life is gradually imparted to the growing child, even as the child Jesus was made to know what, as the angel of God's presence he had known; (Luke 2:40 margin) the benefit accruing from a knowledge of evil, that for which the fall was ordained, would be fully realized. In resurrection, the identity is certainly retained. The mind, what Paul calls the inward man that delights in the law of God, (Rom. 8:22) is not lost, it is in God's keeping, and is restored in resurrection; it is the spirit that returns to God who gave it. We know that the old man is not saved, even with the believer, but is to be crucified, destroyed; and with the unbeliever there is no new man to save. If there were no restitution, no Christ, death would be the extinction of man just as truly as of the beast. The natural man has no pre-eminence over the beast; as dieth the one, so dieth the other. They have one breath, and all go to one place, (Eccl. 3:19). If man is not destroyed, soul and body, in hell, (Sheol) (Mat. 10:28) but is only sleeping in the dust of the earth;

he does have preeminence over the beast; and does not die as the beast dieth. With the believer it is different; he has the firstfruits of the Spirit of life; the new man is begotten in him, his mind (spirit), is renewed, and as the seed of promise, the germ of life is implanted in him and his mortal body will be quickened; baptized into Christ, he will live again, the Christ in him cannot be holden of the pains of death; he sleeps in Jesus. If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. But the rest of the seed of the bondwoman, not being vitalized by this life germ, has no pre-eminence above the beast; as dieth the one, so dieth the other. Taken from dust, they return to dust.

God does not threaten with what he will not do, if conditions remain unchanged. All who fear God are rewarded with life; all others are destroyed. And does he not warn us to fear him, and tremble at his word? Fear him who can destroy both soul and body. Dare you go back on what he says of the seed of the bondwoman in which he that is the resurrection and the life, is not begotten; and say, no matter if the Spirit of him that raised Christ from the dead does not dwell in them, all the same, their mortal bodies will be quickened. It is written, They are dead, died as the beast dieth, they shall not rise.

The birth of the babe Jesus, was not a resurrection, and yet he had lived in another life. This was the beginning of a new genesis for man; and with him the beginning of a new life. Then why not the world enter into a new life, with nothing of a former life, as well as Jesus? why not the entire race created anew? with a resurrected seed as a connecting link. The old race was ruined, and to be destroyed; dust thou art, and to dust shalt thou return. Man is, therefore, in death, like the beast, as though he had not been. But a seed of the woman was to be prepared, vitalized and planted. Nothing more was promised, and nothing more of the old Adam race except this vitalized seed, will survive this planting in death; nothing more has promise of resurrection. If the Spirit of him that raised Christ from the dead, dwell in you, he that raised Christ from the dead, will also quicken your mortal body, (Rom. 8:11) and only those having this firstfruits of the Spirit, are waiting for the redemption of their body. That to be born of this seed is a new crop, not a kernel of the old, aside from the seed itself, is utilized for the new crop. And yet a life principle is carried over. So the new born world is related to the old carnal man only through this seed. It was only the first federal head that fell; their offspring were born on this plane. So it is only the second federal head that is restored; while their offspring are born on the second man plan. Restitution is the reverse of the fall; and surely this is an exact reverse. While, if the seed and its offspring are born again in precisely the same way, only at different times, it would not be a reverse; nor could the seed be truly called a seed, since it would be God reproducing all, in one and the same way, with no necessity for a seed.

The truth is what we want; and the way to find it on any subject, is to see what is the general teaching of scripture on that particular subject; then see how individual texts can be brought into line. The divisions of christendom come by building on texts, without knowing where to place them; texts that cannot be understood until the whole plan of redemption is grasped. Now there are cardinal facts plainly taught in scripture concerning resurrection and restitution, which must be accepted; and no arguments on texts, can have any weight until viewed from this standpoint.

1st, there is but one way in which a resurrected body is to come forth; i.e. as described in (1 Cor. 15:42-44). And yet two classes, they that have done good, and they that have done evil, come forth spiritual, or perfect bodies.

2nd, there is no promise of the quickening, or redemption of the body from death, of any one except they believe in Christ and have the firstfruits of the Spirit.

3rd, all the Adam race, whether believers or not, are to live again. Hence, it follows of necessity, that they must be born again in some different way from the believers in Christ, born by resurrection.-These facts indicate at least, what we are trying to show; that the race are to be born again, of the restored woman.

Again, as there are two classes to be resurrected; so there are two conditions of life. The merely restored man will bear the image of the earthy, like the first man made from the dust. Restitution requires this. The overcomers will bear the image of the second man, the Lord from heaven. Fashioned like unto his glorious body, requires this. In restitution the world are also to be of the earth, earthy; and must be the offspring of such seed. From this, there can be no appeal; the first man was made of the dust, and returns to dust. Restored, it is the earth that casts out her dead, hence, the resurrected seed is again of the earth, earthy. Jesus also bore the image of the earthy until glorified. So will his resurrected body until they are fashioned anew. It is this earthly house that is to be fashioned anew; not by restitution, for even then, we still bear the image of the earthy; while our house from heaven, age-lasting, will bear the image of the heavenly. Only age-lasting because at the end of that age we pass the second vail, into the spirit life.

All believers in Christ, are counted for the seed that is to multiply. And this seed is one house, the house of Christ. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; some to honor, and some to less honor, (2 Tim. 2:20). Those of gold and silver, bear the image of the heavenly; those of wood and of earth; bear the image of the first earthy man.

Now as the great multitude, servants of the sanctuary, are of the earth, earthy; bearing the image of the Adam created male and female; and build houses and inhabit them, in the new earth; plant, and eat, and they and their offspring are blessed of the Lord; for they will certainly have offspring. But, some one may say, these are only offspring of the free woman, covenant, the Jerusalem above, the mother of us all. Not so; that new covenant mother is the holy city, the bride the Lamb's wife; it is composed of overcomers on whom he writes that name, (Rev. 3:12); these bear the image of the heavenly; the children this woman brings forth, will also bear that image, and can die no more. While the offspring of those who bring forth the world on the restitution plane, have only conditional life; of these the sinner will be accursed, and the child shall die an hundred years old. (Isa. 65:20).

The heavenly Jerusalem, is the universal mother, it is true; all the restored human family are her children. Begotten, in process, of gestation, but not born. On overcoming, or

coming to the birth -when the thousand years are ended, their probation for life being ended, they will live; that is, have life in themselves; and when circumcised, on the eighth day, (of the Lord), they are reckoned among the Israel of God. These are the children of the heavenly Jerusalem. So with old Jerusalem, all typical Israel were her children; but they were not to be counted as such, until circumcised on the eighth day; while their water birth, so to speak, born of the flesh, and of woman in the bondage of corruption, was under the bondwoman covenant.

That which is born of the flesh, is flesh. And there are two flesh conditions. Man is yet to be born on the plane of incorruption, born into restored flesh life. The seed, born by quickening the mortal body, as with Adam; but the offspring will also be born into flesh life. That which is born of the Spirit is not born until the thousand years are ended. These are developed by the new covenant mother; and are the real Israel of God, or God seed, born of God.

Now recognizing these scriptural facts; questions concerning the mysteries of the kingdom, are in order; but not believing these earthly things, how can you comprehend heavenly things? What earthly things? some may ask.

1st, that fallen man has in death no pre-eminence above the beast that perisheth. Hence, as seed of the bondwoman, having lost the germ of life has no hope of resurrection.

2nd, that only such of this bondwoman seed as shall be revitalized by the Spirit of life, can when planted, spring forth, or reproduce itself. Dead seed, cast into the ground can only perish. This is why God sent a seed of the woman in which there was life, into the world. And this seed was to multiply and restore the Eden system, placing man back so that he might again have right to the tree of life, and eat and live forever. Compare Gen. 3:22-23 and Rev. 2:7.

Restored back, as man was created from the dust, he still bears the image of the earthly; anti their offspring, born on the restitution plane, must necessarily bear that image. They build, and plant, and eat; and are in the flesh, as truly as was Adam; and their offspring with them, must be as literal as are the vineyards and houses; all of which certainly belong to the new heavens and new earth, which comes after the heavens and earth that now are, have passed away.

If when born anew, the child is not the same as when living its life in the world that has passed away, how will Rachael, weeping for her children, get back her own? It is the same; and it is not. If any man be in Christ, he is a new creature. When this is a realized fact, as it will be in resurrection; if the new creature, is the old creature, then the new born child may be called the same as that of the old world. If the redeemed mother is made to know that her child as it matures, will have a knowledge, in all its details, of the old life, so far as it had any knowledge; she will know that it was the child of her own old self. The gulf between the old and the new can be crossed only by memory; since the old cannot inherit the new.

There is but little difference between the resurrected new creature, and the offspring since they are both new creatures. The parents are created in one way, the offspring in another way; after which there is only the difference of parents and offspring. The difference is in the way they are made alive; a difference that must of necessity obtain between a newly created being, and its offspring. And this is a new creation; He that sat upon the throne said, Behold, I make all things new. Because the first parent is resurrected, and the child born; does not make the one any different or better than the other.

As the seed taken out from the old world, is the only direct link between the old and the new, as with a grain of corn; the seed must carry over something of what it was when planted, to form this link; otherwise it would be an entirely new creation; instead of developing man from a lower to a higher plane, by a second birth through an improved seed. And what is it that is carried over through death by the seed? The germ of life, as with a corn of wheat. If the Spirit of God dwells in you, the new, or Christ life is begotten in you; such seed when planted, will come up. This new Christ life, or second man life, or inward man, is the renewed mind. Having that, you have life that is hidden with Christ in God; (Col. 3:3) life that man cannot kill; not having it, both soul and body is destroyed in hell.

The seed having this life, though planted in death, will, when the winter clouds roll by and the warm spring influences from the Son of righteousness shine forth, burst the bands of death and spring forth into renewed life. It cannot be holden of the pains of death.

Sown in corruption, they come forth in full physical development like the Adam, who was a figure of the Christ that is to come. It is thus that the seed is recreated, or carried over from the old to the new by a development that begins in this life. All not thus begotten here and in this bondwoman condition, have nothing to save, since it is only the begotten new man and not the old man, that is to be saved.

This is God's way of preparing a seed out from the old man, to reproduce the new man. Ire that believeth and is baptized, shall be saved; and he that believeth not, shall be condemned. But this is not all; those among this seed that attain a certain high degree of development in this life, win the crown, and will sit with Christ in his throne; while the remnant of the seed of the woman, including all, every one begotten by the Spirit that raised Christ from the dead, from the veriest babe in Christ, to the one that has almost, but not quite attained to the prize of the high calling, will be of the great multitude. These are referred to in Isa. 65: as the seed of the blessed of the Lord; also in Rev. 7:13-17. God is good to these, beyond the power of our conception; but try to think of what awaits the 144,000, the immediate body of his dear Son. The body of our humiliation fashioned anew, like unto his glorious body, who is the express image of the Father's person; like him before whom angels, principalities and powers, and all in heaven and on earth, gladly bow the knee, and confess to the glory of God. And who is this glorious company before whom every knee shall bow? The new covenant mother, the Jerusalem which is free; will be to God; what Sarah, in the allegory, was to Abraham.

I will give him for a covenant to the people.

For I would have you know, that the man is the head of the woman, and Christ the head of the church, and God the head of Christ. (1 Cor. 11:3). When the marriage or oneness of Christ and the church of the firstborn takes place, there will be a three-fold union. Thou in me, I in thee, that they also may be one in us; that the world may believe that thou hast sent me. (John 17:21). We married to Christ, and Christ in God, that they may be one in us.

All on the restitution plane, all that die in Adam, are quickened by the Father (not made alive, they do not live until the thousand years are finished), quickened in the Christ, the mother on the divine plane; and the mother makes them ready for the spirit birth.

How are the deeds of the old life to be rewarded if the new born child is not the same personality as in the old life? As the consciousness of the old life is renewed for their instruction, the individuality is practically one and the same. Rewards for the evil of the old life not being for punishment, but for instruction, they will learn obedience as Jesus learned it. He was born in the holy, having conditional life, even as the world will be born ill the restitution. They being born of the restored woman, suffer for former sins of which they are fully conscious, and also for the sins they may commit in the new life. Jesus, though without actual sin, was made sin by being born of fallen woman, with the fallen nature of the seed of Abraham for the suffering of death, because suffering cannot be without sin; and obedience can be learned by only suffering. Hence, the reward of the sins of the old life, help them to learn obedience.

Infants have no sins to answer for, they will learn by suffering just what is necessary for their good.

How punishments will be meted out, or how some will receive few, and others many stripes, is not revealed, only the fact. Some one asks how they will know who they were in the old life. Memory of the old life will be restored, although Christ is the husband or head of the new covenant, he is in no way a Father; and will not be until we pass the second vail, for only then does he become a mighty God, an everlasting Father. (Isa. 9:6). God, by a creative act, is the direct Father of the two seeds, the Adam, and the Christ. After which the seed itself must multiply. But in restitution, a two fold birth is provided for; the spirit birth, requiring a mother on a far higher plane than was the Eden system; while restitution requires an Eden mother system; and the Christ, being the mother on the higher plane, cannot, at the same time be the mother, or father, on the lower plane. God is not a God of confusion. Seed contains, 1st, the life principle that can multiply; 2nd, that on which the life germ can feed until it can reach out and appropriate other food. That on which it feeds is the mother. Perfect seed contains in itself, these two elements. Hence, they twain are one flesh. (Mat. 19:5). So on the higher plane, the Christ is the mother, and God the Father on the spirit birth plane. Christ in person, being the head and husband of that mother system, but like Adam and Joseph, is not the father. But the seed that multiplies by the water birth, is perfected seed, and therefore male and female joined together as one flesh.

The man, the deep sleep, the opened side, the woman, the marriage that made them one; was the male and female that God called Adam. And Adam was a figure, not for fallen man, but of him that was to come. Then the second man, on the restitution plane, will be male and female.

The resurrection covenant is the only woman of the allegory, and so the Jerusalem that now is, and is in bondage with her children, answering to the real bondwoman of that allegory, the covenant that is unto death; is the only woman on the bondwoman plane of which Paul speaks. And Abraham like God, was the one father. While Christ, the resurrection and the life, is also the free woman covenant, I, the Lord, will give thee, (Christ) for a covenant to the people, (Isa. 42:6); a mother, (something prepared or eaten). Hence, we eat his flesh; and all that die in Adam, will be quickened by the Father, in the Christ mother.

As the Christ is given for a covenant to the people, so was the fallen Adam. One answering to the free woman of the allegory, the other to the Egyptian bondmaid. While Eve is the mother of all living, Adam, the head, and therefore a part of the mother system, like Christ, is never called a father.

The flesh birth, as used by the apostle in Gal. 4:29 refers to the natural man, as contrasted with the spiritual man. To glory in the flesh, was to glory in being of the natural seed. (Phil. 3:3). Ishmael was born after natural law of generation; Isaac after spiritual law. Resurrection, the mortal body quickened by the Spirit, is being born after the spiritual law, but not of the Spirit. Hagar was the covenant of uncircumcision, and is unto death. Sarah was the resurrection covenant. Both were flesh, (in the literal), and Jesus Christ cometh in the flesh. The two sons were the two seeds of Abraham; and only those having the firstfruits of the Spirit, will be born after the Spirit. First the natural; and afterward that which is spiritual. Sown a natural body, raised a spiritual body. It is only the two seeds of which Paul speaks. If there is a natural body, there is also a spiritual. And it is only the seed, saved out of the old Adam, that is resurrected, or born after the Spirit. The offspring of the resurrected seed is not born after the Spirit. God develops the seed' and the seed multiplies. If the offspring were horn from the dead, as the (Ted itself is; there would be no offspring about it. The Father raiseth up the dead, He that raised up Christ; and if he were to keep on and raise the world, all talk about the seed multiplying would be nonsense; it would be God multiplying the seed. The offspring born of resurrected or spiritual parents, though not horn after the Spirit, are born on the same plane of life as the parent seed.

All that are in the graves, or tombs, the place of deposit for the body, shall hear his voice and come forth. As only the mortal bodies of the seed are to be quickened, all others, having returned to their original dust, and having no pre-eminence over the beast, they no longer exist; and hence, are neither good, or bad, just, or unjust; they have ceased to be. This is true, or untrue; if they do sleep in the dust, and their mortal bodies are to be quickened; even though not having the firstfruits of the Spirit; they have pre-eminence over the beast, are waiting for the redemption of their bodies, and will rise, notwithstanding its denial in (Isa. 26:14); as truly as the seed, vitalized by the newly

begotten life, will rise. Are you prepared to cast aside these scriptures and say, in answer to the following, If the righteous scarcely are saved, (even so as by fire), where shall the ungodly and sinner appear? (1 Peter 4:18). O they are all right, they will be saved as truly as the others, and in the same way, only a little later, whether they believe and are baptized or not, makes no real difference. Jesus taught otherwise. He certainly teaches that only the believer, hence, those who receive the firstfruits of the Spirit, and have a redemption of their body, are to be saved by gospel salvation. And these constitute all of the seed. Then it follows that all others, the world, for whom he did not pray, and yet who are to believe; must be saved in some other way than by a redemption of their bodies, since that is gospel salvation.

Because both just and unjust are to be raised, does it follow that those who are destroyed, both soul and body, and shall not rise, will rise, because they were unjust? One text is qualified by another. All who are in the graves will come forth. But these are all, both small and great, that fear God; all others are finally destroyed with the old earth.

The resurrection of the believer, is a special salvation; their mortal bodies are quickened by the Father, and they come forth in honor, in glory, in power; perfect in physical development, as was the Adam; and there is no proof that the dead will be raised in any other way. Is it supposable that all the heathen, all the vilest of sinners, will come forth, in honor, in glory, and in power? (1 Cor. 15:42-44). This is how the dead are raised, and with what bodies they come. But that an elect seed saved out from the old world to repeople the earth after their kind, will come forth as man was before he fell, is quite supposable. The dead seed of the bondwoman has no life in it any more than has a dead beast; hence, unless quickened by imparting the new-man life before it is sown, it will not come up. Except ye eat my flesh, and drink my blood, ye have no life in you. (John 6:53). But if the Spirit of Him that raised Christ from the dead dwell in you, he that raised Jesus from the dead, will also quicken your mortal body by his Spirit that dwelleth in you. (Rom. 8:11). Only these that have the firstfruits of the Spirit, Christ begotten within, will have part in this gospel salvation; all others will be condemned.

How then is God the saviour of all men, especially them that believe? In answering this, we must understand that it is in some very different way from that salvation referred to by Christ, who is the saviour of the body.

In the two classes of believers who are scripturally entitled to a resurrection, we can find both the just, and the unjust; he that has done well, and he that has done ill. It needs no proof that he who builds on Christ, and suffers loss because his works will not endure the fire, has done ill; or that he who has built with gold, silver, and precious stones, (1 Cor. 3:12-15) that with. stands the fiery ordeal, has done well.

Christendom has been compelled to teach that only believers would be saved; and Christ prayed only for such. And yet there is abundant proof that God is the saviour of all men, all that die in Adam; all for whom Christ gave himself a ransom. But this is only from this lost, or fallen condition. Then there is, of necessity, two ways of saving men; one way for the believer, and another way for the unbeliever. Not eternal salvation; that

comes only by faith and obedience. But restitution from this loss in Adam, is to be universal. Then they will be as was the unfallen Adam, with life and death set before them. As the race were not responsible for the fall that brought the weakness of sinful flesh and a carnal mind, which is not subject to the law of God, neither indeed can be; (Rom. 8:7) it is only just, that mankind should be saved from this helpless condition, where they can no more learn to do well, than can a leopard change his spots. (Jer. 13:23). God has ordained and will have all men to be saved, and come to the knowledge of the truth. (1 Tim. 2:4). Then, after being saved or restored back to what man was, if they believe in Christ, they will not perish, but have everlasting life. Christ, understanding this, prayed in harmony with his Father's plan. He prayed not for the world, and yet the entire gospel age and work is that the world may believe. He prayed only for the promised seed, this includes all that the Father had given him; all that would believe on him through the words of the apostles. This embraces all that believe and are baptized; hence, all that will be saved by believing the gospel, while the words of the apostles are preached.-Read John 17: and learn that there is in this no mistake; and these constitute only the one seed of promise, Christ, and they that are Christ's.

Christ is the resurrection and the life; hence, he is the saviour of the body. (Eph. 5:23). And only those having Christ begotten in them, or the firstfruits of the Spirit, namely, just this seed of promise, will experience the redemption of their body. These resurrected ones are all that Christ saves; while God is the saviour of all men. (1 Tim. 4:10.) Understand, restitution back to man's condition before he was lost, is salvation.

Only the seed that God commanded to be fruitful, multiply and replenish the earth, experienced the fall and bodily change from incorruption to corruption; all others were born in sin. So restitution from corruption to incorruption, is only for the promised seed; all others, born again, will be born in the holy, and in incorruption. As the first birth is on the fallen plane; so the second birth is on the restored plane.

This is a restitution of ALL things; while, if woman is not restored, it would not fulfil the promise.

God's plan is always from the lower to the higher; he never duplicates his work. It is first, the natural; afterward that which is spiritual. And yet there is a correspondence; born under the free woman covenant is not a duplicate of the birth under the bondwoman covenant, since the two mothers are on two different planes; and yet one is a covenant mother, as truly as the other. So woman in the bondage of corruption is on a different plane from the restored woman; and yet one is a mother as truly as is the other. There is a correspondence maintained between the natural man and the spiritual man; it is by the things that are seen, that we know the things that are not seen. To depart from this, is to walk in darkness. This correspondence between the seed from which the children of the bondwoman are generated, and the seed from which the children of the free woman are to be re-generated, is complete. One fell from perfect physical development; the other is restored to perfect physical development. Now if children generated under the bondwoman covenant, are born of woman, and with undeveloped bodies; and children are re-generated under the free woman covenant, born just as the seed itself is born, in

honor, in glory, and in power; fully developed spiritual bodies; where is the correspondence? If the natural man develops both physically and mentally, from infancy to manhood; what incongruity to suppose the newly born on the spiritual plane, should have only a one-sided development.

Again we affirm, God never repeats himself, as he would if the natural Jew, for instance, was restored as heirs of the kingdom taken from them. Hence, Jesus informs us that, taken from them it is to be given to another people; namely, to the true circumcision, or children of the real free woman, the heavenly Jerusalem.

The spirit of man is his mind, his intellect, or thinking power, (see and compare, Rom. 7:22-23; 1 Cor. 2:11). The intellect is not a thing, but an attribute of a living organism; it is the power, or capacity for thought; it constitutes the real personality or character. As a man thinketh, so is he. A man with a carnal mind has a different personality from one with a spiritual mind. The spirit mind, that which thinks, or knows the things of a man, which Paul calls the spirit, of man, has no existence in death; The very day a man dies, his thoughts perish; (Psa. 146:3-4) his children come to honor, and he knoweth it not. (Job 14:14; 15:21, also Eccl. 9:5-6). That which knoweth, has ceased. Man's intellect comes from God and in death returns to God who gave it. And in resurrection, or reorganizing of the body, will be restored. Not however to the man dying as the beast dieth, he has no resurrection; neither of spirit, soul or body. It is with him, an entirely new creation. Nothing pertaining to the old man is renewed; the old is destroyed, and the new man renewed. And yet it is God's purpose that the new born child shall benefit by a memory of the life of the old Adam man; although nothing of the old is saved. Born in the holy place, nothing of fallen humanity can enter there; the believer, with Christ formed within, the inward man that delights in the law of God, has something to carry over into the new earth; even as Noah, who was perfect in his generation: while the unregenerated world, corrupt in all its ways, like the old world; have nothing to carry over. They must be born again.

Many questions naturally arise, concerning the order and birth of children in the new heavens and new earth; details for which there does not appear to be any revealed answer. But we know the Rachael's weeping for their children, because they are not; will be fully assuaged, as they come again from the land of the enemy. For mother love akin to that of God's love, can never fail; And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. (Isa. 65:24).

If no children are to be born during the times of restitution, to have the deliverance of Israel from Egypt a perfect type, they should have been barren on leaving Egypt, until they arrived at Canaan; All Israel would then have been baptized in the sea and in the cloud; a figure of circumcision. But God made of it a true figure. The living, not the dead, were Israel; When Israel went out of Egypt, there was not a feeble person in all their tribes. (Psa. 105:37). So now, all who are ever to be baptized out of spiritual Egypt, sown in weakness, will be raised in power. But all who were dead when they went out, were no longer recognized, and were never baptized out of Egypt. They are dead, they shall not rise, (Isa. 26:14), etc., but their places were filled by those born by the way, who had not

been circumcised. The bones of Joseph, may typify those of Christ; for out of Egypt have I called my son, had a partial fulfilment in him; and his bones were carried out. (See Luke 24:39).

Except to Moses, God has never spoken in any other way than in parables, typos, and dark sayings, lest they should see, and that is all we can know of God; until by and by, when Christ will show us plainly of the Father. (John 16:25).

We claim no verbal inspiration but grow in grace and in the knowledge of the truth.

A word to those who do not see clearly how they can endorse these views of the second Adam kingdom. Instead of opposing, try another way. Assume for a time, that it is true; and see how much you can find to sustain these views. There is no doctrine that has not some texts that seem to oppose it. The Bible is so arranged on purpose to hide the truth. (Mark 4:12).

Do not reject this view of the resurrection of the seed, and the second birth of the world, as here presented, without fully comprehending the following revealed facts; namely of fallen man it is written that he should return to the ground: for out of it wast thou taken; for dust thou art, and to dust shalt thou return. What God breathed into him was only animal life; he dies as the beast dieth; they have one breath, and go to one place, the man having no pre-eminence. Like the beast, he has returned to dust and is earth, as he was before. Do not talk of soul, (life), it is as extinct as that of the beast. Do not talk of spirit, (that which knew the things of the man), that also has ceased. His children come to honor, or are brought low, and he knoweth it not; thought has perished. He is as if he had not been. The dead have ceased from sin. Not from sinning, but from sin; they are neither just nor unjust; the wicked dead have no existence, any more than a wicked beast that died a thousand years ago. This does not prove that God cannot, or will not, recreate them on a higher plane of life, since He that sat upon the throne said, Behold, I make all things new. (Rev. 21:5). But it does prove that man returns to what he was before God created him. While restitution of all things, begins the creative work anew.

This was the doom of the fallen man; but a seed of the woman that would bruise the serpent's head, was promised. And life is to be recovered through this seed. Jesus was sent, and he that hath Christ hath life; and he that hath not Christ, has no life in him.

God brought Jesus from the dead: and them that sleep in Jesus, will God bring with him; (1 Thess. 4:14) and no others. Unless you have these firstfruits of the Spirit your body will never be redeemed from the dust. And only an organized body can have soul or spirit.

The bondwoman seed is, therefore, a dead seed having no life in it; and unless impregnated with the new Christ life before it is planted, it will never come up. That which has this germ begotten in it, is raised in honor, in glory, and in power; and only the believer, just this seed of promise, will experience a resurrection, or redemption of their body. And yet the world will be born again. The Father raises up the dead, those that

sleep in Jesus; all who ever will be raised; then Christ quickens the 144, 000 into eternal life; the rest of the seed remaining on the restitution plane. And this seed, on the restitution plane, are to build, plant, have long life, blessed of the Lord, and have offspring. (Isa. 65:23). And these offspring are not a resurrected world, since only the seed itself is to be resurrected. This is all scriptural. In view of these facts, there is no other conclusion than that we have reached.

THE GOSPEL CHURCH

Surely every Bible scholar must recognize two phases of Zion's warfare; or at least, that the Jewish and gospel churches were quite distinct one from the other; that the seed of Abraham according to the flesh, and they that are Christ's, and Abraham's seed according to the promise, are brought into the Abraham family by a different way.

Some people object to the recognition of a Zion or an Israel of the new covenant; but they need not; for although Israel after the flesh, had their earthly mount Zion, there is a heavenly, a mount Zion, the city of the living God, the heavenly Jerusalem. (Heb 12:22). And we are the circumcision, who rejoice in Jesus Christ, and have no confidence in the fleshly relationship. (Phil. 3:3).

This argument will be clearly understood only by a clear understanding that the twelve tribe dispensation represented Zion, in one phase; and the gospel, or Gentle church, built on the twelve apostles, Jesus Christ himself being the chief corner stone, represents another phase. (Eph. 2:20).

This idea of equality is based not alone on a few direct texts; but on the two entire systems; commencing of course, on their foundational twelve tribes, and twelve apostles. Also the fact that both houses were a resurrected people in figure, with their entire worship duplicated; the one on the natural, (Heb. 11:18-19), the other on the spiritual plane. (1 Cor. 15:20-21). One having its tabernacle made with hands, the other its true tabernacle worship. One being a figure of the other. One having natural, the other spiritual sacrifices; each accounted a holy nation, a royal priesthood. Each having a promised Elijah, and Messiah; and ending with a harvest; and each house to stumble and fall and be rejected. (Isa. 8:14). The rejection being explained by the fact that neither the one nor the other; neither the Jewish church nor the gospel church are the true Israel of God. The resurrected Christ, the holy One of Israel, (Acts 3:14), the first begotten of the dead, the firstborn among many brethren, the one and only seed of promise; being as yet, the only child of God, by the free woman, or resurrection covenant, the covenant of promise. (Heb. 8:6).

God's promises to Israel, his Son, even his firstborn, are not to be fulfilled to children of the devil, or man in the bondage of corruption. Those who cannot learn this; that children of the flesh are not children of God; but are of the bondwoman; and that children of God, being children of the resurrection, (Luke 20:36), constitutes the only title to heirship; cannot comprehend spiritual things; the letter kills. The elect sons are only so called now,

because God, who quickeneth the dead, calleth those things that are not, as if they were. (Rom. 4:17). There is nothing to be gained by ignoring this. Christ is God's only begotten Son, being the only child of the resurrection; hence, when God raised Christ from the dead, He said, Thou art my Son, this day have I begotten thee. (Psa. 2:7, Acts 13:33). Aside from Christ, the sons of God are not yet manifested, and it is for this, the groaning creation are waiting; for the creature itself shall be delivered from the bondage of corruption, into the glorious liberty of the sons, and have the gospel; (Rom. 8:21) since the gospel is to be preached to every creature for whom Christ died; and he tasted death for every man. Hence, the birth of Jesus will yet be glad tidings of great joy to all people. The deliverance of the groaning creation, every creature, belongs to the resurrection, or free woman covenant, the mother of us all; when, sown in corruption, we are raised in incorruption. Which deliverance applies, first to the sons, or church of the firstborn; and afterward, in the regeneration to every creature; all that are in sheol, as well as to those who are in their graves.

To the natural man, born of the flesh; born of woman; all is shadow, types, and dark sayings. Both of these houses of Israel, have been composed of natural men having carnal minds, of which it is written, the carnal mind is not subject to the law of God, neither indeed can be. Neither house being the real Israel, since God has chosen to educate or develop a promised seed through two typical dispensations; first, on the purely natural plane; and second, on the semi-spiritual plane. Yet in various ways, by figures and types, showing the spiritually minded that both Jewish and gospel churches were only figures of, but not the real seed of promise; in the restitution of all things, the real seed of promise must be a resurrected seed. God beginning such instruction to Abraham, by giving him Isaac, first, born from a dead womb; (Rom. 4:19) and again; from the dead in a figure. (Heb. 11:19). Abraham understood this; and died in the faith that God would give the land, the world, to him for a possession, and to his seed after him, in the resurrection. And all that sprang from him, and he as good as dead; (like himself), died in faith not having received the promises; but looked for them afar off. Thus the gospel, this gospel of the kingdom, that shall be preached as a witness to all nations, was preached to Abraham. (Gal. 3:8). And will be fulfilled when Christ, who is the resurrection and the life, the real seed to whom the promise was made, (Gal. 4:21-31), shall come and take the kingdom under the whole heavens, and reign from sea to sea, and from the river to the ends of the earth. (Psa. 72:8). Be not deceived; there are two Adams, and two births; man in the bondage of corruption is born of the flesh. They which are the children of the flesh, these are not the children of God. He that is born of the flesh is of the bondwoman; but he that is born from the dead, these are children of God, being children of the resurrection. Corruption cannot inherit incorruption; for the son of the bondwoman shall not be heir with the son of the free woman. Is the apostle saying that the scriptures teach that Ishmael, the Arabs, shall not inherit Palestine as joint heirs with the Jews, these other children of their father the devil? O fools and slow of heart to believe all the prophets have written, (Luke 24:25), concerning the restitution of all things: not merely a restitution of one little typical people.

But christendom is as blind as were the first house of Israel, in believing that they are the real Israel of God, while in fact, they too are only a figure of Israel. Children of the free

woman, the resurrection covenant, the church of the firstborn, the one body of Christ, the second wan Adam and his wife; bone of his bones, and flesh of his flesh, are the one promised seed, in whom all families of the earth are yet to be blessed. (Gen. 12:3). Blessed by being delivered from the bondage of corruption, into the glorious liberty of the sons, for the creature itself, (ktisis), shall be thus delivered; and Christ's command, preach the gospel to every creature, (ktisis, the same word), will yet have a fulfillment; and Christ, the true light will yet enlighten every man that cometh into the world; (John 1:9), since he tasted death for every man; hence, all that are in the grave, shall come forth; and all that die in Adam, be made alive in Christ. For God will have ALL men to be saved, and come to the knowledge of the truth. (1 Tim. 2:4). Saved from death, their present lost condition, by a resurrection from the dead and by regeneration in the restitution.-If man does not die, God could not resurrect the dead, and did not raise Christ from the dead. But the resurrection of the dead, is man's only hope or chance of a future life.

These two houses of Israel represent, each on a different plane, the one true Israel or Zion. Hence, the double of Zion's warfare. (Isa. 40:1-2). The real element out of which Zion is to be organized being, of course, embraced in these two typical houses; as wheat among the chaff. The warfare of Zion has been in the struggle of this one elect body; first, under the twelve tribe arrangement, on the natural plane; and then under the present arrangement on the spiritual plane. A very different kind of warfare; one of works; the other of faith.

Comfort ye, comfort ye my people, saith your God. (We think no Christian will object to this scripture being applied to the gospel church; but we will finish the quotation). Speak ye comfortably to Jerusalem; and cry unto her that her warfare is accomplished and her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. (Isa. 40:1-2).

As Zion's warfare has really been in two distinct parts, under the Jewish and gospel arrangements; it is certainly a natural application to apply this scripture to these two phases. Indeed, it can be reasonably applied in no other way. Let no man deceive you. God's order is not first, the natural, and afterward the natural again. Some would have them return converted, or Christian Jews. There are no Christian Jews; no Jews in Christ, but a new creature. God will bring the spiritual, or resurrected Jew or Israel, back to their own land that he gave unto their fathers; the land wherein ye now dwell, the very land that he gave to Abraham, (Acts 7:4); and give it to them just as he promised it to Abraham for a possession, and to his seed after him. All of which, like Abraham himself, died according to faith, (margin), not having received the promises, (Heb. 11:13), and, according to faith, Abram was heir of the world, which he and his seed will inherit.

The literal fathers, to whom the promises were made, were Abraham, Isaac, and Jacob. (Ps. 105:9-10).

Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel from the land of Egypt; but the Lord liveth, that brought

up the children of Israel from all lands, from spiritual Egypt; and first, I will recompense their iniquity and their sin double. Then in Isa. 40: Comfort ye my people, and cry unto them that their appointed time is accomplished, and their iniquity pardoned, for they have received double, for all their sins.

The almost universal belief of christendom is that the gospel church is composed of that part of humanity that God designs to save; that his purpose is to add to its numbers such as can be induced to meet the conditions, while the residue of men are to be eternally lost. It is written that God gave his only begotten Son that whosoever believeth in him might not perish, but, might have everlasting life. (John 3:16). Also that no other name under heaven or among men is given by which they can be saved. (Acts 4:12). But the gospel must be heard in order to be believed. And have not a large majority of mankind who have lived and died since the birth of Jesus, died without even so much as hearing that there was a Christ? to say nothing of the nations that perished before his birth. How could they believe on him of whom they had not heard? (Rom. 10:14). One must be very securely creed-bound and unwilling to look at the facts in the case, if he sees no injustice to these myriads of mankind who have died without the possibility of believing in Christ. And no other name given under heaven or among men whereby we must be saved. Injustice, we say, if those Gentile nations and peoples that passed away during the thousands of years before Christ came, went to their eternal reward unsaved because they did not believe in Christ.

There is to be a church of the first born; the church being always spoken of as distinct from the world; and yet he is the propitiation for our sins; and not for ours only, but for the sins of the whole world. Gave himself a ransom for all; tasted death for every man. (1 Tim. 2:6). If this life is the end of probation for all mankind, every one entering his unchangeable eternal condition at death; why should Christ give himself a ransom for those already dead and beyond the possibility of benefit by such ransom? If God foreknew that these myriads of human beings would not believe in Christ, if he gave them a chance; he also foreknew that it would be useless for Christ to give himself a ransom for them. What sense is there then in saying that Christ tasted death for every man; (Heb. 2:9) that he is the true light that lighteth every man that cometh into the world, (John 1:9) and other kindred texts? If there is to be a resurrection, a restitution of all things, and man is to live again; and the resurrected saints are to reign on the earth with Christ a thousand years, after his return; and reign over a resurrected race, all that die in Adam, being made alive in Christ the second man Adam, (1 Cor. 15:22) as the scriptures affirm; then indeed, we can see that Christ gave himself a ransom for all. Also understand why a church of the firstborn is to be developed, made perfect in this life, to reign as a kingdom of priests with Christ a thousand years, during the resurrection and judgment age. (Rev. 20:4). We can also understand how God who cannot lie, can keep his promise to Abraham and to his seed; and it embraces the very sum and substance of the gospel of the kingdom, to be preached as a witness to all nations. (Mat. 24:14).

God promised to give the land on which Abraham was then standing, to him for a possession, and to his seed after him. (Gen. 17:8). That promise is yet unfulfilled, since he died without having so much as to set his foot on, (Acts 7:5), nor was it fulfilled to

Isaac, the type, in this life; nor to Christ, the true seed of promise who had not where to lay his head. (Mat. 8:20). Now will God ever fulfill that promise to Abraham? i.e. give him that land wherein they then dwelt, for a possession? Ask any one of the masters in Israel, or in other words the clergy to tell you when God will fulfill his promise and oath to Abraham. (Heb. 6:13-17). Ask them how Christ, gave himself a ransom for those who had been in hell for thousands of years before he made his soul an offering. Ask them why he undertook to ransom that which could not be ransomed. (1 Tim. 2:6).

There has been all through the so called dark ages, a falling away from the gospel faith, the good news of the kingdom; or belief in a restitution of all things, and the reign of Christ and the resurrected church of the firstborn, for a thousand years on earth, over the resurrected nations. That probation in this life, is only for an elect church; a seed of promise. That this perfected resurrected seed, is to re-produce, regenerate, the old Adam race by regeneration. The seed to bring forth after its kind; hence, a resurrected race. Probation for eternal life, for the world, belonging to that age. Thus the birth of Jesus will yet be glad tidings of great joy to all people. (Luke 2:10). And in this seed shall all families of the earth be blessed; (Gen. 26:4) and all that are in their graves shall come forth. For Christ tasted death for every man; gave himself a ransom for all. And I, if I be lifted up, will draw all men unto me. (John 12:32). For as in Adam all die, even so in Christ shall all be made alive. They that have done good, come forth unto the resurrection of life; and they that have done ill, unto the resurrection of judgment. (John 5:29, R.V.). And the gospel of the kingdom, is the good news of this restitution of all things, the reign of Christ and his saints on the earth a thousand years, during the judgment day; which judgment, is for the trial and regeneration of the world; age-lasting judgment, being among the first, principles of the doctrine of Christ. (Heb. 6:1-2).

The gospel of Christ and the resurrection preached to Abraham in figure and allegory, was believed; and his faith was counted for righteousness. In the allegory, (Gal. 4:) Abraham, the father of the allegorical seed, answers to God, the Father of the true seed. The two women represent the two covenants; the two sons; man in the bondage of corruption, the son of the bondwoman; and born again of the resurrection, the covenant of promise, he becomes a son of the free woman. This being God's plan for the development of sons; i.e. first, on the natural plane, born of the flesh; and afterward on the spiritual plane, born from the dead. Isaac, born from a dead womb, and born again from the dead, in a figure; answers, in the allegory, to the spiritual man, or real seed of promise; Christ, and they that are Christ's.

Every Bible reader knows that the world is promised to Christ, and that the kingdom under the whole heavens is to be given to the people of the saints of the Most High. (Dan. 7:21-22). That those having part in the first resurrection are to be a kingdom of priests, and reign on the earth. They also know that the kingdom of this world, (R.V.) does not become the kingdom of our Lord, until the sounding of the seventh trumpet, and the time for rewarding his servants, (see Luke 19:15, Rev. 11:15-18) and that Abraham, Isaac, and Jacob, to whom the promise of the land was made, and who died in faith, not having received the promise, will be in the kingdom, (Mat. 8:11) and enter into their promised inheritance. Thus God's promise and oath to Abraham will yet have their fulfillment in

the resurrection age; the resurrection covenant being the real free woman, bringing forth the real seed of promise. This, of course, makes Christ, who is the resurrection and the life, the real seed to whom the promise refers.

This kingdom, the first dominion, lost by Adam, restored, through resurrection, by Christ; is the kingdom of which the gospel is the good news, or glad tidings of great joy that shall be to all people. It is what is meant by a restitution of all things. (Acts 3:21). It is a second birth, born from the dead. And as Christ gave himself a ransom for all, all that are in the grave, sheol, will be born again. The living God is the saviour of all men, especially them that believe. (1 Tim. 4:10). The world are saved from what they lost in Adam; and will then be on probation for eternal life, individually; as was the Adam for the race collectively. Under that new covenant, (Jer. 31:31; Heb. 8:8 and context), that is, the resurrection or free woman covenant, those who die, will die for their own sin, and not for the sin of their fathers, as now under the bond woman covenant. Here, while in the bondage of corruption, man must die; there, having been born again, and put on probation individually; he may die. But the church of the firstborn, experience the special salvation when raised. They can die no more; on such the second death has no power; they are a kingdom of priests under the new covenant.

This universal salvation is only from the first death. A restitution of all things, all that die in Adam, being made alive in Christ who tasted death for every man; makes this universal salvation from what was lost in Adam, a necessary feature in the plan; one that justice demands. Why should a child die because his father was a sinner? God ordained that it should be so under the bondwoman system, that man might learn obedience by an experience of the evils of disobedience. But if after being either resurrected or regenerated, they die again for their own sin that, is a second death, and for that no sacrifice is provided.

The first man was made a living soul; the second man a quickening spirit. (1 Cor. 15:45). The natural man dieth as dieth the beast; they all go to one place. (see Eccl. 3:20). His breath goeth forth, he returneth to his earth; in that very clay his thoughts perish. (Psa. 146:4)-Nothing in the New Testament, when understood, conflicts with this.-There is no consciousness or life in death. It is by misunderstanding a parable, that christendom is made to believe the self evident falsehood that a dead man is a living man; in other words that thou shalt not surely die. (Gen. 3:4).

The spiritual man can never die. He is to be made a quickening spirit. The Adam race comes to an end with this present evil world, cosmos, or arrangement, and his end is death. The spiritual, or second man condition will end when the thousand years of work and reign on earth is finished. Then, this mortal puts on immortality, and he becomes a quickening spirit.

Before the natural man returns to his dust, a seed, the seed of the woman, is to be perfected in order to re-generate the race on the second man plane. This seed, the elect church, the bride the Lamb's wife, and also the great multitude is all that is to be developed, or saved out from the old Adam race during this gospel age. The bride the

Lamb's wife is developed and made perfect, as was Christ, under all the surroundings and disadvantages of sinful flesh; that is, the bride and the great multitude developed out of an unredeemed race; as must needs be, since the promised seed of the fallen woman could have no other origin. This seed, Christ, and they that are Christ's being complete; this present evil world will come to an end by war, famine, pestilence, anarchy, and physical disturbances. (Dan. 12:1-3 and Mat. 24:7). This extermination of the old Adam man is nothing more nor less than what the church are exhorted to do in themselves, namely, crucify the old man, in order to build up the new man; a figure in that case, but a reality before the race can be born from the dead.

The distinction between they that are Christ's, and hence the seed according to the promise; and the world; may be seen in John 17:9, also verse 6, and verse 20; those the Father foreknew, and predestinated; and hence gave to Christ. (Rom. 8:29-30). I pray for them; I pray not for the world, but for them thou hast given me. That is, Christ prayed for this seed of promise, all that can be saved out from the old Adam race; all that God designs or desires to save, being this seed. Hence, he gives these and no others to Christ: all the father giveth me come to me; and he that cometh I will in no wise cast out, (John 6:44) and no man can come to me except the Father that sent me draw him. (John 6:37).

This is the true gospel arrangement. The Christ seed, a part of which was chosen out from the Jewish church, is to be completed from the Gentiles; because it was to be chosen from all nations: hence, during this gospel age, he visits the Gentiles, not to convert the world, for which Christ did not pray; but to take out of them a people for his name, (Acts 15:14) to complete the promised seed of the woman that is to reproduce, or in scripture language, re-generate the world on the resurrection, or second man plane.

Under that resurrection covenant, all mankind having been saved from their lost condition in Adam, will be brought to a knowledge of the truth, for God will have all men to be saved and come to the knowledge of the truth. (1 Tim. 2:3-4). But after tasting the good word of God and the powers of the world (age) to come, it is impossible, if they shall fall away, to renew them again unto repentance. (Heb. 5:5-6). There are in this age, those having tasted the powers of the world to come by anticipation, that thus fall away; but it is in the world to come that many, as the sand of the sea in numbers, who, after having come to the knowledge of the truth will thus fall away, and be cast into the lake of fire, or second death. After the thousand years are finished, and all not found written in the book of life are cast into the lake of fire, which is the second death, the overcomers will put on immortality, the God condition, and Rev. 21:7-8, will be fulfilled.

HIS WIFE HATH MADE HERSELF READY

This statement suggests many new thoughts. How does the church make herself ready for the marriage? It must be that she does, since it is so written; but how? Can we find the answer? At least, we can try. In Rev. 19:7, she is called his wife, before the marriage. A bride or wife is always so spoken of after the gathering for the marriage, but never before.

We speak of the bride, how she was dressed on coming in; on whose arm she leaned, who gave her away, etc. But a month, or a week, or even a day before the wedding she is spoken of as engaged, but never as a bride. So during the gospel age, the church is espoused unto one husband, even unto Christ, (2 Cor. 11:2), and not till called to the marriage, is she called the bride.

As we now are, there is much to be done before the readiness for the marriage. The wedding garment, the faith once delivered to the saints, is but a small part of the readiness. Truly we are saved by faith, or a belief of the truth, but a readiness for the union with Christ only begins with salvation. The quickening of our mortal bodies, is salvation; and God is the saviour of all men. That, however, only enables the law to do what, prior to that, it could not do because of the weakness of the flesh. (Rom. 8:3).

The law is ordained unto life; and obedience entitles us to eternal life. (Luke 10:26-27). But how to obey I find not, for what I would that I do not. (Rom. 7:15-25). The quickening by the Father, in consequence of Christ's atoning work, enables us to overcome this weakness of the flesh, so that the law ordained unto life, can work in our members that which after the inward man, we have come to delight in. Here is the difference between salvation, which in due time will come to all men, and eternal life. One is a free gift, because of the obedience of one man; even as death passed upon all because of the disobedience of one. (Rom. 5:19). Eternal life comes only to the overcomer; he that overcometh, to him will I give to eat of the tree of life that is in the midst of the Paradise of God. (Rev. 2:7).

When quickened by the Father,-who also raiseth up the dead and quickeneth them; (John 5:21)-we are to do as Christ did; not only the works that he did, but obey the law ordained unto life, and thus win eternal life by obedience, as truly as did he. But this is not all that makes the wife ready; this is the fine linen, clean and white, her righteousness with which she is to be arrayed, but every one who wins eternal life during the times of restitution will be thus arrayed in their own righteousness. In other words, no one will ever get eternal life until they learn obedience to God. Prior to that, even the resurrected man has only probationary life. Christ had probationary life; when quickened by the Father we shall have it; and so the world. when quickened by the Father will only be on probation for the life that is in the Son of God. (1 John 5:11). Only the overcomer will have right to the tree of life, the rest of the dead, who do not come forth unto the resurrection of life, but only unto the resurrection of judgment, (John 5:29, R.V.), live not until the thousand years are finished. (Rev. 20:5).

The wife is one body, and to make herself ready, every member of the body must be complete, full grown and perfect. Helps in the church will continue until all, the dead in Christ, as well as the living, come to the perfect man. (Eph. 4:12-13).

The dead in Christ are to come forth, incorruptible, but not having eternal life; they come forth unto the resurrection of life. Incorruptible because they cannot again fall, or be corrupted. Restored, they come forth physically perfect as was Adam; brought forth under the apple tree. (Solomon's Song, 8:5), that is, to a trial of obedience, or

disobedience, in order that they may overcome; even as the wife of the first man was overcome; this being the reverse of the fall; since as they were then riot corrupt, but corruptible; now they are incorruptible, and will overcome.

The rest of the dead live not until the thousand years are finished. (Rev. 20:5). Though raised up and quickened by the Father, it is only a quickening as it were, in Christ; but they do not live, until born into the new covenant life; and are counted as dead, until thus born into life.

So with the dead in Christ; they come forth unto a raising up to life. Incorruptible, because they come forth unto such a resurrection out of the death condition. Thus, They that are counted worthy to attain that age, and the resurrection from among the dead, are equal to the angels, neither can they die any more. (Luke 20:35). While the rest of the dead attain to that world, or age, but not to this raising up to life until the thousand years are finished. This is the first resurrection.

THE TABERNACLE

If Christ is to appear, this is one of the most important subjects for our investigation.

To the law and testimony. It is easier for heaven and earth to pass, than one jot of the law until all be fulfilled. (Luke 16:17). The high priest and tabernacle system under the law was a figure for the time then present, of the true tabernacle which the Lord pitched and not man, and of which Jesus is the minister. (Heb. 8:2). And knowing that we have such an High Priest who has gone in to appear in the presence of God for us, and that unto them that look for him, he will appear the second time, apart from sin unto salvation; (Heb. 9:28); we do not believe it is safe to ignore these facts, and look for him independent of them. It is as high priest, that we are to look for him. And considering what he said concerning every jot of the law being fulfilled, and knowing that it is fulfilled, not by keeping it, but in that to which it points; we would not dare look for the return of our High Priest, in any other way than that prescribed by the law which will certainly be fulfilled in the manner of his coming.

As the law concerning the going in of Aaron to appear before God cannot pass without a fulfillment, it must have been fulfilled when Jesus went in to appear in the presence of God for us. If we can trace the fulfillment of the law in his going in, we shall know something of the manner of his coming out.

Prophecy alone concerning his coming is very confusing; he comes in the same manner they saw him go; unglorified, unobserved by the world; and with no special demonstration. (Acts. 1:11). He comes with a shout, with the voice of the archangel and the trump of God; (1 Thess. 4:16), he comes in power, with all his holy angels, in flaming fire, (2 Thess. 1:7-8), etc., much of which seems contradictory and is to be explained only by the various stages of his advent. But in the coming out in fulfillment of the law as our High Priest, before he takes the kingdom, these scriptures fall into line and all is

harmonious.

In Lev. 16, we have the order of events both in the going in and coming out; and an explanation of Christ's forty days tarrying with his church after his resurrection.

In going in to make the atonement, Aaron was to wash his flesh with water, not simply his hands and feet, as on ordinary occasions, but he was to lay off his clothes at the door of the tabernacle so as to be able to wash his entire body; after which he put on the holy linen garments described in Ex. 28: made for glory and for beauty, (verse 2), with which he entered the holy of holies. Then on coming out, every step was reversed; he came into the tabernacle of the congregation and put off the glorious garments, again washed his flesh and put on his garments-his ordinary priestly garments, since the glorious ones were to be felt in the holy place. (Lev. 16:23).

Now let us follow Christ in his going in, and remember that he fulfilled every jot of the law pertaining to the going in of the high priest.

While on earth he was not a priest at all, (see Heb. 8:4, R.V.). At his resurrection he had not yet entered his priestly office. After he was seen of Mary, he ascended into his Melchisedec order of priesthood and in the evening of that same day began his official work. These statements, almost self evident, will be supported by much evidence further on. When entering his priesthood he took on another form, a change of garments, so to speak. This occurred after Mary saw him; After that he appeared in another form unto two of them, (Mark 16:12).

On beginning his high priest work in going into the most holy, the first step was to wash his flesh, bone of his bones, and flesh of his flesh, (Eph. 5:30). Washed with water by the word, (Eph. 5:26). As he opened their understanding and expounded in all the scriptures the things concerning himself and the kingdom of God during that forty days, he was fulfilling the law concerning the washing of his flesh. (Luke 24:44-49).

All that is to belong to his body which had existed up to that time, patriarchs and prophets, must have been washed at that, time or the law concerning it would not be fulfilled. The graves, sheol must be opened and the bodies of as many of the saints as are to become part of the bride, came forth, were washed, and returned again to sheol, since they could not be made perfect without us; (Heb. 11:40), and yet it was easier for heaven and earth to pass, than that part of our High Priest's flesh to have remained unwashed. (Luke 24:27).

The Holy Ghost was not yet given; because Jesus was not yet glorified, (John 7:39).

After washing his flesh, during that forty days, he was taken up into the presence of God, and having entered into his glory, assumed the garments made for glory, the Holy Ghost was given. This was the manner of his going in; and this same Jesus shall so come in like manner as ye have seen him go into heaven. (Acts 1:11). Not rising up from the earth; he was in the holy, or first heavenly place, while washing his flesh; and they saw the manner

of his going in.

On coming out the order of events are reversed. The atonement being finished, he comes into the holy place, where he is again to wash his flesh, being still in his high priest glory. And the atonement being finished, its fruit is next in order. This corruption must put, on incorruption before he washes his flesh the second time since this washing is to be in the holy place, (Lev. 16:24); of which nothing is said concerning the first washing. Before the washing he is to put off his high priest glory and so comes to his church the salve unglorified Jesus as when they saw him go. This, in brief, is the manner of his coming to his Church; while the next stage after that will be in his kingly glory, with all his saints.

When he comes forth in his glorified condition, before putting off that glory to wash his flesh, he is as the lightning. (Luke 17 24). This being the period called the days of the Son of man and is really the first stage of his coming. The law requires that when the atonement is completed he shall come into the tabernacle of the congregation in his high priest glory; and yet put off that glory before washing his flesh.

That the days of the Son of man, is a period of time just before he comes to his church, and not the gospel days, is evident in the fact that he said to his disciples, The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it. (Luke 17:22). And they begin to say unto you, See here; or see there, etc. (Luke 17:23-24). They could always see the gospel days and the gospel work.

He comes in his high priest glory, and is as the lightning, during which period false christs and false teaching concerning his coming will be rife on every hand.

A knowledge of the only true God, and Jesus Christ whole He hath sent, is the one lesson we must learn, before we can attain to life everlasting. (John 17:3). Scriptural figures must be studied and understood; since God only speaks to man in vision, allegory, parables and dark sayings.

The Mosaic tabernacle, made with hands, was a figure of the true tabernacle of which Jesus is the minister, (Heb. 8:2; and 9:9). The ministry of Aaron, therefore, is a type of the ministry of Jesus, now appearing in the presence of God for us; for we have such an high priest, who has entered into the true tabernacle which the Lord pitched and not man.

As the tabernacle pitched by Moses, was a figure of the true tabernacle, and God said to Moses, See thou make every thing after the pattern showed thee in the holy mount, (Heb. 8:5) we may be certain that every part of the one, has a corresponding part in the other. If we can find any part of the one, explained in its relation to the other; we shall have the key that should open every part.

The system had its court, its holy, and its most holy. The court was the place of death. The sin offering and all sacrifices were slain in the court, and without the shedding of blood,-the sacrifice of life,-there is no remission. Around the court was a wall, or partition to separate the worshipers from the outside world, no Gentile being permitted to

enter the sacred enclosure. This middle wall of partition (Eph. 2:14) of the true tabernacle, of which that made with hands, was a figure for the time then present; was broken down by the death of Christ, which ended that typical system; nailing the ordinances to the cross. Before that, it was not lawful to permit Gentiles to worship, or offer sacrifices to God. The breaking down of that which excluded the outside world, was the end of the old covenant, or tabernacle system, and the first step in bringing in the true tabernacle system of which Jesus is the high priest and minister. It brought the world into the court, so to speak; or rather enlarged the court, so that it was lawful to offer sacrifices, (spiritual in this tabernacle system,) and worship, not only at Jerusalem, but in all places where they will worship God in spirit and in truth.

The change from the old covenant to the new, from that exclusive system under which it was not lawful to give the children's meat to dogs; (Mat. 15:26) to one that brought all the world into the court; into legal relationship to God, so that they might call him Father: with the legal barrier removed, is just what is meant by reconciling the world to God by the death of his son: reconciling them, while they were yet enemies. (Rom. 5:10). Prior to that, it was not lawful for Gentiles to come to God; they could be circumcised, and come, but not otherwise. They were aliens from the commonwealth of Israel: afar off, etc. (Eph. 2:12-13) to be brought nigh by the blood of Christ. The death of Christ, by ending that typical system, was the riches of the Gentiles. It did not convert a Gentile; but made their conversion legal. It enlarged the court, so as to embrace the real Israel, mankind, God's son, instead of typical Israel, Abraham's son.

Thus while we, Gentiles, were yet enemies, we were reconciled to God by the death of his Son. (Rom. 5:10). Before his death, he forbade his disciples going to the Gentiles, (Mat. 10:5) after the wall of partition was broken down, he commanded them to go to all nations.

The door of entrance was first, into the court; then into the holy, and after that, into the most holy: (see diagram in the front of the book). The entrance or gate to the court, was of the same material as were the Vails at the entrance of the holy, and most holy: namely, hangings of blue and purple, and scarlet, and fine twined linen. (Ex. 27:16). These vails at the entrance to the holy and between that and the most holy. were, the first, and beyond that the second vail. (Heb. 9:3). These vails representing the flesh, Christ having entered into the holiest, by a new and living way- through the vail, that is to say, his flesh. (Heb. 10:20). In the tabernacle made with hands, it was Israel after the flesh, (1 Cor. 10:18) who had the right to enter into the court. In the true tabernacle system, of which Jesus is the minister to be born of the flesh, brings us into the court; the entrance to which, in the figure, was of the stone material as was the vail at the entrance of both the holy, and the most holy places.

The court was the place of death, every living thing brought in, was there to die, excepting the scapegoat which was to be presented alive before the Lord, (Lev. 16:10). because with it, the atonement was to be made.-He that was dead, and is alive forever more, and has the keys of death and hell, (Rev. 1:18). is represented by both the dead and the living goat. Atonement takes away the sin of the world: Behold the Lamb of God, that

taketh away the sin of the world: and the Atonement was made with the scapegoat.

As everything that entered into the court was appointed unto death, so it is appointed unto men who enter into the court of the true tabernacle, viz. all who are born of the flesh; once to die, and after that the judgment; since, without the shedding of blood there is no remission. (Heb. 9:22).

Sown in corruption; raised in incorruption.-This is restitution; in the fall, man fell into the bondage of corruption. And in the restitution of all things, all who die in Adam, will be made alive in Christ, for the gospel must be preached to every creature, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. (Rom. 8:21). Christ did not command them to preach the gospel to animals, but to man; hence, every creature means every human being. But the creatures to be delivered, are not the sons, but mankind at large, for the earnest expectation of the creature waiteth for the manifestation of the sons of God. (Rom. 8:19). It is the overcomers who are sons. (Rev. 21:7). He came to his own, and his own received him not; but to as many as received him, to them gave he power to become sons. (John 1:12). And if sons then heirs; while the creature waiting for the manifestation of the sons, will be delivered from the bondage of corruption into the same liberty of the sons; and yet they will be servants of the sanctuary, while the overcomers out from the gospel age, are in the throne with Christ. But at the end of the millennial age, the overcomers out of that age will also become sons and heirs.

In this tabernacle, which was a figure of the true tabernacle; the court, the holy and the most holy, answer to corruption, incorruption, and immortality: the three conditions into which, and through which humanity are being developed to their ultimate spirit life. The first man Adam, was made a living soul; the last Adam, a quickening Spirit. (1 Cor. 15:45). The final immortal condition of children of God, being that of their Father; and God is a Spirit.

That the true tabernacle of God is humanity, and not an enclosure of blue, and scarlet curtains, or a temple made with hands, needs no proof; all things which are in heaven, and which are on earth, are eventually to be gathered together in Christ, and Christ in God. As thou, Father art in me, and I in thee, that they also may be one in us, (John 17:21-22) is Christ's prayer first for the church of the firstborn, who, when made one in Christ, are the sanctuary. God will dwell in them and walk in them. This is that the world may believe in Christ. There was a tabernacle made, the first, wherein was the candlestick, and table, and shewbread; which is called the sanctuary. (Heb. 9:2). Know ye not that ye are the temple (Greek, sanctuary) of God. The holy of the true tabernacle, which the Lord pitched, and not man; and of which Jesus is the minister, is the resurrected man; sown in the court, raised in the holy thus passing through or beyond the first vail, and first circumcision.

Circumcision is the putting off of the body of the flesh. To man in the bondage of corruption, it is death; and was death even to Jesus, the son of David. We are circumcised in the circumcision of Christ; being buried with him in baptism. But baptism is more than

circumcision; since baptism is not only the figure of death, but also of resurrection. In baptism we not only die, put off the corruptible flesh, but are raised, i.e. pass through the first vail, between the court and the holy and are, in figure, in the holy or sanctuary. This is why the gospel church answers to the seven candlesticks. (Rev. 1:20). The church is the light of the world:-not now, for as with the Master, the light is in the darkness and the darkness comprehendeth it not. (John 1:5). It is not in God's plan to enlighten the world, the old Adam man; I pray not for the world, said Jesus. The old man must be crucified. All spiritual light is excluded from the court, lest fallen man put forth his hand and take of the tree of life. The tabernacle had a threefold covering so that not a ray of the light from the seven golden candlesticks could penetrate to the court. It is not given to them that are without to know the mysteries of the kingdom of God. (Mat. 13:11).

The great mystery hid from the ages, but made known through the gospel; is how God could manifest himself in the darkness, and to the darkness, so as to take out a seed from the old Adam race, and not permit the darkness to comprehend the light. The flesh, in the New Testament, means the natural, as compared with the spiritual; the natural man is the old Adam man, born after the flesh; natural Israel is Israel after the flesh; and for Paul to glory in the flesh, was to glory in being of the natural seed; which relationship he counted as dung. (Phil. 3). Great is the mystery of Godliness, God manifested in the flesh or natural man, whether in Jesus born of woman, or in his body, the church; a mystery to be finished, in the days of the voice of the seventh angel when he shall begin to sound. (Rev. 10:7).

The solution of this mystery is, he looks upon us as not being in the flesh or natural; but in the holy that the natural man is dead, and we are resurrected: that the penalty of the broken law is satisfied in our death; and we are redeemed. All of which is true, in figure, if we have been baptized into him who is the resurrection and the life. But in this, God who quickeneth the dead speaketh of those things which are not, as though they were.

The elect seed of promise are counted as if they were already in the holy as if they were already saved: saved from what was lost in the fall. Mankind who do not believe in Christ will be saved from the first death by regeneration: all that are in the court will be in the holy. To this extent, God is the saviour of all men; since it is the Father that raiseth up and quickeneth the dead.

Gospel light or the golden candlesticks, can give their light nowhere but in the holy; which belongs in the restitution age. We, who have the gospel light, are already in the holy in figure. In restitution the bride, the church, is called the holy city.

God will have all men to be saved, and come to the knowledge of the truth. (1 Tim. 2:4). In the restitution of all things, all that die in Adam, will be made alive in Christ; then the world will come to a knowledge of the truth; the nations of them that are saved will walk in the light of the city, (Rev. 21:23-24) the leaves of the tree of life being for the healing of the nations.

The human race are the real Israel of bondage; the twelve tribes being only a type; the

letter that kills. They were no more the real Israel, than was their tabernacle the true tabernacle. It was a figure of the true, says the apostle. Nor is he a Jew, that is one outwardly, but only a figure of a true Israelite; even as circumcision made with hands, is not circumcision. (Rom. 2:8). We have no more authority to recognize Israel after the flesh, as the true Israel; than to recognize the tabernacle made by Moses, as the true tabernacle of which Jesus is the minister. We know no man after the flesh, not even Christ. (2 Cor. 5:16). With us, it is the new man and new covenant. To claim the Israel of the old covenant that was unto death, or their Messiah, as the Israel and Messiah of the new covenant, is an attempt to serve two masters; it is spiritual adultery; they will lose all, and like early christians trying to mingle circumcision with the gospel, Christ shall profit them nothing. (Gal. 5:2).

Those who know how to read the Abrahamic allegory, in which he was made a father, like unto God; know that his two sons answer to God's two Sons, Adam and Christ; that is the Adam race, and the Christ race; the resurrected man being the real son of the free woman, and the true Israelite. They also know that, When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. (Deut. 32:8). A necessity, since all that die in Adam are to be made alive in Christ. He made Ishmael twelve princes to equal typical Israel. (see Gen. 17:20).

When Israel went, out of Egyptian bondage every thing was arranged to fit the antitype. Moses came the second time; Aaron, who represents the high priest order, was sent into the wilderness to meet him, even as we go out of spiritual Egypt into the wilderness, to meet Christ. Aaron met him in the mount of God. (Ex. 4:28). The general assembly of the church of the firstborn, who go out to meet the bridegroom, and who constitute - the royal priesthood, meet Jesus the mediator of the new covenant, at the mount of God, mount Zion. (Heb. 12:22). After which Moses and Aaron return and deliver Israel; even as the groaning creation are to be delivered. Aaron did all the signs, and spake all the words; even as the saints are to execute the judgments written.

They were baptized out of Egypt; so mankind will go down in death, and be raised in incorruption, in going out of spiritual Egypt.

Baptism is more than circumcision; it is not only putting off this body in which we groan, but is a putting on of our house from heaven, or the new body. Sown in weakness, raised in power. (1 Cor. 15:43). So when Israel went out of Egypt, a miracle was wrought almost. equal to resurrection, there was not a feeble person in all their tribes.

Our house not made with hands, is not eternal, but age-lasting.

A resurrected man is man having a mortal body, quickened by the spirit of him that quickened Christ's mortal body. (Rom. 8:11). Adam had a mortal body quickened by the spirit; and was a figure of the coming man. The resurrected man is free from the Adamic penalty; he will not die unless he brings it on himself; but will live until the thousand years are ended, when this mortal will put on immortality. This is passing beyond the

second vail into the most holy; the circumcision of the son of the free woman. Flesh and blood cannot inherit the kingdom of God, (1 Cor. 15:50) hence this second circumcision, and on the eighth day of the Lord; when the thousand years are finished. The first circumcision, is the going through the first vail; and is to the son of the bondwoman; man in the bondage of corruption, death; not being on the eighth day, is a breaking of the covenant. (Gen. 17:14.) Jesus, born under the law, was a child of the Jerusalem of bondage, answering to Hagar. Circumcision to him, was death; and we are circumcised in his circumcision, being buried with him in baptism. Baptism carrying us from the court through the vail, into the holy, in figure. After which we are counted as being no longer in the flesh; i.e. the natural man condition.

God's purposes are revealed only in allegories, types, and dark sayings; and only the elect body of Christ can comprehend them; to them that are without, it is not given to know the mysteries of the kingdom of God. (Mat. 13:11).

Israel in Egypt, and delivered through the wilderness to Canaan, was a type of God's son in the bondage of corruption, delivered through the restitution age, to their final inheritance as heirs of God, joint heirs with Jesus Christ. (Rom. 8:17). Not merely of the earth, during the thousand years; that is only the wilderness, i.e. an unsubdued country. Christ, our elder brother, will reign there in the midst of his enemies, (Psa. 110:2) and until all enemies are put under his feet. But all that the Father hath, is mine; says Jesus; and the universe belongs to God. And we are joint heirs to all that the Father hath.

In delivering Israel, Moses came and was rejected; he came again with power, and delivered theta. They were baptized out of bondage into physical freedom; while it required the whole wilderness journey to eradicate the rebellious element, and correct the natural lusting after the fleshpots of Egypt. Nor was the reproach of Egypt rolled away until all the people were circumcised again the second time, at the end of their wilderness journey. (Josh. 5:2 and 9). So Christ will reign during the restitution age, until all enemies are subdued; when the animal or human nature, having been subdued, will be eliminated by a second circumcision; a putting off of the body of the flesh, i.e. this mortal putting on immortality. Then it is that the second man Adam is made a quickening Spirit; what God the Father is.-I have said, ye are Gods, all of you children of the Most High; but ye shall die like men. (Psa. 82:6).-This is said to Israel, God's son, even his firstborn.

Thus typical Israel were circumcised and baptized out of Egypt into the wilderness, and circumcised a second time, on entering Canaan.

In the antitype, God's son in bondage is baptized and circumcised out of spiritual Egypt into the wilderness, or restitution age.-Baptism being death and resurrection: while circumcision alone, is the putting off of the body of flesh. Thus drinking of the same cup, and being baptized with the same baptism, (Mark 10:39) the groaning creation will be delivered from the bondage of corruption, even as was our Lord, who was also crucified in that great city spiritually called Sodom and Egypt. And this Old Testament type, Out of Egypt have I called my Son, (Mat. 2:15) began to be fulfilled, first on the natural plane, with the young child, and afterward on the spiritual plane, when Jesus arose, no

more to return to corruption.

How can people be deceived by corruptible men claiming to be Christ. He no more returns to corruption. He will not come the second time as a corruptible man; but will come in the flesh, even as was Adam before he sinned; and come to subdue the earth and have dominion. Both Christ and his body having everlasting (age-lasting) life; a life that can terminate only in the change to immortal divine spirit life. A condition to which none but a God does or ever will attain.

When the Israelites went out of Egypt, God gave them the tabernacle, a figure of the true tabernacle not made with hands, even as they themselves were a figure of the true Israel. And that tabernacle system contains, in figure, all that God is carrying out through Jesus Christ, in the redemption and development of the true Israel of God. The atonement, the manner of the going in, and coming out of our high priest; the hiding of all spiritual light from the natural man; and the ultimate immortality beyond the second veil; or second earth life.

The plan, in brief, is to bring mankind to God, by their development, first, on the natural plane, and afterward on the spiritual plane.-Not spirit, but spiritual. The natural man must be re-generated, born again of resurrection life, the spiritual or second man plane, and developed on that plane; as only the spiritual man will ever become a spirit; the second man was made a quickening spirit; (1 Cor. 15:45) but not the first man.

The death of Christ, ended the Jewish typical system, and the veil of the temple was rent from top to bottom. (Mat. 27:51). That veil represented the walls of the court that surrounded fleshly Israel.-This wall being abolished, the court of the true tabernacle, which embraces all corruptible humanity, was at once recognized after the resurrection of Christ. Before that, it was not lawful to teach Gentiles; Go not in the way of the Gentiles, (Mat. 10:5) said Jesus; after that, he commanded, Go ye into all nations, and preach the good news. Not to convert the world, but as a witness to all nations; a witness that the shadow had ended, and the true tabernacle for the true Israel was now to be made manifest. (Heb. 9:8). And to take out a people for his name, from the true twelve tribes of Israel; God's son, even his firstborn, or mankind in the bondage of corruption.

As the Israel of bondage answers to the son of the bondwoman of the allegory, the son of the real bondwoman answers to the real Israel of bondage. God divided the sons of Adam, our father who went down into Egypt, according to the number of the children of Israel, (Deut. 32:8) their father Jacob surnamed Israel, who went down into Egypt; and therefore, into twelve nations. And he that belongs to Christ, the second Son of the true Father of the true seed of promise, is an heir according to the promise. The twelve tribes of the Israel of the New Testament, or resurrection covenant, are the twelve tribes or nations into which the Most High divided the sons of Adam and the 144,000 are to be sealed out of the twelve divisions of the human family; or, out of every kindred, and tongue, and nation, and host made us unto our God a kingdom of priests, (Rev. 1:6 R.V.) and we shall reign on the earth.

There is but one seed of promise, and one class to sit with Christ in his throne, and to be called the holy city, the bride, the Lamb's wife. (Rev. 21:9-10). It is those having part in the first resurrection, the firstfruits unto God and the Lamb; viz. the overcomers out from the gospel age;-including those belonging to Christ from the Mosaic age, and who could not be made perfect, without us.-These overcomers out of the two houses of Israel, first the natural, and afterward the spiritual house: blended into one, constitute the holy city, or bride. In proof of this, we offer, 1st, The holy city is the bride; (Rev. 21:9-10) 2nd, the holy city is a union of the Jewish and gospel churches; (Rev. 21:12-14) 3rd, the overcomers are named new Jerusalem; (Rev. 3:12) and sit with him in his throne, verse 21; 4th As the Spirit by the apostle has espoused us unto one husband, Christ; (2 Cor. 11:2). If the church are not to constitute the bride, the Lamb's wife, is it Christ, or the church who annuls the engagement?-These points are mentioned because some have taken exception to the idea that the church being the body and flesh of Christ, that they should also be the bride. But this is just why they are to be the bride. No man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church, for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and his mother, and shall he joined unto his wife, and they twos] all be one flesh. This is a great mystery; but I speak concerning Christ and the church. (Eph. 5:29-32). If then, the church is his body, they will be the bride; and as with Mary, although the man child will be brought forth before the marriage, the espoused virgin will not be put away. And when he writes on the church the name of the city, it will be called the city of my God, New Jerusalem, which cometh down out of heaven from my God. (Rev. 3:12). It is the overcomer who is to rule the nations. (Rev. 2:27). When born of the new covenant, they are called the man child who is to rule the nations. (Rev. 12:5). The plan child is caught up to God and to his throne. And when the New Jerusalem church is organized at mount Zion, the city of the living God, (Heb. 12:22) and is christened, heavenly Jerusalem, it will descend from God, out of heaven.

This is symbolic teaching, of course, but still it is easy to understand. With every new character, a new name is supplied. The exact order of development, by comparing scripture with scripture, is seen as follows: resurrection, or being made alive in Christ, carries us from the court, through the first veil into the holy;-What baptism has already done, in figure. We are, then under the apple tree, so to speak; the tree of the knowledge of good and evil. There thy mother (the resurrection covenant) brought thee forth. (S of S. 8:5). And there, in the wilderness, an unsubdued country, the restitution age, where Christ and his saints are to reign until all enemies are subdued; the wilderness where the Elijah, the messenger of the covenant, even the Lord whom ye seek, (Mal. 3:1) is to make all crooked things straight; there, on the restitution plane, Eden restored; under the tree where the mother of all living was deceived: the second man Adam finds his espoused. Not shamed faced and guilty; belt wreathed with palms of victory. The old serpent, called the devil and satan, the deceiver of the nations, has been vanquished by woman; as the bridegroom once overcame him.

Having overcome where she was brought forth: even as Christ overcame; he raises her up to his own plane of life. He gives her to eat of the tree of life, and seats her in his throne. (Rev. 2:7; 3:21). In the other figure, as the man child, the dragon stands before the

woman, ready to devour the child as soon as it is born. (Rev. 12:4). But we learn that the child gets the victory, and the dragon fails to devour it.

The first advent, and death of Christ, removed the partition wall which separated the typical court and legal worshippers, from the true court of the true tabernacle which the Lord pitched and not man. This manifested the fact, that the world was to be the court of the true tabernacle, and that the world for whom Christ died, were the true Israel of bondage; and entitled from that time to say, Our Father which art in heaven and to call the God of Abraham, their God. Thus we Gentiles, while yet enemies, were reconciled to God by the death of his Son, and saved by his life. (Rom. 5:10).

The second coming is to bring in resurrected life, first, for his own body and eventually for every man, all for whom he gave himself a ransom. This is circumcision, putting off the body of the flesh, and baptism, which is in addition to circumcision, being raised to newness of life. In this the world are brought another step, in God's plan of the ages, nearer to himself. Another partition wall will be broken down, paradise restored, corruption put on incorruption, and man will again be in the holy, the Eden from which he fell, with only a single vail between humanity and God, that called the second vail, between the holy and the most holy, alone remaining.

Christendom in the falling away, and being turned from the truth to fables, have lost sight of one whole age; the times of restitution which only begin, at the return of Christ; even as the restitution of typical Israel from Egypt to Canaan began at the return of Moses. They have lost sight of all the work and reign of the world's Messiah, a work of a thousand years, on the earth. (Rev. 20:4). And recognize only the Jewish Messiah, not sent to Gentiles, but made under the law, and sent only to them that were under the law; a prince of the house of David according to the flesh; and being neither priest nor mediator. The Jewish church rejected him in the character in which he was sent to them; and knew only the man who is to reign on the earth. The gospel church, know the one sent to the Jews, the character in which we are forbidden to know him, (2 Cor. 5:16) but do not know the MAN whom God hath ordained to judge the world; and, of course, are entirely ignorant of the great work he is to accomplish during the times of restitution, or millennial age. The entire work belonging to the holy of the true tabernacle, of which he is the minister. Thus he is set for a rock of offence and a stone of stumbling to both the houses of Israel. (Isa. 8:14). The second house of Israel imagine that death and resurrection, or the leaving of spiritual Egypt is the end of the journey from corruption to the heavenly Canaan; even as Israel expected to enter Canaan, with, perhaps only a three days journey. But have lost sight of one whole age of development on the spiritual place; mistaking the shadow of regeneration for the reality. And like ancient Israel, many among them may yet fall in the wilderness.

The sanctuary and holy are not one and the same; the sanctuary is the furniture of the holy. The church is the sanctuary; know ye not that ye are the sanctuary of God? (1 Cor. 3:16, R.V.). The seven candlesticks are the seven churches, (Rev. 1:20) the church is the light of the world, and Christ is in the midst of the candlesticks.

The sanctuary is to the holy, what in the figure, the garden planted in Eden, was to Eden. The tree of life was planted in the garden; and is in paradise, (Rev. 2:7) therefore paradise is not Eden, but answers to the garden in Eden.

The sanctuary or Church, is the holy city having no temple, because God and the Lamb dwell in it; and they are the temple, I in thee, Thou in me, they in us. And only the overcomer has a right to enter through the gates into the city, and the nations of them that are saved, (from the Adamic or first death) shall walk in the light of it. (Rev. 21:24.)

We can now see the entire true tabernacle system. All the world, while in the bondage of corruption, are in the court. In restitution, when this corruptible puts on incorruption, we shall be in the holy. At the end of the thousand years, when death, the last enemy is swallowed up of victory, and this' mortal puts on immortality, we pass through the second vail into the most holy, the dwelling place and condition of Him whom no man hath at any time seen, nor can see; and who only hath immortality; (1 Tim. 6:16) into heaven itself. That this is the true tabernacle arrangement we are certain, because our high priest has entered into the most holy or into heaven itself, now to appear in the presence of God for us. (Heb. 9:24). The most holy is certainly heaven itself, and where the redeemed church, or seven golden candlesticks are, is the holy, while death reigns in the court.

The diagram represents what the apostle calls the true tabernacle; (Heb. 8:2) the other, belonging to Israel after the flesh, was only a figure for the time then present; but, like all of the law, was a schoolmaster to bring us to Christ. (Gal. 3:24)-When the apostle refers to Christ he speaks of the new man, (Eph. 2:15) the minister of the true tabernacle; the firstbegotten Son of God; begotten from the dead, and not of the Christ after the flesh; as he said, henceforth, know we Him no more.-(2 Cor. 5:16).

This is a very important subject. Christ, made under the law, circumcised the eighth day, of the tribe of Judah, the seed of David according to the flesh; (Rom. 1:3) sent only to his own, them that were under the law; was certainly a part of, and belonged to that old tabernacle system whose worship belonged to the Levitical priesthood. And his work, and teaching to the Jew, was in harmony with that system and people to whom he was sent. How then can it, belong to the new covenant? Men may think they honor him by attributing the office and work of the resurrected Christ, the mediator of the new covenant, to him; but the scriptural distinction between the old covenant and the new, cannot be obliterated because we fail to recognize it. The two systems from the law to the gospel, from the Christ after the flesh, to the resurrected new man, differ as widely as the letter and spirit; that which kills from that which gives life. As widely as the Aaronic priesthood, which made nothing perfect, differs from that of our high priest after the order of Melchisedec. (see Heb. 7:12). This change occurred when the ordinances were nailed to the cross, and Christ passed through the vail, into the holy of the true tabernacle. For the way into the holiest of the true tabernacle, -was not made manifest, while as yet the first tabernacle was standing. (Heb. 9:8-9). That is, the worship after the oldness of the letter; (Rom. 7:6) must end, before that after the newness of the Spirit, could begin. And the ceremonial worship ended when the ordinances were nailed to the cross, and the

vail of the temple was rent from top to bottom. (Mat. 27:51). That broke down the partition wall between Jew and Gentile, and brought the world into the court of the true tabernacle. Before the typical system was abolished, only a circumcised Jew could worship; and that worship must be in accordance with the law of Moses. What Christ taught could not be given to an uncircumcised Gentile, it was unlawful; hence, Christ would not go to Gentiles with a message that was in full harmony with the law of Moses, and belonged exclusively to the Jew. He was under the old covenant that was unto death, and put no new wine into the old bottles. We might as well follow Moses, as to follow the Christ of the old covenant, who commanded his followers to observe all that Moses taught. If his teaching to the Jew, is the food suited to Gentiles now, why was it withheld from them then? We are not depreciating what He that spake as never man spake, taught; far from it. The words were not his words, but the words of Him that sent him. Like the law that was ordained unto life, (Rom. 7:10) they are too good for us, while in the bondage of corruption. Do as he did, and as he taught, and you need no Saviour. Follow him, in what he did, or in what he taught, and thou shalt have eternal life; but fail in one jot or tittle, and you will find it to be unto death. Why not? He was made under the law, kept it himself, and commanded his followers to observe all that Moses taught. You know what apostolic teaching is; if you are joined to the law, you cannot be joined to the Christ of the new covenant. And, as we have seen, you cannot be a follower of the Christ of the old covenant and not observe the law. We fail to see how one who knows anything about rightly dividing the word of truth, can fail of seeing the immense difference between the Jewish Christ, and he who is the desire of all nations. We cannot understand why we should not all agree with the apostle and henceforth know Christ after the old covenant no more. (2 Cor. 5:16).

If you will believe and obey what Christ taught in Mat. 5: you need no resurrected Christ, no mediator; death would have no power over you. Indeed, obey what he commands in the last verse, and immortality is yours. He taught the spirit or hidden meaning of the law, where Moses only taught the letter. If the law ordained unto life, was found to be unto death, as Moses taught it, because of the weakness of sinful flesh; who could meet its requirements as Christ taught it, where even a wrong desire would be a breach of the law that knew no grace, but the soul that sinneth, it shall die. (Ezek. 18:18).

The work that Christ came to do, was a work of restitution to natural Israel on the natural plane. But a restitution work, like all promises fulfilled to them which were of the law, amounted to nothing, (See Rom. 4:14;) because of their failure to meet the conditions by which the law could give life. He cleansed their temple, healed all their diseases, and came as their king; but what good did it do? they sickened and died just the same. It was all done to carry out the figure of typical Israel to its completion; then, when it was finished, and the ordinances were nailed to the cross; (Eph. 2:14-15) he yielded up his life, the pattern of heavenly things ended in universal death; (2 Cor. 5:14) and now, henceforth, know we no man after the flesh. You may look back to the law and testimony for instruction; but do not look back to the old covenant Christ for life; for if Christ be not risen, your faith is vain, ye are yet in your sins, (1 Cor. 15:17) since the Christ of the old covenant brought you into deeper condemnation even than did Moses; and they that are fallen asleep in Christ are perished. (Ver. 18). Nothing therefore that Christ after the flesh

did, could save one human being from death, excepting himself; but only brought man into deeper condemnation; so that when he died, all died. And if there be no resurrected new man and minister of the true tabernacle, death is an eternal sleep. (1 Cor. 15:17-18).

Better believe the gospel of Jesus and the resurrection, as taught at and after Pentecost; than to follow Christ after the flesh; do as Paul exhorts; follow me as I follow Christ. And he no longer knew the Christ made under the law.

The flesh, as used by the apostle, means the natural man and natural seed of Abraham. And to glory in being such an Israelite, is to glory in the flesh, and trust in the flesh. (Phil. 3:). And Christ the son of David according to the flesh, (Rom. 1:3) belonged to the flesh, as truly as did fleshly Israel; while the Christ Declared the Son of God with power, by the resurrection from the dead, (Rom. 1:4) is priest and mediator of the new, or resurrection covenant.

One who cannot now comprehend this transition from the old covenant to the new, from the natural to the spiritual, from David's son to David's Lord; is certainly, as yet, far short of the unity of the faith, and of the knowledge of the Son of God. (Eph. 4:13). If the spirit of the law as taught by Christ, was so high a standard that the Jew, not even his disciples, could possibly win life by obedience, how shall that old covenant teaching impart life to us?

If these things be true, and all who are building on the wrong Messiah are to stumble and fall as did the Jewish church; the question presents itself, how is it with past generations of the gospel church? for we have all stumbled in this particular, ever since the faith once delivered to the saints was lost. The answer is: until the time is due for the elect church to come into the unity of the faith; and of the knowledge of the Son of God; unto the full stature of a man in Christ, (Eph. 4:13) errors of all kinds have obtained in the church; and yet God has had his elect number who have had all the light due in their day. The church is one body; it never dies. Members fall asleep, but not the body of Christ; the gates of hell, (hades, the grave) cannot prevail over Christ's church. Hence, we that are alive and remain unto his coming, shall be caught up with the resurrected dead to meet the Lord, without tasting death. (1 Thes. 4:17).

It is the living church to whom scripture applies. It is the one body that finally comes to the full stature and knowledge of the Son of God; not each individual member. Hence, it is only the last generation, or we who are alive and remain unto the coming of the Lord, to whom this full knowledge of Him whom the Father sent, is due. (Dan. 12:10). And no one who continues to thus worship after the oldness of the letter, and in the name of the Christ of the old covenant, until the one body arrives to the knowledge of the Son of God, unto the full stature of Christ; can reasonably hope to win the prize of the high calling.

The true sanctuary and tabernacle which the Lord pitched and not man, of which Jesus is the minister, (Heb. 8:2; 9:9); of which the one pitched by Moses was a figure, was not made manifest until after the resurrection of Christ, on his entrance into his Melchisedec order of priesthood; hence, all worship prior to his resurrection was after the oldness of

the letter; the law making nothing perfect. (Heb. 7:19). The resurrection of Christ and descent of the Holy Spirit wrought a wondrous change in unfolding God's plan of redemption. Before these great events, all was shadow; reality in our redemption not having begun.

The new genesis was the beginning of real salvation. No old Adam man has been or ever will be saved; ye must be born again. (John 3:7). Regeneration was to begin with a second man Adam, and his wife, even as the first birth was inaugurated by a first man and his wife. And any one in Christ, (not in figure merely, as now,) but in fact, as we shall be when we awake in his likeness, and so bear the image of the heavenly, is a new creature; the old body and nature being destroyed.

This new genesis, as already stated, began with the resurrection; Christ being the firstborn from the dead, the firstborn of every creature on this resurrection plane. In being the firstbegotten from the dead, he became the firstbegotten Son of God, since we become children of God, being children of the resurrection. (Luke 20:36). All others, like the Christ born of the flesh, the bondwoman covenant, are only servant sons, to be recognized as sons no longer after the true son and heir was born of the free woman, or resurrection covenant. Wherefore, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, -(he too was born on that plane), -yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature. (2 Cor. 5:16-17). This is why we should not build on the Christ of the old covenant. We cannot serve two masters; He was made under the law and was a son of that old covenant graven on stone, that was unto death, not being a priest, (Heb. 8:4) nor a mediator. It is the new man, minister of the true tabernacle that is our Messiah.

The great gulf that none can pass, is that between the old and the new covenant; between the rich man and Lazarus; (Luke 16:26) between the oldness of letter and the newness of the spirit. There is no connecting link; no grading from one to the other. One is shadow, the other substance; they cannot be blended. Substance cannot become shadow, nor shadow substance.

This great change from the Mosaic age to that of the resurrected Christ, the true tabernacle system, and the Melchisedec order of priesthood, was a change from shadow to substance; from things that are not to things that are. Under that typical system salvation had no place; that is, no one was ever saved, or even prepared to be saved. The law, though ordained unto life, could not give life because of the weakness of the flesh; and was found to be unto death. Salvation could come only by delivering man from the weakness of his fallen nature, his sinful flesh; delivered from that weakness so that he could obey the law ordained unto life; to be accomplished only by a second Adam and a second birth, a new creation.

This was the plan from the beginning; the promised seed of the woman being designed to reproduce the entire race after the death sentence had been executed. Born again, sown in corruption, raised in incorruption, is deliverance from the bondage of corruption. It is restitution, since it restores man back to the condition existing before the fall; hence, it is

atonement consummated. And is scriptural because it is taught by all the holy prophets since the world began.

The reality therefore, preparatory to man's salvation began with the advent, or birth of Jesus; with whose birth came the glad tidings of great joy that shall be to all people. Prior to this event, all was typical; a mere shadow of good things to come. And Jesus being the promised seed of the woman, must be born of woman, and hence partake of the nature of man that is born of woman. His earthly life beginning on that plane, must develop into resurrected life, because, as the seed of promise, he was to bring forth a resurrected race. In short, he must develop from the plane of the fallen man, to that of the restored man. Then, His the seed of promise, he could carry out God's plan of regenerating a lost world. All this, his taking our nature, suffering in his own body for our sin;-since man that is born of woman is of few days and full of trouble;-was what it cost him to ransom a world from death, and destroy Min that has the power of death. (Heb. 2:14). A price he gladly paid; enduring the cross, despising the shame, for the joy set before him in bringing many sons to glory. (Heb. 2:10). Is this not a glorious and Godlike plan? Man was permitted to fall, that he might have the benefit of a knowledge of evil, and to learn the importance of obedience to the law of life, by suffering the penalty of disobedience. Then, ransomed from death by a second birth, he is better prepared to win eternal life by obedience to that law.

With the resurrection of Christ, and his entrance into his priesthood, the real work of salvation had its beginning. But as the natural is a figure of the spiritual, this second man is to have a wife, before the regeneration of the world can begin; and the present gospel age is devoted to her development. Then, during the Times of restitution, the world will be regenerated. This being God's revealed plan of salvation, to begin only with the resurrection of Christ, and the manifestation of the way into the true tabernacle, is it not strange that christendom sees little or no change in passing from the old covenant to the new, from shadow to substance? Under the law there was no salvation, but as Paul assures us, these all died in hope of a resurrection. (Heb. 11:13). And there could be no resurrection under that typical system, since Christ was the first that should rise from the dead; and his resurrection brought in the true plan of salvation, or true tabernacle system; the way into the holiest not yet being manifested while as yet the first tabernacle was standing, (Heb. 9:8). The first tabernacle which was a figure for the time then present, showed the way into the holiest in figure; being a pattern of heavenly things, For, See saith he, thou make every thing after the pattern shown thee in the holy mount. (Heb. 8:5).

To that, there was the court, the place of death; the first holy place, called the sanctuary, (Heb. 9:2); was entered only by passing the first vail; and after the second vail, the tabernacle which is called the holiest of all; where God dwelt, over the mercy seat. Now this is a pattern of the true sanctuary and tabernacle which the Lord pitched and not man, and of which Jesus is high priest, or minister and mediator. (Heb. 9:11 and 8:2). And no one can learn the way to God, the new and living way new made for us, through the vail, that is to say, his flesh, (Heb. 10:20), while yet ignoring this pattern. The whole system of worship under the old covenant was only a schoolmaster to bring us to Christ, and to God

through Christ. (Gal. 3:24). To the law and testimony; if they speak not, in accordance with this, there is no light in them.

What is the true tabernacle which the Lord pitched and not man; of which the other was a figure for the time then present, and of which Jesus is minister? (Heb. 8:2).

We will first answer this question, and afterward give the proof. When that partition wall was broken down, the court, which answered to the Jewish worshipers, was enlarged so as to embrace the world, as legal worshipers: so that men might worship, not only at Jerusalem-as heretofore,-but in all places where they would worship God in spirit and in truth. (John 4:23). Thus the court of this tabernacle represents the world, fallen humanity. Before the death of Christ, Gentiles were not permitted to worship God, unless first circumcised. Even the apostles some time after Pentecost were surprised to learn that God would grant repentance unto life, to a Gentile, (see Acts 11:18). Thus until the true tabernacle system which brought the whole world into legal reconciliation, by breaking down that wall of partition that excluded Gentiles from coming to God, no one was granted repentance unto life, since the law could not, give life because of the weakness of the flesh. But the death of Christ broke down that typical system; after which, the way into the holiest, was made manifest by the way Christ, our forerunner, entered in.

Having learned that the court or place of death, of the true tabernacle, is fallen humanity; what are the holy places into which Christ has entered, and of which the first tabernacle was a figure? Holy places! namely, that through the first vail, which brought him into the holy called the sanctuary; then beyond the second vail, into the holiest of all. Entering the first and the second brought hint into heaven itself, now to appear in the presence of God for us, (Heb. 9:24). Then we know that the holiest, beyond the second vail, is God's throne and kingdom.

What then is the holy, between the first and second vail? and what is the vail? the flesh, we answer (see Heb. 10:20). And there are two vails to put aside in passing from the court into the holiest. That man was in the holy before he sinned, no one can deny; but in his fall he finds himself in the court, or place of death. Then restitution brings him again into the holy. How is restitution accomplished? It is by passing through the first vail. But how? Through death; sown in corruption, in the court; and raised in incorruption in the holy, he has passed the first vail. Then the holy, called the sanctuary, is the restored man, mankind delivered from the bondage of corruption. In short, as the court of the true tabernacle, of which Jesus is the minister, is this present evil world; the holy is the restored earth; Christ's kingdom, in which as minister he will be a priest upon his throne. (Zech. 6:13). While the holiest, beyond the second vail, is heaven itself.

The reader will notice, first, that the vail, answers to the flesh, through the vail, that is to say, his flesh. And flesh and blood cannot inherit the kingdom of God. Not the kingdom given to the Son of man: but that in which God, who is a Spirit, and who only hath immortality. (1 Tim. 6:16) is all in all. And, according to the pattern, God, who inhabiteth eternity, is beyond the second vail. Restitution carries mankind from corruption and death, back to incorruption; the condition lost by the fall. Adam, though flesh and blood,

being in that condition; since death came by sin. But restitution, sown in corruption; raised in incorruption; only carries man through the first vail, that is to say, from the court into the holy, called the sanctuary. While there is a second vail to be passed before we can enter the holiest of all. The resurrected man is the second man. And so it is written, The first man Adam was made a living soul; the last Adam a quickening spirit. (1 Cor. 15:45). He is a last Adam man, before he becomes a quickening spirit, even as Adam was a man, before becoming a living soul. The Lord God made man of the dust, and breathed into his nostrils the breath of life; and man became a living soul. (Gen. 2:7). Adam is a figure, hence every detail is to be observed. The man was made, and the man became, etc. So it is with the second man; he is a second man before he becomes a quickening spirit; and remains a man until his work on earth is ended. For it is a man and Son of man appointed to judge the world, and reign from sea to sea. And whosoever confesseth not that Jesus Christ cometh in the flesh, is a deceiver and an antichrist. Look to yourselves, (2 John 7, R.V.)-The best Greek scholars living, the revisers, one in particular, affirmed that 2 John 7, would bear no other rendering.-And it is in harmony with the restitution age and work.

If general teaching is correct, there is no holy place between the court, or place of death, and the most holy; no times of restitution to begin when He sends Jesus, (Acts 3:21); absolutely nothing but the first vail. In which case, that which God hath spoken by all his holy prophets, is not true; and the tabernacle made with hands, anything but a correct figure of the true tabernacle.

If we can rely upon law and testimony, no man, not even Christ, as our high priest, could enter into, not the holy places made with hands, which are a figure of the true, but into heaven itself; without passing first through the holy place where the high priest was to wash his flesh, before putting on those glorious garments with which he was to enter into the holiest of all, or beyond the second vail. (see Heb. 9:3-24; Lev. 16:4). Christ tarried in the holy for forty days, after being raised no more to return to corruption, not a spirit, but a man having flesh and bones, and washed his flesh (the church), with water by the word. (John 15:3) before he passed on through the second vail, into the most holy, or heaven itself, where flesh and blood cannot enter. And in coming out, if he fulfills the law and testimony, not one jot of which can fail, he will come back through that second vail into the holy; coming again in the flesh; the resurrected man condition.

In the way to God from the court, there is no such thing as entering the most holy, without going through the holy and the two vails. The flesh is the vail, or door to both the holy place and the most holy; and we enter into the holiest, by the blood (life) of Jesus, by a new and living way which he hath now made for us, through the vail, that is to say, his flesh, (Heb. 10:19-20, mar). It is the new man, not the old man, that goes in this new made living way; by the blood (life) of Christ. Except ye eat my flesh, (partake of the second man nature), ye have no life in you. He that eateth this bread shall never die. (John 6:51). It is appointed unto men, once to die. Passing through the first vail is death; sown in corruption; raised in incorruption. This way into the holy, through death, is not a living way, nor is it into the holiest.

Christ died, and rose again, no more about to return to corruption, (Acts 13:34) is the true reading; but that way through death, only brought him, (his flesh that did not see corruption), through the first veil, into the holy, in the way appointed for all men.

The living way into the Holiest, at the right hand of the Majesty on high; that Christ, as our forerunner consecrated for us, through the veil, that is to say, his flesh; was when he passed without dying, through the second veil, the one and only way into the holiest. His resurrected flesh that did not see corruption, was the veil through which he then passed on entering the spirit condition. It is the living way, not for man appointed unto death, but for the restored man; not for any man in the bondage of corruption, but for children of God, being children of the resurrection.

To teach that any man passes directly through death into the spirit condition, is to teach that the first man was made a quickening spirit: that Christ did not open up a new made living way through the veil into the holiest; it is setting aside both the holy place and the second veil; and is opposed to both the law and testimony. Take heed to yourselves.

The law is a shadow of good things to come: and the tabernacle made with hands, is a figure of the true one: every thing being made after the pattern shown him in the holy mount. (Ex. 25:40).

Is it not true that the way from the court into the holiest, where our forerunner is gone, is through both the first veil landing him into the holy; and a second veil which must be put aside when he entered the most holy? Surely this is true, if God has given a correct pattern of heavenly things, and showed Christ the way of life. Now if there is to be a restitution of all things, and man was in the flesh before the fall, he will be in the flesh when restored. He was in a condition of incorruption but not incorruptible; and when resurrected, they are raised in incorruption. The dead in Christ who come forth in the first resurrection will be raised incorruptible; they cannot die any more; on such the second death has no power because they cannot be corrupted again. (Rev. 2:11). If Jesus was not deceiving Thomas, his crucified body was resurrected, and he was in the holy; between which, and the most holy there was a second veil. And the law required the high priest to wash his flesh with water in the holy place, both in going in to make the atonement, and again on coming out. (see Lev. 16). Christ came to fulfill the law; and in going into the holy places, having entered his priesthood after the order of an endless life, to make the atonement as our high priest, he must stop in the holy and wash his flesh, before going on through the second veil into the holiest. He had just passed the first veil sown in the court, raised in the holy. Then he washed his flesh according to the new covenant plan. We, the church, his flesh: he washed with water by the word, during that forty days in which he expounded in all the scriptures, the things concerning himself. (Luke 24:27). Then in passing through the second veil into the holiest, he was glorified: and in ten days the holy Spirit was sent.-It could not be given until he was glorified. (John 7:39).

The court, the holy, and the most holy; of the true tabernacle, are conditions into which we enter, rather than localities. Man in the bondage of corruption is in the court; the restored man is in the holy; this is incorruption. Through the second veil where flesh and

blood cannot enter, is the God condition of immortality. This being the order of entrance, and of bringing man to God. For this corruptible must put on incorruption; and this mortal must put on immortality. When both conditions are realized, Then shall be brought to pass the saying that is written, death is swallowed up of victory. But death, the last enemy is not destroyed until the thousand years are ended; not until then does this mortal put on immortality.

As the holy beyond the first veil, is the restored man condition from which Adam fell; it continues during the times of restitution; or during the reign of Christ; and he reigns until all enemies are subdued. (1 Cor. 15:28). It follows, therefore, that incorruption, the restored man condition, -not incorruptible, as the dead in Christ are raised, -called the holy, or first heavenly place, is Christ's kingdom, of which the gospel is the good news, or glad tidings that shall be to all people; since restitution is for all; not immortality, that is conditional. Thus life and incorruption are brought to light through the gospel. Not immortality, a mistranslation. (see 2 Tim. 1:10; also (Rom. 2:7, R.V.).

As the holy is the restored man condition, so Christ, the second man, while in the holy, is in the restored man, or unfallen man condition. The veil being the flesh, he can be in the spirit condition, only when beyond the second veil or second flesh life, second human life. His first coming was to the court, or place of death; but he rose no more to return to corruption; (Acts 13:34) hence, his second coming is only to the holy, the second man condition. At which coming, he puts off his present high priest glory, in the holy, and again washes his flesh. (Lev. 16:24). Thus he who was the author, will be the finisher of our faith.

As he returns to the restored man, the perfect man condition, so he remains in the holy, a thousand years, as the man ordained of God to judge the world. Then this mortal, (the resurrected body, since He that raised Christ from the dead also quickens our mortal bodies, (Rom. 8:11) will put on immortality; pass beyond the second veil into the holiest; and so the second man, after the thousand years reign on earth, is made a quickening spirit. Passing through this second veil or putting off the flesh by entering the holiest, by a new and living way which he has now made for us. (Heb 10:19).

Now notice the context, (Heb. 10:) The apostle is speaking of the new, or resurrection covenant, will, or testament, the true tabernacle system, brought in by the offering of the body of Jesus Christ. (Verse 10). His death ended the old covenant, and the veil of the temple was rent. In the letter it was that Jewish temple; in spirit, his body was the temple, that he would rear up in three days. The rending of that veil, the flesh, ended the old, and rearing it up inaugurated the new, or resurrection covenant. This mighty result was accomplished by the blood of Jesus, blood in the law, means the life; then read it life-how was the old abolished, and the new brought in by his life? I have power to lay down my life, and I have power to take it again. (John 10:17-18). In laying it down, he ended the old, in taking it again, he brought in resurrected life.-If he did not retake the life he laid down, as some affirm, or even his body, then there was nothing that died, that was resurrected: hence, no resurrection of the Christ that died.-Then in Heb. 10:16-18, he shows that their sins, after they have received a just recompense of reward, of course:

will be remembered no more; and hence, no more offering for sin, or sacrifice for sin. This gives us boldness, or marg. liberty, to enter into the holiest by the life of Jesus; the new covenant resurrected life. That is, to enter through the second vail, the only entrance to the holiest, without dying; even as did Jesus, our forerunner, when he ascended on high.

To the natural man, putting off the flesh, or passing from the court into the holy, is death, destruction of the temple, the body; rending the vail from top to bottom. But having the life received of the second man, i.e. aionios, or age-lasting life, there will be no more offering for sin; but a living way, like Jacob's ladder, from earth to heaven. (Gen. 28).

Christ and his flesh, the second man and his wife, the perfected seed of the woman, when made one, would be prepared to pass the second vail, but being the seed of promise, they must multiply and bring forth after their kind, until the entire number who are to pass the second vail are regenerated and prepared for immortality; then like Israel entering Canaan, all pass through together.

Thus the second birth is of a dual nature; of water and of the Spirit, as Jesus told Nicodemus. Baptism is the water birth real baptism, death and resurrection. Water is a figure of many things; one of which is death, as in baptism. (see real baptism of Jesus, Luke 12:50; Ps. 42:7, Jonah 2:3). Born of the Spirit is passing the second vail into the spirit condition. This dual process is equivalent to begetting and birth. At the first stage, The Spirit of Him that raised Christ from the dead, shall also quicken your mortal bodies. But these are only begotten sons, what the resurrected Christ is always called; while the full birth through the second vail, brings them to their Father's condition. The blood (life) of Christ is the blood of the covenant (Heb 10:29); which see. To touch a holy thing does not make anything holy; but a clean, or holy thing in contact with the unclean, renders such holy thing unclean. (see Haggai 2:12-13). Hence, to say that the blood (life) of Christ still remains in death, is calling the blood of the covenant an unholy thing.

That which is dead, is called ashes under the soles of our feet (Mal. 4:3), Remember the law of Moses. If what there was of the humanity of Christ died, and the Word was made flesh, and did not live again, then the Son of God that died, is being trodden under foot. If the life that Christ laid down was not taken again but was given in exchange for the life of the world, then the reason given why God loved him, had no foundation, nor would there be any resurrection. But his life was not left in death, Therefore doth my Father love me because I lay down my life that I might take it again. (John 10:17).

The true tabernacle of which that reared up in the wilderness was a figure, has never been understood by the church, nor can it be understood until they come of full age; it is spiritual. The church is now called the sanctuary, or holy place, only because we have died, been buried, and resurrected, and so have, in figure, passed into the holy place. Still the tabernacle of God is not yet with men. It is not until we get the victory over the beast, and over his image, and over his mark, and over the number of his name, that the temple of the tabernacle of the testimony in heaven is opened. (see Rev. 15). The holy, (place, is a supplied word that does not belong to the spiritual), was with men for a little while, in

the person of Christ; and will again be with men, and dwell with them. (Rev. 21:3).

The church is the sanctuary or holy, Know ye not that ye are the temple of God, (1 Cor. 3:16), (R.V. sanctuary), or holy place. We are now in spiritual Egypt; the tabernacle was reared up in the wilderness, not in Egypt. Egypt was the place of death for typical Israel. (They were not supposed to die in the wilderness unless they rebelled). Nothing was to decay, their garments waxed not old; (Deut. 29:5), and as with Moses, his eyes waxed not dim, nor did his natural strength abate. (Deut. 34:7). And when baptized out of Egypt, there was not one feeble person among their tribes, (Ps. 105:37); and Judah was his sanctuary. The sea saw it and fled; Jordan was driven back. (Ps. 114:1-3). Now these things happened unto them as types for us. (1 Cor. 10:11, *mar*). Man is sown in weakness, raised in power; there will not be one feeble person in all their tribes, on going out of spiritual Egypt; and Judah, to whom belongs the birthright, with their Lion (Rev. 5:5) head, will be his sanctuary. And only the rebellious to whom he swore that they should not enter into his rest, (Heb. 3:10-11), will perish by the way.

When Christ's death ended that tabernacle system which was a figure for the time then present, the partition wall excluding the Gentiles was abolished, (Eph. 2:14-15) and the old Adam world, the court of the true tabernacle which the Lord pitched and not man, began to be made manifest in the person of the resurrected Christ. The holy, the first of the true tabernacle is mankind restored; Paradise, the Eden system, the new heaven and new earth wherein dwelleth righteousness. Not the globe, but mankind. Notice, the court is not the earth, but fallen man; the holy place is the restored man; and the most holy, our ultimate divine condition. We are the tabernacle of God, he walks in us, and dwells in us. Adam was in the holy place, so Christ was in the holy; but like Adam, fell into the court of death, on laying down his abiding life in the garden. The holy, and most holy, are called heavenly places, the church being the kingdom of heaven, or will represent it when the saints take the kingdom under the whole heavens, (Dan. 7:18-22), and are really in the holy place, or condition.

The holy, being the first heavenly place, Christ was in heaven, until he came into the court, or under the curse. No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven, (John 3:13). When in the form of God, he emptied himself and came down from the most holy, to be born into the holy, he was not the Son of man; but when in the garden, he descended into the court, (Mat. 26:38), it was the Son of man that came down from heaven.

He was the tabernacle of God, that is the first, that in which the candlestick, the light of the world, shines. God dwelt in him, reconciling the world to himself-(2 Cor. 5:19). It is the holy the completed Christ, head and body, that will make all crooked things straight, and reconcile the world to God.-And there shall be no man in the tabernacle of the congregation when he goeth in to make the atonement in the holy (place), till he comes out, and has made the atonement, etc. (Lev. 16:17). No man can be there until he comes out, after the atonement is completed. They could not be made perfect without us. (Heb. 11:40). And those who speak not in accordance with this teaching of both the law and testimony, have no light in them.

Christ was the holy, but he has ascended into heaven itself, where he was before; and the heaven must retain him until the times of the restitution of all things. (Acts 3:21). Then the tabernacle of God will again be with men, and God will be their God.

As the death of Christ broke down the partition wall between Jew and Gentile, bringing the whole world into the court of the true tabernacle, so that no barrier now prohibits mankind from worshiping God; and the elect church can now be gathered out of all nations, so his second coming and kingdom, bringing in the resurrection of the dead, removes the wall around the holy. That is, when the partition wall was broken down, it brought the world into the court; so resurrection, restitution, brings the world into the holy. This is God's plan for eventually bringing fallen man to himself. First, into the court, then into the holy and after that into the most holy.

If it be asked. How we know this is the way to God, we answer; when Christ's death broke down that partition wall, it brought the world into legal relationship to God, so that a seed, the church of the first born, could be taken out of all nations. (Rev. 5:9). And when the wall around the holy place is removed it also becomes world wide, so that the nations of then that are saved, walk in the light of the city. (Rev. 21:24). The city is the bride or church, the name New Jerusalem being written on the overcomer, (Rev. 3:12); and the church, one but many, are the seven golden candlesticks located in the holy place. The tabernacle, the figure of the true, had a covering of first, ram skin, then badger skin, and third, a cloth of linen over all; (Ex. 26:14, 36:8), so that not one ray of light from the candlesticks could, or ever did reach the court. It is not given to them that are without, to receive one ray of spiritual light. (Mark 4:11). Babes can see only the letter, Christ and him crucified; they must be in the holy before seeing the light from the candlesticks. The holy is now in the court, that is, surrounded by the court; thus the light is in the darkness, but the darkness comprehendeth it not. (John 1:4-5). The holy remains in the court until the elect seed is taken out from among the Gentiles; then the court will be abolished.- Resurrection brings man through the first vail, and into the holy where the light from the candlestick will shine, and the nations of them that are saved, will walk in the light of it, (Rev. 21:24), until the knowledge of the Lord shall cover the earth, as the water covers the sea; for God will have all men to be saved first, and come to the knowledge of the truth afterward. (1 Tim. 2:3-4).

And his body must eat the flesh of the sin offering in the holy place while it is within the court, since the seed of the woman must be perfected, and the kingdom set up, in the days of the Gentiles; and before the court, (which exists only because of the fall) is forever abolished.

From the language of Lev. 6:16, and other places, some have supposed the court is called the holy, or holy place. "With unleavened bread shall it be eaten in the holy place, in the court of the tabernacle of the congregation they shall eat it"; (see also verses 25-26) from which it appears that the sin offering was eaten, "...in the holy place shall it be eaten, in the court of the tabernacle of the congregation". Christ is the sin offering, and his flesh is to be eaten; but where? in the holy place in the court, is the answer. The court surrounded

the holy place; hence, the holy place was in the court. The court is the fallen man; the holy, is the restored or unfallen man; the holiest is the divine, or God condition. When the Adam race have passed away, the holy, will cease to be in the court. Christ and his body, perfected before the court is removed, (as it is to be, since the kingdom is to be set up in the days of these Gentile kings,) (Dan. 2:44) is "the holy in the court." And it was only Aaron and his sons who were to eat, the flesh of the sin offering and all these holy things, that were to be eaten in the holy place, in the court. (see Lev. 6:16-26 and 7:6). No others except the high priest family were to thus eat in the holy place, in the court, either of the sin offering, or burnt offering, or lamb of the trespass offering, all of which were holy, and were killed in the holy place. (Lev. 14:13).

Christ, in whom all these had their fulfilment, laid down his life in the holy. He, like the unfallen Adam, being sinless, was the tabernacle of God; the first, wherein was the candlestick, the light of the world. (Heb. 9:2). Thus he was the Son of man in heaven; and entered the court, only when he came under the curse of God, after giving up his life in the holy.

To eat the flesh of this sacrifice, is to appropriate, or assimilate the Christ nature. We do that by faith now, but not in fact, until the entire body enter the holy place, to become one with him. And as this is before the times of the Gentiles end, the royal priesthood eat the sacrifice while yet the holy is in the court as the law requires. If our high priest's body did not pass through this change until after the old Adam race passed away, we would eat the flesh of the sin offering in the holy place, just the same, but not in the holy, in the court. The law is a shadow of good things to come; (Heb. 10:1), it agrees with the testimony, teaching that the Christ body is to be perfected before the old Adam race pass away.

The common people never ate of these sacrifices, not even the lower order of Levites, only Aaron and his family, his own flesh and blood. Only Christ and his body, the second man and his wife, the promised seed, are to be saved, or restored out of this fallen race. It was only the first man and his wife that fell; all others were born in this fallen condition. So only the second man and his wife, a seed, are developed out of the fallen condition; all others will be born in the holy place, not developed to that condition. Thus we learn why the high priest family were to eat the sacrifice, in the holy place, in the court, and why the sin offerings were killed in the holy.

As the most holy is beyond the holy place, it follows that on entering the holy, evil is not yet entirely eradicated; else there could not be another condition called the holiest of all. (Heb. 9:3). During the times of restitution, (Acts 3:21), or reign of Christ, since they only begin when He sends Jesus; he reigns until all enemies are destroyed, and all crooked things made straight, before he gives up the kingdom to God, even the Father; and thus reigns in the midst of his enemies. (Ps. 110:1-2). It follows therefore, that in the new heavens and new earth in which righteousness dwells, promised in Isa. 65:17; that evil will not be extinct, for the child shall die an hundred years old, but the sinner an hundred years old shall be accursed. (Isa. 65:20, com. Isa. with 2 Peter 3:13). The holy city, the sanctuary, and the bride, are one and the same, the perfected church; the tabernacle of God; the candlestick, or lamp for giving light. And the nations of them that are saved

(from the Adamic death), walk in the light of it. (Rev. 21:24). And yet, without the city, are the sinners accursed, dogs, sorcerers, etc. (Rev. 22:15).

In leaving out the restitution age, and church of the firstborn, or holy, from between the court and most holy, all redemptive work for the world is ignored.

RESTITUTION

Israel is my Son, my firstborn, (Ex. 4:22).

The resurrected Christ is God's Son, his firstborn from the dead; and Israel is a resurrected seed.-Even allegorical Israel was in figure, a resurrected seed. (Heb. 11:19).- Christ was the firstborn of the true Israel of scripture; he was the Isaac, the firstborn of the free woman. All that was before him was allegorical, and like their tabernacle system, a figure for the time than present. (Heb. 9:9). The natural seed of Abraham was the seed of promise, only in figure, in which God speaks of things that are not, as though they were. To claim that they are, is to build on the letter that kills. But the hidden meaning is foolishness to the natural man. That the Isaac race was riot the seed of promise, see Gal. 3:19. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made. The promise in Eden, and the promise to Abraham refers to one and the same seed: only to Abraham it was made under the guise of an allegory. And no one believes that the promise, the seed of the woman shall bruise the serpent's head, (Gen. 3:15), had any reference whatever to Isaac. The promise was not unto seeds, as of Many, but as of one, Unto thy seed which is Christ.

Restitution is the foundational truth of scripture, Paradise restored; dominion lost by the first man, restored by the second man, is the kingdom; and the gospel is the good news. The tines of the restitution of all things, all that man lost, begin at the return of Christ, (see Acts 3:21), and it is when the Son of man shall come in his glory, that he takes his seat on the throne of his kingdom. Thus the times of restitution begin when he begins his reign on earth. And as he is to reign till he has put all enemies under his feet, and death, the last. enemy is not destroyed until the thousand years are ended, it follows that the tines of restitution, and the time of his reign, are one and the same. (1 Cor. 15:20-26). The restitution of a dead race, and a sin cursed earth, is a new creation; And I saw a new heaven and a new earth. And he that sat upon the throne said, Behold, I make all things new. Thus, the restitution of all things, spoken of by all the holy prophets since the world began; and by Jesus himself, (Mat. 17:11), is the redemptive work of Christ and his bride during the kingdom age. And he who fails to preach the good news of restitution, fails to preach the gospel.

Israel is my son, my firstborn. Adam was God's son, true he was only a figure of him that was to come. But when man fell into the bondage of corruption, God's son went down into spiritual Egypt, where also our Lord was crucified. (Rev. 11:8). Christ and Adam are spoken of as if they were one and the same; a figure is usually so spoken of, and Adam was a figure of Christ. In Heb. 2:6-9 you cannot distinguish between them.; and so Christ

was slain (in figure), from the foundation of the world. That Israel going down into Egypt, really referred to God's firstborn, and not to typical Israel, is evident in the fact that, Out of Egypt have I called my Son, had its fulfillment in Christ, (Mat. 2:15). In dealing with the spirit, or hidden and true meaning of the word, we stand on holy ground, prohibited even to angels. (1 Peter 1:12). Let us then, pray for spiritual discernment to which the natural man cannot attain.

Israel's restitution, Out of Egypt have I called my son, means the restitution of the human race, God's son, even his firstborn, from the bondage of corruption, -spiritual Egypt-into the liberty of the glory of the children of God. (Rom. 8:21). And Christ, not Moses, is the deliverer. And the times of the restitution of all things, is the period that will cover the journey from spiritual Egypt to the heavenly Canaan, during which journey mankind will eat that true bread that came down from heaven; -not as allegorical Israel ate of that typical bread, and are dead, but he that eateth of this bread shall never die. And the bread that I give is my flesh, which I will give for the life of the world, said Jesus. (John 6:51)- Not the flesh born of Mary, that was of the earth, earthy; this bread comes down from heaven; and must be eaten on the day it descends from heaven. Hence, they that are his, are made alive, -eat and live forever- at his coming. But enough will be supplied for the seventh day (of the Lord) since no new supply will be given on that day. -Jesus comes from heaven on the evening of the sixth day. -Jesus being the propitiation for our sins; and not for ours only, but for the sins of the whole world.

A type points to something, and is fulfilled in that to which it points. If the Israel of the flesh, delivered from literal Egypt were really God's son, his firstborn, (Exo. 4:22), then out of Egypt have I called my son, had its fulfillment when they came out, and was not an event to have a fulfillment at some future time. But if Christ was God's Son, his firstborn, and was in the condition spiritually called Egypt, then the prophecy could have a fulfillment in him, as the New Testament affirms. That idolatrous house of servants, were not God's son, his firstborn, only in figure, and in so calling them he was calling those things which are not, as though they were.

It is surprising how any one can read the New Testament, and fail to see that, as every thing pertaining to that people, their tabernacle, their temple, their Passover, and their worship was all typical; and in addition to all this, the statement that the seed to whom the promise was made, did not come until Christ came; that he, and they that are his, are the one and only seed of promise; that in him there is neither Jew nor Greek, but a new creature (2 Cor. 5:17); and that he is the holy One of Israel, and yet fail to see that the Isaac race, resurrected in figure, are only themselves a figure of the true Israel of God. It is true they are called Israel, and so their lamb was called the Passover lamb, but it was only a shadow; and their circumcision made with hands, was called circumcision, but it was not; nor was their tabernacle made with hands, the true tabernacle; then why persist in believing that the Isaac race are the true Israel of promise? thus making two distinct seeds of promise, when holy scripture says there is but one. Typical Israel restored, and still in the bondage of corruption, -even if they are converted, and believe in a resurrected Christ, and that they are Christ's and made alive at his coming, cannot constitute the one seed. The seed must be taken out of both the Jewish and gospel house. If you insist that

there are two seeds of promise, notwithstanding its denial in (Gal. 3:16); that the seed to whom the promise was made came before the law, notwithstanding its denial in verse 19; that they which are of the law are the heirs, no matter if Rom. 4:14, does deny it; of what use is holy scripture to you, since it opposes your theory on the Jew question?

The Bible speaks of two seeds, the Isaac seed, and the Christ seed; and of two Jerusalems; the one in bondage with her children which answers to Hagar; and the one that is free, the mother of us all, both Jew and Gentile. The one now is, the other as one that is yet to come. Here, in the Israel after the flesh, is the seed that answers to the son of the bondwoman; while the children of the Jerusalem that is above, are children of the free woman. And what saith the scriptures? Cast out the son of the bondwoman, etc. (Gal. 4:30). We wonder if any one is superficial enough to suppose the apostle is here referring to the fact that Ishmael failed to inherit part of the camels and flocks of Abraham. If not, to what or whom does he refer, unless to Israel after the flesh, (1 Cor. 10:18); and if so, the question of heirship is settled, for the promise was, Unto thy seed; and the children of the flesh are not counted for the seed.

There are no two seeds of promise belonging to the restitution age, one is an earthly, the other a heavenly seed. These two women, answering to the two Jerusalems, are two covenants, one applies to children in bondage, the other to children of the promise, and who are free; one now is, and the other is in the future. One waxes old and passes away before the other is fully introduced. Now if the old Jerusalem is restored, during the times of restitution, and after Christ comes, it still answers to the bondwoman, or else to the free woman; if to the free woman, then there will be two free women at one and the same time. If it still answers to the bondwoman, then instead of being cast out, she and her son are restored. And as Christ takes the kingdom under the whole heavens, the son of the bondwoman shall be heir of the Abrahamic inheritance with the son of the free woman. And corruption shall inherit, and be joint heir with incorruption. It also looks as though the theory that the kingdom of God taken from them, and restored to them again, must be modified to agree with what Jesus says in Mat. 21:43.

As out of Egypt have I called my soil, was fulfilled in Jesus, then it was not fulfilled when typical Israel went out. And as Jesus was only the beginning, the firstborn, the great body of Israel are yet to be called out of Egypt.

The letter kills, the spirit giveth life. Our Lord was crucified in that great city, spiritually called Sodom and Egypt. (Rev. 11:8). He was not crucified in Jerusalem, but outside the gate. That great city is also called, Babylon, in which all the blood that has been shed upon the earth is found, (Rev. 18:21); and is where also our Lord was crucified. Jesus was of the tribe of Judah, made of woman, made under the law; and sent only to them. All fulfillments in Jesus the seed of David according to the flesh, were on the natural plane, and were of no effect. (Rom. 4:14). They were restored from literal Babylon, had their literal temple cleansed, had their Elijah and their Messiah; and all the land that the Lord swore to give unto their fathers, and they possessed it. (Josh. 21:43). And what did it all amount to, only as a shadow of good things to come? Jesus being the real seed of promise, -but first on the natural plane,-also, like them, came out of literal Egypt, and

what of it? It is surprising that those belonging to the new covenant (by faith), can believe that God will fulfill the promises a second time, to those children of the old covenant. They have had their land, and their shadowy restitution; their kingdom, their Messiah, and all that God promised to that typical people. But there is a better seed and a better free woman than Sarah Abraham's wife; a better, that is, an heavenly country, and better promises. (Heb. 11:16). But these better promises are the same promises, already fulfilled in the letter, but now to be fulfilled, in the real meaning or spirit of the word. And it is written, that the natural man cannot discern spiritual things. (1 Cor. 2:14). But we need not stagger; only remember that it is first the natural; and afterward that which is spiritual, and not, first the natural, and afterward that which is natural again, or, afterward a mingling of the natural and spiritual.

Jesus told Nicodemus, a natural Jew, that he must be born again. This being born again, is the turning point between fleshly Israel and spiritual Israel; between type and antitype, between children of the bondwoman, and of the free woman. But the letter of the word does not refer or speak directly of the spirit of the word. If it did, the letter would be the spirit,-as some who know nothing of the spirit of the word affirm.-If the letter of the word had said, Except ye eat my flesh and drink my blood, means except ye shall partake of my resurrected flesh and blood by being born into my second roan life, ye have no Son of God life in you, then the letter would have been the spirit, and access to the tree of life have been granted to the natural man; a calamity never permitted in scripture.

That shadowy fulfillment belonged to the Jesus who was the seed according to the flesh; but, says the apostle, Yea, though we have known Christ, after the flesh, yet now, henceforth know we him no more. (2 Cor. 5:16). Now he is declared the Son of God with power, according to the Spirit; by the resurrection from the dead, This new born Jesus, no longer to be known as David's son, but David's Lord; (Mat. 22:43-46); no more the offspring but the root that will reproduce. Thus it was through death that the promised seed, the Holy One of Israel, God's Son, was baptized in the cloud and in the sea, when called out of spiritual Egypt, where he was crucified. (Rev. 11:8).

This turning point between the natural and the spiritual beginning at the resurrection of Jesus, is where modern biblical exposition utterly fails. The Jesus born, according to the flesh; and the Jesus born, according to the Spirit, are as different as is the shadow from the substance, the natural from the spiritual, the earthy from the heavenly, or as different as life is from death. So wide apart that on this side of the vast chasm, we are no longer to recognize, much less to build on the Jesus born of the flesh.

The argument that, as all prophecy pertaining to the first advent had a literal fulfillment, so a fulfillment on the same natural plane must be expected at the second advent, is based on total disregard of this change from the natural to the spiritual; a change which the natural man cannot comprehend. (1 Cor. 2:14). Few can comprehend the restitution of Israel. If, henceforth, that is, after the death and resurrection of Christ, (2 Cor. 5:15-16), we are to know no man after the flesh, hence, only according to the Spirit, how can we any longer recognize Israel after the flesh? -This question is worthy of careful thought by those who are beginning to see men as trees walking.-There was a mighty difference in

the Jesus according to the flesh; and the Jesus according to the Spirit, (Rom. 1:4); and this same Jesus, the one born from the dead, the Holy One of Israel, firstborn among many brethren, was the firstfruits of the seed to whom the promise was made. (Gal. 3:19).

Thus the only Israel of promise, are Children of God, being children of the resurrection, since the promise was not to two seeds. Abraham was heir of the world, the first dominion, lost by him who was a figure of the resurrected man; Adam being born, not of the flesh, but by his mortal body being quickened by the Spirit of Him who raised Christ from the dead. (Com. Rom. 8:11). When man fell, God's son, even his firstborn, went down into spiritual Egypt, where our Lord was crucified. When Christ arose no more to return to corruption, the saying, Out of Egypt have I called my Son, began to have a fulfillment on the spiritual plane. And, as will be made apparent later on, this was the antitype to the escape of Moses, as a prelude to that of the entire body of typical Israel in their restitution.-It will be remembered that Abram was in Canaan while Sarai was barren; that in the vision of Gen. 15, his seed should be afflicted, and afterward, They shall come hither again, (verse 16); a restitution to Canaan. What we want the reader to see, is that in the restitution of all things, to begin when Jesus returns,-as with typical Israel, it began at the return of Moses,-the restitution of Israel, God's Son, even his firstborn, will have its fulfillment. That the restitution of allegorical Israel, whether from Egypt or Babylon, is only a figure, even as they themselves, while typifying Israel, the resurrected or Christ seed,-are in fact children of the antitypical bondwoman; answering to the Hagar of the allegory. (Gal. 4:24). That they answer to the letter; that all the promises to them in the letter, will be fulfilled according to the spirit of the promise. Even as with Abraham, the letter of the promise said Isaac, Abraham's son; while in spirit meant God's Son. Why we want the reader to see these things, is because the letter kills.

That the promise was to a resurrected seed, and was so revealed to Abraham, is evident, first in the fact that he received Isaac from the dead in a figure; and second, because he himself was to share in the inheritance. The promise being, Unto thee and to thy seed. And yet he died without having so much as to set his foot on; still believing that God would fulfill his promise, to give it to him for a possession, and to his seed after him. (Heb. 11:39). Nor is there any proof that Abraham expected that either he or his seed would receive the promised inheritance in this life, or ever saw even by faith, the Jerusalem that now is, and is in bondage with her children, the one that answers to Hagar. He saw the day of Christ, the seed to whom the promise was made; and looked for a city which hath foundations. He died in faith, not having received the promises, having seen them afar off, and with his fellow heirs confessed that they were pilgrims and strangers on the earth. (Heb. 11:13). And his faith was counted for righteousness.

No one can read Heb. 11:8-16, and get any other idea, even by inference, than that the heirs of Abraham all alike, looked for the fulfillment of God's promises to them in a future life, and in a restored or heavenly country, and not in old typical Canaan.

There can be no difficulty in understanding this subject if you will accept the statement in Rom. 4:17, that God, who quickeneth the dead, speaks of those things that are not, as though they were. You have seen that Israel after the flesh, were a typically resurrected

seed; and that God showed Abraham, in giving him Isaac from the dead in a figure, that the promised seed must be a resurrected seed. And you know that if the promise is ever fulfilled either to Isaac, or Christ, or to Abraham, it must be fulfilled in the resurrection. And man in the bondage of corruption, and a resurrected man are not of the same order; one is a child of God, children of God, being children of the resurrection, said Jesus. While the children of the flesh are not the children of God. Whose are they then? Let Jesus answer:- Ye are of your father the devil, and his works ye do.-It was not of that one generation that he spoke, but of that whole race; for it is written of them, Ye do always resist the Holy Spirit, as your fathers did so do ye. Not that the children of old Jerusalem, though answering to Hagar, are worse than other men, but while they and we remain born of woman, in the bondage of corruption, we are prone to evil, as are the sparks to fly upward. We repeat, children of the flesh, and children of God, being children of the resurrection, born not of woman, but born from the dead, are two kinds of seed. And the promise was to only one. If the promise is to Israel after the flesh, then it was not to Abraham, Isaac, or Christ, since they did not receive the inheritance in this life. If the promise was to them, to be fulfilled after they become one seed, born of one mother, children of God, being children of the resurrection. Then the children of the flesh will not be joint heirs with them. Either the children of the flesh, or the children of the resurrection will be excluded from the kingdom; Jesus tells us which he will exclude, Ye shall see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God, and yourselves thrust out. (Luke 13:28). Which of them will you exclude?

We find no scriptural objection to Israel after the flesh being saved, all of them, after the fulness of the gentiles be come in; but what shall the receiving of them be but life from the dead? (Rom. 11:15). Not national life, and still in the bondage of corruption, since such an interpretation would meet with the same objection of children of the flesh, and children of the resurrection being joint heirs.

When God promised to give the land to Abraham and to his seed after him, for an age-lasting possession, knowing that to Abraham, Isaac, and Jacob,-all to whom he made the promise direct, and to myriads of others,-his purpose was that they should possess it only after being made alive in Christ, in whom there would be no distinction between his fleshly seed, who answer to the son of Hagar, and a Greek, or any other gentile; that God had two seeds of promise in his mind, cannot reasonably be believed. Granting that Isaac was the seed of promise, not merely in allegory, but in fact; still it was only in the resurrection, the real restitution of the spiritual Israel of which we speak, that he is to have the promise fulfilled to him. And certainly God clearly revealed his purpose to Abraham as to how and when it would be fulfilled, in having Isaac born, first, of resurrected, or restored life, -even as the lost Eden life was restored in Christ; then having Isaac born again from the dead, in figure. And so the gospel, the good news of restitution, was preached to Abraham.

There is not a particle of evidence to support the theory of the restitution of typical Israel, as the seed of promise. There appears to be some evidence that they will be restored to Jerusalem at or near the end of the times of the gentiles. They answer to, or are in the same rank, (see margin of Gal. 4:25), as the son of the bondwoman, and will perish with

all the other sons of Adam, who are in the bondage of corruption, at that time. They answer to the natural man, and so the Jerusalem that is in bondage, goes into its last captivity in the day of the Lord, (Zech 14:2), and perish with those to which they answer. It is reserved for one more captivity:-Behold, the day of the Lord cometh, and thy spoil shall he divided in the midst of thee, etc. (Zech. 14).

Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled, said Jesus. (Luke 21:24). After which the true Israel, Christ, and they that are his, will make it the seat of government during his reign on earth.

At the battle of the great day, there will be two parts of the city, the natural seed and the spiritual seed; (the city being the people, not the houses). The one camp being centered at the Mount of Olives. Here, type and antitype, for the first and last time, come together; the shadow ends, the substance remains. Half of the city go into captivity-to death, the last enemy; -and the residue of the people shall not be cut off. (Zech. 14:2). They are equal to the angels, neither can they die any more. When Israel after the flesh, have gone into captivity, then the times of the Gentiles being ended, the nations will soon be dashed in pieces as a potter's vessel. And as we now rejoice to see the old man crucified; that the new man may be built up, so He that sitteth in the heavens shall laugh, (Psa. 2:4), as the old goes down, baptized into the liberty of the glory of the children of God, being made children of the resurrection. Thus, the son of the bondwoman will be cast out of the Abrahamic inheritance. (Gal. 4:30). For, as I live, saith the Lord, All the earth shall he filled with my glory. (Num. 14:21).

Now read Ezek. 39:23; where God gave Israel into the hand of their enemies; So fell they ALL by the sword. But I have gathered them unto their own land, and have left none of them any more there. (verse 28). Then in bringing them again, what is it but life from the dead? Abraham and the thousands who died in faith, not having received the promises, get them in the resurrection; then why not all the seed? (Rom. 11:15).

God's promise to Abraham, if there were no other scripture, would teach that the promises to Israel belong in resurrected life, and not in this life. And the Lord said unto Abram, Look from the place where thou art northward, and southward, and eastward, and westward; all the land which thou seest, to thee will I give it, and to thy seed forever. (Gen. 13:14-15). Abraham came from Charran into this land wherein ye now dwell. And he gave him none inheritance in it, no not so much as to set his foot on; yet he promised that he would give it to Min for a possession, and to his seed after him. (Acts 7:5). If God keeps his promise to Abraham, it must be in the resurrection. Will God keep his promise to Abraham?

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed. (Gal. 3:16). Was the seed of promise Isaac and Israel after the flesh? or Christ, and they that are Christ's? The apostle says, it referred to Christ; and that they that are Christ's are the heirs according to the promise. (Gal. 3:29). What do you say? That they are one and the same. If any man be in Christ, he is a new creature. In him is neither Jew nor Greek. The old Adam man, in the bondage of

corruption, is not the second man Adam.

The law was added because of transgressions, till the seed should come to whom the promise was made. (Gal. 3:19) The man who pretends to believe that the Isaac seed, who came before the law, is the seed to whom the promise was made is willingly deceiving himself. If they which are of the law be heirs, faith is made void, and the promise made of none effect. (Rom. 4:14).

That in the resurrection, when the promise is fulfilled to Abraham and his seed, typical Israel will be included, with all the others who are made alive in Christ, no one can question. But a resurrected man is a spiritual man; and an old Adam man is a natural man; and the promise was not to two kinds of seed. And yet Abraham, Isaac, and Jacob, are heirs; and will inherit the promise, if at all, in the resurrection.

Egypt was a type; after Moses and Aaron returned from their meeting place at the mount of God, to deliver Israel, and destroy Egypt; her firstborn must die, when God's firstborn is delivered. It is the firstborn, that is used as the figure. Fallen man is a child of the devil, the prince of this world. The resurrected race, are Israel, God's firstborn. Egypt's son, the old man dies, that the new man may live. They were baptized out of Egypt. It was Moses and Aaron who came to Egypt with a message of death to Egypt, the old man, and deliverance to Israel. This, in the antitype, is the good news, or gospel to be preached to the nations; death to the old man, but restitution, and a building up of the new man. Just what we are now striving to do in spirit that is, in the mind.

They must drink the cup that Christ drank; and be baptized with the baptism that he was baptized with. In other words they must put off the old man, before putting on the new man. The firstborn of Egypt, answers to fallen man, the first born of spiritual Sodom and Egypt, where also our Lord was crucified; and the nations must drink of the same cup that he drank, when the Passover, (Isa. 26:20) is being fulfilled. Come, my people, enter thou into thy chambers, shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpassed. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth. And the earth shall no more cover her slain. After Egypt's firstborn dies, Israel, God's firstborn lives; for the earth shall no more cover her slain. Thy dead shall live; my dead bodies shall arise, (Isa. 26:19, R.V.). See Ex. 12:22; And none of you shall go out of the door of his house until the morning. For the Lord will pass through to smite the Egyptians.

Thus will the Lord's Passover be fulfilled. And the slain of the Lord shall be from one end of the earth to the other; they shall not be lamented, nor gathered nor buried. Israel, God's people, will be hid in the grave; O that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath be passed. (Job 14:13). In that day, let him that is on the house top, not come down to save his stuff. Remember Lot's wife. Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it. (Luke 17:31-33). When Israel were hidden, with closed doors, until the morning; Moses and Aaron were abroad, and stood that night, victoriously before a conquered Pharaoh. He that overcometh to him will I give power over the nations. (Rev.

2:26-27). But before the judgments were brought upon Egypt, Moses and Aaron invited Pharaoh to submit himself to the God of Israel; in which case, no judgments could have followed. Be wise, now therefore, O ye kings; be instructed ye judges of the earth. (Psa. 2:10). And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth; saying, Fear God, and give glory to him, for the hour of his judgment is come. (Rev. 14:6). Be wise, now therefore, O ye kings. God hardened the heart of Pharaoh, the type, so that he would not heed the message of restitution; the restitution of Israel. So the rulers of the world will not heed this gospel message. The kings of the earth set themselves, and the rulers took counsel together, against the Lord and against his anointed (body), saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Yet have I set my king upon my holy hill of Zion. (Psa. 2:2-6).

His anointed; the word Christ, is anointed. Jesus was anointed with the Holy Ghost and with power to do his works: the infant church were endued with power, by the anointing, at Pentecost. This, however was only an earnest of what is in reserve for them, as a full fruition of the purchased possession. They are to receive power over the nations, as our Lord's anointed and execute the commission given to Jesus. (Ps. 2:8-9; See Rev. 2:26-27). And it is then, he will be glorified in his saints; and marveled at, all them that believe, in that day. (2 Thes. 1:10).

The Holy Spirit was sent to lead the church into all truth, and show us things to come, (John 16:13) and will certainly fulfill its mission before Christ returns.

The all truth, being all that is designed for the church in her present lowly condition: all that Jesus committed to her; namely, All things which I have heard of my Father, I have made known to you. (John 15:15).

This much is required, before the church comes to the full grown man; unto the measure of the stature of the fulness of Christ. (Eph. 4:13). And not only this, but the Spirit is to show us things to come. We have good reasons for believing that in coming to the unity of the faith, and the knowledge of the Son of God, from his creation, through all his official work until he becomes the mighty God: and also to a knowledge of what God hath prepared for them that love him; that we, the church have attained to all that Christ had heard from his Father, and committed to his disciples, as affirmed in John 15:15. In the law, which is a shadow of good things to come; there was jubilee, or restitution of all things; their inheritance, and a deliverance from bondage. (See Lev. 25). And, for the antitype, the Holy Spirit is an earnest, until the redemption of the purchased possession; (Eph. 1:14) when the groaning creation shall also be delivered from the bondage of corruption, into the glorious liberty of the sons. (Rom. 8:21).

The law required that a Hebrew servant, if he chose to do so, might go out free on that 7th year. He could not recover his lost inheritance until the year of jubilee: but only personal liberty. In many cases he would have to leave all, wife, children, and home, if he accepted deliverance.-What Christ said the church of the firstborn, must be willing to do

if they would inherit the kingdom. (Luke 14:26).

In case he refused those hard conditions, in order to be set free, he was to have an awl thrust through his ear and remain a servant for ever. (See Ex. 21:6, Deut. 15:17). In some cases his wife could go out free, with him, (Ex. 21:3).

All such Hebrew servants had served six years. (Deut., 15:18). In their real life, they entered such bondage, as slaves, where their wife and children belonged to their master, only when by loss of property and accumulated debt, they were forced to sell themselves into bondage; since, at every jubilee year, their liberty and possessions were restored to them. Under these circumstances, they might have served only a small part of the six years; and yet it is affirmed that they had served six years. Types are arranged to fit their antitype; and as in the antitype, we all lost our inheritance and were sold into bondage in Adam; we are all, doubtless, to serve to the end of the years. The dead will be raised incorruptible; but before that, the living are to be developed to the perfect man. It is the time when the just shall live by his own faith; (Heb. 10:38-39) until then, we have no life in ourselves; (Col. 3:3) but having overcome, we begin to live; it is a quickening process back to a restored life, such as man had before the fall; For I, (man), was alive without the law once; but when the commandment came, sin revived, and I died. (Rom. 7:9). To overcome, will reverse the effects of sin, and man will live again. And it is we that are alive and remain; (1 Thes. 4:15-17) who are to be caught up to meet Christ.

Certain things are coming on all who dwell upon the earth, from which those who keep the word of his patience, will escape. (Rev. 3:10). Jesus also speaks of those who will be counted worthy to escape, and to stand before the Son of man. (Luke 21:36). Those standing on as it were a sea of glass mingled with fire, (Rev. 4:6; and 15:2), are those who thus escape, as the sea of glass is before the throne. It is they who actually come victorious from the beast, and from his image, and from the number of his name. (Rev. 15:2, R.V.). The beast, being the world; his image, the ecclesiastical power; and the number of his name, the three 6, 6, 6's, given to fallen man, in God's law; two of them typical; and one antitypical. Six days, in which he was to do all his work, the 7th belonging to God. Six years, in which he was to till the land, the 7th being a sabbath of rest. It was in consequence of the fall, that man was to till the ground, live by the sweat of his face. Thus the six thousand, like the six years, belong to fallen man; the 7th to Christ. Hence, these three sixes constitute the number of the beast; they are the number of a man, the old Adam, or natural man, who is appointed unto death. To come victorious from the number of his name, is to overcome death, and hint that has the power of death.

Prove all things, and hold fast that which is good.

The restitution of Israel, is the most prominent of all prophetic themes; compared with it, all others sink into insignificance. It is taught in type, allegory, and nearly all the dark sayings and figures of the Bible. The entire sabbatic system under the law, culminated in its jubilee, or restitution of all things, a type, or shadow of this restitution of all things spoken of by all God's holy prophets. (Acts 3:21). And the gospel of the kingdom, to be preached to all nations, is the good news of restitution, or the coming of the kingdom of

Christ.

Scripture language is couched in allegory, parables, and dark sayings that the natural man cannot comprehend, because it is not given to them that are without to know the mysteries of the kingdom. Please do not draw back from this, it is Christ who says it. (Mark 4:11-12).-A restitution of All things, can be nothing less than what has been lost. Man lost life and dominion; life is to be restored to all that are in sheol (the grave), all that die in Adam, and dominion also, under the whole heavens. If this is true, it would be a restitution of all things, would it not? And Elias truly shall first come and restore all things, said Jesus. (Mat. 17:11). Any restitution less than this, is only fractional truth. Any restitution less than this, is not the gospel preached to and believed by Abraham. If you have the faith of Abraham, the faith that is counted for righteousness, you are not afraid to let the light of scripture fall on it. Examine, be true to yourselves, and to God, weigh the evidence carefully, and believe what Abraham believed.

What did he believe concerning God's promises to him and to his seed? A scriptural answer, will settle the question at issue. We affirm that God did not promise, nor did Abraham expect the promise of the land, the earth, to be fulfilled to him, and to his seed after him, in this life; but did look for its fulfillment in the resurrection. Have you one scripture to show that God promised to give it to him in this life? We do know that though God promised to give it to him for a possession, and to his seed after him, that he did not get it in this life; and if the promise is ever fulfilled to him, or to Isaac, or to Christ; it will be only in the resurrection. (See Acts 7:5; Gen. 13:15). Surely, if not Isaac, Christ was the seed to whom the promise was made, (Gal. 3:16) and he also died without having where to lay his head. Have you the Abrahamic faith? Have you one scripture to show that he looked for the fulfillment of God's promise to him, or to his seed, in this life? On the contrary, not having so much as to set his foot on, he lived and died in faith, believing that God would fulfill that promise to him, and to his seed, after him; and that seed was Christ, the New Testament informs us; the seed to whom the promise was made, not coming until after the law. (Gal. 3:19). Do you look for the fulfillment of that promise in the resurrection, as did Abraham, or is it your faith, that the promise is to these children of the Jerusalem that now is, and is in bondage; and who answer to Hagar? (Gal. 4:24).

The question is not whether these children of the bondwoman, or covenant that was unto death, are to be restored to Jerusalem, and to all the favor that house of servants; (Heb. 3:5) ever had under the law. It is certain that they are to be thus restored; the prophets foretell it, over and over, until the proof can be piled up mountain high. But these are the questions, are these children of the Jerusalem of bondage, children of the free woman, the Jerusalem that is above, and which is free, and can they be children of both mothers at one and the same time? if so, if they can be in bondage, and be free at the same time, and corruption can inherit incorruption, then are they joint heirs with Christ, the seed to whom the promise was made, and to an inheritance incorruptible, undefiled, and that fadeth not away, but not otherwise: for there is but one seed of promise. You cannot find the plural seeds of promise; two seeds, one earthly, and another heavenly seed; He saith not, and to seeds, as of many; but as of one, unto thy seed, which is Christ. (Gal. 3:16). Is

New Testament authority of no value? had we not better go carefully in these matters. knowing that being human, we may deceive ourselves, or be deceived?

When the promise to Abraham and to his one seed is fulfilled, as he dying in faith, looked for its fulfillment, he will be there, with Christ, and all the prophets in the kingdom, as children of the Jerusalem that is free, the mother of us all; (Gal. 4:26) the city that hath foundations: just what Abraham, living anti dying, looked for and believed in for himself, and the real seed of promise. He saw no Jerusalem of bondage, with her children, answering to, or in the same rank as Hagar, as children of the free woman, heirs of the heavenly country, the new heavens and new earth; but he saw the day of Christ, and was glad. (John 8:56).

Much is written concerning the future glory of Israel, that is hard to understand; until we recognize the fact that God speaks of a figure or type, as if it were the real thing itself; as is so clearly set forth in Rom. 4:17; where we are informed, that Abraham was to be made a father, like unto God who quickeneth the dead, (see margin), and speaketh of those things that are not, as though they were.

In an allegory, representative characters are used, while the real characters are kept out of sight. Now we know how God is made a Father; first by the natural man, born of the flesh, and in the bondage of corruption. Afterward, the spiritual man, born from the dead; and that Christ, the real seed of promise, was the firstborn on that plane. And Abraham was to be made a father of many nations, like unto God, who quickeneth the dead, etc. So in making Abraham a father, he had a son born in bondage, or of a bondwoman; and afterward, a second son born of resurrected life; of a dead womb revitalized. (See Rom. 4:19, margin). Now what is the chaff to the wheat? saith the Lord; what is a figure, a shadow, to the substance? We all know that Christ is the substance. (Jer. 23:28). The seed of the woman, promised in Eden, is the only hope of mankind; and here is no reference to Isaac in that promise. God, who speaks in parables and dark sayings, made Abraham a father, first by a bondwoman, and afterward by a free woman; to teach us how He was to be made a Father; making these things to act as a school-master, to bring its to Christ. Circumcision is nothing, and uncircumcision is nothing, to glory in being of that allegorical seed, is glorying in the flesh; and Jesus said, The flesh profiteth nothing. (John 6:63). Paul was an Israelite, of the stock of Abraham; and so was Nicodemus, but until born again, of the free woman, Jerusalem that is above, the mother of us all, and which is free, being a son of the Jerusalem that is in bondage, and which answers to Hagar, would not make hint an heir. Read Phil. 3: and see if Paul looked for any future good, from that fact. He knew the Gentiles were fellow heirs, and could get into Christ just as easy as could a Jew; and that in Christ, there is no difference. Paul counted all again on that score, as dung. (Phil. 3:8).

No one can read Gal. 4:21, and onward, and fail to see that the whole drift of Paul's argument is directed towards old Jerusalem and her children as the son of the bondwoman; and the Jerusalem that is above, and her children, as the real free woman and seed of promise; leaving the persons of Isaac and Ishmael as merely representative characters. Of what consequence to Jew or Gentile, was the fact that Ishmael was cast off

as heir to any of the cattle or camels belonging to Abraham?-He not having a foot of land to call his own, except a place to bury his dead. Nor did he look for the promise to be fulfilled until he was born from the dead; and so understood it, when he received Isaac from the dead in a figure. (Heb. 11:19). Hence, he looked for the city that hath foundations; the real free woman, the mother of us all.-The reader, if he has read his Bible, knows that this was the faith of Abraham.

Jerusalem rebuilt on her own heaps, to be taken captive by gathering all nations against her, in the day of the Lord, (Zech. 14:1) is not the free woman, for no weapon formed against her can prosper. (Isa. 54:17). Then it must belong to the bondwoman covenant, since in that allegory, showing how God is made a Father; first, by man in bondage; then, born again, delivered from bondage, into the glorious liberty of the sons, there are but two women. And the free woman is the resurrection covenant of promise, the seed to whom the promise was made, being her firstborn.

For what purpose then, is Israel restored? Israel, we say, for God still speaks of things that are not, as though they were; of the outward Jew, as though he were a real Jew; of circumcision made with hands, as though it were indeed, circumcision; and why? for the same reason that Christ said of the bread, Take, eat; This is my body. (Mat. 26:26). Until we learn the meaning of Unto them that are without, all things are done in parable; that seeing they may see and not perceive, (Mark 4:11) we shall feed on husks, the letter that kills; and fail to grasp the hidden meaning; hid from the wise and prudent.

The Israel of bondage, they that are of the law, and hence, not heirs, (Rom. 4:14) Israel after the flesh, (1 Cor. 10:18) and hence, of the bondwoman. (Gal. 4:23-31). Read these texts,-are soon to be restored to favor, and rebuild Jerusalem on her old ruins, as foretold in scripture, to fulfil the law, and prophets; for it is easier for heaven and earth to pass, than one jot or tittle of the law or prophets, till all be fulfilled. See Gal. 4:21-22, to know what is included in the law.

But, it may be objected, that God had sworn to David, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne; (Acts 2:30-32), yes, raise up Christ from the dead, read it. Just what God showed to Abraham, in the figure; that the throne, and heirship, belonged to a resurrected seed; hence, he received Isaac from the dead, in a figure. (Heb. 11:19). In other words, He showed both Abraham and David, that although made a father like unto God; the real seed must be children of God. While children of the flesh, are not the children of God. (Rom. 9:8).

Concerning Christ, which was made of the seed of David, according to the flesh, notice how he became the Son of God with power; (Rom. 1:3-4) declared to be the Son of God with power, by the resurrection from the dead. In that allegorical arrangement, by which Abraham was to be made a father, like unto God; Ishmael was a son, born after the flesh. (Gal. 4:23). That is, by the natural law of generation; Isaac was born from the dead, a dead womb. But you will notice, partaking of the condition of his mother, Ishmael was a servant son, and was repudiated by God, since if a son, then an heir. (Gen. 22:2). Hence, God said, Take thy son, thine only son Isaac and offer him a sacrifice. Isaac being the

allegorical son. (Gal. 4:24). Now about God's Son. Like all on this plane, the second son is man born a second time; Since there can be no one born from the dead in fact, unless they have died in fact. Thus Christ must be born on the servant, or bondwoman plane, else he could not be born of the free woman. When born of the flesh, by taking on him the nature of the second of Abraham, he took the form of a servant, or R.V., a bondservant. (Phil. 2:7).

Then Israel after the flesh, (1 Cor. 10:1.8), has the form of the bondservant; and the Jerusalem that now is, and is in bondage with her children, answers to Hagar. (Gal. 4:25).-This looks as though they are to be born again of the free woman, or resurrection covenant,-these two women are the two covenants, -before God will recognize them as sons. For the children of the flesh, are not the children of God. (Rom. 9:8).

Jesus, born of the flesh, like Ishmael, beloved, but was in the form of a servant, to be repudiated as soon as the free woman brings forth. When born from the dead or, Rev. 1:5, begotten of the dead, he then became the only begotten Son of God; Thou art my Son, this day have I begotten thee. (Acts 13:33). It was when Isaac was to be received from the dead in a figure, that he was first recognized as Abraham's only son; Ishmael was to be known no more, in that character. So when Christ was begotten from the dead, his servant Sonship, as well as that of the entire Israel race, born of the flesh; was no longer to be recognized, for it is written, after Christ died and rose again; that Henceforth know we no man after the flesh; yea., though we have known Christ after the flesh, yet now henceforth know we him no more. (2 Cor. 5:15-16).-Before that, Israel after the flesh, were called sons; by God, who calleth those things that are not as though they were. (Rom. 4:17). But now, that the real son and heir has come, they are to be no longer thus recognized hence to persist in calling them sons and heirs, because they are the seed of Abraham, is as though the household of Abraham had persisted in claiming such heirship for Ishmael, horn after the flesh, after God had said that Isaac was his only son and heir. Hence, it is written, For they are not all Israel, that are of Israel; (Rom. 9:6) neither because they are Abraham's seed, are they all children; (Rom. 9:7) but, (calling attention to the allegory), in Isaac shall thy seed be called. Ishmael, though Abraham's seed, is not the real Israel. That is, they which are the children of the flesh, Israel after the flesh. (1 Cor. 10:18). These are not the children of God; but the children of the promise are counted for the seed. (Rom. 9:6-8).-Not the children of Sarah, but of the covenant of promise, for these [women] are the two covenants. (Gal. 4:24). And we know the resurrection covenant of promise is the mother whose children are children of God: for Jesus says, They are children of God, being children of the resurrection. And if children, then heirs of God, joint heirs with Jesus Christ; (Rom. 8:17) Declared to be the Son of God with power, [the only begotten Son], according to, not the flesh, but the Spirit of holiness, by the resurrection from the dead. (Rom. 1:4). Declared by the Holy Spirit that raised him; Thou art my Son, this day have I begotten thee.

Israel after the flesh, are the children of their father the devil, and his works they do, and always did. (see Acts 7:51-52). They must be born again of the Jerusalem which is above, before becoming heirs, or the Israel of promise.

When Jesus took on him the nature of the seed of Abraham for the suffering of death; he took the form of a bondservant, made of woman, made under the law, to redeem them that were under the law, that they might receive the adoption of sons. (Gal. 4:4-5). Then when he came to them they were servants, not sons; and if not sons, then not heirs. For if they that are of the law be heirs, faith is made void. (Rom. 4:14). But what is the adoption? for we, who have the firstfruits of the Spirit, are groaning and waiting for it. Let Paul answer: the redemption of our body. (Rom. 8:23). The servant son of the bondwoman, those to whom Christ after the flesh, was sent, will not, become sons, children of God, until the redemption of their bodies; sown in corruption, raised in incorruption. (1 Cor. 15:42). Now what was the outcome? He was the seed of David, according to the flesh, and was sent only to Israel after the flesh, that they, the house of servants, might receive the adoption of sons; to wit, the redemption of their bodies. He himself, being the seed, according to the flesh, required the same adoption, in order to be transformed from the child of the Jerusalem that answers to Hagar, into a Son of the Jerusalem that is free. His second birth, born from the dead, and redemption of his body, made him a Son, not of David, according to the flesh, but a Son of God, according to the Spirit.

In one condition he was David's son, belonging to that house of bondservants. Was sent to his own and his own received him not; but as many as received him, to them gave he power to become the sons of God. (John 1:11-12). How? by the adoption, to wit, the redemption of their bodies; he himself becoming firstfruits. Were the other sons, without the adoption?

Now a wonderful change occurred; he is no longer David's son, but David's Lord; head of a new race; all old fleshly relationship ended forever by death. For when Christ died, all died. (2 Cor. 5:14, R.V.). Even the life for man in the promised seed was extinct. Wherefore, henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new. (2 Cor. 5 14-17).

Now we can understand why Paul refused to glory in his fleshly relation to Abraham. Of the tribe of Benjamin, circumcised the eighth day; a Hebrew of the Hebrews; (Phil. 3:5) which had been gain to him since the law was a schoolmaster to bring him to Christ. Now, compared with winning Christ, he counts it as dung; if by any means he might attain to the resurrection from among the dead. (Phil. 3:11). Why Paul thought it so difficult for him was, he and nearly all the Jewish church had rejected Jesus; who gave power to become sons, or have part in the first resurrection, only to those who received him. He was cut off, like the rest of that house of servants; but finally came in as one born out of due time. Jesus coming to him so that Paul did receive him in person. But not another Jew, after that age ended, although saved; will come into the kingdom as a son. He must cease to be a Jew and become a Christian.

If men would learn to recognize this great gulf between the Israel and the Christ of the old covenant; and the new-born resurrected Israel of the future, as the real Israel of God,

or Princes of God, they would riot stumble over the Jewish Messiah. But the scripture, (Isa. 8:14-15). must be fulfilled. The real Israel, or Princes of God, of whom Christ is the firstborn among many brethren, will not stumble; but both of the typically resurrected houses, have stumbled, (Isa. 8:14) and many among them shall fall, and be broken, and be snared, and be taken. (Isa. 8:15). Israel is a son of the free woman, and is the seed of promise; but there are two typical houses, the gospel and Jewish churches, which stumble at that Rock of offence.

Both the Jewish and gospel churches are children of the resurrection, hence, children of God, in figure. A figure represents something, but is not the thing itself. When Abraham received Isaac from the dead in a figure, it was not a real resurrection, butt it showed Abraham that his real seed, Christ, would be a resurrected seed. So the gospel church, buried with Christ in baptism and raised to newness of life, (Rom. 6:5-6) are thus resurrected in figure; hence, are in Christ, the resurrection and the life, only in figure, not in fact until actually born from the dead. Our salvation is nearer than when we believed, (Rom. 13:11) but not yet realized, only by faith, or hope; but not hope that is seen.

This second house, are also the circumcision. (Phil. 3:3; Col. 2:11). We are also children of the promise, or free woman, as Isaac was; namely, in figure, (Gal. 4:28-31) and are stumbling over the same Rock of offence, the Jewish Messiah. He was a son of the old covenant, made under the law, circumcised the eighth day, and sent only to them. Our Messiah is the new Man, minister of the new covenant, and true tabernacle which the Lord pitched and not man. And the atonement is made in the holy, not on the accursed tree; (Deut. 21:23) made by the minister of the true sanctuary, and not by a son of the Jerusalem of bondage and son of David; made by our high priest, and who was not a priest at all while on earth. If we do not know our own Messiah, that is, know his work and what he is to us; he will not know us. To pretend to know the Christ of the old covenant, the one we are forbidden to know as our Christ or Messiah, will not do. When David's Lord the high priest of the new covenant comes suddenly to his temple, the many who are doing wonderful works in the name of the Christ of the old covenant will have a surprise in store for them. (Mat. 7:22). Christendom have always the old covenant Christ who came to suffer, in their mind; and pray in His name, while the Jew rejected the Christ sent to them, and only to them, and will recognize the one who comes to reign. hence, there is a disappointment in store for both the houses of Israel. The gospel church, because they have built entirely on the Christ of the old covenant, the son of David, according to the flesh. The Jewish church, all those only that received him, and so had power to receive the adoption of sons, (Gal. 4:4-5, John 1:11-12) have, by rejecting him, when sent to them, lost the opportunity to become sons.

If they were already sons, as some imagine, why when he took on him the nature of the seed of Abraham, did he take the form of a servant; and why was he sent to them that they might receive the adoption of sons? (Gal. 4:5). Think of this; for if not sons, then not heirs.

Israel, during their former history, while in fact, in the bondage of corruption, like other men, represented the true Israel, or resurrected man. Thus, while representing the true

seed of promise, and always so spoken of, by Him who speaks of things that are not, as though they were; they in fact, as the apostle affirms, were in the same rank as Hagar. Now, when the true seed of promise, Christ, and they that are Christ's, - the entire, man child, head and body, the antitypical Isaac, - is about to be born, they are to take their true place as the servant son Ishmael, son of the bondwoman; and the scripture, (see Gal. 4:30, Gen. 21:8-11) is to have its fulfillment. The Jerusalem of bondage and her children, and the old Adam race, also children of the antitypical bondwoman, will be cast out of the Abrahamic inheritance, the world; since the promise was, that he should be heir of the world. (Rom. 4:13).

Natural Israel, like the natural man, belongs to this world, or age; and not the age to come, the new heavens and new earth. The old man for the old world: the new man for the earth. Men do not put old wine into new bottles, but new wine for new bottles. (Mat. 9:17). Rest assured that no old Adam man, will survive the new Genesis; He that sat Upon the throne, said, Behold, I make all things new. (Rev. 21:5).

Salvation does not prevent the Gentile believer from being sown in corruption: raised in incorruption; why should it prevent the Jew from being born again? born from the dead, as was Christ, the firstborn of the free woman. While in the bondage of corruption, they remain children of the bondwoman; born from the dead, they are children of the free woman; for these women are the two covenants. (Gal. 4:24). Israel after the flesh are children of the covenant graven on stone, that is unto death, and that gendereth to bondage, and answers to Hagar.

This is why the bondwoman and her son must be cast out; because the children of the flesh are not the children of God, (Rom. 9:8) when resurrected, they are children of God, being children of the resurrection. Nicodemus must be born from the dead, even as Isaac was, in figure, before he becomes any thing more than an Israelite after the flesh; which Paul reckoned as dung, when compared with winning Christ.

Thus every one, unless their eyes are holden, should see that the son of the real free woman, or covenant of promise, is a resurrected seed; Christ, and they that are Christ's as the new covenant, or testament affirms, and that the allegorical or Isaac race, are only a figure. For if they that are of the law be heirs, faith is made void, and the promise made of none effect. (Rom. 4:14).

The son of the bondwoman really means man in the bondage of corruption; and the Jerusalem that now is, and is in bondage with her children, belongs to the old Adam race, and are in the same rank. (Gal. 5:25:26). Surely no one will deny this; and when the old Adam race goes down, all who are still in the bondage of corruption go down; including, of course, the Jerusalem that now is, and her children. Then, and not till then, will the bond woman, or covenant that is unto death, and her son, be cast out of the Abrahamic inheritance.

Isaac, the second son of Abraham, was a type of Christ, the second man, or second Son of God. The natural man being first. We also know their tabernacle was a figure for the time

then present; (Heb. 9:10) and their system of worship, a mere shadow of good things to come, and in that allegory, or figure, Abraham was made a-father, like unto God who quickeneth the dead, and speaks of types, or figures, as though they were that of which they are only a figure. Thus, Isaac a figure of Christ, was spoken of as the seed to whom the promise was made. (Gen. 17:21). Then under the direction of the Holy Spirit, we learn that the law was added because of transgressions, till the seed should come to whom the promise was made, (Gal. 3:19) and that seed was Christ. Then Isaac, who came before the law, was riot the seed to whom the promise was made. And wherever he, or Israel after the flesh, is so spoken of, we know that God, who quickeneth the dead is calling things that are not, as though they were. It matters not that Christ after the flesh, descended from Isaac, so he descended from Adam. (Luke 3). Isaac was not the seed to whom the promise was made.

Christ was born twice; first of the Isaac race, a son of the Jerusalem of bondage to which that race belonged; and was himself then in the form of a bondservant, the lowest plane of sonship, like Ishmael. But this shall, not be thine heir; the free woman, the resurrection covenant must bring forth, and Christ was raised to that plane by a second birth. Before she travailed, she brought forth; before her pain came she was delivered of a man child; (Isa. 66:7) thus becoming a new creature, the firstbegotten Son of God, firstbegotten of the dead. He hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. (Acts 13:33).

He who cannot see this great gulf between Christ after the flesh, and Israel after the flesh; (Luke 16:26) knowing that he of the bondwoman was born after the flesh; and the Son of the new covenant, and minister of the true sanctuary and tabernacle which the Lord pitched and not man; (Heb. 8:2) between the son of David and Adam, according to the flesh, and David's Lord; between the old creation, and the new, is certainly yet among those that are without; to whom it is not given to know the mysteries of the kingdom of God. So great is the gulf, that it is written, Now, henceforth, know we no man after the flesh; yea, though we have known Christ after the flesh; yet now, henceforth, know we him no more. (2 Cor. 5:16). Not but what we know Moses, and David and the Son of David, of the bondwoman covenant; but since the resurrection, all things pertaining to the divine plan have become new; nothing of the old covenant can be incorporated or recognized as belonging to it. New wine must be put into new bottles. Israel after the flesh, can no longer even typify the Son of the free woman.

The house of Christ is made up, partly from the Jewish, and partly from the gospel church, it is true; although they both stumble. From the Jewish church, by the many who came out of the grave, (Mat. 27:52-53) and were incorporated into the Christ body after his resurrection, during the 40 days, while he was washing his flesh with water by the word, in fulfillment of the law, when the high priest went in to make the atonement, (Lev. 16:4) and again on coming out, (verse 24) yet to be fulfilled; by these, and those who received him and to whom he gave power to become sons. Then, that class out from the Jewish church being complete; the balance, that his house of sons may be full, are to be taken from among the Gentiles. But there is yet another class to be delivered from the bondage of corruption, and who are waiting for the manifestation of the sons. (Rom.

8:19-21).-The Greek word here rendered creature, is that used by Christ, Preach the gospel to every creature; also, If any man be in Christ, he is a new creature.-When thus delivered from the bondage of corruption into the glorious liberty of the children of God, the whole creation, every creature, will be saved from what, they lost in Adam; for God is the saviour of all men, especially then that believe. But it is the house of Christ, a little flock, sons or children of God, who inherit the kingdom; the first fruits, or church of the firstborn. These will reign with Christ over the nations after the groaning creation are delivered into the glorious liberty of the sons, for whose manifestation they are waiting. (Rom. 8:19-21).

This universal salvation, or deliverance of a groaning creation from the bondage of corruption, is simply a restitution of all things, all that was lost by the fall. This is what is promised, all that die in Adam, all that are in sheol, will be restored. This salvation of all men, is not to eternal life; that is the especial salvation for the believer; it is only restitution back to the condition from which man fell. Adam did not have eternal life, but was on probation for it. So the whole creation when delivered from the bondage of corruption, will be saved, from their lost condition, and be on probation for eternal life, as was Adam. If obedient, they will live, if disobedient they will die. And dying a second time is the second death; (Isa. 65:20) but the sons, the overcomers, on such the second death hath no power. (Rev. 2:11). Then to become a son, is to secure eternal life. And of that house of servants to whom the Christ made under the law was sent, that they might receive the adoption of sons, though rejected by them as a nation, to as many as received him, to them gave he power to become sons. (John 1:12).

He that overcometh, I will be his God, and he shall be my son, and he shall inherit all things. (Rev. 21:7). Then only a son can inherit the promises; and he must be an overcomer in order to be a son. He that overcometh, to him will I give to eat of the tree of life. Then to inherit the promises, one must be a son, be an overcomer, and have right to the tree of life. How about the lost sheep of Israel, that house of servants, to whom Christ after the flesh was sent, that they might receive the adoption of sons, and who received him not? are they sons and heirs? the few that received him, to them gave he power to become sons; but they were incorporated into the body of Christ; and are still waiting for the adoption. Do those that received him not, also get the adoption? if so, what wits the use of receiving him? But you may say, they will receive the Christ of the new covenant; granted, but is he sent this time to give power to become sons, or to reckon with his servants; and command that those men that would not that. he should reign over them be brought before him and slain? (Luke 19:27). This surely applies to the lost sheep of the house of Israel, to whom he was sent, and who received him not.

To slay them as enemies does not conflict with any scripture concerning, turning away ungodliness from Jacob, taking away their heart of stone and giving them a heart of flesh; (2 Cor. 3:3) or any other good thing, excepting what Christ affirmed, That the kingdom of God should be taken from them and given to another people; and that they should see Abraham, Isaac, and Jacob, in the kingdom of God, and they themselves thrust out; (Mat. 8:11-12) and who will dispute his word?

They, like their Christ made under the law, are the children of the Jerusalem that is in bondage, which answers to Hagar; and the slaying them, or casting them out of the Abrahamic inheritance, means crucifying the old man, being baptized into Christ; not in figure merely, as we have been; but in fact. It means death, that which must precede a second birth, and being raised to newness of life, as was Christ, when born from the dead, the first born among many brethren. And if any man be in Christ, he is a new creature.

What does the deliverer that comes out of Zion, and who is the resurrection and the life, come for, except to deliver the groaning creation? All were included in unbelief, that he might have mercy upon all. (Rom. 11:32).

It is by and through a second birth, that which will make them children of the free woman, or new covenant, by which he turns away ungodliness from Jacob. These two women, are two covenants. (Gal. 4:22-26). Then on becoming children of the new covenant, they will be children of the resurrection. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; and I will put my laws into their mind, and write them in their hearts. (Heb. 8:8-13). Then will the Abrahamic faith be realized: since he looked for this real free woman, or new covenant condition for himself and his seed, and died in that faith; receiving Isaac from the dead in a figure. Read Heb. 11:13-16; these all died in faith not having received the promises; but having seen them afar off, confessed that they were pilgrims and strangers on the earth. Declaring plainly that they seek a country. And truly, if they had been mindful of that from whence they came out, they had opportunity to have returned. But now they desire a better country, that is, a heavenly [the new heavens and new earth], wherefore God is not ashamed to be called their God, (Heb. 11-16) for he hath prepared for them a city, that hath foundations. That city being the heavenly Jerusalem, the mother of us all. (Gal. 4:26). This is the gospel faith: the gospel preached to Abraham, and to all Israel, in figure. And referring to the gospel church, it is written, For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith. (Heb. 4:2). But listen again; when called in question about the resurrection of Christ, the seed to whom the promise was made the apostle affirms, And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes instantly serving God day and night, hope to come. For which hope's sake king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead? (Acts 26:8).

Who will any longer deny that the hope of Israel concerning the promise made of God unto the fathers, was in the resurrection? Faith is the assurance of things hoped for. Abraham died in that, faith, so did hosts of others, of whom the world was not worthy; (Heb. 11:38) not having received the promise, but looked for it in a better country, that is, an heavenly; where God hath prepared for them a city. Is that your faith my brethren? if so, God will not be ashamed to be called your God.

When God spake of the seed of promise in Eden, He meant, not Isaac, but Christ; as all must admit. But in making Abraham a father, in the allegory, or figure like unto himself; after the son of the bondwoman, born after the flesh, as Paul says; Isaac, born from a

dead womb, and then received from the dead in a figure, was called the seed of promise, by Him who quickens the dead and calleth those things that are not as though they were. (Rom. 4:17). But the New Testament says it was an allegory; that the promise really was, Unto thy [God's] seed, which is Christ. Born of a dead womb; and received from the dead in a figure; even as Jesus was born of a dead race, and afterward received from the dead; Isaac was certainly a type. So he was in the mind of Abraham, subject to death, during the three days' journey. (Gen. 22:4). At the foot of the mount, which God would show him, doubtless now called Calvary, the wood on which he was to be sacrificed, was laid on Isaac. Why was this so ordered? two servants were with Abraham, that might have borne that burden. (Gen. 22:3).

But Jesus Christ was of the tribe of Judah, and descended from Isaac, some will say; hence, Isaac, or Jesus, it is only carrying out the fulfillment of the promise to one and the same seed. So Jesus and Isaac descended from Adam. (Luke 3). But we answer, Christ, as the seed of David, or Abraham, or Adam, in partaking of their nature, took on the condition and form of a servant, (Phil. 2:7, or R.V. bondservant), in which condition, he himself was a son of the Jerusalem of bondage, that answers to Hagar, and as such, was God's beloved son, even as Ishmael was loved of Abraham. (Gen. 21:11). Christ, born of the flesh, was a son of the bondwoman. (Gal. 4:23). He became a son of the free woman when he became the son of God, with power by the resurrection from the dead. (see Rom. 1:4). As the resurrection covenant is the free woman, they are children of God, being children of the resurrection, said Jesus. And he was the firstborn from the dead, hence the firstborn of the Jerusalem that is free, the mother of us all.

As the seed of Abraham, according to the flesh, what Isaac was, he could not multiply, or produce children of the free woman; he must die and rise again, as did Isaac in figure, if he would multiply on the free woman plane. Hear him speak of himself Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit, and I if I be lifted up, will draw all men unto me. (John 12:32).

Israel in its full sense, free of all figures' means God's son, (Ex. 4:22) or humanity in its two phases; as typified by natural Israel in bondage, and delivered from Egyptian bondage. So, when God confounded their language, (Gen. 11:7) and divided to the sons of Adam their inheritance, he set the bounds of the people according to the number of the children of him who was surnamed Israel, (Deut. 32:8) or into twelve nations. Ishmael also became an equal number. (Gen. 17:20). So Christ, as all humanity will be, was born on these two planes; as the seed of David, according to the flesh, he answered to Israel in bondage, or God's son by the bondwoman covenant. Baptized, or born from the dead, he became the Son by the free woman. As son of David, he was the end of the Israel that answers to Hagar; since the natural is first, (1 Cor. 15:46) and must end when the spiritual begins. He became David's Lord, because on the free woman plane, the real plane of heirship, to which Abraham looked for the fulfillment of the promise, he was the firstborn and head.

Promises to Israel have a double fulfillment, superficially to typical Israel, and in their fulness to the real heirs. Thus, Christ rode into Jerusalem, and they shouted Hosanna,

blessed is he that cometh in the name of the Lord; (Mat. 21:9) but it amounted to nothing, and they shall not see him again, until that day when they say, Blessed is he that cometh in the name of the Lord, what they had just said. (Mat. 21:8, 23-39). So their Elias and their Christ came, and their temple was cleansed; but it amounted to nothing, for if they that are of the law be heirs, faith is made void, and the promises made of none effect. (Gal. 3:17). To fulfill promises of God, to man in bondage to him that has the power of death, whether Jew or Gentile would be of no effect; nor did Abraham look for such fulfillment to him or to his seed in this life; hence, he received Isaac from the dead in a figure. But they were all fulfilled in a shadowy way, and will continue to be so fulfilled to typical Israel, to the end, because types are the schoolmaster to bring us to Christ. Hence, the future restoration of Israel is only temporary, to carry the type to the end, to their final captivity, when the bondwoman and her son will be cast out of the inheritance. Most of the language used, however, applies to type and antitype in a very dark way making it almost impossible to separate the two. An example of mixed type and antitype maybe seen in Isa. 13: and Jer. 51. Compare with Rev. 18th chapter, and try to separate what applies to literal, and what to mystic Babylon; if successful, you may hope to rightly divide between that referring to natural and spiritual Israel.

The Christ of the old covenant, and people of that covenant, Israel after the flesh, are to be no more recognized now that the real Son of the free woman has come. (see 2 Cor. 5:19). They that are Christ's constitute the one seed, and all the Father gave him, all for whom he prayed, and all who can be saved here in this life, i.e., the apostles, and all that shall believe on him through their word; no one can question this. He prayed for these, just this one seed, and not for the world. (John 17:9-20).-Read this reference carefully, for on it hangs great truth.

We will re-state each point. They that are Christ's, are Abraham's seed, and heirs according to the promise. All the Father has given him are his. They constitute his apostles, and all that shall believe on him through their word. Can any body else be saved? I pray for these; I pray not for the world. (John 17:9).

These, for whom he prays, are the elect church, the one seed, a little flock, who find the narrow way; to be married, or made one with him; are all that are to be saved during this gospel age; just this seed, or second man and his wife, in whom all nations are to be blessed. And the world for whom he did not pray are excluded. No man can conic except the Father draw him. (John 6:44). Now notice! All the Father giveth me, come to me; I pray for them, I pray not for the world. If he had wanted the world, why not pray for them? all for whom he prayed come to him. And why speak in parables, that they might not see? lest at any time they should be converted, and their sins be forgiven them. (Mark 4:12). He prayed that these given to him, May all be one, as thou, Father, art in me, and I in Thee, that they may be one in us; that the world may believe that thou hast sent me. (John 17:21). And the world is what God is after; He so loved the world that He sent his only begotten Son, that whosoever believeth in him might not perish. (John 3:15). And this seed, a second man and his wife, are taken out, and to be made one in Christ, that the world may believe.

Then, not until the oneness, or marriage of Christ and the church, (Rev. 19:7) the second man and his wife, is it possible for the world to be re-generated; even as they could not be generated until the marriage of the first man and his wife. The water of life must become a river, and the Spirit and the bride say, Come, before Whosoever will, may come. (Rev. 22:17). This is God's plan; and Christ is a propitiation for our sins; and not for ours only, but for the sins of the whole world.

The rest of the dead lived not until the
thousand years were finished. (Rev. 20:5).

Some suppose this precludes the probation of the world during the thousand years; especially, as when Christ is revealed, in flaming fire, etc., (2 Thess. 1:8) the total destruction of the old man takes place; the real bondwoman and her son being cast out of the inheritance. This, however, is from misunderstanding what the New Testament calls life. This is the record that God has given to us, eternal life; and this life is in his Son; he that hath the Son, hath life; and he that hath not the Son of God, hath not life. (1 John 5:11-12). This is easy to understand. Eternal life belongs exclusively to the new covenant, to be obtained through Christ, and nothing but this eternal life, is recognized as life. He that has not eternal life, does not live, has no life in him; he that hath not the Son of God, hath not life.

This is not a new idea, it runs all through the New Testament; Except ye eat my flesh, and drink my blood, ye have no life in you, said Jesus. (John 6:53). Let the dead bury their dead. (Mat. 8:22). And of the church, -surely we are on probation for life, but have not yet attained it, -for ye are dead, and your life is hid with Christ in God. When shall we live? They that are Christ's, the seed, will be made alive at his coming. As we are dead, the gospel is preached to the dead. (1 Peter 4:6). Leave out also, it is not in the original, nor in the R.V. for it is preached to none but the dead. And if we be dead with Christ, baptized into his death, -We believe we shall live together with him. But the rest of the dead-if one died for all, then all died, -lived not until the thousand years were finished. (Rev. 20:5). Again, is not in the original, see R.V., While on probation for eternal life, that, which alone is recognized as life, and not having it, they are called dead; why may not the rest of the dead, who do not belong to the church of the firstborn, have probation during the thousand years, although they do not live, that is, get eternal life, until the thousand year age of probation ends? This is all Rev. 20:5, affirms. So, after the marriage of the second man and the espoused virgin, (2 Cor. 11:2) the regeneration of the world will begin, and the Spirit and bride say, Come. And whosoever will, may come and take of the water of life freely. (Rev. 22:17).

What do you think these figures are in the Bible for? A second Adam, a wife, a time of regeneration, etc., just to multiply words; or will every word that proceedeth out of the mouth of the Lord, accomplish the purpose for which it was sent? (Isa. 55:11) we believe the latter. And when, in the regeneration, he shall sit on the throne of his glory, all the ends of the world shall remember and turn to the Lord; and all the kindreds of the nations shall worship before thee; for the kingdom is the Lord's and he is the governor among the nations. (Ps. 22:27-28).

Do not try to make out that the body of the fourth beast will not be destroyed when the kingdom of this world becomes the kingdom of our Lord and of his anointed; that the time of the dead has not come that they should be judged; that he will not destroy them that corrupt the earth; that, it shall not be as it was the clay Noah entered into the ark: (Mat. 24:37) in short that the bondwoman and her son shall not be cast out of the inheritance. Or that after the manifestation of these sons, the groaning creation, every creature, all that are in sheol, sown in corruption, shall not be delivered from the bondage of corruption into the glorious liberty of the sons. So that if they die again, as some will die under that new covenant, (Jer. 31:29-31) it will be for their own sin.

It angered the Jews when they heard that Gentiles were to become fellow heirs. (Acts 11:3). The resurrection of Jesus broadened the plan that much. Does it anger any among us to hear that the coming reign of Christ will transform the well of the water of life into a river? That the world, who have no chance now, will, in the resurrection, under the free woman covenant, hear the glad tidings of great joy, that was to be to all people?

It is under that new, or resurrection covenant Israel will be restored. (Ezek. 39:23-28). God gave them into the hand of their enemies, so fell they all by the sword. But I have gathered them into their own land, and have left none of them any more there. That this is from actual death, see Ezek. 16:51-63. Surely you believe what Jesus said, that, when Lot went out of Sodom, it rained fire and brimstone and destroyed them all. (Luke 17:29). And what Jude says, that they are suffering the vengeance of eternal fire. (Jude 1:7).- Eternal, here, is the word for a plurality of ages; the patriarchal, Jewish, and gospel ages; but in the restitution of all things, they are coming up. All the nations which thou has made, shall come and worship before thee O Lord, and glorify thy name. (Psa. 86:9). Read! When I shall bring again their captivity, the captivity, of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them. (Ezek. 16:53). Yes! say some when he brings Sodom he will bring Judah; but he won't bring either. Won't he? Read again. And I will give them to thee for daughters, but not by thy covenant. (verse 61).

There is abundance of proof that only an elect seed will or can be saved out of the old Adam race; that regeneration, and probation for the world is after death and resurrection: and now only for the church of the firstborn. That after the union of the second man and his wife regeneration will be no further advanced than was that of generation, at the union of the first man and his wife.

When Christ the real seed of promise was born from the dead, the real free woman, and true tabernacle system began. (Heb. 9:8-9). From that time neither the Christ, nor Israel after the flesh, are to be recognized, even in figure, as being the Israel of God. (2 Cor. 5:16). Hence, Paul refers to them, as Israel after the flesh. (1 Cor. 10:18). Since then, though the name still clings to them, we of the new covenant can know them only for what they are, children of the Jerusalem of bondage that answers to Hagar. And in being restored, for their final captivity, (Isa. 66:20) they go back to represent the son of the bondwoman in the fulfillment of the allegory.

Christ brought life and incorruption to light through the gospel. (2 Tim. 1:10, R.V.). As incorruption is the condition of the restored man, and age-lasting life is the new covenant life that is in Christ; it was restitution that he, as a second Adam, brought to light through the gospel.

Before man sinned he was pronounced good, was in harmony with God, and was not lost. As restitution puts him back again, it is just what the gospel and the atonement is designed to do. The restored man is no longer lost; hence is saved. He is no longer out of harmony with God; hence is at one with him. He is born again; sown in corruption, raised in incorruption, baptized with the one baptism. (Eph. 4:5). Made alive in Christ, he is a new creature. (2 Cor. 5:17). Thus atonement, salvation, regeneration, the new birth, redemption, baptism, and all that the gospel is designed to do for humanity is accomplished in the one act of restitution. Little wonder that it is spoken of by all the holy prophets. And all this, the atonement, is accomplished by the blood, (life) of the sin offering. In short, by being washed in his blood. As the fall was not the fault of the Adam race; so restitution does not depend on their goodness. For as by the disobedience of one man, many were made sinners; so by the obedience of one shall many be made righteous. (Rom. 5:19).

We are made sinners with a carnal nature by birth, every seed bringing forth after its kind. So at our second birth we are made righteous by the same law. Not positively, but negatively righteous; that is, free from sin. The new born child born in sin, is yet not a personal sinner. So mankind, when born again will be born in righteousness; freed from sin, hence negatively righteous. But not free from the effects of former sins; these evil deeds will be punished by the legitimate outcome due to the position of life in which their second birth places them. In which all receive according to that they have done. And yet as new born creatures though not sinners when born, their birth determines the degree of suffering the few or many stripes they will have to endure for their former sins in addition to those they may commit in that life. For although born in righteousness they may again become sinners, and the sinner an hundred years old shall be accursed. (Isa. 65:20).

As many are made sinners by the disobedience of one man, even so by the righteousness of one, shall many be made righteous; (Rom. 5:19) has exceptions. Eve made herself a sinner. So the bride, the Lamb's wife, makes herself righteous. Before the marriage or union with Christ, the church must be without spot, or wrinkle, or any such thing; and when the marriage comes, it is written, and his wife hath made herself ready. (Rev. 19:7). Thus she is arrayed in fine linen, clean and white; for the fine linen is not Christ's righteousness, but the righteousness of saints. (Rev. 19:8).

Abraham believed God, and it was accounted unto him for righteousness. And if we believe what was preached to Abraham, i.e. the gospel, it shall be imputed to us for righteousness. (Gal. 3:6-8). The bride makes herself ready by a belief of the truth. That is by the Righteousness of faith. (Rom. 4:13).

Thus during the times of restitution, all the crooked things of this life will be made

straight; all the suffering which now seems so grievous, will work out for humanity an eternal weight of glory; first to the church, and afterward to the world. Eliminating only the incorrigible, those that cannot be brought to repentance.

We cannot afford to give up the Bible. If the Old Testament goes, the New Testament must also go, since the one hinges on the other.

Christ and him crucified, is the only thing on which Christendom can agree.

Is there no remedy? We believe there is; since the disease is so well diagnosed by the apostle.

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not, with meat: for hitherto ye were not able to bear it, neither yet now are ye able.-For I determined not to know any thing among you, save Jesus Christ and him crucified.-Then follows the above; I have fed you with milk, and not with meat. For ye are yet carnal: for whereas there is among you, envying, strife, and divisions, are ye not carnal? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? (1 Cor. 3:1-4; and 2:2).

Does this not apply with even greater force at the present time, than to that early apostolic church? Instead of decreasing, divisions have multiplied. Instead of Leaving the first principles of the doctrines of Christ, and going on to the perfect man; (Heb. 6:1-2) is not Jesus Christ and him crucified, the very first of first principles, as far as one can now go in a union meeting and not breed discord? Try baptism, in a union gathering, one of the first doctrinal principles. Take the text, Buried with Christ in baptism. (Rom. 6:4). Or, if a Calvinist, take this; Whom he foreknew he did predestinate, etc.; (Rom. 8:29-30); and see how quickly the spirit of strife and division will manifest itself.

What then is the remedy for carnality? To try to eradicate the symptoms, strife, and division, by ignoring scripture doctrine, and returning to milk, is of no avail. It is the disease, not the symptoms, we want to cure. The apostle could not speak unto them as unto spiritual, not because of division; not, that they were lacking in zeal, or piety; he makes no such charge. They could not bear meat. Strong meat is for them of full age; (Heb. 5:12-14) and they were babes. The cure is to grow, not necessarily in zeal, or piety; but in the knowledge of the truth. (2 Peter 3:18).

As Christendom proves its carnality by the symptoms, and not being able to appropriate meat, without aggravating the disease; is it not more than probable that the church are far from the truth concerning doctrine? Babes are not supposed to be deeply versed in that which belongs to them of full age.

If we are not prepared to renounce the Bible, we must be prepared to stand by it and let it shape our theology. Even though our every tenet must be revised. If it is what it purports to be, a revelation from God, there are no opposing doctrines. God's kingdom cannot be divided against itself. (Mat. 12:25). And yet with present theological views, there are

plain contradictions. Election, as fully as taught by Calvin, is a Bible doctrine; and free grace, as complete as a Wesley could desire; but not at one and the same time. One whole age of a thousand years, the resurrection age; is left out of their theology; hence, this confusion.

That sin, when it is finished, bringeth forth death, (Jam. 1:15) the ultimate eternal condition, is plainly taught. And as all that die in Adam, will be made alive in Christ, (1 Cor. 15:22) and If any man be in Christ, he is a new creature; (2 Cor. 5:11) universal salvation is also taught. Since, to be made alive in Christ, is salvation. How can these things be reconciled? There is nothing to reconcile. One whole age being left out of theology, is where the trouble is that brings these divisions.

Some theologians have no place, or use for the resurrection. If man goes to his eternal reward at death, why quicken the mortal body again at some future time? Why should Christ descend from heaven; and the dead in Christ rise first? (1 Thes. 4:16). Having left out of their calculation, The times of the restitution of all things; which God hath spoken by the mouth of all his holy prophets since the world began; (Acts 3:21) is it strange that truth, thus mutilated, should be elusive? They have no use for Christ's return, or for a resurrection of the dead.

All men know that before the Christian era, there was what is known as The mosaic age; during which the conditions for life eternal were, do, and live.

Christ had not then come. After that, there was a change; under the gospel age, it is no longer of works but of faith, (Gal. 2:16) He that believeth in me, hath everlasting life. This change from the Jewish age, to the gospel age, from works, to faith, was brought about by the coming of Christ. At his return from heaven, a greater change is foretold. The Millennial age, and Times of restitution of all things, is to begin. (Acts 3:21). This, the restitution of all things, is something of which a carnal church, babes in Christ, have not the faintest conception. It is the outcome. of the spirit of the Word, its hidden meaning, In it are all The mysteries of the kingdom of God; all that the gospel has to offer to mankind; not given to them that are without, but spoken only in parable. (Mark 4:11).

As the scriptural use of the word spiritual, applies to that which is perfect; and that which is perfect is not yet come; it applies to the unseen. Hence, speaking of the restitution of all things, is speaking of spiritual things; not eternal, but everlasting. The spiritual, or perfect-man condition, precedes the spirit life, which is without end.

Restitution is the reverse of the fall. One brought death, the other brings life. The former came by the disobedience of one man; the latter by one man's obedience. As it is to be a restitution of all things, it is as broad in its results, as was the fall. This is simple justice. We are responsible for neither the one or the other. It is of God, who Worketh all things after the counsel of his will. (Eph. 1:11). But why was the fall permitted? It was for our education; the man has become like one of us, to know good and evil. (3:22). Even Jesus, Though a Son, yet learned he obedience by the things that he suffered. (Heb. 5:8). Personal acts, both good and bad, are to be rewarded. But restitution is atone anent. Man

was in harmony with God before he sinned: and restitution puts him back as he was before.

We are born on this fallen plane by virtue of the fact that our federal head descended to that plane, and the law that Every seed shall bring forth after its kind. Restitution comes by the second birth of a federal head restored from the fallen to the unfallen plane. The exact reverse of the fall. The cost being what it costs to develop the imperfect seed of the fallen woman, to that which is perfect. Christ, the second man, the last Adam, when made flesh, took on him our fallen nature; (Gal. 4:4-5); was tempted in all points as are we, (Heb. 4:15) was made perfect through suffering; and we the elect church, his espoused wife, fill up what is behind of his affliction. (Col. 1:2,4). This is what restitution, or the atonement costs. It has in it no element of vicarious punishment, the innocent suffering instead of the guilty. No one could be born from the dead, without a resurrected seed, to bring forth after its kind. A sinless one was required to overcome death, one that could die, and yet Could not be holden of death. (Acts 2:2,1). So Jesus says concerning himself; Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. (John 12:24).

This is why Christ died; not to satisfy a broken law, and appease the vengeance of an angry God: but to become a perfected seed on the resurrection plane, The firstfruits of them that sleep; (1 Cor. 15:20) and so bring forth much fruit. It requires a last Adam, and his wife, on the spiritual plane, for man's re-generation, as truly as his generation on the natural plane, required a first man and his wife. God is a God of order.

Christ bear our sins in his own body on the tree; (1 Peter 2:24) Yes! He took on him our nature, was tempted in all points as we are tempted; was a new of sorrows, suffered as we suffer, died as we die; made perfect through suffering, as we are to be made perfect; and by his stripes our stripes are healed. But how? As the seed of promise, a seed that nest bring forth alter its kind. In order to bring forth a dead race; he must come forth from the dead, the firstfruits of them that sleep: and so when we awake in his likeness, our stripes will be healed. And he is the resurrection and the life. (John 11:25).

How then is justice satisfied? Justice has no claim on humanity for original sin. We did not fall; mankind are born on this plane; and we now know it, was permitted in love, and for what reason. Every son that he loveth He chasteneth. (Heb. 12:6, 7). The penalty (if original sin, was death; and it is appointed unto risen once to die, but not twice. (Heb. 9:27). If he dies again, after being born from the dead, it will be for his own sins; (Ezek. 18:19-20) and for that death there remaineth no more sacrifice. (Heb. 10:26). But for this first death resulting from original sin: full restitution is to be realized. And although this grand outcome, has been spoken of by all God's holy prophets since the world began, (Acts 3:21) it has been a sealed book to a carnal church.

The plan from the beginning, was to permit man to be tempted, fail, suffer and die; thus experiencing the full wages of sin, that he might know its deadly effect. This experience however, would be of no benefit unless he is to live again. A seed was promised that should bruise the head of him that has the power of death; while it would bruise his heel.

(Gen. 3:15). Thus indicating a final victory over death, but at some expense of life. We must, therefore believe that notwithstanding full restitution to the condition from which man fell, and for which the race are not responsible, is simple justice; some will eventually fail of winning eternal life.-It will be remembered that man was on Probation, hence had only conditional life before the fall; since which he has only forfeited life, appointed unto death, dying, thou shalt surely die. (Gen. 2:17 margin). Restitution from death (after the death sentence has been executed), restores him only to conditional life again; hence, to probationary life.-Then, under that New Covenant, man will no longer die for his father's sin; but the soul that sinneth it shall die. (Ezek. 18:2-3-4). Thus after universal salvation from the present lost condition, man may die the second death, for which no sacrifice is provided (Heb. 10:26). The seed, Christ, and they that are Christ's, cannot die any more: on such the second death has no power. But they shall be priests unto God, and Christ, and shall reign with him a thousand year. (Rev. 20:6).

During this present gospel age, the seed, Christ, and they that are Christ's, (1 Cor. 15:23) or in another figure, the second Adam and his wife, (the church of the firstborn, espoused unto one husband), are all for whom Christ proved, all who are to be saved, developed out of this fallen race. I pray for them; I pray not for the world, but for them thou hast given me; neither pray I for these alone, (the twelve) but also for all them that shall believe on me through their word, that they all may be one. (John 17:9-20). These for whom he prays, therefore, include all who are to be saved while the gospel as contained in the New Testament is preached. Please mark this. All that shall believe on me, through their word. Go preach the gospel to every creature; he that believeth and is baptized shall be saved; and he that believeth not, shall be condemned. (Mark 16:16, R.V.) Then, as he prayed for all believers, the world, for whom he did not pray, will be condemned. And yet the purpose is all this, is that the world may believe.

He prayed for all that would believe on him while the commission to preach the gospel endures. That they all may be one, as he and the Father are one. What for? That the world (for whom he did not pray, may believe that thou hast sent me. (John 17:21).

Here is proof that the world, that does not believe while the gospel is being preached, are expected to believe after the church, every member of Christ's body, are made one; I in thee, thou in me, they in us; that the world may believe, etc.

God's elect church, Christ and his body, made one, is the one seed of promise, in which all the families of the earth are to be blessed. (Gen. 12:3). And this seed is the last Adam and his wife. A second federal head, on the restored, or spiritual man plane, for regenerating the world. Ye must be born again. (John 3:7).

Thus the evidence seems conclusive that the gospel age, during which This good news of the kingdom shall be preached as a witness to all nations, (Mat. 24:14) is designed merely to develop the promised seed, Christ and his body, the church of the firstborn; and not to regenerate the world. They must be born again during the millennial age, as the offspring of the seed. (Isa. 65:23). Seed is designed to reproduce after its kind. And it is in that age, when the water of life becomes a river, that The Spirit and the bride say, Come; (Rev.

22:17) and whosoever will, may come. But now, No man can come to me except the Father that sent me draw him. (John 6:44).

I pray for them thou last given me. (John 17:9). As God did not give the world to Christ, He does not draw them. Hence, they do not come. All the Father giveth me come to me; and he that cometh, I will in no wise cast out. (John 6:37).

Election while the church of the firstborn, the seed is being selected and developed, is taught beyond all question; God by his foreknowledge, selecting them. For whom he did foreknow he also did predestinate to be conformed to the image of his Son. (Rom. 8:29).- The church triumphant, will bear the image of the heavenly; they will be glorified like Jesus in his transfiguration, when giving them a vision of his Majesty, as it will be in the kingdom when the Son of man shall sit on the throne of his glory. He that overcometh shall sit with me in my throne. (Rev. 3:21). These will have the body of their humiliation fashioned anew, like unto his glorious body. All others will, every man in his own order, experience merely restitution, not glorified, but a perfect body bearing the image of the earthly, as did man before the fall. Each of these bodily conditions however, are only agelasting. At the end of the thousand years, not only the glorified church, but all who overcome during the times of restitution will put off this mortal, even the glorified fleshly body, and put on immortality, the spirit life, like the Father. For then God becomes all in all.

Thus by rightly dividing the word of truth, we find election, free grace, universal salvation from man's present lost condition; and the eternal death of the finally wicked, are all scriptural doctrines; all having their full place and meaning. And if the one faith, had not been lost, there could have been no doctrinal division in the body of Christ. But The mystery of iniquity began its work, even in Paul's time; and is still working in a carnal church. (2 Thes. 2:7).

RESURRECTION

A probation for mankind is taught in scripture. To be on probation is to be on trial; and in this case, trial for eternal life, or eternal death. Trial being the ground-work of judgment, probationary trial to be followed by executive judgment is not to determine what man has done, but what he will do.

Judgment begins at the house of God. The Word is a savor of life unto life, or death unto death. And as the saints are to judge the world, we are to begin on ourselves: for if we judge ourselves, we shall not be judged with the world. (1 Cor. 11:31). As the judgment of the church is associated with probation, the final sentence to be determined by what we will do when on trial, so it will be with the world when their time of trial and judgment shall come. Executive judgment, in both cases completing the work.

There are two men, the first man and the second man;-this means more than Adam and Christ: it means man on the two planes, first, the old man, in the bondage of corruption;

second, the new man delivered from the bondage of corruption. (Rom. 8:21).-And there is judgment for both the old man, and the new than.

Judgment on the old Adam race was first, trial, then sentence, and last, execution of sentence: the final executive judgment being reserved for the great and terrible clay of the Lord, which ends the old Adam race. The New Testament deals only with the new man, excepting that Christ and the saints dash the nations to shivers, execute on the world the judgments that are written. (Ps. 2:8-9). Judgment on the Adam race refers exclusively to this life, and is satisfied, therefore, in death, the extreme penalty of the law. This does not preclude the idea of punishment and reward in resurrection life to just the extent in which they have sinned against light, in this life.

The Adam race had their probation, or trial, in their federal head; the result being, as was foreordained, the death of the entire race. But they are to be born again. And in the resurrection, born of the new covenant, every one will be on trial for himself, individually. (see Jer. 31; Heb. 9). The new covenant there referred to, is the resurrection covenant.

Judgment has many shades of meaning, and quite a number of different words are translated judgment; in John 5:29; it is krisis. And what we want to know is, whether this word means punishment. Here are a few texts where it occurs.

In speaking of Jesus, it is written, In his humiliation his judgment was taken away. (Acts 8:33). That is, they refused to give him a fair trial. This is krisis, as in John 5:29, they that have done ill come forth unto the resurrection of krisis. (see also Revised V.) To have translated it in his humiliation his damnation was taken away, would sound bad: The translators supposed sheol, must be translated hell for the wicked, and the grave for the righteous: ignoring the fact that until the resurrection, it is written, All go to one place: all are of the dust, and all return to dust again; and the spirit returns to God: not a good spirit any more than a bad one; but of man. (Eccl. 12:7).

They that have done ill, come forth unto the resurrection of judgment, what wicked men took away from Jesus. (Acts 8:33). Do you think it was something very bad they withheld?

Bear in mind that judgment on the old Adam race is of God the Father, who cannot behold evil with any degree of allowance. The old man is doomed: his probation was in Adam: and the execution of the death penalty is all that remains for him: and that awful day will surely come, the expected hour draws nigh.

There is this present evil world; and the world to come. God has not given this world to Christ. (John 12:31). My kingdom is not of this world. Nor does he judge this world, or even pray for it: If any man hear my words and believe not, I judge him not; I came not to judge the world, but to save the world. (John 12:47). The judgment of the New Testament is that of the new man, after the death of the old man. It is appointed unto men, once to die, before the judgment committed to Christ begins; excepting with his own house; and

it is with us, not the old man, he is crucified, but the new man, that is judged. The world come forth unto the resurrection of judgment; but they are new men; made alive in Christ, they are new creatures. One who fails rightly to divide between this old world which God has not yet given to Christ, nor will until He gives it to him to be dashed to pieces; and the new world in which dwelleth righteousness; will fail to discern between the doom of the old man, and the grace that came by Jesus Christ, to be shown to this new, or resurrected man.

Behold my servant whom I have chosen; my beloved, I will put my Spirit in him, and he shall show judgment to the Gentiles. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. (Mat. 12:18-20). It was not damnation he extended, in showing judgment to the Gentiles; but probation, a fair trial for eternal life. And in the resurrection age, when he shall establish judgment and truth in the earth, the world will be converted.

Christ's work on earth is scarcely yet begun; there is a thousand years of reign on earth, before it will be ended. He came to typical Israel, on their plane, and finished that work. He is to come to the real Israel, children of the resurrection, or covenant of promise; even as typical Israel were a resurrected seed in figure, -born of a dead womb, received from the dead in a figure, etc. He finished his work to typical Israel, then laid down his life, and became the firstborn of the real Israel, or resurrected race. He is coming to a resurrected race, and on their plane; to reign a thousand years, and he shall be a priest upon his throne. (Zech. 6:13). Thus he has a great work before him. That work, we claim, is the regeneration of the world; at all events, it belongs to the millennial age, after he comes again.

When Matthew quotes, he shall show judgment to the Gentiles, etc., it is from Isa. 42:14, -Behold my servant whom I uphold, mine elect in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles: He shall not cry nor cause his voice to be heard in the streets. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged till he hath set judgment in the earth: and the isles shall wait for his law.

This state of things, when the isles shall wait for his law, is surely in the millennial age, when he shall reign from sea to sea, and from the river to the ends of the earth. (Zech 9:10). This will be a glorious condition in the earth; a state of things of which it is written, He shall not fail nor be discouraged till he hath set judgment in the earth. And they that have done ill, come forth unto this condition of things.

How would this sound? He shall not fail nor be discouraged till he hath set damnation in the earth: and the isles shall wait for his law. He shall show damnation to the Gentiles, etc. It is the same word as in John 5:29; the Hebrew is mishpat, but in Mat. 12: the Greek is krisis, as in John.

The Jews were quite sure that their dispensation revealed the only way for man to be

saved; it angered them to even hint that uncircumcised Gentiles would ever have any chance. True, it was foretold that he should be a light to enlighten the Gentiles; but they must be circumcised and become proselytes first, of that there was no question in their minds. But the death and resurrection of the life of the world, Jew and Gentile, all included in unbelief, that he might have mercy upon all, was a step in advance along the line of the ages. For as all died when he died, the life of the world arose when he revived. And now, henceforth, know we no man after the flesh; yea, though we have known Christ after the flesh, yet now, henceforth, know we him no more. The son of Mary is the only Man, Christ Jesus, known by christendom today. Add Israel after the flesh-forbidden to those who are called to resurrected life, is the only Israel known.

An elect church, the seed of promise, is all that will be taken out, or developed out from the old Adam race, in this life; the bride the Lamb's wife. Every elect one is espoused unto one husband, even unto Christ. If you are not espoused to him you do not belong to him. How then can any save the wife of the second man be chosen during this age? (2 Cor. 11:2).

When Christ comes to begin his work and reign on earth, there will be a far greater advance in the plan for the salvation of man than there was at the first advent.

There would be no difficulty in understanding the judgment that Christ is to establish in the earth, and to which they that, have done ill, come forth unto, when he hath filled Zion with judgment, (Isa. 33:5) when A king shall reign in righteousness, and princes shall rule in judgment, (Isa. 32:1) if the distinction between the judgment of God on the old Adam, and the judgment of Christ on the new, were kept in mind. Bear in mind that Christ has nothing to do with judging the old world; their judgment was passed and their doom sealed, before Christ came; the first step in coming to Christ, is crucifying the old man. His work of regeneration is with risen' man, whether risen by faith, or in fact.

The next step in proving future probation is to show that it belongs to the millennial age; certainly no difficult undertaking, since it is there that the Spirit and the bride,-not the espoused virgin-say, Come: and whosoever will, may come. When Christ comes, the kingdom of this world becomes his, he takes his great power and reigns. (Rev. 11:15). And it is the time of the dead, that they should be judged.

The old must go down before the restitution, or regeneration of the world can begin, Like Noah, so Christ and his house whose house are we, etc. (Heb. 3:6). Just this promised seed will be carried over to the new heavens and new earth. And, as with Adam, who was a figure of him that was to come, the command will be, Be fruitful, multiply and replenish the earth and subdue it; and have dominion.

Those who come forth unto the resurrection of judgment, come forth to that condition of things which Christ will not fail nor be discouraged in till he has established it in the earth, whatever it may be; and it is during his reign on earth, since at the end of his reign, God will be all in all. After which there are no enemies to subdue, no overcoming, and therefore no probation.

Now what does this mean? All the ends of the world shall remember and turn to the Lord; all the kindreds of the nations shall worship before thee, for the kingdom is the Lord's and he is the governor among the nations. (Ps. 22:27-28).

Here there is certainly a turning to the Lord after the kingdoms of this world become his, and after the judgment of the dead begins.

Perhaps some may think this preaching of an age-lasting probationary judgment, is not gospel preaching; but they are very much mistaken: he who fails to preach it, fails to preach the first principles of the gospel: The resurrection of the dead, and age-lasting judgment, is what Paul calls first principles. (see Heb. 6:2). Baptism is the figure; if the church had not lost the true gospel faith, it would not be required to lay the foundation and these first principles. Even baptism is not understood, else preach Baptists, surely would not claim that they get the new life in death; hence, do not need to wait to be raised to newness of life. The doctrine of baptism, the resurrection of the dead, and of age-lasting judgment, i.e. the coming forth unto the resurrection of judgment, is therefore, the very foundation of the gospel. For the judgment age is the age of the regeneration, when the Son of man sits on the throne of his glory. (Mat. 19:28). The present phase of the gospel being only a preparatory work, the perfecting of the promised seed: the regeneration of the world belongs exclusively to the millennial, or judgment age. Now, the way is so narrow that few find it. Now the espoused virgin, or body of Christ is being developed while waiting for the bridegroom. Now the water of life is a hidden spring: hidden with an elect church. (John 4:14). When Jesus, whom the heaven must receive until the times of restitution of all things returns; the union of Christ and his church will be consummated, and the work of the times of restitution, will be ushered in.

Now look at the new conditions: you hear no more of a well of water in you; you hear no more of an espoused virgin; when he comes, and the times of restitution begin, the dead in Christ are raised, we that are alive and remain are changed, and together caught away to meet the Lord, presented as a chaste virgin, without spot or wrinkle or any such thing, to the coming bridegroom, and the marriage is celebrated. (Rev. 19:7).

The body of Christ, bone of his bones, and flesh of his flesh, being made perfect and united to him, the promised seed, in whom all the families of the earth are to be blessed, is fully developed; and the regeneration, or restitution of all things, by the second man Adam and his bride, is ordained to follow. But before the work of regeneration begins, the old Adam race must be disposed of. Corruption cannot inherit incorruption. If there is not to be a restitution of all the race, what does this mean? In him was life, and the life was the light of men. (John 1:4) That was the true light which lighteth every man that cometh into the world. Or again, Behold, I bring you glad tidings of great joy which shall be to all people. These, and many other scriptures, the command, Preach the glad tidings to every creature have not been done; nor from a theologians standpoint can it be done. The reader knows it cannot. Nor has that true light yet enlightened every man that cometh into the world.

With a restitution of all things, as God hath foretold by all his prophets, these and similar scriptures can be fulfilled, but not otherwise.

The children of this world are wiser in their generation, than the children of light. (Luke 16:8). If a scientist has a theory that fails to answer all known facts concerning a matter; he discards his theory. A theologian covers up the facts which disagree with his creed and holds to the theory. A scientist discards his creed and holds to the facts.

Try our theory concerning man and his destiny, and you will find every scripture statement fully and fairly answered.

If we are to understand the Bible we must recognize the figures used therein.

As all mankind are to be born again, on the second man plane, by a clearly defined law of regeneration -corresponding in outline to that of the generation of the race through a first Adam; it follows of necessity that the development of the second man, then his wife, and after that the children of the kingdom, must be the order. And as every one born of the first Adam, will be born again, made alive in the second Adam: universal benefit of some kind must accrue to a dead and dying race; universal salvation from the death in Adam, at least, is the result. And election, or selection of those who are to constitute the bride, who must be developed. [regenerated], before the children can be born again, is also a necessity.

Thus election now, while the bride is being developed, is certainly a scriptural doctrine. Universal salvation from the death that is passed on all men by the disobedience of one, is certainly true, if all that die in Adam, are to be made alive in Christ, whatever becomes of them after that. If the work of Christ is to establish judgment in the earth, show judgment to the Gentiles, such judgment as wicked men took away from him in his humiliation, and the great multitude are to come forth, when made alive in Christ, to that kind of judgment; and the Spirit and the bride, when there is a bride, say, Come; (Rev. 22:17) and whosoever will, may come; then in the resurrection, during the millennial age, free grace will be extended to every man, and the true light that lighteth every man that cometh into the world will be a realized fact, and the glad tidings of great joy, shall yet be to all people.

In selecting a bride, many are called, and few are chosen. Those failing to meet the conditions for this high calling of God in Christ Jesus, i.e. to reign with Christ; are condemned; even as in selecting men for a special position in the army, those unfit for the service, are condemned; not punished, but rejected. The gospel to the nations, during this age, is to take out of all nations, the Gentiles, a people for his name, (Acts 15:14)-He that overcometh, I will write on him my new name. Go ye into all the world, and proclaim the glad tidings; he that believeth shall be saved; and he that believeth not shall be condemned (John 3:18) as unfit for the high calling. If any man hear my word and believe not, I judge him not. (John 8:15). Christ does not judge the old Adam race.

Man in the bondage of corruption is in bondage to him that has the power of death. The

kingdom under the whole heavens, is not divided between Christ and Satan, the prince of this world; neither doth corruption inherit incorruption. Under that new covenant, [the resurrection covenant] men will no longer die for the sin of their fathers, but only for their own sins. (Jer. 31:29-30).

The millennial age is the resurrection age, the age in which he will set judgment in the earth, and all the nations which thou past made shall come and worship before thee, O Lord, and glorify thy name. (Rev. 15:4). Sodom will be there. (see Mat. 10:15; Ezek. 16:55-61). For when the kingdom is the Lord's and he is the governor among the people, all the ends of the world shall remember and turn to the Lord. (Ps. 22:27). For, as I live, saith the Lord, all the earth shall be filled with my glory. (Hab. 2:14). The remnant of the nations so often spoken of, that is, the remnant at the final destruction, as at the flood, is the seed: these put on incorruption before the old Adam race go down, and are carried over: A short work will the Lord make on the earth;... and except the Lord had left us a seed, we had been as Sodoma, and been made like unto Gomorrah. (Rom. 9:29).

There is not a text in the Bible teaching directly, or indirectly, that this life or this death; seals the doom of man. On the contrary, the resurrection is clearly set forth as a redemption from death. (Eccl. 11:3). If the clouds be full of rain, they empty themselves on the earth; and if the tree fall toward the south, or toward the north, in the place where the tree falleth there shall it be. He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. (Eccl. 11:4). This is the text that proves that there is no escape from sheol; where they fall there they must remain; Christ and the resurrection, are powerless to bring them forth. What a convincing argument!

This is in brief, the plan of regeneration. A second man Adam a wife for this second man; and after the bridegroom comes and the marriage is consummated, the resurrection of the believer takes place and the regeneration follows. Here, in short, is proof; In the regeneration when the Son of man shall sit on the throne of his glory, ye shall sit on the twelve thrones, judging the twelve tribes of Israel. (Mat. 19:28). Is it not proper that the second man, and the espoused virgin, espoused unto one husband, even unto Christ (2 Cor. 11:2) should be married before they begin to multiply and replenish the earth? before all that die in Adam are made alive in Christ?

Man is to be born twice; that is what a second Adam and his wife is for.-Adam is a figure of him that was to come. And the second birth is the second entrance into life; born from the dead. We are not to be born three times, first, of woman; then at conversion; and -a third time by resurrection. Christ, the firstfruits of them that sleep, (1 Cor. 15:29) was born of woman, after which he became the firstborn from the dead, (Col. 1:18) firstborn among many brethren. (Rom. 8:29). Resurrection, the second entrance into life, is therefore, recognized in scripture, as a second birth. Christ as a second man Adam was born the second time; but if baptism, a figure of death and resurrection, is a birth, as many believe, then Christ was born three times; and you and I must be born three times before we reach the perfect man condition.

The world have their probation in the next life. This is the teaching of the scriptures; a

part of God's plan of the ages. At the second coming of Christ, the old Adam man is to be exterminated, to make room for the resurrected new born man. A far greater change and broadening of the plan of redemption, than occurred at the first, advent, from the law, which recognized but one nation; to the gospel, which recognizes all nations. Christ is for a rock of offense, and stone of stumbling to both the houses of Israel; (Isa. 8:14) Israel after the flesh, at the first advent; and Israel after the Spirit, or gospel church. One having made void the law, by their traditions; and the other the gospel. The Jews were as bitterly opposed to the idea that Gentiles could be saved under a new arrangement of things, as is the gospel church, that a new and far greater enlargement of the plan, is to follow his second coming. Their idea was that no man could come to God except by the arrangement belonging to that Jewish age; all of which conditions, as we read them in the Old Testament, were to last forever. Their blindness, however, did not stay the purposes of God; they were swept aside, except an elect remnant, and God's ever widening plan mysteriously moved on. And now, at the end of another age, an elect remnant out of the Jewish and Gospel church both of which will together, constitute a seed in which, through regeneration, all the families of the earth are to be blessed.

The plan of a second Adam and his wife means all that a first Adam and his wife mean. One was for the generation, and the other for the regeneration of mankind. And man can no more prevent being made alive in Christ; than being born on the Adam plain of life: Ye must be born again. (John 3:7).

The Bible teaches that only an elect church, or seed, as they are called, an elect bride, can come to Christ now. Christ was the fruit of the Jewish age; none others were made perfect; a part of the body of Christ, or bride: is to be made up from, that first house of Israel; but they still sleep, since they could not be made perfect without us (Heb. 11:40) of the gospel age; the entire body being an elect number from both the houses of Israel. No others can come: No man CAN come to me, except the Father draw him. (John 6:44). The world cannot come now, I pray not for the world; I pray for them thou has given me. (John 17:9). But if the world in the resurrection are to have another chance, will not such preaching keep sinners from coming now? They do not have another chance; since they have no chance now. It will keep no one from coming now, if Christ's words are true: all the Father giveth me, come to me; and he that cometh, I will in no wise cast out. (John 6:37). You need have no fear of harming God's elect; and no others can come.

The regeneration of the world is not due until after the marriage of the second Adam and his wife and the resurrection of the dead occurs. We may understand, but cannot change God's plan of regeneration.

In the resurrection age, the well of water becomes a river; and the espoused virgin a bride; And I heard the Spirit and the bride say, Come; and whosoever will, may come and take of the water of life freely. (Rev. 22:17). If men would learn rightly to divide the world of truth, they would find a place for election, and another for free grace; as both cannot be true at one and the same time.

The restitution, and reign of Christ, the second man Adam, (1 Cor. 15:45) with his bride;

and the resurrection of the dead the regeneration of the world, during the millennial, or kingdom age, is the glad tidings of great joy, that shall be to all people, (Luke 2:10) the true gospel. Death does not determine man's eternal future.

Paul had zeal, and verily thought he was doing God's service, when he was altogether wrong; so, doubtless there were thousands of others, at that time in Israel like him. Zeal for God is no proof that one is in harmony with Him.

As Christ was a stone of stumbling to the Jews, so that all Israel, with few exceptions, were rejected; so he is to be a stone of stumbling to this second, or spiritual house. (see Isa. 8:14). One made void the law and prophets, by their traditions; while the others have made void the gospel, by their traditions. And as the Jewish church were rejected as a body; so the gospel church will be rejected, spewed out of his mouth. (Rev. 3:16). Not that they will be forever lost, but what shall the receiving of them be, but life from the dead.

Christendom fails entirely, to grasp God's plan for the regeneration of humanity by a second man Adam and his wife; belonging not to this age, but to the millennial, or resurrection age. It is arranged that the many of both the Jewish and gospel church should stumble until the elect few who are to constitute the bride and mother, or New Jerusalem church is developed. This is God's plan that the many should stumble, since both the prophets and Christ spoke in dark saying and parables, that seeing they might see and not perceive; and hearing they might hear, and not understand. (Mark 4:11-12). And Christ is for a stone of stumbling, and Rock of offense to both the houses of Israel. (Isa. 8:14).

We all know how the Jewish church stumbled; they looked for the wrong Messiah; for the Christ who is coming at the end of the gospel age to reign, instead of the Christ who came to suffer.

But how has the gospel church stumbled? In looking to the wrong Messiah, we answer; in looking back to the Christ of the old covenant, instead of the resurrected new man, (Eph. 2:15) who is coming to reign. Not in looking back to him for what he was; but for what he was not. He was not priest or mediator; but an anointed Prince of the house of David, made under the law, and belonging to the old covenant, the Jerusalem of bondage; and was sent only to that house of servants. While our Messiah is both high priest and minister of the new covenant and true tabernacle system to which both he and we belong. (Read Heb. 9th chapter). As the Jewish Messiah, (anointed) Jesus was made of woman, made under the law, and sent to redeem them that were under the law, that they might receive the adoption of sons. (Gal. 4:4-5). They were a house of servants, not sons; but raised to the gospel plane they are called sons. Jesus did not send men to heaven, nor impart eternal life to his followers;,-eternal life is given in the age to come. (Mark 10:30). Peter was not even converted under his labors. What then did he do for them? Just what he was sent to them for, we answer; that they might receive the adoption of sons; and nothing more. He gave them power to pass from the house of Moses, to the house of Christ; Moses was faithful as a servant over his house; and Christ as a Son, over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope

firm unto the end. (Heb. 3:5-6).

He was sent to those under the law, at the end of the Mosaic age, to exalt them from the plane of servants, to the gospel plane of sons; and taught them to call God their Father. This is just what he was sent to them for; and John tells us that he came to his own, and his own received him not; but to as many as received him to them gave he power, or authority, to become sons, (John 1:12). As the Jewish Messiah, the man of sorrows, he did nothing for the gospel church or the world; he was not sent to them. (Mat. 15:24). After finishing the work his Father gave him to do to those under the law; he tasted death for every man; a necessity in order to bring in resurrected life. And it is the risen Christ that brings salvation to Jew and Gentile, saved by his life. (Rom. 5:10). The promised life of the world being in him, when he died, all died; and we, having been buried with Christ, and raised to newness of life; are to count ourselves as new creatures like our risen Lord; old things having passed away, Wherefore, henceforth, know we no man after the flesh; yea, though we know Christ after the flesh, yet now, henceforth, know we him no more. (2 Cor. 5:16). Therefore, if any man be in Christ, he is a new creature; old things are passed away; Behold, all things are become new. (2 Cor. 5:15-17). We, being under the new covenant, are not to recognize the Christ of the old covenant as our Messiah. It is as fatal for us, to look to the Christ (anointed) prince of the old covenant, as our Messiah; as it was for those under that covenant to look to the Messiah of the new covenant, instead of the one sent to them.

To worship in the name of the Jewish Messiah, made under the law; is to worship after the oldness of the letter, and without a mediator; for under the Levitical law, Christ, was not a priest.

To be controlled by the Spirit, (mind) of God, is the earnest desire and highest ambition of a Christian. And I think we may get a clear conception of what it is, and how accomplished, by comparing small things with great.

Man, an embryo God, has will-power that can successfully resist all outside influences. Resist the devil and he will flee from you. (Jas. 4:7). Resist the Holy Spirit and although knocking at the door, it turns from you. (Acts 7:51). No influence either good or bad, can force an entrance.

Hypnotism illustrates the influence one human mind may have over another. The subject of such control, can be made to do marvelous things. Possessed by the devil they do devilish things. Possessed by God's Spirit they act in harmony with His will; speak His words, and do His works. Even as the one subject to the will of the hypnotiser, does his works, and speaks his words; without regard to what is easy or what is difficult; any thing within human power, he will do. What limit then could there be to works of one under the control of the Spirit of Almighty power? the works that Christ did, and greater works than these, (John 14:12) would not reach the limit of the controlling power.

Like the hypnotic subject speaking the words, and doing the works suggested to him; so Christ did the works the Father gave him to do; and says, the words that I speak are not

my words, but the words of Him that sent me. (John 14:10). Truly, he spake as never man spake.

One must submit to the devil, to be controlled by him. One must submit, or give himself up to be controlled by a human mind, in order to have perfect success. So we must welcome the Holy Spirit, if it is to take possession of us. Fallen man is prone to evil; therefore, it is easy to submit to evil influences. It is a little harder to become a good hypnotic subject; there is some repugnance in submitting our will to that of another; though a hoped for good, may induce us to do so. But if repeated, in time we lose the power of resistance, and are led captive by man or devil, at his will.

To submit to the will of God, is in opposition to every faculty of human nature; the carnal mind is not subject to the law of God, neither indeed can be. (Rom. 8:7).

This is why regeneration is necessary before we can receive the Spirit without measure. When we believe the gospel, we receive an earnest of the Spirit; (2 Cor. 1:22) but only the fullgrown man in Christ, can be entirely under the Spirit's control. A babe in Christ is carnal, (1 Cor. 3:1) and hence, cannot be in harmony with God. They become more and more in harmony, as they grow in grace and in the knowledge of the truth. But like the hypnotic subject, if only partially controlled, results are meager. When our inward man has come to delight in the law of God, so completely that there is no mental reservation, no shadow of antagonism, we shall be ready for the Master. But until the full stature is attained; (Eph. 4:13) until we know God and Jesus Christ, to the extent in which they are revealed, whether we are conscious of it or not, there lingers in our heart some antagonism to the will of God. We are not ripe for the Master's use. God, who knows the end from the beginning, has arranged the time and order of events for the ripening of the body of Christ, so that when the hour comes, the Spirit can take undisputed possession. Then will God's will be ours, our mind his mind, our works his works. And nothing will be too hard for us to do.

Led by the Spirit of God, our mind being in accord with His mind, leaves us in perfect freedom; we do just what the circumstances seem to us to require. In short, just what we have a mind to do, because our mind and God's mind are working in harmony. We have a scriptural illustration of this. After Saul had been anointed king, Samuel gave him specific direction on his departure, just what to do, from place to place, until he should meet a company of prophets prophesying; then The Spirit of the Lord shall come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be when these signs come upon thee, that thou do as occasion serve thee; for God is with thee. (1 Sam. 10:1-7).

REGENERATION

As with grain, it is not that which is sown, but an entirely new organization, every seed however, having its own body; that is, wheat brings wheat, and other grain precisely such as is sown, only set free from all imperfection; So is the resurrection of the dead; it, the

body, is sown in corruption; it is raised, in incorruption; it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. (R.V.). (1 Cor. 15:44). There are celestial bodies, and bodies terrestrial; all flesh not being the same, it can differ in glory even as star differs from star in glory. Celestial, means heavenly; terrestrial, belonging to this world, kosmos, arrangement. (Read 1 Cor. 15:35 to end of chapter). A natural body is produced by natural law; a spiritual body with which the resurrected man will come, is not made with hands, that is to say, not of this building, like our present tabernacle built by fallen woman, this in which we groan being burdened: not that we would be unclothed, but clothed upon with our house from heaven. They come forth as man was before the fall. If this were not so, and they come forth a higher order of beings, it would not be restitution; in which case they might as well come forth spirits. This redemption of our bodies, in which the earth shall be made to bring forth and a nation be born at once, applies only to those who are thus waiting for the redemption of their body. (Isa. 66:8; Rom. 8:23).

Adam had a spiritual body, builded by the Spirit; and was a figure of him that was to come. (Rom. 5:14).

Raised male and female, as man was created, delivered, not only physically but mentally, from sin and all its evil effects, would be complete restitution; anything less or more, would be less or more than restitution. And Elias truly shall first come and restore all things. (Mat. 17:11).

The Eden system restored, is the all things. It was not humanity, but only a first man and his wife who experienced the fall. That system restored, with a second man and his wife, and restitution is complete. The Adam was to multiply, subdue the earth, and have dominion; the second man is to multiply, subdue the earth, and have dominion; for he must reign until all enemies are subdued. (1 Cor. 15:25). The life of an unborn world was in Adam, the restored life of an unborn world is in Christ. What occurred after the fall, after Paradise was lost, and what will occur after restitution, after Paradise is regained, are widely different. The free woman or Eden system was barren; restored, she will be fruitful and carry out the original command. The bondwoman system was introduced in order to plant seed so that the free woman, whose children are to be born from the dead, might cease to be barren. Thus the house of the free woman is builded by means of the bondwoman, as foreshowed in the Abrahamic allegory, in (Gen. 16:2, margin).

Man is born first, of the bondwoman, and like Ishmael, circumcised, by the putting off of the body of the flesh, which not being on the eighth day, according to the law of circumcision, (Gen. 17:10-14), is death. Thus seed for the free woman is planted. Ishmael, (in the allegory), was circumcised before Isaac was begotten. That is, the son of the bondwoman must die before the son of the free woman could be born. Thus, restitution is only the reorganizing of the free woman, or Eden system, put aside for a little moment, (Isa. 54:7), and will be consummated when the wife of the second man has made herself ready for the marriage.

It is not good for man to be alone, deprived of his other self, is as true after restitution as

before the fall; why not? Nothing created is complete in itself; the positive and negative, or male and female principle, is universal; indeed, there can be no positive without its negative, or negative without its positive; the one is dependent on the other. Separate these, and disorganization, decay, and death is the result. This principle, beginning with God himself, is inherent in all life, and all organized matter. For I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. (1 Cor. 11:3). That is, sex, not fleshly, of course, but its equivalent, obtains in all things, beginning with Christ, the beginning of the creation of God. Because Christ, the universal mother, is negative to God, the universal positive; it does not prevent Christ from being at the same time, the positive, or head of man. This double principle, or dual nature obtains, not only in this broad sense between the Creator and the first created, but is inherent in all individual organism. Nothing created, is or can be complete on any plane of existence, without the union of this dual nature in each and every individual, as well as in the broader sense of condition, like that of Christ and the church. That is, Christ being the head, or husband of the church, does not divorce him from God. So Christ being the head of the man, does not divorce the man from the woman. Nor can restitution accomplish it; God created them male and female, and called their name Adam, before the fall. (Gen. 5:2).

As the union of this dual nature is pronounced good, not a friend, but only an enemy can destroy it; and death is an enemy. In the restitution of all things, that which God called good, must be restored. That is, created unions, that which God has joined together. What fallen man may do is always attended with evil even in his attempts to do well.

In the resurrection, God gives To every seed its own body. (1 Cor. 15:38). These things being true, all scripture statements will, when understood, be found in harmony. They were created male and female, married, or made one, from the beginning, that he might have a godly seed. (see Mal. 2:15). These may or may not have been united in this fallen condition; possibly so in many cases, in which case they will surely come together again in the resurrection.

But, in the allegory, (Gal. 4:23) Re that was of the bondwoman was born after the flesh; but he of the free woman was by promise. True, but the flesh, in this case means, as it often does, the natural. As in Phil. 3: glorying in the flesh, was to glory in being the natural seed of Abraham. Ishmael was born in uncircumcision, which to the natural man is death; Isaac in circumcision. In the allegory, the natural son is born before resurrection, the spiritual son after the resurrection of the dead womb that brings it forth. And yet each was born from his mother's womb in the same way. These two women represent the two covenants; but as man born of the bondwoman covenant, is born of woman under that covenant, who shall say that the children of the free woman covenant shall not also be born of woman under that covenant?

The manner of the resurrection has always been shrouded in mystery. Jesus did not explain it, only that it was a dual process, of water and of the Spirit. (John 3:5). Nicodemus asked, How can a man enter a second time into his mother's womb and be born? (John 3:4). Jesus did not deny or affirm it, only that the process, however it is to be,

must be from above; and therefore, not of the will of the flesh, nor of the will of man, but of the will of God; Jesus himself was born just that way; not of the will of the flesh, nor of man, but of God; hence, from above. As Nicodemus did not believe when told of earthly things, Jesus did not answer his question concerning the heavenly birth.

Like the request of the thief on the cross, indicating spiritual insight concerning Christ's kingdom far deeper than even the disciples could then penetrate, was an inspired utterance put into his mouth, like all scripture, for the instruction and perfecting of the man of God; so also was this question by Nicodemus, How can a man enter a second time into his mother's womb and be born?

As Adam and Eve entered unto life in a different manner from their offspring, so in the regeneration, the second Adam and his wife are born, again in a different way from their offspring, (see Isa. 65:23); the seed there spoken of necessarily refers, as we shall show, to the remnant of the seed of the woman, (Rev. 12:17) or the great multitude (Rev. 7:9) of the saved, and not to the man child, or 144,000.

That the human race, the world of mankind, will be born again of the restored woman, even as they have been born of fallen woman, is we fully believe, the scriptural way by which the world, as distinct from the church, will be re-generated or born again.

Three conditions of life for mankind are clearly revealed. 1st, our present condition of forfeited life appointed unto death; 2nd, probationary life, the condition in which man was created, and to which he is to be restored; and 3rd, age-lasting life.

Created male and female, and commanded to multiply, is self evident proof that the unfallen woman was to bring forth children. And restitution places mankind back to the conditions of life from which he fell. Eternal life, obtained only by obedience, he did not, and never will have until he overcomes. No one is, or can be born on the plane of eternal life. Therefore, the two births belong to, first, this forfeited life; and second, into conditional life. And as every seed brings forth after its kind, it follows that in restitution, the seed that brings forth on the plane of conditional life, is itself on that plane.

In the next age the 144,000, have eternal life; hence they have risen above the restitution plane; therefore above the plane of bringing forth children who have only conditional life, since they could impart only eternal life, such life as they themselves have. Then it follows that the great multitude, or servant class, who building with hay, wood, and stubble, fail of overcoming, and yet are saved so as by fire, are those who in the next age build houses, plant vineyards, and dwelling under their own vine and fig tree, with their offspring, are the seed of the blessed of the Lord. (1 Cor. 3:15; Isa. 65:23).

The Christ body, when made one with him, take his name and are with him in the throne. Now the remnant of her seed, is the great multitude, a part of whom are left after the man child is caught up to God and to his throne. This remnant are to suffer great tribulation, and be killed, as their fellow-servants and brethren, the millions of martyrs, were killed. (Rev. 7:13-17). These are the seed of the free woman, which woman is the blessed of the

Lord. (see Isa. 54).

They shall build houses and inhabit them, they shall plant vineyards and eat the fruit of them; they shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call I will answer; and while they are yet speaking, I will hear. (Isa. 65:23-24.)

Jesus when born of woman, was born in the holy,-It was the beginning of restitution, or the new creation; man's forfeited life being restored in him. Born in the holy, where Adam was before the fall, he did not need to be born again for his own eternal life; he could overcome, and, transform his probationary, into eternal life without dying and being born again, even as all when born in the holy can do, by -faith and obedience. But he would in that case remain alone for; Except a corn of wheat fall into the ground and die, it abideth alone, (John 12:24) hence, he endured the cross despising the shame, for the joy set before him in bringing many sons to glory. (Heb. 12:2). He was born, however, in the holy, just as truly as though he had been born of Eve before the fall, and had indeed, been the second man from the Lord, that which Eve mistook Cain for. (Gen. 4:1). Thus Jesus, the beginning of the restitution, was the first born in the holy place; born with unforfeited probationary life, and born of woman, as all would have been, had man not fallen, and yet multiplied as commanded. We say, born of woman, as all would have been, but with this difference; his birth was of fallen woman because he must die to bring in resurrected life, not for himself, but for others. While all others born in the holy place, of the unfallen woman, will live, unless they sin the sin that hath no forgiveness.

But how, it may be asked, are the servant class raised, that great multitude that no man can number? By the Father quickening their mortal bodies. They have built on Christ, the first fruits of the spirit, and though babes, still they are in Christ; and though not having the abundant entrance of those having part in the first resurrection; still they are waiting for the redemption of their bodies. (Rom. 8:23). They however, will remain on the restitution, or probationary plane; that on which their offspring will be born; since not having part in the first resurrection, they do not live, or have life in themselves, the eternal life that Christ imparts, until the thousand years are finished: that is, until their probation for such life shall end. They have resurrected life, the new man life that the Father gives; such life as Adam lost, and God restored in Christ. Hence, have washed their robes and made them white in the blood, the resurrection life of the Lamb. (Rev. 7:14-17). These are before the throne, and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; for the Lamb that sitteth in the throne shall feed them.

Resurrection, (Anastasis), is a standing up, or a rising up. The manner of coming, not being defined. Coming as Jesus was born of woman, was being raised up, just as truly as was that of his second birth. (see Luke 1:69). In a second birth, they are raised up from the dead, it is true; but how? Thou foolish one, thou thyself sowest not that body that shall be. (1 Cor. 15:36-38). So in the resurrection, there are different kinds of flesh, as there are different degrees of glory.

Those waiting for the redemption of their body, are born of the new covenant in a different way from the rest of mankind. They are developed, more or less, in this life, and have a better resurrection than do the world. The tired developed out of the old Adam race, should of necessity come forth in a different way from those to be born of the seed itself.

In Christ there is neither Jew nor Greek, bond or free, male or female; for ye are all one in Christ.

This in Gal. 3:28, means the same as in 1 Cor. 12: where it is written, whether we be Jews or Gentiles, whether bond or free (Rom. 10:12) we are not, as members of the body of Christ, to recognize these distinctions; for in him we are one body; not on(person, but one polity. This does not destroy individuality nor does it conflict with our restitution back to the condition from which man fell. The church is a royal priesthood, a holy nation, (1 Pet. 2:9) it is the nation to be born in a day, at the first resurrection. The marriage, is only a symbolic expression meaning the unity of Christ and this holy nation. Just as God was a husband to typical Israel, and called them his wife. (see Jer. 3:14; and 31:32). And even the land was to be married (Isa. 62:4). This, however, does not destroy personality, either under the old covenant, or the new.

I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children, etc. (Gen. 3:16). This was because of the fall; to multiply, or increase, surely implies that had she not sinned, conception and child bearing, though without sorrow, would still have obtained.-It was conception and sorrow, and not child bearing, that was greatly multiplied. God has ordained that while humanity remains, prior to the spirit condition, when this mortal puts on immortality at the end of the millennial age, that man shall remain as he was first created male and female.

Resurrection, no matter how, is reincarnation; entering into embodied life a second time. Incarnate means clothed in flesh. Incarnation, The act of assuming flesh; (Phil. 2:7 and John 1:14), especially the assumption of a human body and nature by Jesus Christ. Sacrifices and offerings thou wouldest not, but a body hast thou prepared me. (Heb. 10:5). Thus Jesus was incarnated. And reincarnation means, clothed again in the flesh. And when Jesus Christ cometh in the flesh, he will be reincarnated. So every human being when resurrected, clothed upon with, not that which was sown, but a body or mansion prepared for them, will be reincarnated.

There are two orders of reincarnation. In Jesus we have an example of a pre-existent being made flesh, incarnated by being born of woman. Thus, the new creation began by such incarnation. And surely the dead can be thus re-embodied. As we examine scripture evidence more fully, supposed objection, will be found to have been misunderstood, and mankind will be born again, just as seem; to have been the order when God created them male and female and commanded them to be fruitful, and multiply, replenish the earth, subdue it, and have dominion. (Gen. 1:28). And God saw every thing that he had made, and, behold, it was very good. (Gen. 1:31). Such an outcome, we think, would be a complete restitution of all things, spoken of by all his holy prophets.

God setteth the solitary in families, (Ps. 68:6) they shall build houses and inhabit them; (Isa. 65:21) in the new heavens and new earth. Again, the sucking child, and weaned child, is referred to, where nothing shall hurt nor destroy. (Isa. 11:9). It is difficult to explain away these and similar scriptures; such as They are the blessed of the seed of the Lord, and their offspring with them. Offspring means children that proceed from them. They are not only to build, and plant, under their own vine and fig tree, but eat, drink, and wear clothing. For Jesus says, Seek first the kingdom of God, and his righteousness, and all these things shall be added. (Mat. 6:33). I have never seen the righteous forsaken, nor his seed begging bread. (Ps. 37:25). This is not fulfilled in this fallen condition, since there is none that doeth good, no not one. It must, therefore, have a fulfilment in the restitution.

But how can a man enter the second time into his mother's womb and be born? (John 3:4) queried Nicodemus; and the final answer of Jesus was, If I have told you earthly things, and ye believe not; how shall ye believe when I tell you of heavenly things? (John 3:12).

It appears almost certain that in restitution, man is to be restored to what he was before the fall, when every thing was pronounced good; with the command to multiply. And in all the prophetic scriptures the evidence seems conclusive that children will be born; the promised seed, the second plan polity carrying out the original command to multiply, subdue the earth, and have dominion. The only question being, with what body do they come?

Jesus certainly pre-existed, was made void, that is, retained nothing of his former self; was born of fallen woman; and yet was born in the holy. All resurrected ones are born in the holy place; that is, with conditional life, such life as man had before he fell. Jesus passed from the holy of the true tabernacle into the court, in the garden.

The Sadducees did err, concerning the new birth, not knowing the scriptures, nor the power of God. There could be no marrying nor giving in marriage, if God made them one from the beginning; nor would there have been, had man not fallen. This promiscuous fallen man marriage, has only brought forth the unclean, and not the God seed. Jesus could not be the offspring of such a marriage. Read (Mal. 2:14-15; R.V.). And did he not make one, although he had the residue of the spirit? And wherefore one? He sought a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For I hate putting away, saith the Lord, the God of Israel.

Thus he made them one, because he sought a godly seed: and the children of the resurrection are children of God. (Luke 20:36). This seems to teach that making them one, from the first, was and is the way God sought a godly seed, or children of God. And if so, is it not probable that restitution will reinstate the plan as first organized in Eden?

The first pair, of course, are made in a different way from what is to follow. Hence, the two orders of resurrection, or standing up again. And yet no second resurrection is spoken of; there is a first, and after that a continued raising up. But the children do not enter into

life, eternal life, until the millennial age is ended; even as we do not live, until the end of the gospel age. The heir as long as he is a child, differeth nothing from a servant; (Gal. 4:1) and we remain servants until our growth and education is completed, after which he calls us no more servants, (John 15: 15).

Does it appear more reasonable, or easier to comprehend, for the second birth of that which the second man is to bring forth, to be born instantly, with fully developed body, while yet an infant in mind? such a being would be a monstrosity. Nearly half of humanity have fallen asleep in infancy, not knowing the right hand from the left; and in sheol whether thou goest, there is no knowledge, wisdom, or device. (Eccl. 9:10).

It is true the Adam was created, not spiritually, but morally and physically complete, with the command to multiply; so with the second Adam. To be resurrected more or less perfect, but depending entirely upon prior development. Nothing of God's work, after creating every thing bearing seed in itself, can multiply, except by growth; first the blade, then the ear, after that the full grown corn in the ear. (Mark 4:28). Even the body of Christ must have its period of growth, both physically and mentally. No infant can be of the body of Christ; even as babes in Christ, they must have come to the years of understanding something of the word by which we are begotten; and now, we must come to the fullgrown inward plan, to be of the high calling. And if we must undergo full development, physically and mentally, and the remnant of the seed partly developed; it cannot be that the offspring of that seed will be born in full physical development as was Adam.

Christ comes in the flesh, and we shall be like him. Then we shall be in the flesh, even as was the Adam. It is in the new heavens and new earth, that the seed are the blessed of the Lord, and their offspring with them, and that which is born of the flesh, is flesh. (John 3:6). Neither do they labor in vain, nor bring forth for trouble. Resurrection, (Anastasis,) is a rising or standing up; and there are two orders of resurrection. To be born as was Jesus was to be raised up. (Luke 1:69). And his birth of Mary, with the restored unforfeited life, was the beginning of restitution. He, being born of fallen woman, and yet born in the holy. It is the second man that is made a quickening spirit when this mortal puts on immortality, and that which is born of the Spirit is Spirit; and that born of the flesh is flesh. (1 Cor. 15:45). As the restored man can die, he must be born of the flesh.

Born of fallen flesh, as was Jesus, he must die; born of unfallen flesh, he may, or may not die. The child shall die, an hundred years old. Then that child belonging to the new heavens and new earth, like all of the restitution age who may die, is born of unfallen flesh, and born in the holy place; since that is the only place of conditional life.

But, how can a child born of the flesh, in the restitution age, born a second time, be of the old Adam race? The second birth is of a dual nature, of water, and of the Spirit. (John 3:5). Water, since death and resurrection is baptism, and this birth is from the dead, and water, symbolizes death, and answers to the flesh birth. Such a birth being a re-embodiment of one who died. Is it harder to believe that God can thus re-embody the spirit, mind, or personality, of such an one, than that he embodied the pre-existing Christ?

Resurrection requires a God prepared body, and God gives to every seed its own body, (1 Cor. 15:38) no matter how prepared; and it is not that body thou sowest. Sacrifices and offerings thou wouldest not, but a body hast thou prepared me. (Heb. 10:5). Thus we see, God prepares the body by such divinely arranged order, just as truly as though he organized a fully developed body, and then imparted to it the life and personality of the one for whom it was prepared. It was thus the Adam was made, and then breathed into the man the breath of life. But this was a seed; and having made them, male and female, he rested from his work, and commanded them to multiply.

Spirit, the mind, the personality, returns to God who gave it; and in complete resurrection, it is restored. Jesus when about to die, said, Father, into thy hands I commend my spirit. (Luke 23:46). Stephen said, Lord Jesus receive my spirit. The personality, it matters little what name you give it, is re-embodied in the new organism whether it springs instantly into existence; or is developed through growth. If instantly, where is the correspondence between the natural and spiritual, a correspondence that obtains all through scripture teaching. To have seed bring forth fully developed fruit, without growth, would be a departure from the universal order of things temporal or spiritual; no matter how the seed itself is produced. Even Aaron's rod had to bud, and blossom. (Num. 17:8) before bringing forth fruit.

But how can the same mind and personality be re-embodied in a child born of woman? Jesus pre-existed, was made flesh, born of Mary, and yet retained a something by which his former life, in all its details, was eventually restored to him. This was a far greater illustration of the power of God, than is that of resurrection, a re-embodiment of the human mind and personality in a new organism. The Sadducees did err, concerning the resurrection, not knowing the scriptures, nor the power of God. (Mat. 22:29). Then the scriptures, if understood, reveal the truth concerning resurrection. And if revealed we should understand it.

And it shall come to pass, that before they call, I will answer: and while they are yet speaking, I will hear. (Isa. 65:24.) This is in the new heavens and new earth, where, verse 23, asserts that they are the blessed of the Lord, and their offspring with them. Thus their desire unspoken will be answered. They will bring forth, resurrect, re-embodiment, such of the old Adam race as they may desire; and thus be permitted to choose their own offspring.-Will it not be glorious, when the night of weeping, is thus transformed into the morning of joy? and the broken link, are welded anew; for charity (love) never faileth. (1 Cor. 13:8). No giving in marriage there, for what God hath joined will come to its own, as the steel to the loadstone.

God does not change, but will carry out the original Eden plan after restoring the Eden system. The resurrection has hitherto remained an exceedingly dark subject; and babes in Christ have understood the second birth of humanity, no better than did Nicodemus. But as Christ could have told hint of these heavenly things, he himself must have heard them from his Father.

We who have the firstfruits of the Spirit, are waiting for the redemption of our bodies;

(Rom. 8:23) while the creature itself is waiting for the manifestation of these sons of God; since they themselves are to be delivered from the bondage of corruption into the glorious liberty of the children of God. But they are not, like the firstfruits, waiting for the redemption of their bodies. We, that is, all who are saved, by faith, out of the old Adam race, whether as overcomers, or so as by fire, shall have our bodies restored, fully developed, like that of Adam, who was a figure of him that was to come. And as the Adam, male and female, was a figure, surely the second Adam must also be male and female when restored. And as they alone are waiting the redemption of their bodies, the remainder of the human race must enter into life in some different way.

There was a great change in the nature of man, of both male and female, from the undeveloped spiritual, to a carnal nature. And in the reverse of the fall the carnal nature disappears. Adam was on probation, not for immortality, but for age-lasting life in the flesh; that secured, immortality is the outcome. His probation was, obedience and life, disobedience and death. He failed for lack of knowledge of good and evil. The fall was arranged of God, that man might learn obedience by suffering. Had the Adam secured eternal (age-lasting) life, we know not what change would have followed. Eating of the one tree brought both physical and mental change; what then might the change have been had he attained to eternal life, by eating of the other tree? There is to be a change of some kind, when we attain to it; a change beyond that of restitution; since man had not attained to the condition of eternal life before he fell. The twinkling of an eye change by which our bodies are to be fashioned anew, like unto his glorious body, is like that of the transfiguration to the kingdom condition; a glory as referred to in 2 Cor. 3:7-11, beyond that of mere restitution. In that case, the saints, or body of Christ, thus conformed to his image on securing eternal life, will be far more glorious than was the unfallen Adam, who was on probation for such life. Thus the glorified man will far excel in glory the restored but undeveloped children of the kingdom. The 144,000 who reign with Christ and constitute the New Jerusalem city, will differ therefore greatly from the great multitude of the restored but unglorified, and their offspring. It is only those whom he foreknew and did predestinate, who are thus to be conformed to the image of his Son, during the thousand years reign on earth. (Rom. 8:29). While the remainder of those who have built on Christ, but do not overcome, experience only restitution to conditional life, and to the physical condition of man before the fall.

Man was created male and female; a principle that obtains in all created things. There would be no restitution if some nondescript beings, having none of the characteristics of the unfallen Adam, were to supply their place. As birth and death are literal, so restitution is literal. Now he that ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended. (Eph. 4:10) It was the man Christ Jesus, made like unto his brethren, (Heb. 2:17) and who was tempted in all points, like as we are, yet without sin; (Heb. 4:15) that descended into the lowest parts of the earth; and he that ascended was the same man that is coming to judge the world, and not a nondescript who is neither man nor woman.

In the old Jewish polity called Israel, they were all one; whether male or female, bond or free; one was an Israelite as well as another, they were all one; Israel is my son, even my

firstborn. (Ex. 4:22).

So in Christ, the new man body, there is no male nor female body, though there are such distinctions among the members of that body. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free (1 Cor. 12:13) and we might add as in Gal. 3:28, whether we be male or female; and have been all made to drink into one Spirit for the body is not one member, but many. (1 Cor. 12:13-14). Here, instead of being made all alike, thus doing away with personality, the apostle is teaching exactly the contrary. Whether we differ in this way or that, makes no difference, for in Christ we are one body, but many members, differing even as the eye from the hand, or the foot from the head. A necessity in a body politic, as in the human body; for if all were hands, where would be the feet? etc.

This statement by the apostle, that in Christ there is neither male nor female, resolves itself into just this, whether we be one or the other makes no difference; since we are all one in Christ; the one, whatever he is, is as truly in Christ, as the other; and is entitled to equal honor. For God hath tempered the body together, having given more abundant honor to that part which lacked. (1 Cor. 12:24). The sum of all this is that God is not a respecter of persons; and instead of abolishing personality and distinctions, has set the members every one of them in the body, as it hath pleased him. (1 Cor. 12:18). The place and condition of each one being pre-arranged of God.

In Gal. 3:27-29, where the apostle says, in Christ, there is neither male nor female, he is referring to the oneness of the church in her present condition, as all can see. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew, nor Greek; there is neither bond, nor free; there is neither male, nor female; for ye are all one in Christ Jesus. (Gal. 3:27-28). One body, but many members, differing even as the eye from the foot, or the hand from the ear. If this teaches that all distinction, all personality is destroyed here and now, where he applies it; then possibly, it teaches that all distinctions pertaining to man as created, will be destroyed in the restitution, but not otherwise.

We find no scripture, when understood, that conflicts with full and complete restitution to the Eden system which God pronounced good. Nor that conflicts with the idea that the Adamic race, will be born again, as male and female, as the offspring of the restored man, as when first created. But we do find plenty of proof, that children will be found, even nursing children, in the new heaven and new earth, or restitution age. In the type, Egypt, the wilderness, and Canaan represent our present condition of bondage, the times of restitution, and the ultimate heavenly Canaan. It was in the wilderness, after Israel was baptized out of Egypt, that children were born to the typical free woman, without being either circumcised, or baptized; born as in Egyptian bondage. (see Josh. 5:5).

The wilderness, or restitution condition, is that in which Christ finds his espoused. Who is this that cometh from the wilderness, leaning on her beloved? I raised thee up under the apple tree: there thy mother brought thee forth; there she brought thee forth that bear thee. (Song of Sol. 8:5)-While the great multitude, the next order, will also, in due time, be

brought forth under the apple tree; that is, with conditional life. This being simply restitution; or probation for eternal life, as was man before the fall.

Thus far, the resurrection will be by the redemption of the body; and, as it is written, we know that only they that have Christ, the firstfruits of the spirit are waiting for the redemption of their body. The rest of mankind will be born again, but not by the redemption of their bodies.

This, of course, is the free woman covenant, of which the man child is born; but because she is the mother of us all, is no proof that the covenant of promise is the only mother any more than that the Jerusalem that now is, and is in bondage with her children, (Gal. 4:25) proves that typical Israel were born, having no mothers, save the bondwoman covenant. Now what was the Eden system? God created them husband and wife, and they were to increase. If restitution is complete, man will be restored as husband and wife; with the command to multiply. The children to be born as they would have been born had the plan not been for the race to be born twice.

If a physical change from the male and female, to that which is neither, is required in restitution; then the fall should have resulted in such a change, only in reverse order; and man before the fall should have been made neither male nor female, but nondescripts.

The more the subject is investigated from a purely Bible standpoint, we are forced to the conclusion that the flesh birth of the restored man will be as the offspring of men as God created them, and called their name Adam. All sorrow and suffering, of course, being eliminated; since They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain. (Isa. 11:8-9).

Who is like unto the Lord our God, who dwelleth on high. Who humbleth himself to behold the things in heaven, and in the earth. He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill, that he may set him with princes, the princes of his people. He maketh the barren woman to keep house, to be a joyful mother of children. Praise ye the Lord. A Father of the fatherless, and a judge of the widows, is God in his Holy habitation. God setteth the solitary in families; he bringeth out those that are bound with chains; but the rebellious dwell in a dry land. (Ps. 113:5-9; 68:5-6). All of this belongs to the millennial age, with scores of like promises, when the desert shall blossom as the rose, and it is written, I have never seen the righteous forsaken, nor his seed begging bread.

The great multitude will be resurrected, their mortal bodies being quickened as were those of the first order, the only difference being, they are not incorruptible, because being carnal when they fell asleep, they are not beyond being again deceived; hence, not beyond the power of the second death. This remnant therefore, experience restitution, but nothing more; that is, they remain on probation for eternal life until the thousand years are finished. This of itself shows that the groaning creation will be restored in a different

way from either of the two classes who are saved by faith; since the world are not waiting for the redemption of their body, they must be only waiting for the redemption of their spirit, (mind, or individuality). But can they get their own individuality if restored to life by being born a second time from their mother's womb? Jesus was incarnated that way. He had a pre-existing life on a far higher plane than that of humanity; but was emptied of that, as completely as death, in which all wisdom, knowledge, and thought, ceases, empties human existence. Then, gradually, from birth to manhood, a knowledge of his former life came back to him, so that he could recall the glory he had with the Father before the world was.

It seems certain from Rom. 8:11, that only those having the firstfruits of the Spirit, the Spirit of him that raised Christ from the dead, dwelling in them, (not after death, but before they die), will have their mortal bodies quickened. All others must be reincarnated in another way, and, will re-enter life on the second man plane, as Jesus, the forerunner, entered that life when born of Mary. His birth was the beginning of restitution, or of the second Adam unforfeited life. And like the restored man, he was born in the holy place; descending into the court, when he laid down his life and came under the curse of God, in the garden. Then, at his resurrection, he repassed that first vail and was born again, in the holy place; his flesh not seeing corruption. Christ must have the pre-eminence in all things. He was the firstborn from the dead; the first like we that are alive and remain, (1 Thes. 4:17) whose flesh does not see corruption; and the first, born of the flesh, in the holy.

The fall and restitution being a part of the plan, it is first the natural, and afterward that which is spiritual, (1 Cor. 15:46) as in the Abrahamic allegory. And Paul's explanation of the natural man, and the spiritual, is by the birth of Ishmael, and Isaac. (Gal. 4:22-23). One was born of woman by the natural law of generation; the other by a mother having restored or resurrected life.

Jesus, the firstborn on the restitution plane, took on him the form of a bondservant; was born of woman in the bondage of corruption, and yet it was not of the will of the flesh; that is, man was not his Father. The Holy Spirit came upon her, the Highest overshadowed her, Wherefore also that which is to be born shall be called the Son of God. (Luke 1:35).

In the resurrection, they are children of God, born not of the will of the flesh, nor of the will of man, but of the will of God. (John 1:13). Then, being children of God, like our elder Brother, God, not man will be their Father. And as Mary was to be called blessed, of all generations; will not the redeemed mothers of the children of God be seven fold blessed?

Adam is not called a father; neither is Christ, while husband to the church; God being the one and only Father. Man has been the father of a fallen race, it is true, but they are called, children of the devil, until born from the dead when they become children of God.

Thus we recognize three distinct planes of human life. Our present forfeited life; the

restored conditional life; and eternal life. As every seed brings forth after its kind, the offspring of fallen man has only forfeited life, since the parents can impart only such life as they themselves have. But all mankind must have conditional life, before they can win eternal life, which comes by obedience, and not as a birthright. It follows therefore that no one having eternal life, can have offspring born on the restitution plane. And as all the race are to experience restitution, they must be born of those who themselves have only conditional life, before they can overcome, and win eternal life. The 144,000, are raised and overcome, and are given to eat of the tree of life, and will sit with Christ in his throne. And having eternal life, they are raised far above conditional life, of the restitution plane on which they were while overcoming; they cannot die any more. It follows, therefore, that these are not the class that build, and plant, and multiply. If they had offspring, they could impart to such offspring only such life as they themselves have; and restitution, which all must experience, imparts only conditional life. It is the great multitude, the remnant of the seed of the freewoman, who are the seed of the blessed of the Lord and their offspring with them; since they have only conditional life until the thousand years are finished.

Would it be surprising if God who changes not, still adheres to the Eden arrangement for the seed of the unfallen woman to multiply and subdue the earth? If the restitution of all things, means the complete restitution of the Eden system intact, man is yet to be born again of woman, and in the condition of incorruption.

All that are in sheol shall hear his voice and come forth; all that die in Adam shall be made alive in the Christ, (Greek, see mar. of R.V. 1 Cor. 15:22); but every man in his own order. Paul naming only Christ and his body. But if the spirit, the unconscious mind, is quickened into life, as the child Jesus was quickened, would not that be, the dead hearing his voice and coming forth, as they are born, as truly as if they came up like a regiment of soldiers. The 144,000, and also that great multitude, that came out of great tribulation, all waiting for the redemption of their body, may come forth by the earth casting out her slain, as when the rocks were rent at the death of Christ, (Mat. 27:51-52) or as Ezekiel describes the resurrection. But this multitude who are thus waiting for the redemption of their body, even though its numbers were many hundred millions, is but a little seed, compared with the myriads of humanity who are not waiting for such redemption; since their bodies which God will prepare for them, are not of the earth that is to cast out her dead, and no more cover her slain; (Isa. 26:21) but of the new heavens and new earth wherein dwelleth righteousness.

The 144,000, the most glorious part of the promised seed are the embodiment of the new covenant, the heavenly Jerusalem that is free, the mother of us all; as spoken of by one whose lips were touched by a live coal from off the altar; Sing, O barren, thou that didst not bear; enlarge the place of thy tent, let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. (Isa. 54:1-3). These, the bride, the Lamb's wife, are the universal mother of all that is glorious in the new heavens and new earth. Transfigured by the tree of life, and raised far above the restitution plain, their visits, their counsel and

priestly office to the thousands upon thousands of happy families under their own vine and fig tree, with nothing to hurt or molest; will indeed, make them to the peoples, and multitudes, and nations of the saved, as the angels of God. (Mat. 22:30.) And O how blessed will be their intercourse with these multitudes and nations, or tribes, over whom they reign as a kingdom of priests, during all that glorious age, until the knowledge of the Lord shall cover the earth as the waters cover the sea. For as I live, saith the Lord, All the earth shall be filled with my glory. (Num. 14:21).

Some may repudiate the idea that God will yet carry out the Eden system; and that under the free woman covenant, man will be born again of the unfallen woman. This was what Nicodemus could not comprehend; and if Jesus had told him, he would not have believed. (John 3:4-9-12). While if resurrection, and obedience to the law ordained unto life, is all there is of a second birth, not only Nicodemus, but even babes in Christ can understand and believe it. The Jews believed in the resurrection, (see Acts 26:6-8) and that obedience to the law would secure life. If Christ had nothing but that to tell concerning the new birth, surely Nicodemus would have believed, since in that there is nothing that any Jew would reject. But having told him of his own pre-existence, before Abraham was, I am, (John 8:58) and hence, that he had been incarnated, when born of a Jewish woman; and Nicodemus believed not these earthly things; how could he believe, if told that he himself, could not see the kingdom of God until reincarnated and born into that kingdom, (heaven, the holy place), as Jesus, who was then in heaven, had entered in?—Jesus, born of the bondwoman, into the holy place with conditional life, is a figure of the entrance of the natural man into that new life. He has the pre-eminence, and is the forerunner of every creature. His dual nature, partly a natural, and partly a spiritual man; born, as it were, on both planes, and then born again, the firstborn from the dead, (Col. 1:18) gives him the pre-eminence in all things; not only of the promised seed of the free woman, but of the natural man, to be born again under that covenant.

If some who cannot now believe, not knowing the scriptures, nor the power of God; had been with Nicodemus, it is more than probable that they could not have believed that an archangel, the angel of God's presence could empty himself and be incarnated in flesh, by being born of woman. (Phil. 2:6-7). They would doubtless have spurned the idea as unnatural and not to be entertained for a moment. Nevertheless, in the resurrection, there will be children born in a way that many a Nicodemus in our day, will not believe.

Here is an explanation of the words, They neither marry nor are given in marriage, (Luke 20:35-36), in which he is evidently speaking of only those having part in the first resurrection, and not of those who come forth unto the resurrection of judgment; since those of whom he so speaks, are equal to the angels, neither can they die any more.

Unless mankind are restored male and female, as they were created, but raised as some other order of beings, it would not be a restitution of all things. (Acts 3:21). They must be again on probation, as was Adam, and the Eden system restored as at the beginning; and the entire race be born again.

No one out of Christ, will ever experience a resurrection of the body. And yet, all that die

in Adam will, in due time, be made alive in Christ. (1 Cor. 15:22).

The 144,000, will neither marry, nor be given in marriage; but will be equal to the angels, neither can they die any more. (Luke 20:35-36). The great multitude, the babes in Christ, who have built on him, but built with hay, wood, and stubble; (1 Cor. 3:12-15) will be saved, that is, restored to the Eden condition; and remain with only such conditional life until the thousand years are finished. These, having washed their robes and made them white in the blood of the Lamb, (Rev. 7:14); that is, having experienced restitution through the second man life; are to carry out the Eden system of multiplying. They will build houses, and inhabit them; plant vineyards, and eat the fruit of them; and long enjoy the works of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. (Isa 65:21-23). That is, they are the children of the universal mother, or free woman covenant; the Christ, the blessed of the Lord.

No one out of Christ will experience a resurrection of the body.

If the Spirit of Him that raised Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. (Rom. 8:11). These, therefore, and these alone, have the promise that their mortal bodies will be quickened. For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. (Rom. 8:22-23). Thus only those who have the firstfruits of the Spirit are waiting for the redemption of the body; while all the remainder of the groaning creation are waiting for the manifestation of these sons of God; (8:19) children of God, being children of the resurrection. (Luke 20:36). And who is it that has the firstfruits of the, Spirit? All Christians whether they be babes, or fully grown men. In whom, (Christ), having believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession. (Eph. 1:13-14). Every one, therefore, on believing, receives this earnest, or firstfruits of the Spirit. And we who have the firstfruits of the Spirit, are waiting for the redemption of our body, while all others are waiting for something else, and waiting by reason of hope.

When the bodies of many of the saints that slept, came out of their graves to be present at the washing of the High Priest's flesh, after the resurrection of Jesus; (Mat. 27:52-53) some of them, like Abraham, Job, and others, had been dead thousands of years, and yet God found their bodies. Then the Father that raises the dead and quickens them, can find our mortal bodies. (John 5:21). Not that body that is sown, and yet if it were not sown it could not be raised. (1 Cor. 15:37-44). Our body does not remain the same from year to year; and yet we are the same person; spirit, soul, and body. So is the resurrection, it is sown in one condition; it is raised in another condition; but its personality is retained, for God gives to every seed its own body. Then if sown a male, it is not raised a female.

But all that are in the grave shall hear his voice and come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of

judgment. (John 5:29 R.V.). Here are two classes, both the just, and the unjust. (Acts 24:15).

Them that he justified, them he also glorified. (Rom. 8:30). Not the great multitude who fail of overcoming, but only those who share the throne with Christ, those he foreknew and did predestinate to be conformed to the image of his Son, (Rom. 8:29) will be fashioned like unto Christ's glorious body. (Phil. 3:21). The great multitude will remain on the restitution plane of condition life, until the thousand years are finished. (Rev. 20:5). And, of the many that sleep in the dust of the earth, some, those who by their own fault, have let another take from them their crown, (Rev. 3:21) will come forth to shame and age-lasting contempt, (Dan. 12:3) while others shine as the brightness of the firmament.

Of the two classes, they who have built with gold, silver, and precious stones, have done well; while the others, though building on Christ, hence, having the firstfruits of the Spirit; have done ill, they are workers of iniquity, their evil works of hay, wood, and stubble, (doctrines of devils), are to be burned, but they themselves saved so as by fire. (1 Cor. 3:15). These, some having an abundant entrance, the others suffering loss, and saved so as by fire, constitute all of the old Adam race who will be saved: that is, all now sleeping in the dust of the earth who will have their mortal bodies redeemed, when the earth is made to bring forth. These are All that are in the graves. (John 5:28). Graves, here referred to by our Saviour, is not sheol, nor hades, the unseen state; but mnemeion: it occurs only in seven other places, and in every case refers not to the unseen, but rather to that which is seen. We give them all; the graves were opened, many bodies, came out of their graves. (Mat. 27:52-53). He had lain in the grave four days, (John 11:17, 31-38, and 12:17) all referring to Lazarus; and this in John 5:28. Then in Luke 11:44, For ye are as graves, etc. In this, and in every other case, this word refers to the place where the body is deposited, and has nothing to do with those that will be born as the offspring of those who will build, and plant, (Isa. 65:21-23) in the new heavens and new earth, after the heavens and earth which now are have passed away, (Rev. 21:1) and there is no more curse. (Rev. 22:3).

O Lord our God, other lords (the heathen), have had dominion over us; they are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish. Thou hast increased the nation, O Lord, thou hast increased the nation; thou art glorified; thou hast enlarged all the borders of the land. (Isa. 26:13-15). These, the world, not having the firstfruits of the Spirit, will not have their mortal bodies quickened; they are extinct, they rise not; and yet this nation will be enlarged until the stone becomes a great mountain and fills the whole earth. (Dan. 2:34-35).

If Christ had meant the unseen state, the state of all the dead, he would have used the word used in 1 Cor. 15:55, where all the dead are referred to; O grave, (hades), where is thy victory? Instead of which he used the word he wanted, mnemeion, that refers only to those having the firstfruits of the Spirit, and whose mortal bodies are to come forth.

As no one who has not received the earnest, or firstfruits of the spirit that raised Christ from the dead, will have his mortal body quickened, (Rom. 8:11) it follows that the world, as distinct from the church, will not experience a resurrection of the body. No one whose senses have been exercised by reason of use, can escape this conclusion; and no scripture can conflict with it. All that are in the grave (John 5:28-29) the place where the mortal remains that are to come forth are located, whether in the air or in the heart of the earth, must therefore, refer to the bodies of those who had received that Spirit; and hence, are guarded by him who numbers the very hairs of our head. (Mat. 10:30). Him from whose love, neither life nor death, nor height nor depth, can separate us. (Rom. 8:38-39). If I ascend up into heaven, thou art there; if I make my bed in hell; behold, thou art there. (Ps. 139:8).

When we remember that truth is hidden, and carefully guarded from them that are without; (Mark 4:11) it is not strange it is found hidden in the letter, instead of being plainly stated on the surface, as men have supposed it to be in this passage in John. Those whose mortal bodies are not to be resurrected, have none; not being reserved of God, they are extinct, even in his mind. Hence, their bodies are as though they had not been. A tree may be living, or it may be dead; but when consumed, so that there is nothing left, neither root nor branch; there is no such tree. So with the world, they have done with the heavens and earth that now is, all connection with it has ceased forever; they are dead, they live not; they are deceased, they shall not rise; thou hast visited them and made all their memory to perish. (Isa. 26:14). Thus Man lieth down and riseth not; till the heavens be no more they shall not awake nor be raised out of their sleep. (Job 14:12). Not so, however, with the seed, saved out of the old Adam race; they are organized into a kingdom, to be set up in the days of these kings. (Dan. 2:44) before the heavens and earth that now are, have passed away.

The world, (for whom Christ did not pray), will live again, but it will be, not a redemption of their body, but a new creation God is the saviour of all men; while Christ is the saviour of the body. (Eph. 5:23). And he saves only the believer; He that believeth and is baptized shall be saved. And he that believeth not, shall be condemned. (Mark 16:16 R.V.). And, as before stated, only a seed, those for whom Christ prayed, will believe, and receive the earnest of the Spirit; and only these who have the firstfruits of the Spirit, will have their mortal bodies quickened.

The resurrection of the body, is a second birth; and Christ thus became the firstborn from the dead. (Col. 1:18). Now, as the world do not have their mortal bodies quickened, or experience a resurrection of the body, and yet are to be born again, or made alive in the Christ, (R.V.) how can their second birth be brought about, except by the restitution of the Eden system? Christ Jesus was born twice, and scripture reveals only the two ways; one., by being born of woman, the other by a bodily resurrection. Christ, and those that have the firstfruits of the Spirit, experience these two; and if any one knows of a third way of being born, he surely is wise above what is written.

Conversion though a figure, is not a real birth, for if so we, when born from the dead, will be born a third time. Nor would conversion give men of the world a new body, even if it

were called a birth.

If building on Christ, with gold, silver and precious stones, is doing well; and building with that which is to be burned, is doing ill; and only these two classes are to have their mortal bodies quickened by the Spirit, even as Christ's body was quickened; then the coming forth of all that are in the grave, (the places in which God finds their mortal bodies, something of that which was sown), refers only to these two classes; and is silent concerning the world, who do not thus come forth. This being true, and these two classes being the just, and the unjust; the term resurrection, is never applied to the restored life for the world. they will be made alive in Christ (1 Cor. 15:22) when born as the offspring of the new man, whereas, if God raised, and quickened their mortal bodies as he does that of the seed itself, they would not be reproduced by the seed; and the word seed, as here used, would be a misnomer. Seed is to reproduce, to multiply after its kind; and this promised seed of the woman, taken out and developed from the old Adam race, is to reproduce the race on the new plane. Then it is as certain that God will not reproduce the entire race in the same manner as the seed itself is developed; as that he has not produced the first man race in the same manner as its federal head was developed.

The seed is taken out of this fallen race; this is conditional salvation; he that believes and is baptized shall be saved. (Mark 16:16). This is the mystery of God, how to bring a clean thing out of an unclean. And when this mystery of God is finished, (Rev. 10:7) and the seed is developed by the gospel, then will the seventh angel sound according to the good tidings which he hath declared to his servants the prophets; (Acts 13:32) after which there will be no more opening of graves, or quickening of bodies sown in corruption. Since it is only because the spirit of him that raised Christ from the dead dwells in us, that our mortal bodies are to be thus quickened. (Rom. 8:11).

The first resurrection implies a second; and there is a second, although not so called in scripture. Only such as are to be of the kingdom of priests to reign with Christ, have part in the first resurrection; but the great Multitude of the redeemed, (out of the old Adam race) the remnant of the seed, are to be resurrected before the mystery of God is finished; hence, before the old passes away, because there can be no resurrection of the dead, after the court of the true tabernacle has passed away.

That which is sown in corruption, (1 Cor. 15:42) is in the court, not in the holy and with the passing away of the fallen man, the court no longer exists. Then all mortal bodies not before resurrected, no longer exist. That is, nothing that was sown in the court remains. Corruption cannot inherit incorruption; (1 Cor. 15:50) the new earth wherein dwelleth righteousness, is not the earth that casts out her dead. If the rest of the dead in whom the Spirit of him that raised Christ from the dead did not dwell, are to live again, they will be reincarnated, not by a resurrection of their body from the court, that no longer exists, or from the old sin cursed earth that has passed away, as the seed were resurrected; but will be born again in some way, with bodies in, and out from the new heavens and new earth wherein dwelleth righteousness. (2 Pet. 3:13). And as there are but two ways of being born again, by, resurrection of the mortal body, or born of woman; God has ordained the restitution of the male and female, or Eden system to accomplish his purpose.

The world did not fall, but only its federal head; all others were born in this condition. Only that which fell, a federal head, will be restored; all others will be born again, just as they would have been had the fall not occurred. Jesus was born of woman, in the holy, with unforfeited conditional life as though man had not fallen, only being, the beginning of the new creation, he who was the Father of the old, was necessarily the Father in beginning the new; born of fallen woman, because being restitution, the new Adam must be resurrected out of the old. Then, with a new federal head, man will be born again, not of fallen, but of the restored woman. While the scriptures nowhere teach a bodily resurrection of the world. And yet all that die in Adam are to live again.

As there is no scripture opposing this, and a vast amount that supports it, it is easy to understand and believe it. Humanity has had an experience on this fallen plane, with all its attendant evil and suffering. Paradise lost, is to be restored; and the glory of the new heaven and new earth, free from the curse, so that the desert shall rejoice and blossom as the rose, (Isa. 35:1) is to be the habitation of the redeemed of the Lord. Nor is it mystical; but a reality. They will build houses and inhabit them; plant vineyards and eat the fruit of them; they shall not build and another inhabit, for as the age of a tree shall be the age of my people, and they shall long enjoy the work of their hands; they shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord and their offspring with them. (Isa. 65:21-23).

We sing of home, sweet home, even in this fallen condition; and what is there in life to compare with a home where there are united hearts so that love reigns supreme? Our crude ideal is seldom if ever realized, and yet a moderate approach to what, in our fallen estate we can even hope for, makes home the sweetest place on earth. And yet what is home without a mother? And the Lord God said, It was not good that the man should be alone. (Gen. 2:18). If it was not good in Paradise, and before the fall; who will say that in Paradise restored, it will be good for man to be alone?

If in restitution, men were to be spirits, or beings of some higher order, equal to the angels, as the overcomers are to be; we should not trespass on such holy ground. But the merely restored man who is to eat, and drink, build houses, plant vineyards, and make homes for themselves, surrounded by their own vine and fig tree, and are the blessed of the Lord, and their offspring with them; are human, in every sense of the word; and hence, their home life, although glorious, is not, perhaps, beyond what our imagination guided by scriptural glimpses, may in a measure grasp.

We know that the groaning creation who are waiting for the time manifestation of these resurrected children of God, are to be born into the liberty of the glory of these, (Rom. 8:19-21) very ones who, in the new earth, are to build, plant, keep house, and become joyful mothers; being blessed of the Lord, and their offspring with them; and that before the millennial age is ended, the earth will become as the garden of Eden, and the glory of the Lord shall cover the earth, as the waters cover the sea. (Num. 14:21).

Between the Christ, the 144,000, and the great multitude of whom we have been

speaking, there will be a vast difference. The restored man is, like Adam, on probation for life; and being no higher in the scale of life, there is no reason why they should not multiply by bringing forth children just as man would have done had he not sinned. But the Christ, the 144,000, is the universal mother of us all, but on a higher plane. They do not bring forth children as does the restored man, since they can impart only eternal life. They are, or answer to the resurrection covenant; I will preserve thee (Christ) and give thee for a covenant to the people, to establish the earth, to cause to inherit the desolate heritage. (Isa. 49:8).

Covenant here, means thing prepared or eaten. All are to be made alive in the Christ, the universal mother; and eat him. In doing that, they get eternal life. The Father quickens the dead, all of them, beginning with firstfruits. (John 5:21). That quickening is on the restitution plane of conditional life. On being quickened in the new covenant, the Christ mother, like as a child on the fleshly plane eats the flesh and blood of the mother, so these are to eat, partake of and assimilate the Christ nature. We do this now by faith only; but when quickened, we shall experience actual gestation in the mother system; and when mature enter into eternal life. Then we can die no more; (Luke 20:36) and immortality, the passage by the new and living way through the veil into the holiest, when our work on earth is finished, is unchangeably secured.

The quickening with conditional life, is by the Father: the life completed, is by the Christ mother.

The Father quickens all the dead; those born again of the restored woman, as truly as he quickens the mortal body of those who have the firstfruits of the Spirit. All life comes from one Father, regardless of what agencies may be used. While the Son quickens whom he will. (John 5:21). Eternal life, or perfected earthly life, is, in him, (1 John 5:11) and he quickens whom he will; namely, all who overcome. (Rev. 2:7). Thus the Christ is the universal mother on the higher plane; imparting, in due time, eternal life, such life as is in this perfected seed, to all who finally overcome.

As man is to be restored to the plane of conditional life, a seed must be developed only to that plane. So as he is to attain to eternal life, a seed, or mother element is also required for that. The first, is only re-generation; hence, a repetition of generation; generation under the bondwoman covenant; and re-generation under the free woman covenant were, in the allegory, of precisely the same character, only one was after circumcision, (death), and the other before. Thus Isaac was born of resurrected parents; otherwise born as was Ishmael. God's figures being perfect.

The times of restitution are, first, that the world may be born again; and the kind of seed that re-generates the world, to be born into conditional life; must itself be on that plane. Then the Christ body, developed not only to the restitution plane, but carried far above that, to the eternal life plane, is to bring the restored man to a readiness for the full birth into immortality. The entrance into the kingdom of God requiring this double birth, of water, and of the Spirit. (John 3:5). God gives immortality; the Christ brings man to the vestibule, ready for the final birth. Thus the Christ brings about restitution first, then

prepares the second man to be made a quickening Spirit. It is by developing the restored man to the higher condition of eternal (age-lasting) life, thus bringing man to the vestibule or readiness for the spirit birth into immortality, that makes the bride, the Lamb's wife, (Rev. 21:9) a universal mother. They being, or answering to the free woman covenant, or mother on that plane; while the great multitude, or servant class of the redeemed who only attain to restitution, or conditional life, constitute the mother element on the restitution plane. And it is of these that the world are to be born again of woman, as the race would have been had man not fallen.

Where is there any scriptural objection to be found to this? It differs from some ideas of resurrection and the second birth. Do you say, Christ said there would be neither marrying nor giving in marriage there? Look again! He said, that those who were accounted worthy to attain to that age and the resurrection from the dead, do not marry, for they are equal to the angels, neither can they die any more. (Mat. 22:30). And we have already seen why these cannot bring forth children on the restitution plane, since having eternal life, their offspring would also have such life: hence, would be born far above the restitution plane. But those who come forth unto the resurrection of judgment, (John 5:29, R.V.) are quite another class. They are the dead who are raised, not to life, but to probation for life, and will not have independent life until the thousand years are finished. These are the seed of the blessed of the Lord, and their offspring with them. (Isa. 65:23). They are as near to God as was the unfallen Adam.

If a restitution of all things is a Bible doctrine, the Eden system, male and female, will be restored; and the command to multiply and replenish the earth, (Gen. 1:28) will yet be accomplished until the stone cut out without hands, becomes a great mountain and fills the whole earth. (Dan. 2:34-35).

And yet it is only the seed, they that are Christ's, who have the promise of being saved, and most of them, only so as by fire; and if the righteous scarcely are saved, where shall the ungodly and the sinner appear? (1 Pet. 4:18). He that believes shall be saved; and he that believeth not shall be condemned. (R.V.) This surely teaches that what the resurrected Christ recognized as being saved, applies only to the believer. And it is only the believers who have the promise of the redemption of their bodies. (Rom. 8:11). Then we must believe that only such as have their mortal bodies quickened, sown in corruption; raised in incorruption; are what Christ calls saved.

As those who are to be saved, are just a seed it is for us to understand just what is meant by being saved; also God's plan for developing sons and heirs, through this seed. The Adam race is doomed to total destruction, dust thou art, and to dust shalt thou return. (Gen. 3:19). He is then as though he had not been. (Job. 10:19). But a seed is to be saved out from this old Adam race; just that, and nothing more; and they alone are to have their mortal bodies quickened. The spirit, or mind, is nothing in itself; any more than is love, or hate, or fear. These are attributes of a living organism, having no existence after death. (Ps. 146:4). -God can, of course, restore the same to a new organism, or he can restore the entire man, spirit, soul, anti body.-The seed saved out of the old Adam race, are thus saved, the actual body of those that are alive and remain unto the coming of the Lord; and

a reorganization of the body of those that have gone to corruption. This later, the resurrection of the body, being a special work for the believer, since the church does not die, only some of its members do. (Mat. 16:18). What, then, it may be asked, is the difference between the church, and the world, as both will live again? In other words, how are the church saved by a special salvation, any more than is the world? especially as in both, it is really a new creation.

The church have the earnest of the Spirit; a degree of development of the inward man. The world have the old Adam nature, of which nothing is to be saved. The church are to have their mortal bodies resurrected, the world, not having the first fruits of the Spirit, will not have their bodies redeemed. Thus having only the old Adam nature, and bodies not to be redeemed, there is nothing to be saved: hence, they are condemned. Christ does not save all attribute; their spirit or mind, is carnal, it is not and cannot be subject to the law of God; (Rom. 8:7), hence, is not saved. They will be a new creation; spirit, soul, and body. Only a seed are saved out of the old Adam. And that seed is developed more or less, by the Spirit, on this side of death. And being thus developed, by having the firstfruit of the Spirit. He that raised Christ from the dead, will also quicken their mortal bodies. (Rom. 8:11).

All that are in the graves, (not sheol, nor hades, but mnemeion, the place of deposit of the body), shall come forth. (John 5:28-29). This is equivalent to saying: All whose bodies are, in the economy of God, reserved for the quickening, shall hear his voice and come forth; and by comparing scripture with scripture, not a shadow of doubt remains, as to who are to have their bodies quickened. Namely the believer in Christ; for he is the saviour of the body, (Eph. 5:23) even though the great multitude have built with hay, wood, and stubble.

You can give special attention to a part of a field of corn, and by a supply of food, improve it so that it will better answer your purpose for seed; then dispose of all the rest, and save this for seed. This is precisely what God is doing; and Christ was the first wave sheaf of that seed. And he saves nothing but the seed, all the rest will be condemned, destroyed, given to the fire, root and branch. What more does he want to save out of the old worthless corrupt harvest? it is this seed, improved and purified from mildew and disease at great expense, that is to reproduce a much improved harvest like to itself, fit for the Master's table.

Only this elect precious seed will be saved out of this corrupt and dying race. And the only bodily connection between the humanity of the new creation with the old is through this seed. In the regeneration of the world, they will be born with, not a restored, but a new unfallen nature; restored only in the sense of having a, nature such as man had before the fall; such a nature as all men would have, had they been born in the holy, instead of being conceived in sin, and born in iniquity. (Ps. 51:5). But the fall was permitted for man's good, that he might become as gods, to know good and evil. And he is to be judged according to that he hath done. But where there is no law, sin is not imputed. It follows, therefore, that in being reincarnated,-that is in being reclathed in flesh,-the memory of all the events of the old life should be restored; else the experience

and suffering would be of no benefit; nor could they be justly rewarded for good and evil deeds of which they were unconscious.

Jesus gradually, from infancy to manhood, recovered, in memory, the events of his former existence; and we are to know what God hath prepared for us, by comparing spiritual things with spiritual. (1 Cor. 2:13). And the Spirit searcheth all things; yea, the deep things of God. (1 Cor. 2:10).

Only those who have the firstfruits of the Spirit, (Rom. 8:23) will experience a resurrection of the body, or be saved by a recovery of anything that was lost. With all the others who reenter life, it will be an entirely new creation, spirit, (mind), soul, (life), and body. God restoring only a remembrance of the old life, to such as had a memory. All who believed in Christ, received this earnest of the Spirit when they believed; all true Christians, as babes, have the firstfruits of the Spirit; and are the elect. Some for the high calling, and others, as the great multitude. (Rev. 7:9).

The 144,000 overcomers, will be of the first resurrection; and come forth unto a raising up to life. The great multitude come forth unto that of judgment and probation for life eternal. Both classes coming forth bodily; sown in corruption; raised alike in glory, in honor, in incorruption, with spiritual, or perfect bodies. The one class being incorruptible, because as elect overcomers, they cannot again be deceived, or corrupted. Thus the two orders, will not differ bodily, until in a twinkling of an eye the overcomers are fashioned anew like unto Christ's glorious body; that of his Majesty as seen in the holy mount. (Mark 9:1-2 and 2 Pet. 1:16). These two orders, are resurrected before the heavens and earth that now are, pass away, and the seventh trump ceases to sound. Under this trumpet, all that fear Cod great and small, are rewarded, and all others destroyed. This ends the old Adam race; for after this sin-cursed earth has cast out her dead, and no more covers her slain, (Isa. 26:21), the resurrection of the bodies sown in corruption, will be finished. The court, or place of, death for fallen man will no longer exist, when the old Adam race have passed away; and there will be no opening of graves in the holy. Yet man, that is, the world, as distinct from the seed that is to reproduce it, will live again; but As the river decayeth and drieth up; so man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be roused out of their sleep. (Job 14:11-12, R.V.). That which is laid down, sown, riseth not; yet, after the old passes away, and the creation of new heavens and new earth, they will awake, if what we claim is true, that they have no resurrection, as do the seed; but will awake out of their sleep, by being recreated, born of the restored woman; this, passage in Job reads in exact harmony with such an arrangement.

Thus nothing but a seed is saved. This cannot be questioned. The Adam was created, not born; then God rested, and commanded them to multiply. And Adam was a figure of him that was to come. (Rom. 5:14). Now if the Eden system is restored, the seed, the federal head, male and female, will multiply. And man will be born again, but not by a resurrection of the body sown in corruption, as has been abundantly proven by scripture. There are but two ways to be born again; and but one way in the new earth, i.e. of woman; as Jesus, the beginning of the restitution of all things; the first to be born with

unforfeited life, in the holy, was born. Since a resurrection of the body, sown in corruption, is excluded. Thus we are fully convinced, that all who are born in the holy, after the court of the true tabernacle passes away, will be born according to the unfallen Eden arrangement.

If the question arises, How can the children of Adam be born again in that, way, so that each one will be fully conscious that it is himself, the same individuality, made alive again?—For we know that it must be the same; since it is only by the seed of the bond-woman, that the house of the free woman is to be builded. (Gen. 16:2 Margin). In other words, only those who have been born on the old Adam plane, are to be born again, on the new man plane, God, who declares the end from the beginning; does foreordain and determine the number and character of the human race before they are born. He did so with Abraham, while as yet he had no child. While any number of individual cases can be referred to, like that of Solomon. (1 Chron. 22:9). In the resurrection, the mind, the memory, the personality, must be restored to the newly organized body. And what is the difference with God, so far as restoring the personality; whether the new body is born of woman, or organized directly from the dust of the earth? In either case the individuality must be recovered.

If the race are to live again on the earth, they must be reclothed in flesh. And if the Eden figure is carried out, the seed, must be born in a different way from those to be produced by that seed. God created the first Adam, and they were to bring forth, after their kind. So God quickens the second man, the promised seed. And the seed is to multiply itself. Hence, it follows that the world will be born in a different way from that by which the seed itself is reproduced.

In sheol, whither thou goest, there is no knowledge or device, (Eccl. 9:10); the very day a man dies, his thoughts perish (Ps. 146:3-4); his children come to honor and he knoweth it not. (Job 14:21). Then humanity when born again, no matter whether by a resurrection of the body, or of the restored woman; will retain only what they knew before falling asleep. And a large part of the race have died in infancy; while myriads of the heathen mothers have been little more than infants of days. Will the earth, wherein dwelleth righteousness, be a kindergarten for orphaned infants, and heathen parents? instead of blooming as the rose, with the seed of the blessed of the Lord, and their offspring? (Isa. 65:23). Or must these blessed of the Lord, a comparative few, perhaps one in ten thousand of the human family, make of this vast hoard of ignorant heathen, infants and adults, spiritual offspring through a thousand years of kindergarten work? thus entering into the rest that remaineth to the people of God. (Heb. 4:9).

All who are to experience a resurrection, are raised in honor, in glory, and in power. (1 Cor. 15:43). This is by the word of the Lord; who will deny it? There are two classes, the just, and the unjust (Acts 24:15); they that have done well, and they that have done ill. And those that he justified, them he also glorified, (Rom. 8:30) fashioning the body of their humiliation like unto Christ's glorious body. Those building on Christ, with hay, wood and stubble, have done ill, not well; but they shall be saved, so as by fire; but not glorified. And if the righteous scarcely be saved, where shall the ungodly and the sinner

appear? (1 Pet. 4:18)

It is also true that the whole groaning creation, every creature, every one for whom Christ tasted death, shall, be delivered from the bondage of corruption into the liberty of the glory of the children of God. (Rom. 8:21).-That all that die in Adam, will be made alive in Christ. That He is the true light that lighteth every man that cometh into the world. (John 1:9). All this is true; but only he that believeth and is baptized (of the old Adam race), shall be saved. These will have their mortal bodies quickened; For the earth shall cast out her dead, and no more cover her slain. (Isa. 26:19-21).

In the restored Eden system, the seed sown under the bondwoman covenant by the groaning creation, is to be born again under the free woman covenant. But these covenants are only systems or special arrangements under which children were to be born; the covenants themselves, though called mothers, do not bring forth; it is other agencies that bring forth under such covenants; the motherhood of the covenant merely determines the nature of the offspring.

The covenant that was unto death, required a fallen federal head in which that covenant, or system could be organized; but it was the man and woman of that covenant that was to bring forth. While the head of necessity, had to be brought forth in a different way from its offspring. And that federal head, that is, the man and woman were born a second time, born of that covenant that was unto death. First, they were children of God; but born of that covenant, became children of him that has the power of death.

So with the free woman, or resurrection covenant; the federal head, born of this covenant, is restored. Since the Father raiseth up the dead and quickeneth them (John 5:21); they are again children of God, being children of the resurrection. (Luke 20:36). Thus the fall of the federal head is reversed by a resurrection birth.

But like the others, only the federal head, will be born of this resurrection covenant; while their offspring will also proceed from themselves. This must of necessity be so, because only the seed are to be born of the resurrection covenant; that is, only believers. Thus, I pray not for the world, but for them thou hast given me and not for the twelve only, but for them that shall believe on me through their word; that they all may be one. (John 17:9 and 20-21). It is only the believer that receives the firstfruits, or earnest of the Spirit; and only those who have the firstfruits of the Spirit, are waiting for the redemption of their body; and only those who experience the redemption of their body, come forth in resurrection. And they that are Christ's are the seed, according to the promise. And all the Father giveth me come to me. (John 6:37). Only this one elect seed will be born of the resurrection. And it is their offspring, that causes the stone to become a great mountain and fill the whole earth.

This seed, however, has a two-fold purpose; since the new birth is of a dual character; of water, and of the Spirit. All of the seed come forth, sown in corruption, raised in incorruption; there is no other way in which the earth is to be made to bring forth. But the 144,000 come forth at the first resurrection. They overcome, and in due time, partake of

the tree of life; (Rev. 2:7) that is, they are raised to the condition of eternal life. These neither marry nor are given in marriage, and are equal to the angels, neither can they die any more. (Luke 20:34-36). It doth not yet appear what these will be, only they will be like Christ. (1 John 3:2). They are raised far above the restitution plane; being made meet to be partakers of the inheritance of the saints in light; delivered from the power of darkness, -that of the second death, and translated into the kingdom of his clear Son. (Col. 1:12-13).

This is the little flock who inherit the kingdom; but the rest of the seed, the great multitude, who build on Christ, but build with hay, wood, and stubble; are not raised until afterward: they are hid in the grave until his wrath is passed. These come forth unto the resurrection of judgment, not of life, like the others who were accounted worthy to attain to that age, and the resurrection from the dead. That is, the first, or the better resurrection; (Heb. 11:35) that to which Paul was striving if by any means he might attain.

The resurrection unto judgment, is unto probation for life. Nor do they live, until the thousand years are finished; even as we are now dead, and do not live, until we overcome, and Christ gives us to eat of the tree of life. Unto the resurrection of damnation, (Jno. 5:29 R.V.) or judgment, is the same as in Mat. 12:18-20, and Isa. 42:1-4, which Christ will not fail nor be discouraged, till set in the earth. This judgment, quoted in Mat. is krisis, which he will show to the Gentiles, and will not be discouraged till set in the earth, is, in John 5, rendered damnation; but is the blessed condition unto which this seed of the blessed of the Lord, and their offspring (Isa. 65:23), will find established in the new heavens and new earth wherein dwelleth righteousness. And the isles shall wait for his law. (Isa. 42:4).

These, and their offspring, born on the restitution plane, will be in process of gestation, being developed by the 144,000, the New Jerusalem mother, until prepared to overcome, partake of the tree of life, and be born of the Spirit into immortality.

Thus, we can see the necessity for the two orders in the seed itself. One to remain on the plane of restitution, and conditional life, until the world are born, re clothed in flesh, on the restitution plane; the other, as a kingdom of priests, to prepare these and their offspring, for the final Spirit birth through the vail into the holiest, by the new and living way.

That the great multitude not the woman alone, will multiply; and that, children's children will be born again; not a new race; but the old Adam race born again, on the restitution plane; thus being made alive in the Christ, under the free woman covenant. The 144,000, when translated into his kingdom, will be like his Majesty, as Christ the glorified man was seen in the holiest; the express image of his Father's person. When restored, they will be male and female. When glorified, It doth not yet appear what we shall be. (1 John 3:2). For whom he did foreknow, he also did predestinate to be conformed to the image of his Son. (Rom. 8:29).

IMMORTALITY

All things that the Father hath are mine, (John 16:15), said Jesus. It is not difficult to believe that the resurrected Jesus, the only begotten Son of God; into whose hand all power in heaven and on earth is given, and for whom and by whom all things were made, (Col. 1:16) should be heir of all things. But it may be difficult, until we become familiar with the thought, to really believe that we are heirs of God, joint heirs with Jesus Christ; (Rom. 8:17) that He that overcometh, shall inherit all things. (Rev. 21:7). Yet such is the unmistakable teaching of scripture.

It is difficult to fully grasp the idea that we, as children of God, are, when fully developed, to be what our Father is, Gods; members of the God family; and yet it is scriptural.

Only those who clearly comprehend restitution, the first dominion, lost by Adam, restored by Christ; i.e. the good news, or gospel of the kingdom; can know the things which God hath prepared for them that love him. Things which eye hath not seen, nor ear heard, nor the heart of man conceived; and yet they are revealed unto us, (see 1 Cor. 2:9-12).

Moses at the bush, and also Joshua, in meeting the Captain of the Lord's host, received the command, Loose thy shoe from off thy foot; for the place whereon thou standest is holy, (Josh. 5:15). The subject we are investigating is within the holy of holies of the true tabernacle which the Lord pitched and not man; beyond the second vail into heaven itself. And being shod with the preparation of the gospel, we must loose our shoes from off our feet, before taking a step beyond the restitution, or gospel age. That of which we are now speaking, being far beyond all gospel truth.

What God has prepared for them that love him, is the final inheritance of the Israel, or Princes of God; the Sons and heirs of God. These heirs being themselves just what the Father is, and just what our elder Brother, the first born among many brethren, (Rom. 8:29) is called Mighty God, everlasting Father (Isa. 9:6 R.V.). Not the mighty God, the everlasting Father, as the A.V. has it. Unto the Son he saith, Thy throne O God, is for ever and ever, (Heb. 1:8). That Christ, who is now the one mediator, the mean Christ Jesus, (1 Tim. 2:5) and who retains his humanity until God shall finish his work of judging the world by that man whom he hath ordained, (Acts 17:31) will eventually, when the human family are redeemed, put off his humanity, and become a mighty God, a quickening, or life-giving Spirit; is not to be questioned. And what is said of Christ, is said of all Israel; I have said, Ye are Gods, all of you children of the most High; but ye shall die like men. (see Ps. 82:6; John 10:34).

You will notice why they are called Gods; they are children of the Most High. Every seed, even the God-seed, brings forth after its kind. If the first begotten Son is to become a God, and a Father; so is every Son of God. We shall be like him. (1 John 3:2). If he is an heir of God, we are joint heirs; if all the Father hath, is his, (John 16:15). He that has freely given us Christ, will He not with him, freely give us all things? (Rom. 8:32). If Christ is ever to inherit that of which he is now an heir; so are we; He that overcometh,

shall inherit all things. And I will be his God, and he shall be my Son. (Rev. 21:7). And a Son of God will be both a mighty God, and a Father. This is the final condition of each and all the Sons and heirs of God. And their number will be the number of the stars of heaven.

And he brought him forth abroad and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be. And he believed in the Lord, and he counted it to him for righteousness. (Gen. 15:5-6). The Lord had counted then and knew what he was saying; He telleth the number of the stars, and calleth them all by name. (Ps. 147:4). Some may suppose this means that the promised seed would be very numerous, having no definite bounds. We cannot accept this, for several reasons: First, the Sons are not only heirs, but are actually to inherit the stars. All things that were made, were made by Christ, and for him; and without him was nothing made that was made; and that he is heir of all things, (Col. 1:16 and John 1:3) seems quite definite: and he made the stars also. (Gen. 1:16). To be an heir of, might mean to benefit, from their light; but when an heir inherits, he comes into possession. We are now heirs of God; but the final promise, (Rev. 21:7) to the overcomer, is that he shall inherit all things. Another reason for believing that God meant just what he said to Abraham is, he set the bounds of the sons of Adam, according to the number of the children of Israel. (Deut. 32:8.) Not typical Israel, since the number of people composing the human race far out number typical Israel; while the real seed was Christ; and as all that die in Adam are to be made alive in Christ, the bounds of the former, which they cannot pass, are determined by the number of the seed of the free woman, or resurrection covenant. These two women, Sarah and Hagar, being the two covenants. (Gal. 4:24).

Abraham believed the Lord; Do you? He is called the friend of God. Jesus said to us, his church, I call you no more servants, for the servant knoweth not what his Lord doeth; but I have called you friends, for all things that I have heard of my father, I have made known to you. (John 15:15). This knowledge, is only for the church when it attains to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; it is, therefore, not for babes; but only for them of full age. (Heb. 5:13-14). In other words, the gospel of the kingdom must be understood and believed, before we can understand the deep things of God. But the little flock, (Luke 12:32) must and will come to know what God hath prepared for them that love him, things which eye hath not seen, nor ear heard, and therefore, things beyond the millennial age. God hath revealed them unto us, by his Spirit, which searcheth all things, yea, the deep things of God. (1 Cor. 2:9-10). If you think them too deep for our investigation, are they too deep for God to communicate to Christ? All things which I have heard from my Father, I have made known to you. (John 15:15)

Can we entertain the thought that any thing which God hath purposed to do in all this broad universe, made by Christ, and for Christ, is hid from him who was with the Father from the beginning of the creation? If it is not hid from him, then God has no secret hid from us the joint heirs with Christ, of all things. This much is revealed, wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself;

that in the dispensation of the fullness of times he might gather together in one, all things in Christ, both which are in heaven and which are on earth; even in him. (Eph. 1:8-10).

All this, all that God purposes to do with Christ, is made known unto us; and what he hath prepared for them that love him: that which no prophetic eye has seen; no prophetic lips have spoken to human or angelic ears, no heart conceived; God hath revealed unto us, by his Spirit that searcheth ALL things. Revealed, not in words, which man's wisdom teacheth, else ears would have heard; but by comparing spiritual things with spiritual. (1 Cor. 2:13). Thus you can see that it is not forbidden ground, but that which as joint heirs with Christ, we are not only to investigate, but understand, before we can be recognized as the friends of the coming bridegroom.

To the infant, church, the Spirit try the mouth of the apostle, says, I could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. (1 Cor. 3:1).

The Spirit is to lead the church into all truth. (John 16:13-15). Its work to the body of Christ, is during the absence of Christ; since, when present with them, he is their teacher: If I go not away, the Comforter will not come. (John 16:7).

What God has purposed to do, in bringing all things both which are in heaven, and which are on earth, into Christ, is made known unto us. What God hath prepared for them that love him, is revealed unto us. All things that the Father had made known to Christ, is made known to us.

Before launching into the infinite beyond, which God hath revealed, the foundation which underlies the superstructure must be immovable. In the mouth of two or three witnesses, every word shall be established. (Mat. 18:16). We have here three witnesses to prove our right to know all that is in store for the Sons and heirs of God on the eternal shore beyond the second vail. Let those who are of full age, and are able to compare spiritual things with spiritual. (1 Cor. 2:13-15). Loose their shoes from off their feet, and reverently enter-in-vision--the holy of holies, the habitation of The King eternal, immortal, invisible; the only wise God. (1 Tim. 1:17).

We have already learned that the pre-existing Christ, the universal producer, mother; was the beginning of the creation of God; (Rev. 3:14; Col. 1:15) that as the woman was taken out of the man, so Christ came forth from God; that he was the angel of his presence, the angel of the bush, the angel who bore the name of God, (Ex. 23:21) and the Spiritual Rock that followed them. (1 Cor. 10:4). Christ was also, the great prince of Daniel's people; the Messiah the prince, that came at the end of threescore and two weeks, (Dan. 12) and that great prince was Michael, the archangel.

Angels, although servants, not sons, (Heb. 1:5) were the highest order of created intelligences, until the resurrection of Christ, when he became the first begotten Son of God. (Acts 13:33). Prior to his being made flesh, he was Michael, the archangel, the angel of God's presence. (Isa 63:9).

At the resurrection of Christ, God highly exalted him, and gave him a name that is above every name; (Phil. 2:9.) When he raised him from the dead, and set him at his own right hand, far above all principality and power, and every name that is named, not only in this world, but in the world to come. (Eph. 1:21). He said, Thou art my Son, this day have I begotten thee. But we offer a third witness as to when and how Christ got a better name than that of angel; that of Son and heir. It was, when he had by himself purged our sins, he sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? and again, I will be to him a Father. (Heb. 1:3-6). Angels are ministering spirits, sent forth to minister to them that shall be heirs of salvation. (Heb. 1:14). No angel, not even the preexisting Christ could become a child of God; they must lay aside that nature and be made flesh. Christ the archangel, emptied himself and was made flesh; (John 1:14) taking the form of a bondservant; a little lower than the angels, a human being, an Adam man for the suffering of death; and by obedience, brought in resurrected life; thus becoming a child of God, being a child of the resurrection. Thus the universal mother, became the author of resurrected life, of which he himself was born,-firstborn from the dead, (Col. 1:18) thus being his own mother, on the second plane of sonship, or of human life; i.e. the agent by which he became the first, and thus far, the only begotten Son of God; the firstborn among many brethren. (Rom. 8:29). This being the plan by which the angel of God's presence, becomes a Son and heir; and ultimately a mighty God and Father; namely, through motherhood and suffering; -It will be remembered that Christ, like Adam, although a bridegroom and husband, is not called a Father, even in the restitution age he is only the head of the mother system: call no man father. And yet the second man was made a quickening spirit; (1 Cor. 15:45) that is, a life giving spirit.-Was made, refers to the ultimate, after the second man condition. To Abraham God said, I have made thee a father of many nations, while as yet he had no seed. (Rom. 4:17).

Thus we see how Christ, the angel of God's presence, becomes himself a Son and heir, and by the same process brings an entire family of Sons to God. And these Sons, Christ and the joint heirs, in number as the stars of heaven, are to inherit the universe; everything that was made; all that the Father hath. We do not go one step in this, beyond the oath and promise of God; it is our privilege, and seal of readiness for sonship, to know what God hath prepared for them that love him. And this knowledge embraces all that God has purposed in himself to do, in bringing all things into Christ; all that Christ had heard of his Father.

As God the Father had his angel, who through motherhood should develop, subdue and have dominion of this world, while developing a family of Sons and heirs of God; so every child of God has his angel; and when of age, will inherit at least, one world, if not one solar system. The stars being suns, or centers of systems, and made for imparting light and heat; while the heirs are in number as the stars of heaven.

God had his angel; Christ has his angel. (Rev. 1:1). Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father, (Matt. 18:10). Peter had his angel. Then said they, It is his angel. (Acts

12:15).

To be in Christ, is not only to become a new creature, but it is to become a child of God. Angels are not sons; Christ as the angel of God's presence Was not a son. He became a Son; and it is God's purpose to gather all humanity who believe and obey into Christ; into the condition of Sons. And all things which are in heaven, are also to be gathered into him; making the family of servants in heaven, and the family of sons on earth into one, even in him. Angels, therefore, are eventually to become Sons in the one God family; even as Michael the arch, or highest angel became Son. But how? Each son of this human family is now an embryo God: and every one who overcomes, on developing to his Father's conditions, will be a mighty God, an everlasting Father; (Isa. 9:6) each one, like the universal Father, having an angel of his presence like the universal Mother. Each Son of God, with his angel, having a world, or a system of worlds at his disposal. Now compare spiritual things with spiritual, and learn what God hath prepared for them that love him.

In the allegory, (Gal. 4) Abraham the father of the typical seed, is a figure of God, the true father of the true seed. And Abraham was made a father of many nations, like unto him whom he believed. (Rom. 4:17, margin). Hence, the seed of Abraham really means the God-seed. In the first promise, it was to be as the number of the stars of heaven. (Gen. 15:5). Then in a subsequent promise, not only as the stars, but as the sand of the sea, (Gen. 22:17), ending with the phrase, without number. God has numbered the stars, and called them all by name. (Psa. 147:4). He that holdeth the sea in the hollow of his hand, and has numbered the very hairs of our head, (Mat. 10:30) surely has the number of the sands on the sea shore. That which to him is without number, is that which will never throughout eternity cease to multiply. That quantity is indeed, without number. Bear in mind, we are launching into the infinite where there are no figures, and we can well afford to take God at his word.

Now when the family of God on this earth are mature, and this mortal puts on immortality, at the end of the thousand years; each Son has become a mighty God; and with his angel takes possession of his inheritance; and is, like Christ, to be an everlasting Father. Hence, the angel of each Son, brought into the Christ family by marriage, as it were, in order to become a Son, must follow God's plan and become such through motherhood and suffering.

Thus far, there is no speculation nor inference.

All things that were made, were made by Christ and for him; and he is heir of all things; (Col. 1:16; Heb. 1:2), and we are joint heirs with him.-(Rom. 8:17). He made the stars also; (Gen. 1:16)-and the overcomer is to inherit all things; (Rev. 21:7) hence, we shall inherit the stars of heaven. And as the heirs are equal in number to the stars, each Son and heir having his angel- as did the universal Father in the beginning;-and each Son to become an everlasting Father; where is the inference in this that the God-seed is to multiply as the sands of the sea? It is not inference; but God hath revealed it unto us by his Spirit, that, searcheth all things; yea, the deep things of God. (1 Cor. 2:10). Not in

words which man's wisdom teacheth; but by comparing spiritual things with spiritual. (1 Cor. 2:13).

There are many thousands of millions of the Adam race; but God hath set their bounds, according to the number of the children of Israel. (Deut. 32:8). But they are not all Israel that are of Israel. A portion of the human race, fail to mature; and die the second time. For which death there is no sacrifice provided.

The angels, now servants, are eventually to be gathered into the Christ family of Sons; since, to be in Christ, is to be a new creature, a Son. We are to know these things which God has purposed to do, by comparing spiritual things with spiritual. Did not Christ, the angel of God's presence, become a son? by enduring the pangs of motherhood? Did he not empty himself of the glory he had with the Father before the world was; being rich, he became poor, was made flesh for the suffering of death; endured the cross, despising the shame, for the joy set before him ill bringing many sons to glory. (Heb. 12:2). When made flesh and born of woman, he was no longer an angel, but a son on the natural or lowest plane; a son of God, even as was Adam? And though a son, yet learned he obedience by the things that he suffered. (Heb. 5:8). In order to develop into a God, he must know good and evil by experiencing them in his own person. (Gen. 3:22). Having passed the first, or suffering stage of development, he must die, (receive the wages of the condition he took upon him, or abide alone;) but if he died, he would bring forth much fruit: (John 12:24) that is, be the producer, the mother, of a resurrected race; the very purpose for which he came into the world; namely, to be himself transformed into a begotten Son and heir-begotten from the dead,-through the same process by which he would bring many sons to glory.

On the eighth day of the Lord, when the seventh thousand years are ended, we enter the heavenly Canaan, where God is all in all. It is then the second veil is passed; the resurrected bully put off, by a second circumcision; as when typical Israel entered their Canaan. (Josh. 5:2). The human nature, at that time being eliminated; the second man is made a quickening Spirit, what the Father is. God has but one begotten Son, the race; Israel is my son, even my firstborn. (Ex. 4:22).

When Christ and his many brethren enter that immortal God condition; just this one family on earth will have been gathered together in Christ. But all the angels in heaven, excepting Christ himself, who, as the beginning of all things, was God's angel; are yet to be gathered unto the God family. The Sons being already in Christ, so their angels, when united to them; made one with them, even as God and Christ, or the man and the woman are one; they will have taken the first step toward sonship.

These Sons, having become quickening Spirits, what the Father himself is are each one like Christ, to be an everlasting Father; and having their angel and, inheritance, the worlds to be subdued, will necessarily be peopled with children of God; a second generation. And if the archangel is exalted, through motherhood and suffering, to a mighty God; no other or better way is made known by which angels can attain to, or be brought into the family of God in Christ. That God's Christ was so exalted we know; for

when God raised him from the dead, he gave him a name far above every name that is named not only in this world, but also in that which is to come, (Eph. 1:21). He then at his resurrection, became the first-begotten Son of God; (Acts 13:33) a birthright that gives him the pre-eminence, as long as eternity endure. Even as God the Father remains far above all Gods. (Ps. 95:3).

Each of the Sons, in number as the stars of heaven, becoming a Father, can multiply children of God until the worlds on high, all counted and named, are peopled with multitudes as the sands of the sea shore in number.

Then what? When this universe, all things which are in heaven, and which are on earth, are brought into the Christ family, until the now desolate worlds are called Beulah; and this universe becomes as the garden of God: what then? Does the work stop here, on the threshold of eternity? Will these myriads of myriads of mighty Gods, after that, remain eternally idle? will the God nature, the desire to multiply its own image, disappear with the second generation? Our God is a covenant keeping God, with them that love him and keep his commandments, to a thousand generations. (Deut. 7:9). And it is what he hath prepared for them that love him, (1 Cor. 2:9) having learned obedience by suffering, of which we speak. There are no thousand generations for the human race. From Abraham to Christ, was 42 generations; measuring a little less than 2000 Years. By that rule, 126 generations would more than span the 6000 years.

The Sons being equal in number to the stars, their children would people the universe; and when developed to the God condition, where is the inheritance for their children, or the third generation? Is Almighty power exhausted in creating this present universe? Is there no room for countless numbers equal in size to this one, in endless space. By the word of the Lord were the heavens made: and all the host of them by the breath of his mouth. (Ps. 33:6). Can not each mighty God and Father speak, as did the universal Father? who spake, and it was done: commanded and it stood fast. (Ps. 33:9).

When universes are multiplied into myriads of myriads, in numbers as the individual stars composing this one; they will only answer for the inheritance of the second generation of the God seed. Stretching out in all directions from the central one into the infinite; neither space, or eternity, or power is exhausted. Thus, unless the God nature changes, the multiplying of myriads of universes, and of Sons of God, will go on not merely to a thousand generations, but to endless generations without number.

This is not speculation. Stagger if you will at the promises of God. The Sons are to inherit the stars, the worlds on high. Like the Father in the beginning, each Son has his angel. Angels are servants, and not Sons. Brought into Christ, transforms a servant into a Son. All things are to be gathered into him, and we in him, Christ, who filleth all in all. (Eph. 1:23). We know the things that are not seen, by the things that are seen. God's angel became a Son, through motherhood and suffering. As God is a quickening Spirit, a father so the second man is to be a quickening Spirit, an everlasting Father. God counts the human race as one Son, or one generation. And he keeps his covenant with them that love him, to at least a thousand generations.

It is not speculation, because the things, which eye hath not, seen, nor ear heard; things which God hath prepared for them that love him; all things, yea, the deep things of God, are revealed. (1 Cor. 2:9). All that God has purposed in himself to do with Christ and the universe, through Christ. (Eph. 1:9-10). And speculation or not; neither you nor I will ever rise above the servant condition until we come to the unity of the faith, and to the knowledge of the Son of God; and to at least a general understanding in outline, of all things that Christ had heard of his Father. (John 15:15). Knowing that God's purpose in giving us Christ, was to multiply his own image, children of God; and that Christ endured his sufferings, For the joy set before him in bringing many sons to glory. (Heb. 2:10).

That a Son of God is to be an everlasting Father; is self evident, and that the children of God will continue to be multiplied without end; unless the God nature changes, so that what now satisfies will satisfy no longer.

Having therefore, brethren, boldness (marg. liberty,) to enter into the holiest, by the blood of Jesus; by a new and living way which he hath new-made for us, through the vail, that is to say, his flesh. (Heb. 10:19-20). margin.

Christ, as our high priest, has entered into the holiest, beyond the second vail, into heaven itself, to appear in the presence of God for us. Beyond the second vail, is beyond the second man condition. And yet he is The one mediator, the man Christ Jesus. (1 Tim. 2:5). To go in and come out, as priest of the Most High, is an entirely exceptional case. When he and we go into the holiest, after the restitution age is ended, after Christ gives up the Kingdom; when this mortal puts on immortality; we go in as Gods, and not under the high priest robe of office. Some erroneously suppose that for humanity to pass beyond the second vail or second earth life, in the regular order of development, is to pass into immortality, therefore, as high priest, Christ could not appear in the presence of God, only by putting on immortality, because the holiest is beyond flesh and blood life.

But every thing beyond the second vail is not immortal, by any means; angels are in the presence of God; I am Gabriel, that stand in the presence of God, (Luke 1:19) said the one that appeared to Mary. If while appearing in the presence of God, our high priest has putt off the flesh, and is as he was before being made flesh, that would not prove that he is yet immortal. Passing beyond the second vail, or second earth-life, does not make man immortal; but when this mortal puts on immortality, is the time when we do pass beyond the second vail, since flesh and blood cannot inherit the kingdom of God.

First, there is but One who is immortal, One whom no man hath seen, or can see. (1 Tim. 6:16.) Angels therefore, are not immortal: Christ was an angel, the angel of God's presence; and could make a sacrifice and die. Now as he is to be immortal, the question is, when does he put on immortality?

He has passed beyond the second vail, as high priest; but as we have seen, that in no way implies immortality, since all the angels of God are beyond where flesh and blood call go. God is a Spirit, (John. 4:24) or as it should read, The Spirit; but angels are spirits;

(Heb. 1:14) hence, that teaches nothing. As only God has immortality (1 Tim. 6:15-16) and no promise of putting on immortality is made to any but Sons who are to become Gods, it is fair to assume that only a God will ever have immortality. Certainly it is no where promised to any order of beings below those to be elevated to the God condition. Christ, having overcome, and become the firstborn from the dead, the first and only begotten Son, and that he was himself prepared for immortality no one can question. But that for which he made the sacrifice, the bringing many Sons to glory, was not yet accomplished. As our high priest, he must ascend to the Father, accomplish the work which was to bring about the atonement, return and apply the blessing connected with its fulfillment, to the people in their restitution back to sonship; -(John 14:3), to what Adam was, a son of God, before he became a child of the devil.-Thus his work on earth does not end until all enemies are subdued, so that God becomes all in all. (1 Cor. 15:24).-God is now in all things, but yet not all in all.

The plan of development is not one individual at a time, but the entire body. We are members of the one body of Christ; as in the natural, the entire body will be born at one and the same time, not by individual numbers. Part of Christ's body will be from the Jewish church, the first house of Israel; the names of the twelve apostles and - the twelve tribes being associated in the city, and the bride the Lamb's wife. But these patriarchs and prophets having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect. (Heb. 11:39-40). They, like Daniel, were to rest; go thou thy way, for thou shall rest, and stand in thy lot at the end of the days. (Dan 12:9-10). Nor has the patriarch David yet ascended into the heavens. (Acts 2:34). The holy place of the true tabernacle, being the first heavenly place.

Thus no one member precedes another. As in the type of Israel in Egypt, God did not deliver Israel from Egypt to Canaan, one man at a time; He had but one son, Say to Pharaoh, Israel is my son, even my firstborn. (Ex. 4:22). How different from this scriptural teaching is that of those good meaning people who have made a covenant with death. They, understanding the type, sing, I am bound for the land of Canaan, but suppose they are going through, one at a time, each member of the one body being born again, made perfect, by itself; and sing, If you get there before I do, look out for me, I'm coming too. Having made a covenant with death, (Isa. 28:18,) they fondly delude themselves into believing that He that has the power of death, (Heb. 2:14) opens to them the heavenly gate. Because Christ has begun that which is eventually to destroy death, they seem to think it already accomplished; and though they continue to die, they believe that death, has been transformed into an angel of light, Christ taking its place. Notwithstanding the declaration that death, the last enemy is not destroyed until the thousand years reign of Christ on earth is ended: (1 Cor. 15:26) that the dead in Christ remain dead until he comes; and that they that are Christ's are made alive, not at death, but at his coming. (1 Cor. 15:23).

The body of Christ enters into life, at one and the same time, all changed in a moment, in the twinkling of an eye, at the last trump: (1 Cor. 15:52) and not all along the way as individual members, but are made alive at his coming. So when Israel entered Canaan,

the entire body passed over together. And that wilderness journey was all a system of types for our instruction, (see 1 Cor. 10:11; margin;) and types point to, and are fulfilled in their antitype.

Christ sacrificed the glory he had with the Father, and was made flesh, and so became a Son and heir, and ultimately a mighty God: not merely that he himself should be exalted from the angelic servant, to the God condition; but that in the process he might develop a family of Sons. And there is not a particle of scripture to sustain the idea that any being but God Himself hath immortality, or that any being less than a God, will ever attain to immortality. Nor any to support the idea that Christ, the firstborn among many brethren on the second Adam plane, has or will put on immortality until the whole family of sons enter that condition at the end of the thousand years, the end of their earthly life.

Moses, and Aaron, in the deliverance of Israel, were types of Christ and the royal priesthood. They might have forsaken their charge and passed on, leaving the people to follow after them, for aught we know, but they did not. Nor will the saints, or Christ, forsake their charge, but remain on earth during the millennial age. The resurrection age, or thousand years, are the times of the restitution of all things; during which times our great Deliverer, the antitype to Moses, is to deliver the groaning creation from spiritual Egypt, the bondage of corruption, to the heavenly Canaan our future inheritance. The times of restitution begin when he sends Jesus, whom the heavens must receive until then. (see Acts 3:21). And they end when all enemies are subdued, and he gives up the kingdom to God, even the Father.

Christ comes again in the condition of incorruption, in the flesh (see 2 John 7, R.V.); the same condition in which we shall be. We shall see him as he is, for we shall be like him, (1 John 3:2). Our vile body will be fashioned like unto his glorious body. (Phil. 3:21)- Sown in dishonor, raised in glory; (1 Cor. 15:43) and such a resurrected body, is a mortal body, (Rom. 8:11) quickened by the Spirit of Him who raised Christ from the dead; i.e. that quickened Christ's mortal body.

To claim immortality for either the Adam man, or the resurrected man is entirely without scriptural authority. In resurrection they are raised in incorruption, not in immortality. The words in the original, For this corruption must put on Aphitharsia. (incorruption,) and this mortal must put on Athanasia, (immortality,) (1 Cor. 15:53) no more have the same meaning than does corruption, and incorruption. The word Immortal, occurs but once. (1 Tim. 1:17). Now unto the King, eternal, Immortal, invisible, the only wise God. Who only hath Athanasia, (immortality). This latter word, Athanasia, occurring but three times; this in 1 Tim. 6:16, affirming that it is only one who has it: and in 1 Cor. 15:53-54; to be fulfilled when the Sons of God become like the Father. That so translated in Rom. 2:7, and 2 Tim. 1:10, is a mistranslation, but corrected in the Revised Version. The term in both texts being incorruption. Because the theology of the middle ages led king James' translators to think that incorruption and immortality are one and the same, does not make it so. As death came by sin, (Rom. 5:12) Adam could not have died had he not sinned; until he Sinned, therefore, he was in the condition of incorruption; but he was not immortal; the invisible God only hath immortality. By traditional use the two words have

come to have one meaning to the reader, but like the Jews, they have made void the scriptures by their traditions, (Ps. 119:126) and know little or nothing of the true conditions of Christ's kingdom; of which the gospel is the good news.

In the resurrection, or restitution, mankind having paid the penalty of the transgression, dying thou shalt surely die, are raised in incorruption, the condition from which Adam fell. It is not merely the dead in Christ who are thus raised, they are the sons; but the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the sons. Read (Rom. 8:). The groaning creation, subject to vanity, not willingly, but by the disobedience of one man, is to be delivered by the obedience of one; (Rom. 5:19) delivered from the bondage of corruption, that which the sin of Adam brought upon them.-This word creature, is the one used by Christ, preach the gospel to every creature. (Mark 16:15)-By the way, how can this command, not permission, but command, be executed unless there is to be a restitution of all things, all that have died in Adam, made alive in Christ? (1 Cor. 15:22). And how is the birth of Jesus to become glad tidings of great joy to all people? (Luke 2:10). Were there not people and nations living before his birth? Are there not people who have lived and died since, who never heard of that event? You can make void these, and a host of other scriptures to maintain old theological views, it is true; but in the end will it pay?

When He sends Jesus, and the times of the restitution begin, (Acts 3:21), the Lord himself descends from heaven, and the dead in Christ rise first; they are sown in corruption; they are raised in incorruption. And in due time, the creature itself will be delivered from the bondage of corruption into the same liberty as are the sons; the sons are the overcomers, on such the second death has no power, (Rev. 20:6) they cannot die any more. (Luke 20:35-36). The others, come forth unto the resurrection of judgment. (John 5:29 R.V.). Raised in incorruption,-not immortality,-they are on trial every one for himself; if they die a second time, it will be for their own sin, not for the sin of another, as they now die in Adam. (Jer. 31:29-30).

The resurrection age is the kingdom age, Christ reigning from sea to sea, under the whole heavens, etc.: it is the antitype to the wilderness journey of Israel. As they were delivered from bondage, so the Adam race, God's son, will be delivered from bondage. But death is not destroyed until the end of Christ's reign; for he must reign till he hath put all enemies under his feet, and death is the last enemy to be destroyed. (1 Cor. 15:26). And when the thousand years are ended, Satan is loosed, and again deceives the nations, (Rev. 20:3) (the nations of them that are saved from the Adamic death), and who have walked in the light of the city; and yet have failed to learn obedience to the law ordained unto life. These die the second, or eternal death.

Thus, at the end of the times of restitution, after all of the human family that can learn to love God with all their mind, and soul, and strength, and so fulfill the law ordained unto eternal life, have been fully developed; Satan is permitted to again deceive to their final destruction, those who can again be deceived into disobedience. These are destroyed by the devouring fire; and when all not found written in the book of life, are cast into the lake of fire which is the second death, (Rev. 20:15) it is then that death itself, the last

enemy, is destroyed. Now can any intelligent man claim that death is swallowed up of victory while as yet it is unsubdued? Is its sting abolished while there are nations being deceived, and to be swallowed up of death? Only a negative answer can be given.

Now read the only text in which immortality is promised, the only text referring to it, except the one in which it is claimed that the One whom no man hath seen, is the only One having immortality. And bear in mind that when Christ comes the dead are raised only to incorruption.

For this corruptible must put on incorruption,-as we are sown in corruption: (1 Cor. 15:53 R.V.) and raised in incorruption, this is at the beginning of the thousand years. And when raised, it is our mortal body. that is quickened. (Rom. 8:11); and the body we get, when, this earthly house is dissolved, is Aionios, age lasting, in the heavens. The holy is the first heavenly place.-and this mortal, (the mortal body that is quickened, and is age-lasting), must put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up of victory. O Death where is thy sting? (1 Cor. 15:54-55). The sting of death is sin. No more sin, no more death. All this is fulfilled only when the thousand years are ended, and when this mortal shall have put on immortality.

There is not a particle of evidence that Christ, or any other created being is now immortal, or will ever put on immortality until the thousand years are ended, and we enter the Father's condition.

Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. (1 Cor. 15:50). Man in the bondage of corruption is the son of the bondwoman, (the covenant that is unto death), and shall not be heir with the son of the free woman. The old Adam is to be cast out of the Abrahamic inheritance; the world, being exclusively for the resurrected man. Thus corruption will not inherit incorruption. The court, the holy, and the most holy, are separated by a first and second vail. The first is passed when we put on incorruption; the second, when this mortal puts on immortality. As one cannot be in the court and the holy at the same time, neither can they be at the same time, in the most holy and the holy. Immortality is not put off; if it were, God would cease to be God.

If Christ is immortal, he is a God, not a man. A God does not become a man; but man becomes a God. Angels can humiliate themselves to be exalted, but not a God. If Christ were God he would not judge the world; a God is a Son of the Most High, (Ps 82:6); The Father judgeth no man, but hath committed all judgment unto the Son, because he is the Son of man. (John 5:22-27). Hence, He will judge the world by that man whom he hath ordained. (Acts 17:31).

Man is mortal, God only hath immortality.

As Christ was an angel, and man is not immortal, there is no scriptural proof, that Christ has yet become so; while there is proof that he will not put on immortality until his work

on earth is ended.

Some may think that to claim that Christ is not yet immortal, is dishonoring to him; but it is the truth we are after. To claim for him that which is not true, does not honor him.

If Christ was raised immortal, then of course, we shall be. But if his mortal body was quickened, He that raised Christ from the dead, will also quicken our mortal bodies. (Rom. 8:11). And this mortal will not put on immortality, until the saying that is written, Death is swallowed up of victory, (1 Cor. 15:54) is fulfilled. And there is no scripture, showing that immortality is imparted to a part of Israel, God's Son, until imparted to the entire body.

In the type, the high priest is made an exception; no man could enter into the presence of God and live. Even Aaron could enter only when he was making the atonement, and in his high priest robe of office, lest he die. (see Lev. 16:2-4.)

And there shall be no man in the tabernacle of the congregation when he goeth in to make the atonement in the holy, until he come out. (Lev. 16:17). No man, and yet Aaron was a man. But acting as a mediator between God and man, he is made an exception. He is counted, by virtue of his office, as being neither God nor man, but a connecting link between the two. To God, he represents humanity; to humanity he represents God.

No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. (Mat. 11:27).

The Christian tries to believe that Christ was the only begotten Son of God, and yet was never begotten, but was co-existent with the Father from all eternity; that vengeance was appeased, and justice satisfied, by having a part of himself crucified as a substitute in order that he might forgive the sinner; that though a Son, yet learned he obedience by the things that he suffered.- Thee mighty God learned obedience, by the stripes he received? was made perfect through suffering; was tempted in all points, as we are, yet without sin, that he might be able to succor them that are tempted. Think of God Almighty going through such an experience that he might learn something.

O how long will the church of Christ remain ignorant of the only true God, and Jesus Christ whom he hath sent? Truly, as yet, no man knoweth the Son. Jesus said, I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. (Mat. 11:25). Lo, they have rejected the word of the Lord, and what wisdom is there in their? (Jer. 8:8).

There are two kinds of wisdom, the wisdom of this world is foolishness with God; and the wisdom of God is foolishness with the world. (see 1 Cor. 2:14, and 3:19). So there are babes in this world's wisdom, to whom may be made known the deep things of God; and fullgrown men in worldly wisdom who are babes in Christ. For God hath chosen the foolish things of the world to confound the wise. (1 Cor. 1:27).

Notwithstanding the statement that no man knoweth the Son, God has ordained that the church shall eventually come to the unity of the faith, and knowledge of the Son of God, unto the fullgrown man; and has set helps in the church until that consummation is attained. (see Eph. 4:11-13).

In the beginning was the Word, and the Word was with God, and the Word WAS God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. (John 1:1-3).

This we know, from verse 14, and Col. 1:16, refers to Christ as he was before being made flesh; he was God, and the Creator of the universe.

Truth is never conflicting; Thy word is truth.

If the reader will accept holy Writ with as much respect as did the devil while contending with Christ,-this deep subject concerning the knowledge of the Son of God, hid from the wise and prudent, can be made plain. When Christ met the devil with, It is written, all controversy ceased. (Luke 4:1-13). We only ask, in this investigation, that the reader treat holy Writ with equal respect.

The Creator was Elohim, in the plural, Gods, two in one. In the beginning Elohim created the heavens and the earth. (Gen. 1:1). Yavah, Jehovah, He that is, is the one God, eternal, unchangeable, Jesus says, I came out from the Father, and was the beginning of the creation of God. (Rev. 3:14). All the worlds were made by Christ: and without him was not any thing made that was made. (John 1:3). Elohim created the heavens and the earth. And Elohim, (two in one, I and my Father are one), said, Let us make man in our image and after our likeness. (Gen. 1:26-28). So Elohim created man in their own image; in the image of Elohim created he him; male and female created he them.-As Elohim is two in one, could man have been created in the image of two in one, and not be thus created male and female?-In this will be found the key to a knowledge of both the Father and the Son.

Yavah, Jehovah, and Elohim, never should have been translated by one and the same word; it is true they put the name for Jehovah, in small caps, God, or Lord; and Elohim, thus, God; but this distinction is never observed by our teachers or the people; the one word God is used without this distinction so necessary in order to come to a knowledge of the only true God, and Jesus Christ whom he hath sent. (John 17:3).

But I would have you know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God. (1 Cor. 11:3). Do not confuse this with fleshly sex. As the woman is to the man, so the church, espoused unto one husband, is to Christ; and so Christ is to God. (Eph. 5:23). This union or oneness of the man and woman, and Christ and the church, is spoken of in Eph. 5:30-32, as a great mystery. So this oneness of God and Christ is a great mystery. But bear in mind the oneness in the three cases, is of the greater with that which is less; the positive and negative. My Father is greater than I. Of myself I can do nothing, said Jesus. (John 5:19). Elohim the Creator,

is two in one. Christ and the church, bone of his bones, and flesh of his flesh, when married, (Rev. 19:7); become one; and the Adam, male and female, are one. In other words, all alike, are in scripture language, two in one. The statement concerning the oneness of God and Christ, is no stronger, or of any greater authority than is that concerning the oneness of Christ and the church, or of the man and woman. Read Eph. 5:29-32; For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the church. The apostle here quotes Gen. 2:23, thus calling us back to our starting point. That this oneness of God and Christ partakes of a like nature, is supported by the statement in which the divine, the spiritual, and the natural are associated. God the head of Christ, Christ the head of man, and man the head of woman, in this, mysterious union of two in one. Then again, this union, or dual head, on the three planes, is for one and the same purpose; to multiply after their likeness.

The union of the man and woman is that they may multiply after their image and likeness; multiply and replenish the earth. (Gen. 1:28). The union of Christ and the church is to multiply children of God, by faith in him. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. (John 17:21). And the oneness of Yavah and the angel of his presence the angel of the bush, Elohim, is to multiply children of God, and if children, then heirs; heirs of God, joint heirs with Jesus Christ. (Rom. 8:17).-In his pre-existent state, Christ was not a Son; but there came a time when God said, thou art my Son, this day have I begotten thee. (Psa. 2:7; Acts 13:33). Prior to his being made flesh, he was the Word, the mouthpiece, or agent, the angel of God's presence; the angel of the bush. (Acts 7:30).

The bride, the Lamb's wife, the Jerusalem that is free, is the mother of us all. The woman, Eve, was the mother of all living. Christ, the producer of all things including Adam, a son of God, is as truly the universal mother, as God is the universal Father.

The words mother, and wife, in scripture, have a broad meaning; Jerusalem that now is, with her children, was a mother. The heavenly Jerusalem is called both wife and mother. The resurrection covenant is a mother; Children of God, being children of the resurrection. (Luke 20:36). So the word wife, is multiplied.

Jehovah, it appears from holy scripture, ordained that the creation, whether of worlds, or of multiplying children after his own likeness, whether by creation, generation, or regeneration; should be through and by a dual head. The development being on two earthly planes of first the natural man, and afterward the spiritual man. And in each case the negative or second person, the mother, should proceed out from a pre-existing One. (John 8:42). Christ, the beginning of the creation of God, came out from the Father. That is, when the time came for God to increase, the second person or mother was created from himself alone; afterward every thing was made by and through the unity of a Father and Mother; (Gen. 1:26) a perfect correspondence of the law of increase existing on the three planes of life; the natural, the spiritual, and the Divine. It is only thus that we can

know the things that are not seen, by the things that are seen. The woman was from the pre-existing man, after which the two in one, multiply. So Christ, like the first Adam, (a figure of him who was to come), slept the deep sleep of death; his side was then opened and there came out blood and water from which his wife, the bride, the Lamb's wife, is being builded, bone of his bones, and flesh of his flesh. (1 John 5:6).

In Genesis you will notice that the name Adam occurs only after God said, It is not good that the man should be alone. In the first chapter, and to verse 19 of chapter 2; that name does not occur; it is simply, the man. Adam is plural, he called their name Adam. The female being entitled to the name as truly as the male; hence, she was Adam, as truly as was he.

Now let us paraphrase John 1:1, and apply it to the woman. In the beginning (of the increase of the man), was the woman, and the woman was with Adam, and the woman WAS Adam; the same was in the beginning with Adam; this being the family name for the entire race. When speaking of the old Adam, crucify the old man, build up the new man, (Rom. 6:6) etc., or, it is appointed unto men, once to die; (Heb. 9:27) it is not required to affirm the same of woman, she is Adam.

When the man was to have a help meet for him, his name was changed to one belonging, equally to himself and to his wife. And when Yavah was preparing to multiply after his image and likeness, he changed his name to one he could share with the universal mother.

Because both the male and female was Adam, it did not make the woman the man, nor prove that he did not exist before the woman. That the Word was Elohim, the angel of the bush, the God of Abraham, Yavah's angel and representative, seems unquestionable from the following scriptures. (Ex. 23:20-21); Behold, I send an angel before thee. Beware of him, obey his voice, provoke him not, for he will not pardon thy transgressions, for my name is in him; the speaker here being Yavah, see verse 19. -Lord God, is Yavah Elohim; on the Adam plane it would be the equivalent of the man Adam.-In Ex. 3:2, And the angel of Yavah appeared unto him out of the midst of the bush. And Moses said, I will now turn aside and see this great sight, why the bush is not burnt. And when Yavah saw that he turned aside, Elohim, (the word, Yavah's mouthpiece, called to him), and said, verse 6; I am Elohim, God of thy father, the God of Abraham, the God of Isaac and the God of Jacob. And in Ex. 23:20, Yavah Elohim's name was in this angel sent to bring them into their inheritance. Ascribe ye greatness unto Elohim, he is the Rock; his work is perfect. (Deut. 32:4). And Christ was that spiritual Rock that followed them. (1 Cor. 10:4).

We think as the man is the head of the woman; and God the head of Christ; there can be no further question concerning the distinction, and the relation between God and Christ, the universal Father and Mother of all things. That some such relationship existed on the divine plane as between man and Woman on the human plane, seems certain for the following reasons, first, Christ came out from the Father, and was the beginning of the increase of the Father. (Rev. 3:14). So the woman was from the man, and was the beginning of his family growth. One was the head of Christ, the other the head of the

woman. After Christ was created, every thing else was made by him. So all family increase is by the woman. And with each, the union is two in one. And in making man in their image and after their likeness, man was made male and female, two in one. Language can convey the idea of such relationship no plainer than does this of the relationship of God and Christ. But the question may arise, did Yavah, who changeth not, take to himself a new name that he could share with his wife and family?-This word wife, is used with all reverence as holy scripture uses it as applied to Christ; Let us be glad and rejoice, for the marriage of the Lamb is come, and his wife hath made herself ready. (Rev. 19:7). Sex, as on the fleshly plane, has no place here; the church, espoused as a chaste virgin unto one husband, even unto Christ, conveys the idea of a co-worker, a help meet for Christ in regenerating the world; but not of fleshly sex.

God has one name That men may know that thou whose name alone is JEHOVAH, art the Most High over all the earth, (Ps. 83:18). I am Yavah; and I appeared unto Abraham, unto Isaac and unto Jacob, by the name of Elohim, Almighty; but by my name JEHOVAH was I not known unto them. (Ex. 6:3). JEHOVAH, the existing one, thee incommunicable name of the God of Israel. In the Common Version of the English Bible it is generally though improperly, translated by "the Lord."

The word was Elohim; the same, was in the beginning with God (John 1:1). The Word was made flesh, and dwelt among men. (John 1:14). The beginning was when creation began, and does not refer to that which had no beginning.

Elohim being plural, in the beginning, was but two, the Father and Mother; nothing else existed. But Elohim is JEHOVAH'S family name; borne first by the mother; but belonging equally to all the children.

I have said, ye are Gods, (Elohim, the same as with the Word which was Elohim, now our elder Brother and joint heir), all of you children of the Most High; but ye shall die like men, and fall like one of the princes (Ps. 82:6): And so the Word was Elohim.

When the Jews were about to stone Jesus, they said it was for blasphemy. Because, thou being a man, makest thyself God. (John 10:33). They were as blind to the ultimate destiny of children of JEHOVAH, as are most of his children to-day. Jesus answered them, Is it not written in your law, I said, Ye are gods, Elohim? If he called them gods, (the small g, is because of the modesty of the translators, having no place in the Hebrew Elohim), unto whom the word of God came, and the scriptures cannot be broken; Say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest because I said, I am the Son of God? (John 10:33-36). Jesus recognizes our sonship just as fully as his own. Go tell my disciples, I ascend to my Father, and your Father; to my God, and your God. (John 20:17). He shall be called, Emmanuel, God with us. God was in him, reconciling the world to himself. (Mat. 1:23). Know ye not that ye are the sanctuary of God, that God dwells in you and walks in you? and that your name is Emmanuel? God with us. Born from the dead, Christ became the firstborn among many brethren, that in all things he might have the pre-eminence. (Col. 1:18). In all this Christ, who has a name above every name, is not exalted less, but man created in the image of

God, is exalted more.

Heirs of God, joint heirs with Jesus Christ, (Rom. 8:17) the Sons of God have a future beyond the wildest dreams of mortal man: Eye hath not seen, nor ear heard, nor the heart of man conceived the things God hath prepared for them that love him. (1 Cor. 2:9). But he hath revealed them unto us, by his Spirit that searcheth all things Yea, the deep things of God. (1 Cor. 2:10).

Angels are not sons, but ministering spirits, sent out to minister to them that shall be heirs of salvation. (Heb. 1:14). They are servants; Unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? (Acts 13:33). And again, I will be to him a Father, and he shall be to me a Son? (Heb. 1:5) and the Elohim mother, was as yet only the angel of his presence, the archangel; the mouthpiece and coworker with Yavah.

JEHOVAH had no Son until man was created an embryo God, to be developed on two human planes; first, the natural; and afterward that which is spiritual. (1 Cor. 15:46). This is the first great reason why Christ, being originally, (margin, Phil. 2:6, R.V.) In the form of God, counted it not a prize to be grasped, to be on an equality with God, but emptied himself, taking the form of a bondservant, (man in the bondage of corruption): for the suffering of death; in order to become a begotten Son of Yavah, begotten from the dead. Being made so much better than the angels as he by inheritance, hath received a more excellent name than they; i.e. (Heb. 1:4). The only begotten Son of the God.

Jesus did not become the begotten Son of the Father, until his second birth, when he became the first born from the dead, First begotten of the dead. See Acts 13:33; God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

The idea that Jesus when born of woman, was a begotten Son of God, is so universally accepted, notwithstanding it has no scriptural support, but on the contrary is entirely unscriptural, that we almost despair of making the truth so convincing as to enforce a correct understanding of this divine arrangement.

Jesus, the promised seed of the woman, was a second man Adam; starting just as Adam began life; a created son; with life directly from Yavah, but conceived and born of organized, instead of unorganized earth. His birth of woman, instead of directly from the earth, was a necessity because in order to be a second Adam, or head of a regenerated race, he must partake of their nature; be one of them; die, be born from the dead as they are to be; else, as the seed of promise, bringing forth a dead race, he would not bring forth after his kind The spirit of God moved upon (was brooding on) the face of the deep, (mar. of R.V.) and the Genesis of the heavens and earth, and all living things including man, was begun. The power of the Highest shall overshadow thee, and by the power of the Holy Spirit, (Luke 1:35) the child Jesus was generated by creative energy, even as the first Adam was generated; almost the same language being used in declaring the two events. One being the beginning of the old creation of man, the other the beginning of the new creation out from the old.

Jesus is not called a begotten Son until begotten from the dead. Nor did he receive a name above every name in heaven or on earth, until then. He was a Son of God, and so was Adam; he was a beloved Son, My Father loveth me because I lay down my life that I might take it again. (John 10:17). This is my beloved Son, was also affirmed at his baptism. But he became obedient unto death, even the death of the cross, wherefore God has also highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, in heaven and on earth. (Phil. 2:8-10). Then in Eph. 1:19-22, we learn that what God wrought by his mighty power in Christ, when he raised him from the dead, was the time when he gave him this name, put all things under his feet, and gave him to be the head over the church. Also in Rom. 1:3-4, we learn that a great change in the character of his Sonship occurred at his resurrection; clearly indicating the difference between the bond servant son, made of woman, made under the law, (Gal. 4:4) without power, (Of myself I can do nothing); and the only begotten of the Father, firstborn from the dead, having all power in heaven and on earth. (Mat. 28:18). Concerning his Son, Jesus Christ, our Lord, which was made of the seed of David, according to the flesh; and declared to be the Son of God with power, according to the Holy Spirit, by the resurrection from the dead.

It is only babes in Christ who cannot receive spiritual things, (1 Cor. 3:1), that fail to discern between Christ, the son of David, according to the flesh, whom though we have known, yet now henceforth know we him no more, and the resurrected new man, Lord of both the living and the dead. (Rom. 14:9).

God does not require men or angels to worship or reverence that which is lower than themselves. Jesus when made flesh, was made for a little while (margin) lower than the angels, (Heb. 2:9); and as the seed of David, according to the flesh, was without power, and of himself, as helpless as are we; Of myself I can do nothing, are his words. Made the Son of God with power by the resurrection from the dead, he received a name at which every knee shall bow, in heaven and on earth. By his first birth he was, as David's son, made lower than the angels; by his second birth he was exalted far above all heavens and became David's Lord. When did God say, Let all the angels of God worship him, when David's son? or when he was born from the dead, and received a name at which every knee shall bow? Is it in God's order for the father to bow the knee in worship to a son? What think ye of Christ? whose Son is he? (Mat. 22:42). And at which birth did he become David's Lord?

It was when he brought his only begotten Son into the world, that the worship was due, and the knee to bow; and he did not get the name at which they are to bow, till God raised him from the dead.

When man dies he goes out of the world, enters into sheol whither thou goest. (Eccl. 9:10 R.V. Margin). Christ's soul was not left in hell; (Ps. 16:10 and Acts 2:27), the Father raised him from the dead; brought him back into the world. Then, when born from the dead, he became the Son of God with power, by the resurrection, and firstbegotten of the Father; Thou art my Son, this day have I begotten thee; (Acts 13:33), thus receiving a

name above every name that is named; also receiving all power in heaven and on earth. A begotten Son of Yavah, heir of the universe, had been born. Thus when Yavah sent his only begotten into the world, he said, Let all the angels of God worship him.

Thus we learn that the pre-existing Christ was not a begotten Son co-existent with the Father, and hence, never begotten; but was the beginning of the creation of God; that he came out from the Father, as in the figure, the woman was taken out of the man. That he was the Elohim Mother, (God Mother), as truly as Yavah was the Elohim Father.-The Word was Elohim. But when made flesh, he was man. Thou madest him for a little while, lower than the angels, Is that true? or is it not? If true, then when Being in the form of Yavah, he thought it not a prize to be grasped to be on an equality with Yavah, but emptied himself, taking the form of a bond servant, (Phil. 2:6-7; R.V.) the image of the earthy, he retained nothing of his former self. If he only partly emptied himself, then, indeed, he was part God and part man; and (Heb. 2:17), Wherefore it behoved him in all things to be made like unto his brethren, (R.V.) is, of course not true.

And Jesus increased in wisdom. (Luke 2:52). I am JEHOVAH, I change not. Created beings may change. The angel of his presence was to become a Son. And when the fulness of time had come, God sent forth his Son, made of woman, made under the law, to redeem them that were under the law. (Gal. 4:5). Sent forth his Son, does not imply that he was a Son before he was sent; but sent into the world a Son, born of woman. If the child Jesus grew in wisdom, (Luke 2:40) he was lacking in wisdom when born; conclusive proof that in emptying himself, when made flesh, his former life became a blank. But as he grew, God restored to some extent, a knowledge of his former life; just as much as it was necessary for us, his church, to know, in order to come to the fullgrown man in Christ. That is, to a knowledge of the only true God, and Jesus Christ whom he Math sent.

If asked, on what authority we affirm that God made known to Christ only what it was designed that the church should know in order to attain to the fullgrown man; we answer, on the authority of Christ himself. Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends, for all things which I have heard of my Father, I have made known to you. (John 15:15). This is a wonderful statement, that the church, when the Holy Spirit has done its work, brought his words to their remembrance, and led them into all truth. (John 14:26; and 16:13); are to know all that Christ after the flesh, knew about himself. He knew that he was with the Father before the world was made, that he came out from the Father; and was the beginning of the creation of God. (Rev. 3:14). That he had emptied himself of all that he had been, and been made flesh, a helpless man; with no power only that which comes by faith in God; and which we, if we had faith as a grain of mustard seed, could also exercise. Hence, that in and of himself, he had no more power than other men. He was not even a priest; he was not a mediator; he was only a sacrifice. He did not teach his disciples to pray to God, in his name. He was not part God, and part man; such fabled monstrosities originated in heathen mythology. God is not a God of confusion. Jesus was a man, he is a man, and when he comes to judge the world, he comes as man. But when his work on earth is ended, and the government laid upon his shoulders terminates, he will cease to be man,

and become a mighty God.-Not a Mother Elohim, as before becoming a Son; but this last Adam will then be made like the Father, a lifegiving Spirit; an everlasting Father, a Prince of Peace. (Isa 9:6).

This is what the church will know, on coming to the unity of the faith, and the knowledge of the Son of God, unto the fullgrown man; unto the fulness of the measure of the stature of Christ. (Eph. 4:11-13). And helps, beginning with apostles, and ending with teachers, are to remain in the church until this grand consummation is attained.

To know JEHOVAH as a Father, taking the family name of Elohim, belonging both to himself and Christ, who was in the bosom of the Father; and to know that we, his children, are also, when fully developed, entitled to that name, brings humanity and God nearer together; and opens up for man a glorious future as Princes of Yavah; heirs of God, joint heirs with Jesus Christ, to an inheritance incorruptible, undefiled, and that fadeth not away; reserved in heaven for us. (1 Pet. 1:4). For, is it not written, I have said, Ye are Elohim. (Creators), all of you children of the Most High. (Luke 6:35). Why should not a son become like his Father?

There are certain texts, that to one who has always been taught that the man Jesus was God, might be so construed. For instance; Thomas was asked to thrust his hand into the side of the risen Jesus, and in surprise, cried out, much as do we when greatly surprised, my God! my Lord and my God, (John 20:28) can this be true? But suppose he had called Jesus, his Lord and his God,-the last thing we would expect him to do, since he had not been taught that God could be killed, his word would be of no authority at that time; for until Pentecost, he like Peter, was an unconverted natural man. Because Peter swore, did not authorize swearing.

From the foregoing we find that when the Word, Elohim, emptied himself and was made flesh; he was man and only man; a created Son, even as was Adam. As the angel of God's presence, God mother, he was not a life-giving Spirit, what Yavah was. To attain that height he must become a Son. God had no son but Adam; and man must sin in order to know by experience its deadly effects; hence, the fall was permitted that by the knowledge of good and evil he might take the first step in becoming as Gods.-For it is the purpose of Yavah to have many Sons brought to his Divine plane.-But the wages of sin is death; therefore man must be born again, a new creation. (Rom. 6:23). This demands a second Adam, male and female. And a second Adam would be no better than the first, unless he could acquire a knowledge of evil without sinning. No fallen man could do this, his life being already forfeited. The God mother made flesh on the fallen plane, with unforfeited life, not weakened in spirit by sift, could do this; and if actually made flesh on our fallen plane with all the weakness of fallen humanity, could be tempted in all points as are we: but not otherwise. And though a Son, could learn obedience by suffering, conquer death, and bring in resurrected life; as the seed of the woman, the Captain of our salvation made perfect through suffering. (Heb. 2:10).

No equivalent to the name Yavah, is found in the Greek language; the Father, or God, even the Father, is used by Christ, and the apostles, unless the context renders it

unnecessary.

Read Ps. 83, and learn when men ill come to a knowledge that JEHOVAH shares that name with no one; not even with the Son of his love; but did share his family name, Elohim, with his help-meet for him, in the work of creation; and also shares it with all children of the Most High. See Ps. 82:6.

This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. (John. 17:3). Without this knowledge of the only true God, and Jesus Christ whom he hath sent, the church cannot attain eternal life. But thank God they build on Christ; and though building with hay, wood, and stubble, although they suffer loss, they themselves shall be saved so as by fire. (1 Cor. 3:11-15). But after being saved from the Adamic death, they will still be on probation for eternal life until the end of the millennial age; and may suffer a second death. But he that overcometh shall not be hurt of the second death. (Rev. 2:11). For, even in the new heaven and new earth, death, the last enemy is not yet destroyed; and the child shall die, and the sinner be accursed. (Isa. 65:17-20).

THE TWO HOUSES OF ISRAEL

He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. * * * And they shall look unto the earth, and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness. (Isa. 8:14-22).

The twelve tribes were the one house of Israel.-They were divided into two houses, to typify something outside of themselves;-but we have the scripture concerning Ruth, who through the Christ, does build the house of Israel. The Lord make thee like Rachel and like Leah, which two did build the house of Israel. (Ruth 4:11).

The true Israel of God, or Prince of God, will be both a resurrected, and a circumcised race of Sons. But the nearest to that, that a fallen race can represent, is a typical Israel. Israel after the flesh, were a typically resurrected seed; born of a dead womb, etc. The gospel church are also resurrected in figure; buried with Christ, and raised to a new life, These are the two houses that stumble.-The true Israel of God will not stumble.-It is folly in any one to deny that the gospel church is the second house of Israel.

There are many parallels between the Jewish and gospel churches. Both based on the number twelve. The foundation stones and gates of the New Jerusalem have the names of the twelve apostles and of the twelve tribes blended into the one city; showing that the two houses of Israel will eventually become one. Let us now compare the two. Israel is the seed of promise. So, says the apostle to the Gentiles. We are the children of promise, even as Isaac was, (Gal. 4:28).- Exactly as was Isaac, he was a typical seed and so are we. Israel is heir to the promise. So are we. If ye be Christ's, then are ye Abraham's seed, and

heirs according to the promise. (Gal. 3:29). Israel were the circumcision. So are we; For we are the circumcision, which worship God in Spirit, and rejoice in Jesus Christ, and have no confidence in the flesh. (Phil. 3:3). If you have a better mark for Israel, so have we who are Christ's body, one with him. Israel is my son, even my first born. (Ex. 4:22). Do not the Christ body have as good a claim to being Israel, God's firstborn Son, as do the Isaac race? Then again, there are two kinds of men, the natural man, and the spiritual man. And Christ, who is the resurrection and the life, is the second, or spiritual man. There are not three kinds of men. If the resurrected man having a spiritual body, is the second or spiritual man, then Isaac was not born after the Spirit, only in figure; and he certainly was circumcised only in figure. And we, the Gentile church are circumcised in figure, and born from the dead in figure, just as truly as were the Isaac race, Hence, there are two houses of Israel, in figure, at least. And yet the promise was to but one seed. If any reader chooses to be honest with God and himself, he must admit that a typically resurrected seed, is not the one true seed and heir of what God promised to Abraham who looked for it, and will get it only in actual resurrected life.

Jesus was a stone of stumbling to the first house at his first advent. Prophecy has no perspective. Events ages apart, are sometimes crowded into a single sentence; as in Isa. 61:2, which see, and then see how Jesus divides the verse at "and," (Luke 4:19); showing that between the acceptable year of the Lord and the day of vengeance of our God, ages might intervene. So the two stages and two characters of a coming Messiah, were often blended together as if they were parts of one. and the same advent.

At his first advent, he was sent, not merely to two tribes, but To the lost sheep of the house of Israel. (Mat. 15:24)-The second house did not yet exist.-The Israel to whom he was sent, failed to recognize the Jesus of Nazareth as their king, or anointed prince.-The only character in which he was offered to them.-Seven weeks, and threescore and two weeks, to the Messiah [anointed] prince. (Dan. 9:25). Anointed at his baptism. They looked for quite another character in their Messiah, not one who was to suffer and die; but one whose dominion should be from sea to sea, and from the river to the ends of the earth. (Zech. 9:10). In short, they looked for the Messiah who is coming to the second house of Israel. Whose house are we, if we hold fast the confidence and the rejoicing firm unto the end. (Heb. 3:5-6). And they were looking for him in his glory; coming, no one knew from whence; just as he is coming to the second house, or gospel church. We know this man whence he is, but when Christ cometh no man knoweth whence he is. (John 7:27). It is surprising to see how accurate was their knowledge concerning the manner of the coming of our Messiah; while totally ignorant of the manner of the coming of their own. They looked for him in the flesh, and yet that he should reign over Israel and the nations forever, an aion. Paul says that the hope of our twelve tribes serving God day and night, (Acts 26:7-8) was in the resurrection; and they evidently thought their Messiah would be a resurrected man. They supposed John was the reappearing Elijah, or that prophet, raised up unto then. The resurrection was far from being a forgotten subject with them; So familiar was it that even Herod thought that, Jesus was John, whom he had beheaded, and who had been resurrected. They had a wonderfully clear idea of our Messiah, and failed to recognize their own. Christendom knows full well how the Jewish church stumbled and were snared and taken.

Their mistake was quite natural: there was far less prophecy referring to the sufferings of Christ, than to the glory that should follow; and the natural man could not fail of being drawn to the glory. Then again, every thing was done in parable and dark sayings, lest they should see. (Mat. 13:15-34). It was only an elect number who were permitted to understand. To some, this will appear to be an improbable statement, but it is because they fail to understand God's plan for regenerating mankind. Jesus said to his disciples Ye have not chosen me, but I have chosen you. (John 15:16). That was election was it not? Again, Unto you it is given to know the mysteries of the kingdom of God, but unto them that are without, it is not given. (Mat. 13:10-11).

There were about five hundred out of that generation of the first house of Israel who did not stumble; and to those who received him, to them gave he power to become sons. (John 1:11). -You will know what this means by referring to Rom. 8: where we learn that the groaning creation are waiting for the manifestation of the sons. Thus the many, were permitted to be snared.

That Jesus of Nazareth, the man of sorrows, is not our Christ, is a definite statement, since he was not sent to us, but only to them that were under the law, (Mat. 15:24), the condition to which he himself was born. If that is not proof enough, we, the gospel church, are informed that. we are not to recognize him as our Christ; henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more. (2 Cor. 15:16). What does this mean, if not what it says? The reason why we should not accept him as our Messiah is very plain. First, of course, because he was not sent to us; which would seem to be reason enough. But he was not a priest nor a mediator. (Heb. 8:14). And the atonement can be made only by a high priest. The Aaronic priesthood was the only order of priesthood under the law, and Jesus was oracle under the law, and could not become a priest of a new order until the ordinances were nailed to the cross. Read the 7th, 8th, and 9th of Hebrews, concerning the priesthood. It was not Mary's son, nor David's son, but the only begotten Son of God, (John 1:18) begotten by a resurrection from the dead, (Acts 13:33), a newborn Christ, who became our high priest and mediator.

Between the Christ sent to the Jewish church, and our Messiah, there is just the difference between a man born of woman, and holding no higher office than an anointed prince of typical Israel and a resurrected Son of God, priest and mediator seated at the right hand of the Majesty on high. You will say, this Jewish prince was a Son of God: so was Adam; (Luke 3:38)-We are not to take into account what he was before he was made flesh, or what he was to be. But what that man of the tribe of Judah was; (Heb. 7:14) and what our high priest appearing in the presence of God for us, the one mediator, the man Christ Jesus (1 Tim. 2:5) now is. Although the infant church, born at Pentecost, had only a few months before, known the Jewish Messiah, they were henceforth, to know him no more as the Christ of the new born second house of Israel.

Christendom, in mistaking the Jewish prince for their Messiah, have made the same mistake as did the Jewish church. They saw only the Messiah of the second house; while

now, almost without exception, we have mistaken the son of Mary as our Messiah. And thus he has been a stone of stumbling to both the houses of Israel. (Isa. 8:14). But the parallel in the stumbling each mistaking the Messiah of the other for its own; is a wonderful coincidence.

The death of Jesus broke down the middle wall of partition which separated Jew and Gentile by ending that typical system; (Eph. 2:14) thus making the two into one class, by which all were included in unbelief, that he might have mercy upon all. (Rom. 11:32). Before that, Gentiles were not permitted to have the truth; it was not lawful to give the children's meat to dogs. (Mat. 15:26). His death reconciled the world to God; by removing the legal separation between them. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances. (Eph. 2:15). Thus making the twain, into one new man. Since, in him, there is, neither Jew nor Greek, but a new creature. (Gal. 3:28). This, however, was only reconciling earthly things, by which Gentiles may be made into a second house of Israel, a reconciliation accomplished while they were yet enemies. But the reconciliation which is to bring man back to actual sonship to God by a new birth, must be by the High Priest and mediator. And, says the apostle, We have such an High Priest. (Heb. 8:1).

Jesus was the sin offering; but it was not the death of the sin offering that made the atonement; it was made by the blood (life) of the sin offering taken within the veil, where our high priest, as minister of the true tabernacle, has been appearing in the presence of God, for us. The Christ that makes the atonement, is not the anointed prince, or son of David; but the Anointed priest, the only begotten Son of God. (Heb. 4:14).

The difference between the Christ with the old Adam nature, and the Christ of the new Adam nature, is just the difference between the letter of the word, and the spirit. The old Adam nature in him was crucified, just as truly as it is, or must be in us. And he said concerning himself, the flesh profiteth nothing. (John 6:63). Yea, though we have known Christ after the flesh, yet now, henceforth know we him no more. (2 Cor. 5:16).

Jesus of Nazareth is referred to in Acts, a number of times, and some miracles were done in his name. But in every case it was for the Jews and to the Jews, to induce them to believe in their own Messiah, the one they had crucified. Christ was cut off in the midst (middle) of the last week of the seventy weeks determined on them. There was a half week, (three and one-half years) of grace, for them to benefit by believing in their own Messiah. And even Paul, as one born out of due time, (1 Cor. 15:8) was made to believe in Jesus of Nazareth. To those to whom he was sent, who received him, to them gave he power to become sons. (John 1:12). And Paul will get into the house of sons as one of that elect remnant from the Jewish church, by virtue of believing in Jesus of Nazareth, the Jewish Messiah. But you cannot get in by believing in the Christ after the flesh. You, and they must believe not only in the Messiah of the first house of Israel, as he was sent to them, but also in the new MAN, the Desire of all nations, (Hag. 2:7) the world's Messiah.

The church, the body of Christ, has never advanced beyond the condition of babes in Christ, (1 Cor. 3:1-3) and only the last generation, we that are alive and remain unto the

coming of the Lord, (1 Thess. 4:15 and 1 Cor. 15:51) will come into the unity of the faith, and to the knowledge of the Son of God unto the fullgrown man, (Eph. 4:13) in this life.

The proof that the church has never advanced beyond that of a new-born babe, can be abundantly sustained.

The Bible is a strangely arranged book. No mere human production has such wonderful correspondences. Abraham made a father like unto God who quickens the dead, for instance. Thus: First, Abraham has a bondservant son; so God has a son, (mean born in the bondage of corruption). Then Abraham had a son by a free woman, born from a dead womb, and afterward received from the dead in a figure; so God had a son Jesus, born of a dead race, and afterward received from the dead. The two mothers, Paul tells us, are the two covenants; one, that gendereth to bondage, answers to the Jerusalem that now is, and is in bondage with her children. The other is the covenant of promise, the resurrection covenant, and answers to the Jerusalem that is free, and which is the mother of us all. (Gal. 4:22-26).

Thus in this, as in many other things, there is correspondence between the two covenants.

First then, we will show that from apostolic times until now, the church, the real body of Christ has remained carnal, even babes in Christ, as at the beginning. If this radical position can be unanswerably proven, we can but accept it.

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. For are ye not carnal: for whereas there is among you envying, and strife, and division, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? (1 Cor. 3:1-4).

Did envying, strife, and divisions cease in the church when thus denounced? Are there no evidences of carnality in christendom today, when instead of two, there are more than twelve hundred different sects; between which there has been blood, envying, strife, and persecution down through the centuries? If these things are the mark of carnality, of babes in Christ, when has the church risen above that plane? It was not God's plan that it should, until the closing movement, of the age, when it would come to the fullgrown man, unto the measure of the fulness of the stature of Christ; we think the first proposition, concerning the continued babe condition of the church is unanswerably sustained; but lest some should doubt facts presented to their own eyes and ears; look at a few Scriptural facts concerning the church. After the Son of man sowed good seed, an enemy sowed tares among the wheat; (Mat. 13:24-25) the mystery of iniquity began its work, wicked mien waxed worse and worse; the sincere milk of the word was defiled so that even the first principles were obscured, (see Heb. 5:12). The true faith was lost; believing fables, and having itching ears such doctrines were required, because the church would not endure sound doctrine. (2 Tim. 4:4). Who, in the face of these scriptures, and the facts all down the centuries, dare assert that the church at large is higher and more spiritual now, or was at any time during the dark ages, than was the apostolic church? and if not, where is its promised growth, even to the stature of Christ?

If we all are to come to this stature, as affirmed in Eph. 4:11-13, while the helps for perfecting the saints, and edifying the body of Christ are in the church, the beginning of such growth, from the carnal babe to the fullgrown man is either now being fulfilled, or that development is still in the future: since what the apostle defines as the carnal, or babe condition, still obtains to a vastly greater extent even than at the beginning.

This arrangement for developing the body of Christ so long as members of that body were to die, was a necessity; since, as that part of the one body taken out of the Jewish church, could not, be made perfect without us, (Heb. 11:39-40), neither could any member during the gospel age be made perfect one at a time; that which is perfect not having come, how could they be made perfect? An infant does not develop to the fullgrown man, one member of its body at a time; read 1 Cor. 12th chapter, and learn that the body is one body but many members, and have all been made to drink into one Spirit. How then could the body advance spiritually, one member at a time? such not being God's order for its development.

The church does not die, the gates of hades, sheol, cannot prevail over it. (Mat. 16:18, R.V.). If the gospel age had measured but one generation, doubtless none would have died. In that case his mystic body would have come to the fullgrown man, to the measure of the fulness of the stature of Christ, (Eph. 4:13) as he himself did; since such growth is the divine arrangement. Then, of course, no schisms, or falling away from the faith, would have been permitted by Him who worketh all things after the counsel of his will. But as the one body was to be taken out of all peoples, nations and tongues, (Rev. 5:9-10), the falling away from the faith was permitted. The true gospel of the kingdom (the first dominion, lost by Adam, restored by Christ), was entirely lost sight of, leaving but the one gospel truth to the church, Christ, and him crucified; (1 Cor. 2:2), just what the apostle could preach to babes, and nothing more. On all other features of the doctrine of Christ, (Heb. 6:1-2), there is strife, envying, and division. (1 Cor. 3:3-4), Are ye not carnal, while one saith, I am of Paul, and another, I am of Apollos; I am of this creed, and I am of that belief? Even the legion of creeds was not divisions enough to complete the babel; and so each creed is divided and subdivided, until, like the camels of the Midianites, they are in number, as the sand of the sea shore. (Judg. 7:12). Are they not carnal? are they not babes? are they fitly joined together as one body, all drinking of the one Spirit, while the body is thus rent asunder and scattered to the four winds? Where is the one faith?- (Eph. 4:5). Who, speaking with authority, can answer, since every Christian sect claims it for itself?

Christendom is still carnal, even as babes, and cannot endure sound doctrine. But, some may say, you only add one more division to the body of Christ, already rent into more than a thousand fragments. It is sonic one who can speak with authority, to whom we would listen. Then listen; for authoritative speech can now be spoken in words so scriptural and easy to understand, that no excuse will be left to any one who remains in doubt as to where, among all this confusion, the truth is to be found.

No one can come to God except by Jesus Christ, the minister of the sanctuary and true tabernacle, which the Lord pitched and not man, (Heb. 8:2) of which that pitched by

Moses was an exact figure; for, saith he, See thou make every thing after the pattern showed thee in the holy mount. (Heb. 8:5). Does any one believe that Jesus being the high priest and minister of the true tabernacle, he will expunge or set aside, any one feature of the plan God, not man, has ordained for bringing fallen man to himself? That God would arrange a figure, a schoolmaster to teach us the true way of life; and then set it aside, after telling us plainly that if men do not speak in accordance with it, it is because there is no light in them? (Isa. 8:20). Now when we tell you that man was in the holy place before he sinned, that after and because of the fall, it was appointed unto men once to die; that Christ gave himself a ransom for all; and hence, that there is to be a restitution of all things; all that are in sheol shall come forth; all that die in Adam, are to be made alive in Christ, who is the resurrection and the life; are we not speaking in accordance with the law and testimony? restitution spoken of by all God's holy prophets? Restitution places man where he was before the fall, in the holy place again.-Not in the holiest, beyond the second veil. (Heb. 9:3)-And the first, or holy, (place, is a supplied word). Paul says, is called the sanctuary, (Heb. 9:2), and the, sanctuary is the church. (1 Cor. 3:16, R.V. margin). Thus, in the restitution, when restored from the present fallen condition, this tabernacle in which we groan, being dissolved, and having our house not made with hands, age-lasting in the heavens, we the church, will be the sanctuary, or holy, of the true tabernacle of God, the tabernacle not made with hands, of which Jesus is minister. (Heb. 9:11). While heaven itself, beyond the second veil, where our high priest has gone, (Heb. 9:24), is the holiest.

God's plan for the development of sons, in bringing them to himself, is so clearly defined, step by step, that the way-faring man, though a fool, need not err therein. And yet babes have not known this highway of holiness, (Isa. 35:8), although it is spoken of by all the holy prophets since the world began; their eyes; have been holden, because the plan has been for the entire body of first fruits to be begotten by the word of truth before any one should grow in the knowledge of that highway of holiness, that leads to immortality; since the body of Christ, must mature as one body. The holy place of the true tabernacle which the Lord pitched and not man, or the restitution age, is this highway that leads up to immortality and to God.

In the figure of the true tabernacle, the holy place was between the court and the most holy; and no one could enter the holiest without passing two vails; the first, between the court and the holy place; and after that, the second veil between the holy place and the most holy. The court was the place of sacrifice and death; the holy place, for spiritual sacrifice and worship; the holiest, beyond the second veil, was God's dwelling place. And Moses was commanded to make every thing after this pattern showed him in the holy mount.

Of the true tabernacle, of which this was the figure, heaven itself, where our high priest sits on the right hand of the Majesty on high, beyond the second veil, is the most holy place. The holy place, between the first and second veil, is the condition of the church during the restitution, or resurrection age. In the court, where we now are, it is appointed unto men once to die And the veil is flesh. (see Heb. 10:20).

If this is the way to God, the way spoken of by all God's holy prophets, you may rest assured that there will be a restitution of all things, (Acts 3:21), all that man lost, life and dominion. Man before he sinned was in the holy place with but one vail between him and his God. Sin plunged him into the court of death, outside the holy place. Atonement, restitution, brings him back. Sown in corruption, he is raised in incorruption; (1 Cor. 15:42) as before he sinned. Not incorruptible, he can fall again in a second death, and for this there is no sacrifice. (Heb. 10:26). Those having part in the first resurrection cannot die any more, on such, the second death has no power. (Rev. 20:6).

Now this tabernacle arrangement places two vails between the court and heaven itself, where Christ has gone, (Heb. 9:24). And the vail answers to the flesh. Man passes through the first vail between the court and the holy place, through death and resurrection; but this is only restitution, since man was in the holy place before he sinned. And, whether men believe it or not, Elias (the promised seed) truly shall first come, and restore all things, (Mat. 17:11) all that was lost by the first man's disobedience. This, however, takes no one into the spirit condition; there is a second vail; and only the second man is made a quickening spirit. (1 Cor. 15:45). A spirit hath not flesh and bones; (Luke 24:39) hence the second vail, that between the holy place, and the most holy must be passed, before we enter that condition.

Now whoever teaches that at death, any man passes directly from the court, this present dying condition, into the holiest, or heaven itself; or passes into the spirit condition at resurrection, ignores the holy place of the true tabernacle, of which Jesus is the minister, and therefore, do not speak according to the law and testimony. There is no light in them. (Isa. 8:20).

Now among the twelve or fifteen hundred sects and divisions of christendom, Roman Catholic and Protestant, not one is in harmony with this God given test. Nearly all of them ignore the holy place, or restitution age, the second man kingdom, entirely; teaching that all, both good and bad, enter the spirit life at death. A few however, of this vast number of sects have a glimmering of the restitution age; enough to make them see men as trees walking, (Mark 8:24-25) perhaps; but see nothing as it really is. Some, see the second man kingdom, or holy place, as the eternal abode of the saints; knowing nothing of a second vail, still separating them from the holiest. Others see the first vail as only for the saints, expecting the Jew, and the Gentile nations to pass into Christ's kingdom regardless of any vail. Still others teach that the saints, but no one else, pass from the court into the spirit condition, that is beyond the second vail into the most holy, without passing through the, holy place;-an impossibility, since there is no such way into the holiest.

Thus, not one of all this multitude of Christian sects, speak in harmony with the law and testimony. Hence, when we say they are carnal, even babes in Christ, and have no light in them; we have the authority of holy scripture.

What then is the true gospel faith? In a word, it is restitution; not in part, but full and complete. After the death penalty on the Adam race is executed, man is to be born again

on a second man Adam plane. (1 Cor. 15:45-47). And the command to subdue the earth and have dominion, will be successfully carried out by Christ; for he must reign till all enemies are subdued. (1 Cor. 15:25-26). The gospel of the kingdom is the good news of this glorious reign of Christ. Why has God spoken of The times of restitution, by all his holy prophets, if it is not a foundational gospel truth? It has no place during this age, since the times of restitution do not begin until he sends Jesus, which before was preached unto you. (Acts 3:21). The gospel is only the good news. This gospel age, is the time during which the promised seed that is to reproduce, restore, the race, is to be perfected; it is merely the time during which the second man and his wife, are being perfected. (Rev. 19:7).

Restitution only brings man back, or through the first vail again where he was created, and so lands no one into the most holy, or spirit condition; there is a second vail for the second man. God has given a perfect figure of the true tabernacle of which Jesus is the minister, and you can get to heaven only in God's ordained way.

As Christ was trade under the law, developed out of the first house of Israel and on their plane having the nature of the seed of Abraham; carrying out that legal system to its ultimate, winning life by obedience, in spite of the weakness of corruptible flesh; so his body the elect church, bone of his bones, and flesh of his flesh; in short, the wife of the second man Adam, is to be developed out of this second house of Israel, on their plane; and carry out to its ultimate, all gospel requirements, winning life by absolute obedience to all its conditions of faith, in spite of the weakness of sinful flesh; carrying out these conditions as completely as Christ carried out those of the law. Nothing short of absolute perfection can meet gospel requirements. That is, the wife must attain to the same degree of perfection, on her plane, that Christ, the bridegroom, attained on his plane. She must be without spot, or wrinkle, or any such thing, (Eph. 5:27) before being presented to him; and hence, before she gets access to the tree of life. (Rev. 22:14).

He was made perfect through suffering, and overcame the world, -(Heb. 2:10) that is, this condition of sin and corruption. -by obedience to the works of the law which was ordained unto life. With him, it was, do and live; as the law required. We, the espoused bride, overcome by a faith that meets all gospel requirements as perfectly as he fulfilled those of the law. That is, under the gospel, faith that is counted for righteousness, must be as complete with his bride, as was the righteousness of works with Christ. God makes no demands that cannot and will not be fully met.

The promised seed, Christ and they that are Christ's, the second man and his wife, are developed, made perfect, on the first Adam plane; notwithstanding the weakness of sinful flesh. Brought back to absolute freedom from sin and all its mental and physical effects, as was man before he sinned; God, manifested in the flesh ; namely, in the natural main. This is the mystery hid from the ages; the mystery of God, to be finished in the days of the voice of the seventh angel when he shall begin to sound; as he has declared unto his servants the prophets. (Rev. 10:7). It is a perfect seed, developed out of the imperfect. The mystery being how a clean thing can be brought out of an unclean.

Christ after the flesh, born of woman; or taken out of the unclean, was made perfect by obedience to the law ordained unto life; and learned obedience by the things that he suffered. (Heb. 5:8). He however, had not a carnal mind, and hence was not subject to the law of sin and death, Nor was Adam subject to that law until he sinned; but he could not learn obedience without suffering the evil of disobedience; hence sin was a necessary evil, that mankind might learn obedience. But sin when it is finished, bringeth forth death; and death is the end of life, the eternal end, unless man is born again, brought into life a second time. For this, a second Adam must be provided, developed out of the first Adam, Otherwise it would be an entirely new creation, and not a reviving and continuation of the same race on another plane of life; reproduced or born again.

Resurrected, or restored again into life; man will not have the same organism or body; the scriptures are clear on this; For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, age-lasting in the heavens. (2 Cor. 5:1). For in this we groan, etc. No one can question the fact that it is this sin cursed body in which we groan, of which the apostle is speaking; or that the other body is not this same body. It is a heavenly body, because the resurrected, or spiritual man condition, is the first heavenly place. It is age-lasting, because when the thousand years are ended, and this mortal puts on immortality, the God condition; even the incorruptible flesh will be eliminated.

Both Christ and the apostles use the figure of grain to illustrate the bringing in of the resurrected man; but the seed that is to bring in the new, must develop out, of the old. And it must be what the new is to be, since every seed brings forth after its kind. (Gen. 1:24). Therefore this promised seed of the woman, in order that restitution may be brought in, must be as the woman was before the fall, not as she is now. But this is to bring a clean thing out of the unclean. And herein is the mystery of God and the purport, or teaching of the law concerning the clean and the unclean.

Christ was a son of the bondwoman, the Jerusalem of bondage; had the nature of the seed of Abraham, and therefore, a corruptible nature. But in the law ordained unto life, provision is made for cleansing the unclean; not from earthly pollution, as in the letter, but in spirit, from the defects and pollution of sin. Christ met all its requirements and thus overcame the world; which means that the apostle calls the beggarly elements, or rudiments of this world; (Gal. 4:9) the arrangement of things on this fallen carnal plane of life; to overcome which would make one superior to all its evils. So the church, the one body, are to overcome the world, this fallen condition, by faith which is counted for righteousness, even as Christ overcame by works; and attain complete victory; which means complete restitution, both mental and physical, back to the unfallen condition. This overcoming or restitution is not only promised, but is a necessity in order that the seed of the woman may be fully developed.

Unripe seed does not reproduce: nor does the seed ripen after separation from that which has produced it. Cut open an apple, if the seed is unripe, it will not reproduce: take it in that condition, from where it grew, and as seed, it is worthless. This reasoning from analogy is not far-fetched, but is in strict harmony with scripture teaching, by which we

are to know the things that are not seen by the things that are seen. (Rom. 1:20). But we do not depend on analogy for this; gospel teaching for the development of this seed, requires, at the end, that which is perfect. Not on some higher plane of life, where we walk by sight; but to be made perfect, saved, by faith. We who know what it is to be saved, not by hope that is not seen, merely, but saved in fact that is seen; know that it means deliverance, not only from sinning, but from sin, corruption, suffering, death, and all evil consequences from the fall of man; complete restitution is scriptural salvation. And we are saved by faith. (Heb. 11:1) the assurance, or substance of things hoped for. Assurance meaning certain knowledge; and the substance is the thing itself.

Gospel requirements, call for the perfect man. Not as a babe in Christ; but that the one body shall grow in grace and knowledge until it attains to the fullgrown man; unto the measure of the stature of the fulness of Christ. (Eph. 4:13). That is all, and enough; only that we are to do the works that he did, and greater works. Nor is this fullgrown perfect man condition to be attained in another age, surrounded by new and more favorable conditions for growth. It is to be attained here on the first Adam plane, and in spite of the devil, the strong man of the house, and of the weakness of sinful flesh. Here is the victory! And this is the victory that overcometh the world, even our faith. (1 John 5:4). Helps are set in the church, until we all come to this fullgrown stature, to the measure of our elder brother. And helps are not set in the church under the new covenant; then we, the church, shall not need that any man teach us.

The seed itself must get fully ripe before it can be utilized to reproduce after its kind. And it must mature before it is removed from the surroundings in which it grew. This explains why Christ came first, and was developed, made perfect, on the natural plane, before he comes to restore mankind. And as the seed of promise is one body, we being bone of his bones, and flesh of his flesh, also develop out of the natural man; we, like him, must be made perfect through suffering, filling up what is behind of his affliction; and overcome as he overcame.

There can be no question but that the living church, beginning as a new born babe in Christ, is to grow to his full stature, and become, on the Christ plane what he was; and do greater works than did he. (John 14:12). Nor that such development is to be attained in this present life. The claim is continually made by many that this perfect condition is scriptural, that it should be, and must be attained by the true believer. And make this claim, notwithstanding the fact that never, if they will be honest, have they seen it realized in one individual case; indeed, they have never ventured to make the full claim that the scriptures they use would warrant. I think none have ever yet really claimed to be quite up to the stature of Christ; nevertheless it is clearly taught that the living church will attain to that degree of perfection.

Not knowing the scriptures, concerning the growth of the one body, explains why such foolish claims of perfection have so often been made. The reader knows how the apostle speaks of the one body with its many members; all partaking of the same condition, so fitly joined together that if one member suffers, all suffer; and if one rejoice, all partake of that joy; comparing it to different members of the human body.-(1 Cor. 12:25-26).

And, bear in mind that this is a divinely inspired comparison; so is not overdrawn. Do not these earnest but foolish people, who virtually say, stand by thyself, for I am holier than thou, know that in the development from infancy to manhood, individual members mature as the body matures? What symmetry or fitness in being joined together, would there be, if a foot or hand on an infant body should grow to the full size of the man; each member growing to full development independent of the general growth. But this monstrosity, destroying the divine imagery, is the outgrowth of that doctrine that man does not die, but matures individually, and goes to his eternal reward at death. Thus ignoring the second man Adam, and the restitution of all things; leaving out one entire age of the plan of salvation.

The scriptural plan for a perfect seed taken out from the natural man, life out from death, in order to regenerate the race holds a leading place in scripture from the promise made in Eden, until He that sat upon the throne said, Behold, I make all things new. (Rev. 21:5).

In the production of Christ, the head or husband of the new man system, a touch from the divine hand of the Father to revitalize the seed of the woman, was a necessary part of the plan. So in the development of the wife of the new man, that he may present her to himself as a pure virgin without spot or wrinkle, power from Christ, is to be exerted to enable her to attain to the perfect. There is a law of our members warring against the law of our mind, bringing us into captivity; a law that is irresistible to a sinner. It is not corruption itself, but the bondage of corruption. Delivered from that law of sin, (Rom. 7:23) the full grown Christian, having learned obedience under that law of sin and suffering until his inward man, the mind, delights in the law of God; it is arranged that Christ shall deliver us from what is called the body of this death. (Rom. 7:24). Death is in that law of our members, and it is the law, not the corruptible members, or rather the corruption of the members from which Christ is to deliver us. This becomes apparent in two ways; first, dying and being raised from death, sown in corruption, raised in incorruption, delivers the dead in Christ from corruption. Not so however, with we that are alive and remain unto the coming of the Lord. (Rom. 4:17).-To remain unto the coming of the Lord, does not mean to die, and not sleep; as some now teach; that would not he' to remain alive.-With the living church, over which the gates of death, (hades), shall not prevail, (be victorious); (Mat. 16:18) the cleansing is to be accomplished in another way, provided for by the law ordained unto life. Christ will deliver us from the bondage of corruption; not from corruption, but from that which binds us to it. (Rom. 8:21). He changes the condition of our vile body, that it, may be fashioned like unto his glorious body. He does not change our body like unto his glorious body; but changes it, that it may be so fashioned. (Phil. 3:21). Christ certainly changes no line from corruption to incorruption, unless it be we that are alive and remain; for The Father raiseth up the dead anti quickeneth them, and He that raised Christ from the dead shall also quicken your mortal body. (Rom. 8:11). And yet it is Christ who conforms all things unto himself that is to work this change in our body that sets us free from the law of sin; that is, we that are alive and remain.

We, us our, etc., always refer to the church; and the law is fulfilled by the living, not by the dead. The cleansing therefore, applies only to the living church. The dead are raised

in incorruption; but the dead in Christ, raised at the last trump, and hence, in the first resurrection, are raised incorruptible; they cannot die any more; and we shall be changed. (Luke 20:35) There is no statement saying that, this corruption shall put on incorruption, as has been so often misquoted; nor will it ever do so. Adam, though sinless, was corruptible; facts in his case proved it so. We shall be restored to the condition man was in before the fall; that is, still having a corruptible nature, even as did Adam; but free from corruption. And it is this corruptible that puts on incorruption; a twinkling of an eye change.

When Christ delivers us from the law of sin, at his coming; it will be a wonderful change of our body; a constitutional change that makes the law of our members instantly subservient to the law of our mind; instantly, we say, because if it is a gradual work, like the cleansing; and we gradually cease to sin, the cleansing could not progress.

The cleansing is to free us, not from sinning, that ceases when the law of sin in our members is suspended; but from the effects of sin: all both mental and physical that sin has brought upon us. It is the atonement, bringing us back to God, consummated. It is the scapegoat work of bearing away our sins.

In the law, the high priest came out in his glorious garments, and did not lay off those garments until the scapegoat work was accomplished. This explains why he is not revealed until the end of the days of the Son of man; It is then the twinkling of an eye change comes to all. He that is dead is freed from sin (Rom. 6:7) this is why the dead do not require this process of cleansing. They are raised incorruptible; and we shall be changed, having put off corruption, by cleansing; then this corruptible must put on incorruption. This of course, makes us like the resurrected ones, incorruptible.

In all these things keep close to scripture, remembering that It is easier for heaven and earth to pass, than one jot or tittle of the law, or prophets, until all be fulfilled. (Luke 16:17). Hence, in speaking of this glorious consummation of the gospel church and age, we have great confidence.

We, the living church, are to come to that measure, in this life in spite of the weakness of the flesh; in other words, attain to the perfect natural; before entering the spiritual man condition. The natural, does not mean the carnal; it means man born of the flesh, as contrasted with man born from the dead, by God's covenant of promise; even as was Isaac in figure, from a dead womb.-This is scripture interpretation, not man's. (see Gal. 4:23-29).

The entire church of the firstborn is represented in its living members; and comes to maturity and overcomes only in its living members. The dead do not overcome individually, but through their representatives. As with the different members; if one suffers, all suffer; if one rejoices, all rejoice; if one overcomes all the one body overcome. Because the hand holds the sword by which the enemy is overcome; if the foot say, because I am not the hand, I have not overcome; has it not therefore overcome? Now ye are the body of Christ, and are all made to drink into one Spirit ; and neither life nor death

can separate us. We did not have part in Pentecost, nor witness to the resurrection, they do not personally share in the final victory that overcomes the world. But, because the feet travel the path to Pisgah's top, shall the head not therefore share in the glory? We are the chosen part of the one body to finish the work, because our lot is cast here, where the days of the Son of man are and the final victory is to be realized.

That coming to the measure of the stature of Christ means not merely to the full number that are to compose the body, thus making it of full size, is certain; because the growth referred to is in mental development. Helps are set in the church for the perfecting of the saints, until we all conic into the unity of the faith and of the knowledge of the Son of God, unto the perfect man, unto the stature. (Eph. 4:13). Thus the church are to attain to the perfect man condition in this life.

We think it has been made clear that in changing our vile body, that it may be fashioned like unto his glorious body; the change is in that which brings about the cleansing, or makes the cleansing possible. For the final change that gives us the new or heavenly body is the work of the Father, with both the general dead and also with the dead in Christ. Whatever change Christ makes is part of the process by which he is to conform all things unto himself! hence, a regenerating process, that which in the natural, the mother brings about, by which the begotten child is prepared for an entrance into life; the actual birth in this case, being the twinkling of an eye change, at which time the dead in Christ will be raised incorruptible, by Him who raised Christ from the dead; and we shall be changed from this corruptible, no more to return to corruption. (Acts 13:34).

Having arrived to the stature of Christ, we shall be as he was, and what he was. Namely, born of the flesh, and having all the weakness of sinful flesh, tempted in all points as he was yet without sin; because, like him, we delight in the law of God, and are no longer in bondage under the law of sin. Thus we shall be as he was, having precisely the same nature and, as he himself affirms, having the same power with God that he had. Of myself I can do nothing, said Jesus; the works that I do are the works of Him that sent me. (John 10:25). And greater works than these, shall ye do. We shall be in process of being made perfect; so was he. We shall have in our bodies the unclean fruit of sin; so did he; his countenance was marred more than that of any man. (Isa. 52:14) He overcame the world, so that temptation, sin, and death had no power over him; no man could take his life; and so free was he from all that belonged to this present evil world into which he had been born, when made sin for us, that when about to offer himself, the prince of this world coming, found nothing in him; nothing to which the god of this world had any claim.-(John 14:30). This is what is meant by overcoming the world;-But not withstanding this victory, he was compelled to hug to his bosom the uncleanness of corruption and death; and so take the cup his Father gave him to drink. (Mark 14:36).

He put away the victory he had won for himself to open up a new and living way through the vail for us. He drank that cup for us; and overcoming the world, we reap the fruit of his victory.

Notwithstanding his victory, he retained in his person all the fruit of sin to the end; thus

going down to death.

He comes to be glorified in his saints; and marveled at in all them that believe, in that day; (2 Thes. 1:10)-believe what? the testimony written concerning what he is saying; that we, the church, would all come to the full-grown man; unto the measure of the stature of Christ himself. This is the testimony the apostle left; and which would be believed, he says, in that day. (Eph. 4:13). And as Christ gave himself, first, for his own flesh, the church; and is perfected only in them; will he not be glorified in them when they overcome this present evil world, even as he overcame?

Christ keeps himself in the background, as it were, to be glorified in his saints; for as the woman is the glory of the man, so a sinless church is the glory of Christ. (1 Cor. 11:7-8). Is this not a grand outcome for the body of Christ? a condition in which all gospel promises are fulfilled. If they lay hands on the sick, they shall recover. Even the elements are subject to them; the wind and waves obey them; and if they drink any deadly thing it shall not hurt them. The palsied limbs grow strong; the old man of yesterday leaning on his staff for very age, as the months go by, grows young again. Disease once cured, finds no lodgment a second time; death has no terrors for them.

This is restitution of firstfruits. It is good things to come, as shadowed forth by the scapegoat bearing away our sins. It is the atonement being consummated, during the days of the Son of man, before he puts off his high priest glory in which Paul once saw him, and hence, while he is as the lightning. (Mat. 24:27). It is the victory promised to the church in this life.

The church are to have the same power with God as did Jesus; reach the same mental perfection, and attain to a physical perfection experienced only by the unfallen Adam, male and female; namely, full restitution. In other words, the promised seed, Christ, and they that are Christ's, attain to the perfect, man condition in this life. As seed of the woman, (the bondwoman), from which the house of the free woman is to be builded under the law of, every seed bringing forth after its kind; this seed, notwithstanding it is to ripen in its old Adam surroundings in which it was to be developed, must when ripe, be what the new man is to be.-Taken from its surroundings while immature, it would be worthless as seed for reproducing.-This explains why it was necessary for the Captain of our salvation to be made perfect through suffering; and why an equal degree of perfection to the fullgrown man, is required of the church, while filling up what is behind, of the affliction of Christ. (Col. 1:24).

It is the living church that realizes all gospel promises, and fulfills all conditions pertaining to the gospel age. Hence, it is the living members alone who overcome for the entire body. This follows of necessity if, as we roust believe, the overcoming belongs to this life. The dead being captives in the land of the enemy, are in no direct sense overcomers.

The union of the members of the body of Christ, is surely far more complete than is that of companies or business partnership. If your partner in business wins a suit, or succeeds

in any partnership undertaking, he wins it for you, though a sleeping partner, as well as for himself. And do not all the members of the body of Christ partake of one Spirit? if one rejoice, do not all rejoice? if one suffer, do not all suffer? how then shall one win a victory of which all do not partake?

We benefit by the early experiences of the church, and shall they not benefit by ours? All do not have the Pentecost experience, or that of the forty days, in which, opening their understanding, he expounded unto them in all the scriptures the things concerning himself; (Luke 24:27) all do not suffer alike; all do not remain unto the days of the Son of man, and, coming to the full stature, overcome. But the one body, comes short in nothing; having all these experiences, is led into all truth, and finally overcomes the world, even as he overcame.

It is about time that members of the one body learn that no one member can be perfected until the entire body is perfected; and that all do not experience the same things; but the one body has all necessary experience from birth to the perfect man. The child must wait for the man, they without us could not be made perfect; all the members whether waking or sleeping, will attain to the perfect man, at one and the same time; that we that are alive and remain shall in no wise precede them that sleep. (1 Thes. 4:17).

The full-grown man, unto thee measure of the stature of Christ, (see R.V.) is not the perfect man; that is attained only at the end of the cleansing, when the twinkling of an eye change occurs. Christ was not perfect until made perfect at the end. The growth and final victory of the living church brings the body to the perfect man.

When Christ said in the hearing of the disciples, Go ye into all the world and preach the gospel to every creature; Lo, I am with you alway, even to the end of the world; (Mat. 28:20) the words were for his church, the one body, and not merely for those individual members. So in saying, The gates of hell, (hades or death), shall not prevail against it; he is simply affirming that his body would never die. When the apostle says, We shall not all sleep; (1 Cor. 15:51) he refers to the church, and not to those individuals who then heard him. When he says we, our, etc., in (2 Cor. 5) he speaks of the living church that does not die, or become unclothed; and teaches that when absent from the body in which we, this church that does not die, still groan; we shall be present with the Lord, without being unclothed. (2 Cor. 5:4). Or in other words, the church will have their vile bodies changed, so that they may be fashioned like unto his glorious body, without tasting death. Thus, for the church to be absent from this body in which we groan, is to be present with the Lord; because we, the body of Christ, are not to be unclothed, but clothed upon; that mortality may be swallowed up of life, instead of being swallowed up of death.

Restitution back to original purity and freedom from all the evil effects of sin, will be a gradual work; or as expressed in Job 33: he shall return to the days of his youth. The twinkling of an eye change being at the end, when a change equivalent to what we may suppose would have occurred had the Adam eaten of the tree of life, will occur. That change placing us, the living church, on the same footing as are the resurrected dead in Christ, who are raised incorruptible; hence, beyond the power of the second death.

His one purpose in going to the Father, and returning again, (for if I go away I will come again), (John 16:7-23) before his final work and reign of a thousand years on earth, was to bring about the atonement, or restitution, while the development of the seed, the Christ, head and body, must come by faith and obedience. And like Christ himself, must develop out from the unclean; putting off corruption by the exercise of faith; and entering into life by obedience to the law ordained unto life; overcome the world, even as he overcame. The mystery is, God manifested in the flesh, that man born of the flesh, as the promised seed of the women must necessarily be. This seed when brought to the perfect man; should do greater things than did Christ, whose career was to end in death.

The works that he did, were mainly those that controlled natural law; healing, is entirely oil that plane. And even raising the dead, was only a revival back to the same dying condition of the old Adam nature. He did not restore man from the weakness of age back to youth, with flesh fresher than childhood; he restored no man, not even himself, from this condition of corruption to incorruption; he raised no one from death unto life. I (man) was alive without the law, once; but when the commandment came, (thou shalt not), sin revived, and I died. (Rom. 7:9).

The bridegroom came, and they that were ready-having come to the unity of the faith, and knowledge of the Son of God; unto the fullgrown man; unto the stature of Christ,- went in with him to the marriage feast, and the door was shut. (Mat. 25:10). Christ did not put on incorruption in this life, because though sinless, he must die, in order to bring in the resurrection of the dead. We, therefore, who do put off corruption by the power of faith, our flesh becoming fresher than childhood, will do greater works than the works of Christ. That the gospel age is to complete the body of Christ, or seed of promise, there can be no question; or that this seed, Christ, and they that are Christ's, were to be developed out from the old Adam man; made perfect through suffering; and therefore, made perfect in this life. To One having the true gospel faith, this will be seen to follow of necessity.

THE BOND WOMAN AND FREE WOMAN

For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory; for these are the two covenants. (Gal. 4:22-24).

The bondwoman in the allegory answers to Abraham's seed who are in bondage, the Jerusalem that now is and is in bondage with her children; while the free woman answers to the new Jerusalem, (the bride the Lamb's wife). The one seed being born after the flesh, the other by promise. Thus Hagar and Sarah answer to the two covenants, or two Jerusalems; the children of one, the natural seed, born after the flesh, the other, the heavenly Jerusalem by promised, or resurrected life.

An allegory is an illustration in which the real characters are hidden. Hagar and Sarah are, therefore, not the real bondwoman and free woman, they and their children simply represent two covenants, as the apostle affirms. It follows then, that Ishmael and Isaac and their posterity, are not the real seeds referred to; the seed of the bondwoman, and the free woman means a great deal more than Ishmaelites and Israelites; as much more as the Jerusalem that is above, that is free, means more than Sarah, Abraham's wife. No one can read Gal. 4:30, Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the free woman, and suppose the apostle was merely referring to the fact that Ishmael failed to inherit part of the property of Abraham. he had just informed them that the Jerusalem then existing, and her children, answered to, or were in the same rank, (see margin of verse 25), as Hagar. And in the 3rd chapter we learn that Christ, not Isaac, was the seed to whom the promise was made. See also verse 19, where we learn that the Isaac race were not the seed of promise. The law was added by reason of transgressions until the seed should come to whom the promise was made; Gal. 3:19, and the promise was Unto thy seed, which is Christ. The twelve tribes of Israel, who came before the law, and to whom the law was given, are in no sense whatever, the true seed of promise, any more than Sarah is the bride the Lamb's wife. For if they which are of the law be heirs, faith is made void, and the promise of none effect. (Rom. 4:14). Only Christ, and they that are Christ's are heirs according to the promise. (Gal. 3:16-29).

God is the one Father; and to know him we must know what, he has revealed concerning himself. And it is in this Abrahamic allegory that we can learn how God is made a Father; in other words, how children of God are developed. We have already seen that it is through two Adams, and two births. First the natural, and afterward the spiritual, (1 Cor. 15:46, and context), where the natural man and spiritual man is referred to.

In this allegory Abraham and his two sons are used as a figure of God and his two sons, Adam and Christ; the first, or natural man, and the second, or spiritual man. The apostle speaks of Isaac, as he that was born after the Spirit, and of Ishmael, as he that was born after the flesh. (Gal. 4:29). Of course, Isaac was not born after the Spirit in fact., since Jesus affirms that to be the second birth, or resurrected life. But being a figure of the resurrected Christ, Abraham received him from the dead, in a figure. (Heb. 11:19).

In Rom. 4:17, we learn that Abraham was made a father of many nations, like unto, (see margin), him whom he believed, even God who quickeneth the dead. A knowledge of God, and Jesus Christ is necessary to eternal life. (John 17:3). And this knowledge can be acquired only by what, is revealed concerning them. And the predominating theme of holy scripture is, Children of God, and how we become children. Jesus says that all things are done in parables and dark sayings; then it is surely worth while for us to investigate some of these allegories and dark sayings.

Abraham was made a father like unto God who quickeneth the dead. And Jesus says in the resurrection, they are children of God, being children of the resurrection, (Luke 20:36). Again, Children of the flesh these are not the children of God, but the children of the promise are counted for the seed. (Rom. 9:8). Then Israel after the flesh, (1 Cor. 10:18), are not children of God, nor are they counted for the seed. Isaac of the allegory, was not

the son of the real free woman; the free woman is the resurrection covenant; and Christ is the one amid only seed of promise; and that in him, there is neither Jew nor Greek, but a new creature. As Isaac, Abraham's second son, answers to God's second Son, so Ishmael, the son of the bondmaid, answers to the Adam, or man in the bondage of corruption; Abraham being made a father first, by a son of a bondwoman, and afterward by a son of the free woman. And though Ishmael was a son of Abraham, even as Adam was the son of God, (Luke 3:38); neither are recognized of God; Christ being the one and only begotten, My beloved Son, in whom I am well pleased; (Mat. 17:5), is the son God had given up to die. As in the allegory God said to Abraham, Take now thy son, thine only son Isaac, whom thou lovest, and offer him for a burnt offering (Gen. 22:2). And even the three days are recognized in the figure. Abraham must go three days' journey in making the sacrifice; and as though the figure was yet lacking in one point, Abraham took the wood of the burnt offering and laid it upon his son Isaac. (Gen. 22:6). Thus, Abraham, was made a father like unto God who quickeneth the dead, receiving his son from the dead, in a figure.

Who can doubt the divine inspiration of the Bible supported by such evidence? That allegory of Abraham and his two sons was not, like the higher critics, a thing of yesterday; it occurred two millenniums before the wood of the burnt offering was laid on Christ. How is it that type and antitype are so true one to the Other, if He that declareth the end from the beginning, (in these parables and dark sayings), was not their author and arbitrator?

As Isaac is a type of the spiritual, or resurrected man, so Ishmael is a type of the old Adam, or natural man. And those who build on Israel after the flesh, as the seed of promise, shall of the flesh reap corruption. The promise was, Unto thy seed which is Christ, Abraham's two sons were Ishmael and Isaac; God's two sons are Adam and Christ. The firstborn, lost the inheritance, cast out the son of the bondwoman, for the son of the bondwoman shall not be heir with the son of the free woman.

As Isaac was a type of Christ, so Abraham, the father of the allegorical seed, is a type of the Father of the true seed. And being a type of the one Father, he is spoken of in scripture as a universal father. But when the Eden covenant, the real free woman, so long barren (until the seed of the bondwoman is grown), shall be restored to favor, (Isa. 54), both typical father and typical seed will be no more, the shadow will be lost in the substance; the resurrected Christ being, not Abraham's seed, but Abraham's Lord.

While the typical seed were in fact, children of the bondwoman, the Jerusalem of bondage; and, like other sons of Adam, in the bondage of corruption, they represented in figure, the resurrected man, or son of the heavenly Jerusalem.-As Christ who is the resurrection and the life, and they that are to be made alive at his coming, are the one and only seed of promise; so the true Israel, or seed of the free woman, is the resurrected man. This, will be recognized when the reader has learned something of God's plan of being made a Father -through two covenants; one which is unto death, typified by the law graven on stone; God's covenant with the natural man, or natural seed, and second, the free woman, or resurrection covenant: two covenants and two births. First the natural, and

afterward that which is spiritual; sown a natural body, raised a spiritual body.-Israel being a resurrected seed, allegorical Israel must be a typically resurrected people. Isaac was born of resurrected or restored life; and typical Israel partook of that restored life through Isaac, even as the true Israel will partake of the resurrection life that is in Christ. Why was that, Abrahamic allegory so arranged? Why should he be made a father, first, by a bondwoman, and by the natural law of generation; and then by a free woman whose vital power was dead and must be resurrected? Was it to enable the Jewish writers to tell a marvellous story about their progenitor, and make fools! wise only in their own conceit, ridicule holy scripture? Or that God chooses to make known his purposes in allegory and type, and that the father of the typical seed must, therefore, be made father, like unto him whom he believed; even God, who quickeneth the dead; and calleth those things that are not, as though they were. (Rom. 4:17)-He called that circumcision, which was not circumcision; and a people Israel, who were not princes of God, but were of their father the devil.-A type in scripture is always spoken of as it were in fact that of which it is only a figure. And so God speaks only in parable and dark sayings, and calleth those things that are not, but only in process of development, as if already perfected.

The commandment to restore and build Jerusalem, (Dan. 9:25) means more than is contained in the letter; like everything under the old covenant, that restitution from Babylon was only a figure of something far better than Cyrus, God's anointed, [his Christ] was chosen to do. (see Isa. 45).

The Eden system is the free woman of the Abrahamic allegory referred to in Gal. 4: while the bond woman is the fallen condition, the covenant that is unto death. The one represented by Sarah, the other by Hagar, the Egyptian maid; the two sons answering to the old Adam, or natural man, and the last Adam, or spiritual man. The two women being the two covenants; (Gal. 4:24) the latter, the covenant of promise, being the resurrection covenant.

These women are referred to in Isa. 54: the Eden system is the barren woman put away for the bondwoman, but to be restored to great favor, her children multiplying on the right hand and on the left, as nations are born in a day. (Isa. 66:8).

No one can read this whole chapter and fail to recognize the Jerusalem that is free, the mother of us all even to the final gathering about the camp of the saints and the beloved city, when the thousand years are ended. (Rev. 20:8-9).

It is the restitution of all things, to begin when he sends Jesus, (Acts 3:21) that brings the restitution of the Jerusalem that is free. This restitution is spoken of by all God's holy prophets since the world began; among whom are Moses and Daniel.

Jesus came to the Jew, as their king; and finally rode into Jerusalem as such. (Mat. 21:5). The kingdom of God belonged to them-in figure.-The gospel preached by John and Jesus, was the good news of that kingdom, lost, and to be restored, on the condition of their receiving their king. But God had arranged that they should not receive him; their eyes were blinded, lest they should see and be healed. (Mat. 13:14-15). For if they which are

of the law be heirs, faith is made void, and the promises made of none effect. (Rom. 4:14).-Fulfilled to the natural seed, answering to Hagar and the son of the bondwoman, the promises would be of no effect, because man in the bondage of corruption is not subject to the law of God, neither indeed can be; (Rom. 8:7) hence, the kingdom of God was taken from them, to be given to another people; (Mat. 21:43) namely, the people of the saints of the Most High, (Dan. 7:18) those having part in the first resurrection; the children of the heavenly Jerusalem, the real free woman.

The gospel preached to the Jews, at the beginning of the last week determined on them, was no more the gospel of the kingdom to be given to the Christ of the new covenant, than the Jerusalem answering to Hagar is the same as the heavenly Jerusalem. At his first advent Jesus was sent only to the carnal, or outward Jew, Jews only in figure; (Rom. 2:28) and the gospel of the kingdom of God, preached to them, (Mark 1:15) was the good news at which time their Messiah, anointed prince, was due. (Dan. 9:25.) And they were invited to repent and believe the good news.

That gospel, or good news, was only to the natural seed since he was sent only to them, and came riding into their Jerusalem as king. IF they had received him, the promises must have been fulfilled to them which are of the law, and would have been of no effect. (Rom. 4:14). He spoke to them only in parables and dark saying, lest they should see and believe. (Mat. 13:15 and 34). The real seed and heirs according to the promise, are the resurrected Christ, and those the Father has given to him; all of these come to him; while those that belonged to the Christ after the flesh, were blinded, lest they should receive him. (Mark 4:12). That people and all their ceremonies, only shadowed forth good things to come; like their tabernacle which was a figure for the time then present, so they were only a figure of the true Israel. Bible figures are carried out as though they were the real thing itself, but carried out only in the letter, not in their spirit, or real hidden meaning. - This is why the many were to stumble; they saw the letter which killeth, as in John 6:60, and 2 Cor. 3:6, but not the spirit of the Word.

The going forth of the commandment to restore and build Jerusalem, meant more for the natural Jew than what Ezra and Nehemiah accomplished; it meant all that Jesus their king would, or must have done for that Jerusalem system, in gathering her children as a hen gathereth her chickens, had they received him. In the decree of Cyrus, (Ezra 1:1-3) not a word is said about rebuilding Jerusalem; but only the house of God.. It is true that under Nehemiah, the walls were rebuilt; but Cyrus was a type of Christ, and Christ is God's anointed, who is to restore and build Jerusalem, the free woman, the city that bath foundations; but not the bondwoman. That failed because when as the Jewish Messiah, he came to his own, his own received him not; (John 1:11) and the kingdom of God was taken from them, to be given to another people. (Mat. 21:43).

Now we will look for the commandment to restore and build, not the typical Jerusalem by God's anointed, Cyrus; but the true Jerusalem, the free woman.

God said, Cyrus is mine anointed, (my Christ) he shall let go my captives, he shall build my city. (Isa. 45:1-13 also 44:28). Typical Israel restored from Babylon, is only a figure

of the restitution of all things, and building the house and city, or heavenly Jerusalem.

The law and prophets were until John, since which, the kingdom of heaven is preached. (Luke 16:16). Not that the law and prophets ended, but an advanced step was taken.-The baptism of John implied that a change of character was required before the kingdom could be reorganized; they had made void the law and prophets by their traditions; and must repent, and wash away their sins.-John's baptism being, not a figure of death and resurrection, but a more perfect washing such as the law required for cleansing from sin.-After which, Jesus preached the kingdom of God at hand, demanding that they believe the good news. (Mark 1:14-15).

The commandment to restore and build Jerusalem, though blindly given, or rather not recorded at all, was only typical, like everything pertaining to typical Israel; and being so, is only a figure of restitution from mystical Babylon, which will then go down to rise no more. And granting that the Eden system restored, is the resurrection covenant, the Jerusalem that is free, the mother of us all: (Gal. 4:26) what can be plainer than the commandment to restore and build that Jerusalem, given forth in the promulgation of the jubilee system of restitution pointing to it, and not to pass away until its restitution is accomplished. Bear in mind that this restitution of all things, the rebuilding of the heavenly Jerusalem, overthrown by the fall, is spoken of by all God's holy prophets. (Acts 3:21) Ezra, Nehemiah, Isaiah, etc., as well as Moses, speak of it; but, of course, only in figure. In the jubilees, is the way Moses speaks of it; Nehemiah speaks much about the restoration from Babylon, of typical Jerusalem: and in that, and in no other way, does he speak of the restitution of all things.

Of the house of sons, a part are taken from the Jewish house of servants; those who came out of their graves and were with Christ while washing his flesh with water by the word, (Mat. 27:52-53) before going in as high priest to make the atonement, together with those to whom he gave power to become sons (John 1:12) of that generation to whom he was sent; just these and no more. The balance to complete the house of sons being taken from the Gentiles. And when his house is filled, no more sons can enter. It is after this, that blindness is to be turned away from fleshly Israel. (Rom. 11:25). Not to make them sons, but to prepare them to join that great multitude out of all nations, to serve God, standing before, but not sitting in the throne.-It may be as well that babes in Christ, who fail to mature, can now see no distinction between these two classes of the saved during, or out from this present life, both of which will stand far higher in the kingdom than will the rest of the world; still all will be delivered from the bondage of corruption into the glorious liberty of the sons; (Rom. 8:21) but this does not make them sons: not until they are overcomers do they attain to sonship, (Rev. 21:7) nor do they overcome until the thousand years are ended, since they are not tempted by the deceiver of the nations, until then. (Rev. 20:2-3).

It seems that God's plan in the development of sons through suffering, as Jesus was made perfect, was and is, that the tempter should enter Paradise, cause the fall that brings the suffering. Then, through a second Adam and a second birth, redeem the race from the bondage to the law of sin and death, put them on probation again, individually. after they

had come to a knowledge of evil. After which, during the restitution age, having saved them from this bondage to death and corruption which they were subjected not willingly but by reason of hope, bring them to a knowledge of the truth, the entire plan; then, if they learn obedience, and to love God with all their heart, they too, like the Christ body, will have power to become sons, but not until victorious from a final trial. When the thousand years are ended, satan is loosed out of his prison, (Rev. 20:3) and again enters paradise to deceive the nations; then, after having come to a knowledge of the truth, of God and Christ, and of this just and glorious plan for developing sons, those who can again, be deceived prove themselves unworthy of eternal life, and, with the devil and his angels, are cast into the lake of fire, namely, destruction, the second death. (Rev. 20:10-14). But he that overcometh shall inherit all things, and I will be his God, and he shall be my son. (Rev. 21:7).

Jesus, though a Son, yet learned he obedience by the things that he suffered; (Heb. 5:8) and every son that He loveth He chasteneth, since only thus can they learn obedience to that which is life-giving and right.

This is God's revealed plan for developing sons and heirs requiring a restitution of all things through a second man Adam, and a second birth for all; hence all that die in Adam will be made alive in Christ, (1 Cor. 15:22) for God will have all men to be saved and come to the knowledge of the truth, and none can thwart his will. Hence Christ tasted death for every man; gave himself a ransom for all, (1 Tim. 2:4) therefore all will be ransomed from the death that came from Adam's disobedience; and knowing evil, he put on, trial individually.

This is the glad tidings of great-joy that shall be to all people, (Luke 2:10) and true gospel of the kingdom.

THE GREAT MULTITUDE

The servant class, the great multitude of Rev. 7; are resurrected even as in the type, Israel, God's firstborn, was delivered when Egypt's firstborn were destroyed.

This, of course, agrees with the fact that all who are ever to experience a quickening, or redemption of their body; are to be resurrected before the court of the true tabernacle, this present evil world, passes away. Those to be born again of woman, in the holy, the new heaven and new earth wherein dwelleth righteousness, have bodies that never having been lost, could not be redeemed. All having the first fruits of the Spirit, all who are waiting for the redemption of the body, will come forth, before, the earth that is to cast out her dead, and no more cover her slain shall have passed away. Or rather, at the end of this kosmos, this arrangement, or old Adam condition, as it is passing away.

Those who are to reign with Christ, and on whom the second death will have no power, (Rev. 20:6), are such as come forth in the first resurrection; while the rest of the dead live not until the thousand years are finished. They do not enter into life-eternal, the only

condition recognized as life, under the new covenant; namely, the life that is in Christ. (1 John 5:11-12). Neither the great multitude who are waiting for the redemption of their body, and come forth unto the resurrection of judgment, under the sounding of the seventh trumpet, nor their offspring, born during the thousand years, will leave the life that Christ gives, until the thousand years are ended. But the great multitude come forth unto the resurrection of judgment, or trial at the end of this kosmos, while neither they nor their offspring enter into life, until the thousand years are ended.

This is a grand type of Israel's deliverance from Egypt; first of Moses, who answers to Christ; then of Aaron, answering to the 144,000, or royal priesthood; the return to execute the judgments, and the final delivery, through baptism in the sea; which, while it destroyed Egypt, delivered Israel. God's figures are perfect; all Israel, For we are the circumcision, (Phil. 3:3); and the children of the promise, even as was Isaac, (Gal. 4:28); go out of spiritual Egypt at one and the same time. Their increase, was by children born on the way; Who were never circumcised until they entered Canaan. Now all the people that came out of Egypt were circumcised; but all the people that were born in the wilderness by the way, as they came out of Egypt, them they had not circumcised. (Josh. 5:5). In antitype, circumcision is the putting off of the body of the flesh, (Col. 2:11, R.V.) which, to the natural man is death. While those in Christ, are circumcised in his circumcision, being buried with him in baptism.-Let no one claim to be in, Christ, till he has put on Christ, by obeying that form of doctrine that was delivered to you. (Rom. 6:17).-In the antitype, those to be born during the times of restitution from this Egyptian bondage to the heavenly Canaan, and who finally reach that land, do not die on the way. They are born under the free woman covenant, in the holy, with but one vail between them and the holiest; hence, put off the flesh of the eighth day (of the Lord), by the new and living way through the vail. They are a new creation and were never in Egypt, but are born by the way; hence, there is but one circumcision for them. But to the parents, the great multitude, who go through, it will be passing through a second vail, or a second circumcision. And the Lord said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time. (Josh. 5:2-4).

This is a two edged sword, like that proceeding out of the mouth of him of Rev. 1:16. It supports the tabernacle arrangement with its second vail at the end of the times of restitution; also that those to be born by the way, do not come out of spiritual Egypt, as do those who are awaiting this circumcision and baptism, for the redemption of their body. Therefore in being made alive in the Christ, for then, will not be by baptism out of Egypt.

The world, the unbelievers, are not saved, but condemned, as Jesus affirmed. Nothing that died is saved; neither their body nor soul. They are dead, they shall not live; they are deceased, they shall not rise; therefore, hast thou visited and destroyed them, and made all their memory to perish. (Isa. 26:14). They did not fear God, who is able to destroy both soul and body in hell. (Mat. 10:28). This is their condition. They died without having the firstfruits, of the Spirit; hence, with nothing that pertains to a new life, only by reason of hope. Without God, and with a carnal mind, what is there of the old man, we are exhorted to crucify, that can be saved? Absolutely nothing. When made alive in the

Christ, it will be a new creation; even as Jesus retained nothing of the archangel, save a returning consciousness of what he had been.

In the fulfillment of Israel's deliverance from Egypt, Moses answers to Christ. Aaron to the royal priesthood, Israel to the church; and Egypt to this world, spiritually called Egypt, where our Lord was crucified. (Rev. 11:8). Israel is God's son, even his firstborn, and fallen man, is the firstborn of the prince of this world. In its fulfillment, the church will be baptized out of Egypt; they came up out of the water, while at the same time and by the same water, the host's of fallen humanity are destroyed. They are dead, they shall not rise; thou hast visited and destroyed them. Now see Ex. 15:17, concerning Israel's dwelling place. Thou shalt bring them in, and plant them in the mountain of thine inheritance, the place, O Lord, thou hast made for thee to dwell in, the sanctuary, O Lord, which thy hands have established. Namely, in the holy of the true tabernacle which the Lord pitched and not man.

If, the whole human race, were to be baptized out of Egypt, all along during the thousand years; by a resurrection of the body sown in corruption, then Israel should have been passing out of Egypt during all the wilderness journey; instead of 1st Moses, then, on his return, Aaron, representing the royal priesthood, going out to meet him; then returning to execute the judgments, and deliver all Israel at one and the same time. The type is a perfect shadow of good thing to come. (Heb. 10:1). Hence, all who are ever to be baptized out of spiritual Egypt, will come up out of the water, at the same time the old Egyptian bond maid and her son go down, and are swallowed up in death, never to be resurrected. And yet they will in due time, be made alive in the Christ, (1 Cor. 15:22-23) the free woman covenant; the holy. For God will have all men to be saved, and come to a knowledge of the truth; (1 Tim. 2:3-4) while Christ is the saviour of the body. (Eph. 5:23).

The 144,000 selected from the seed itself, as a royal priesthood under Christ, are to lead the great family of man, God's soil, from the bondage of that great city spiritually called Sodom and Egypt, where also our Lord was crucified, through the wilderness and times of restitution, (where all crooked things will be made straight), to the heavenly Canaan; the future inheritance of the Sons of God. (Rev. 21:7).

Fallen man, Egypt's firstborn, will go down, in this baptism, and only Israel, they that are Christ's will come up out of the sea. I pray for them; I pray not for the world, but for them thou hast given me. (John 17:9).

Thy dead shall live; my dead bodies shall arise, (Isa. 26:19 R.V.) Christ is the saviour of the body. Thus, all those that have the firstfruits of the Spirit will have their bodies redeemed, at the time the Passover is fulfilled in the destruction of spiritual Egypt.

But the first resurrection (Rev. 20:6) is of the royal priesthood, the antitypical Aaron, who go out of Egypt and in due time, will meet the coming Deliverer at the mount of God.

Thus only the seed will have a resurrection of the body. This truly is beyond all question. The Father raiseth up the dead, and quickeneth them. (John 5:21). He that raised Christ from the dead, will also quicken our mortal bodies. And without a body, man has no existence.

After this quickening of the seed by the Father; it is the seed itself that is commanded to multiply; that being the one sole purpose for which seed is saved.

The body is sown in corruption: it is raised, etc. A body must exist, reserved of God in some way, else it could not be reorganized. It is planted in one condition, and raised in another. Except a corn of wheat fall into the ground, etc. (John 12:24). If Christ's body had not been planted, it could not have been raised. That which is raised, must in some way, partake of what is sown, or it would not be a resurrection, but an entire new creation. Those bodies of the dead that are not to be quickened, have ceased to exist with God; they are no more, with him, than the other dust from which they were taken. But the bodies of the seed, developed out of the old, or natural man, as a link between the old and the new are, whether in the air, or sea, or dust, reserved of God; and hence, are in the grave; their resting place; known of Him who numbers the very hairs of their head. If I make my bed in hell, behold thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy right hand hold me. (Ps. 139:8-10). Such knowledge is too wonderful for me; it is high, I cannot attain to it. (139:6). Zech. 13:8-9, gives us a record of the nominal church, of that part of the great multitude, to be tried so as by fire, out of this last generation of all nations, and kindreds, and people and tongues. Rev. 7:9, the Christians of all ages, babes in Christ, will come forth in incorruption and people the new earth, and be in the condition that Adam and Eve were before the fall, their quickened bodies, will come forth fully mature, and they will multiply and replenish the earth by the second birth of the seed sown by the bondwoman.

The wicked will be born again under the new covenant, the Eden condition, as infants. And thus born, with loving parents, and under such surroundings, how easy it will be to lead them into a knowledge of the only true God, and Jesus Christ whom he hath sent. (John 17:3). How marvellous is the divine plan! In no other way, could the beauty and value of a restitution and a second birth for the world be made to appear. How much easier to lead a loving and beloved child into a knowledge of God, than by any other way the heart of man can conceive. To resurrect a world, with ignorant, vicious, and cruel natures, would be monstrous; and God does not impart a new nature by arbitrary power, and without culture. Man is not created, but developed from the natural to the spiritual; and to begin such development with a new born babe, born of redeemed parents, every seed bringing forth after its kind: is far more beautiful, than would be a bodily resurrection, as with the seed, which begins its spiritual development in this life. The regeneration of the world, and the glory of the restitution is surely grand. God's people have long thought of, and sung of the beauties and glories of a home over there in heaven; but never before has appeared the wondrous vision of a home over here, on this renewed and glorified earth.

The church have ever quoted God's promises that the meek shall inherit the earth, (Mat.

5:5) and the righteous shall inherit the land, and dwell therein forever; (Psa. 37:29) but never have clearly seen how this should be accomplished, or truly realized what God meant by it.

It seems reasonable to believe that when God created Paradise and placed therein a sinless pair, and blessed them and told them to multiply and replenish the earth, and have dominion over every living thing, (Gen. 1:28) and pronounced every thing that he had made very good, that this condition of things was meant to continue and accomplish its purpose, either at once, or some time; in the future.

Man did truly multiply, but not in Eden; and he did bring forth; but his offspring was not the seed of the blessed of the Lord; (Isa. 65:23) but the seed of the cursed of the Lord, brought forth in sorrow, and pain and bondage; in a land cursed, filled with thorns to wound and thistles to worry until man returns unto the dust which is the food of the serpent which beguiled him. The intention or evident purpose of God's Eden system was not then carried out.

But the Lord of hosts hath sworn, saying, Surely as I have thought so shall it come to pass; and as I have purposed so shall it stand. (Isa. 14:24). His plans shall fail not. He doeth all his will. His word returns not unto him void, but accomplishes that whereunto it is sent; (Isa. 55:11) and Eden must be restored with all its original blessings and glorious outcome to the restored man, and the seed of the blessed of the Lord; else God's word is rendered void.

The earth is defiled under the inhabitants thereof, and the curse hath devoured the whole earth, and they that dwell therein are desolate (Isa. 24:5); but in this new earth the former things of sin, suffering, and sorrow, shall not be remembered, nor come upon the heart. (Isa. 65:17, margin). Thou shalt no more be termed forsaken, neither shall thy land any more be termed desolate, for the Lord delighteth in thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. (Isa. 62:4). For this people have I formed for myself, and they shall show forth my praise. (Isa. 43:21).

Created male and female, and commanded to multiply, is self evident proof that the unfallen woman was to bring forth children. And restitution places man back to the condition of life from which he fell.

This will give us a holy union of husband and wife, a holy family, a home wherein dwelleth righteousness, and placed in a land blooming as the rose, filled with prosperity, love, joy, beauty and overflowing peace and plenty; more satisfying than the heart of man has conceived, or his imagination could ask or think.

For a picture of Eden restored, read Isa. 35. The untutored mind of fallen man cannot realize what this condition means for humanity. Read also Isa. 65: from 17th to 25th verse; and then just think what all that conveys to those who have only known the blasted blackened ruin of Eden under the curse of God. What words can give form and substance to our blind eyes and benumbed senses and make us to know thy glory?

The home will be in a land of flowers, and life-giving trees; flowing streams and rivers; the desert shall blossom, and the wilderness shall be a fruitful field.

As we know it, it has been a land of briers, thorns, poison weeds, noxious vapors, destroying storms, and a burning upon the house of joy. (Isa. 32:13, Margin)

Fallen, and outside of Eden, man and woman unite and hope for happiness in the home; and yet how many enemies creep in to pull down and destroy; self-will, anger, jealousy, murmuring, until unity and happiness have fled. Man has been the head of the woman in form, but seldom really so. Too often he is inefficient, vain and weak; and instead of a companion, has made his wife a slave, or toy, or an idol; and so has had no true companion and wife. Eve was to be a helpmeet for Adam, and the mother of all living. But she has only brought forth the dying and the dead.

In the holy, the man and woman, truly made one, will indeed, be the noblest work of God. Man will love and cherish his wife, as his own flesh; and while he is the head, she is his heart; thus all their joy, and hope, will be shared in head and heart as one. And wherefore one? that he might seek a godly seed. (Mal. 2:15). A seed of God, that may keep the serpent's head under foot, and harmless; for the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den, (Isa. 11:8) for nothing shall hurt or destroy in all my holy mountain, saith the Lord. (Isa. 11:9). This surely implies young children in those homes of the blessed. Young, loving, and happy children, a godly seed.

Lo, children are an heritage of the Lord, and the fruit of the womb is his reward. (Ps. 127:3).

It is in the restitution, that they shall not plant, and another eat; for they shall long enjoy the works of their hands, and their offspring with them. And Ps. 128; that seems to refer, like most of the Psalms, to the redeemed of that blessed age; says, Thou shalt eat the labor of thine hands; happy shalt thou be, and it shall be well with thee. Thy wife shall be a fruitful vine, in the innermost parts of thine house; thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children. Peace be upon Israel. When he seeth his children the work of mine hands, they shall sanctify my name. (Isa. 29:23).-The work of his hands, even as for Jesus, a body hast thou prepared me. (Heb. 10:5).

Thus we see that the home is one of the all things to be restored; and their mouths are filled with laughter and their tongue with singing. (Ps. 126:2).

THE ATONEMENT

This means bringing man back into harmony with God. It reverses the fall. As the fall

placed man out of harmony with God ending in death, and came by the disobedience of one; so bringing mankind back into life and harmony with God, is the result of one man's obedience. The disobedience of one, could justly and necessarily bring all mankind into condemnation. And by the same necessity, the obedience of one should bring justification unto life to all men. Of necessity, and not by arbitrary arrangement; God working by unchangeable law.

Man was created physically perfect and free from sin, knowing nothing of evil. A knowledge of good and evil being necessary for complete development, he was permitted to fall into sin, which when finished, bringeth forth death. (Jas. 1:15). Having fallen, his life is forfeited, he must die. The law of reproduction is that every seed must bring forth after its kind. In multiplying he could impart only such life as he himself had; life that must end in death. Thus God arranged the fall, that man born of woman should be of few days and prone to evil. (Job. 14:1). Fallen man having this carnal nature could impart only such nature to his offspring. This law of nature explains how we came to have this forfeited life of but few days and full of evil.

If while ordaining the fall of man, God who declares the end from the beginning, had not also ordained his restitution, death would be an eternal extinction of life for us as it is for the beast; but his plan is for the man to be born a second time; hence Christ, the promised seed of the woman, is called a second man Adam. And an elect church, espoused unto one husband, even unto Christ; is to be made one with him, married. (2 Cor. 11:2. Eph. 5:30-32; Rev. 19:7). After which marriage, the nominal church, as distinct from this elect mother church, is to be resurrected, or born again. That is, enter into life a second time; like Christ himself, be born from the dead. Christ being the firstborn on this second Adam plane. By this second birth we become children of God, being children of the resurrection. (Luke 20:36). As we now are, while in the bondage of corruption, and subject to death, we are children of God by hope, but not yet in fact; the fallen man being a child of the devil, as Jesus explains it. Ye are of your father the devil, and his works ye do, said Jesus to the Jews; for if you were children of Abraham you would do the works of Abraham. (John 8:44). Thus, while we continue to sin, and no man liveth and sinneth not, we are children of the devil; although called children or sons of God, by Him who calleth those things that are not but are to be, as though they were. (Rom. 4:17).

Man before he sinned was a son of God. (Luke 3:38). When he became a sinner, he became a child of the devil. Man born of woman, children of the flesh, are not children of God. (Rom. 9:8). Children of the resurrection are children of God. (Luke 20:36). Now that, which again makes him a child of God, and reverses the fall, is that which makes the atonement. Then that which brings in resurrection, or the second birth, is that by which the atonement is made. Seed is designed to reproduce. The promised seed of the woman, is therefore, to reverse the fall by the re-generation of the race; For as in Adam all die; even so in Christ shall all be made alive (1 Cor. 15:22). This is the full extent and explanation of the ransom, or atonement. Ransomed from death by being born into a new life.

The truth is simple and easy to understand; theology has made the atonement an

unfathomable mystery. Man was a child of God; by sin he became the child of the devil. Restored, he is again a child of God, and the atonement or ransom is accomplished. We are born in sin because of one man's disobedience. But why? Adam became a child of the devil, having only forfeited life, by his own disobedience. Then he could bring forth only after his kind. This explains how death came by the disobedience of one.

Christ, as a second man Adam, the seed of promise, is to reproduce the race through a second birth; born from the dead. He too, must bring forth after his likeness. Then, when born again through a second Adam Son of God, partaking of his nature they are of necessity sons of God by birth. This being the whole secret of the atonement. And as the atonement is made for all mankind, he gave himself a ransom for all, tasted death for every man. But how a ransom? which means the price paid for redeeming a person? Does this not imply that he was a substitute for us? that he paid the debit we owe when he gave himself a ransom? If he that has the power of death, that is the devil, had bought us of God and paid the price; then as a business transaction, something should be given to the devil in exchange for our ransom. But the devil paid nothing, not even for the broken law. Man himself pays that debt. The penalty was death, and it is appointed unto men once to die. Justice does not require the penalty to be paid twice. To say that man does not die, because Jesus, who without parable, or figure spake not unto them, said, The maid is not dead but sleepeth; Lazarus sleepeth, etc., will not do, for he was then speaking blindly, or in figure and not plainly; for when further questioned, Jesus said plainly, Lazarus is dead. (John 11:14).

Death, the penalty of Adam's transgression, is paid in full by man's death. Hence, no substitute to die instead of man is required. God's plan was that after the death penalty was paid in full by man himself, he should be born again. He ordained the fall and the penalty that man might learn obedience by an experience of the penalty of disobedience; and a substitute would spoil his own plan. surely justice is not, defeated because after the death sentence is executed, God provides a second Adam, that man may be born a second time. If he did not carry out his own sentence on man, as the father of lies affirmed that he would not, saying that man does not surely die; justice would be defeated. Then again, if man is not resurrected from the dead, or born again, no benefit from God's plan of teaching obedience, (Heb. 5:8) could accrue to those who have died.

But to ransom man from death cost the sacrifice made by him whom the Father sent; who being rich, became poor for our sakes. That, and what that implies, was the cost.

Man on the second plane of life required a second federal head; a second man and his wife to regenerate or reproduce them by a second birth. And this seed must be what the regenerated race is to be, or else it would not bring forth after its own likeness. Hence, this promised seed of the woman must be developed out from the fallen race, die and be resurrected, else the resurrected man and the seed from which he was to be reproduced would not be alike. Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit, (John 12:24) is what Jesus said concerning himself, thus carrying out the figure. If Jesus had not died and been resurrected he could not as the seed of the woman promised in Eden, have redeemed man from death in

accordance with the revealed purpose of God. -If we are to come to a knowledge of the truth as it is in Jesus the second man, these scriptural figures cannot be ignored.

As the atonement reverses the fall, and a resurrected Christ brings forth after his own likeness, children of God, being children of the resurrection; (Luke 20:36) the atonement or ransom cost just what it cost him to become a second man Adam, the promised seed of the woman. And for that purpose, he who was in the form of God, emptied himself and was made flesh and dwelt among men; thus giving himself a ransom for all our race; since all that die in Adam, are to be made alive in him. He endured the cross despising the shame, not to satisfy God's vengeance for a broken law, since the soul that sinneth shall die; and man in dying satisfies that law; but he endured the cross For the joy set before him in bringing many sons to glory. (Heb. 2:10).

He ransoms man from death, not as a substitute, giving his life, which could not be holder of the pains of death, in exchange for the life of the world; but entered there to break the bars, lead captivity captive, and hold the keys of hell and death. He redeems by the strong hand that conquers; I will ransom them from the power of the grave; I will redeem them from death: O death I will be thy plagues; O grave I will be thy destruction: (Hos. 13:14) repentance shall be hid from mine eyes. Thou wilt not leave my soul [life] in hell, neither suffer thine holy one to see corruption. (Acts 2:27). My Father loveth me because I lay down my life that I might take it again. I have power to lay it down; and I have power to take it again; this commandment received I of my Father. (John 10:17-18).

The promised life of the world was in Christ when born of Mary; but it was not resurrected life; and had he not carried that life through death, transforming it into resurrected life, he must have remained alone for as the seed of promise, he must first have resurrected life himself, or he could not have imparted such life to a dead race. His life was never forfeited; hence, it could not be holden of the pains of. death. If it had been forfeited, there could have been no resurrection, since Christ could not have been raised. Seed can multiply from the life that is in it; but if that life is lost when planted, how shall it germinate? Our life is forfeited, but we shall get life from him. But if his was forfeited, then there is no resurrection. And it is because he laid down his life and took it again and is coming to complete his work of regeneration, as the seed of promise, that we shall live.

Thus by one man's disobedience man is born in the bondage of corruption, with no choice of his own; so by one man's obedience the world will be resurrected, born again as children of God, bring children of the resurrection, with no option of their own. That is, the fall was no choice of ours; neither is the restitution. We are born on the fallen plane because of the disobedience of the first man and head on the first plane of life. So when born again, it will be on the restored plane because of the obedience of the second head. Each seed or head, bringing forth on its own plane.

Thus it will be seen that the atonement simply reverses the fall; each condition being bought about by the law of generation or like producing like. The atonement is for all, both good and bad, even as it was under the law, which is a shadow of good things to come.

The atonement gives eternal life to no one; it simply restores mankind back to the conditional life man had when on probation for eternal life before the fall into certain death. Eat of the one tree, and dying thou shalt surely die; eat of the other, and live forever, shows conditional life. The atonement consummated, restores man back to conditional life, after his experience and knowledge of evil. This was God's plan from the beginning. Christ was the Lamb slain from the foundation of the world, (Rev. 13:8). Christ was born of woman and on the fallen plane, because as the promised seed of the woman to bring forth a resurrected race, he himself must become a resurrected man, just what that was to be which he was to reproduce. If you would produce wheat the seed must be wheat. So man born on the plane of corruption must spring from corrupt seed. The fall was not an accident unforeseen of God, but prearranged; and so was the restitution. And in both cases a seed, or federal head must be prepared that should bring forth after its kind; hence, a fallen husband and wife on the plane of generation; and a restored second man Adam and his, wife, on the plane of regeneration. And as we know the things that are not seen, by the things that are seen; he made the natural man a figure of the spiritual man. (Rom. 5:14). Thus: the man was alone, a deep sleep came upon him, his side was opened, his wife formed, the marriage consummated, and generation follows. (Gen 2: 21-22). So the second man was alone, the sleep of death came upon him, his side was pierced, his wife espoused as a chaste virgin unto one husband, is now being developed, the marriage is to be consummated, (Rev. 19:7), and regeneration follows the marriage which is to occur at the end of this gospel age; since the wife cannot make herself ready, until fully developed, every member of the body being perfected.

That it requires the entire gospel church, all who are espoused to Christ, to complete his body, the one seed of promise, is certain, from Eph. 5: 30-32; also John 17: 20-21; which see. All that shall believe on him through the words of the apostles surely embraces the entire gospel church. He prays for these, and not for the world, (John 17:9) then all that will believe on him through the words of the apostles are only those the Father has given him; and all the Father giveth me, come to me; and if given to him, are his. Then the entire gospel church, the little flock who find the narrow way, when joined to Christ; are only the one seed of promise; since they that are Christ's are Abraham's seed and heirs according to the promise. (Gal. 3:29). And the promise was, not unto seeds, as of many, but as of one. And when they become one flesh, (this is a great mystery, but I speak concerning Christ and the church); the one seed in whom all the families of the earth shall be blessed, the second man and his espoused wife will be married. Is it scriptural to claim that this seed of promise is not to bring forth after its kind? that the second man and his wife are to remain forever barren? that the union or oneness of the church with Christ, I in them, thou in me, they in us; that the world may believe Thou hast sent me, (John 17:23) will not be followed by such belief? In short, that only the wife of the second man will be saved, notwithstanding Jesus gave himself a ransom for all, to be testified in due time?

Again, is it scriptural to deny, that Jesus Christ cometh in the flesh,-not is come, (see 2 John 7, R.V.)-and denying that, still claim that they are not antichrist? A man has flesh and bones, a spirit hath not. Is God to judge the world by that spirit, or by that man whom

he hath ordained? (Acts 17:31). Will the seed, if spirit, bring forth flesh? when all that die in Adam, are made alive in Christ? seed brings forth after its kind, like producing like?

The real antitypical Israel in bondage, is the Adam race, God's son, even his firstborn, typified by natural Israel in Egypt. (Ex. 4: 22). The groaning creation delivered from bondage, is the true Israel ; thus, when the Most High divided to the nations their inheritance, he separated the sons of Adam, (Deut. 32: 8), into twelve nations. And the sealing of the servants of God, include both the dead in Christ, as well as the living, since All live unto God.

The atonement made for all mankind, is accomplished by the restitution of all things; restoring fallen man back to the restored condition ; hence, back to sonship. Then, during the times of restitution, spoken of by all God's holy prophets, (Acts 3:21) : beginning when he sends Jesus, and ending with Christ's millennial reign on earth, when having subdued all enemies, he gives up the kingdom to God, even the Father, the result of Christ's atonement will be fully realized. (1 Cor. 15:24). As the fall was of the first parents only, so the atonement is completed with the restitution of the second man and his wife; and hence, when our high priest comes out, or appears the second time, apart from sin, unto salvation. (Heb. 9:28). While it reaches mankind at large, through being born of this restored seed.

Adam and Eve fell; but we personally did not. We were born with the fallen nature. So the world when born again, are born with the restored nature. Only the promised seed of the woman, an elect body whom he foreknew and did predestinate, will be, or can be saved out from the old Adam. (Rom. 8:29-30). These are saved by grace, through faith. Hence, Christ prayed for these, and not for the world. The world will be saved by being born on the restored plane, and not by faith; even as they were born on this fallen plane.- Bear in mind that salvation, or atonement, is only recovery from the fall, from this lost condition and when thus saved, they have only conditional or probationary life such as man lost; but will get eternal life, if at all, only by faith and obedience.

If the second Adam (earth man), and his wife, the seed of promise, are spirits, not having flesh and bones; then it follows that we that have the first fruits of the Spirit, are not waiting for the redemption of our body, (Rom. 8:23) as the apostle affirms; and that the Spirit of Him that raised Christ from the dead will not also quicken our mortal bodies. (Rom. 8:11). It also follows that if the promised seed of the woman are spirits, either every seed does not bring forth after its kind, as God ordained, or else the world when resurrected, will be spirits. The necessity that the seed of the woman, when perfect, should partake of the nature of that which it is to reproduce, explains why Jesus Christ cometh in the flesh, (2 John 7, R.V.) not corruptible flesh, as when born of woman, but on the restored plane, the firstfruits of them that sleep; and born, like all others when born on that plane. He came the first time to fallen man, taking on man's fallen nature. He comes the second time to reign on earth a thousand years over a resurrected race having a restored nature; he himself partaking of that nature till his work on earth is ended, and humanity takes on the God nature, that of their Father, (see Ps. 82:6; John 10:34). Then, God becoming all in all; the human element will be entirely eliminated.

The Father judgeth no man, but hath committed all judgment unto the Son, because he is the Son of man. (John 5: 22). Man is to be judged by man. Hence, it is the Son of man, that comes to reign, (Mat. 25:31); and God is to judge the world by that man whom he hath ordained. (Acts 17:31).-It is unscriptural in the extreme, to claim that, having taken on the human nature that is to exist on two planes, that of the bondage of corruption, and that of restitution, delivered from the bondage of corruption; and Christ coming to man on the two planes; that he puts off his humanity before his mission to man is ended. Nothing is more clearly revealed in every way, than that there is one God, and one mediator between God and man; the man Christ Jesus. (1 Tim. 2: 5). Nor did his mediatorial office and work begin, until he entered his priestly office as minister of the sanctuary and true tabernacle which the Lord pitched and not man; (Heb. 8: 2) there to appear in the presence of God for us.

It is because men do not understand God's plan of restitution by a second man Adam, or understand only in part, that such mistakes occur. Christ as a second Adam, is not perfected until his body is fully developed; or in another figure, until his marriage. So, the second Adam phase, in which he is to multiply, replenish the earth and have dominion; (Gen. 1: 26) does not begin until in the regeneration when he sits on the throne of his glory. Even as the generation did not begin until after the marriage of the first man.

No one can understand the one faith, or gospel of the kingdom, the gospel preached to Abraham; until they learn to distinguish between incorruption, and immortality; aptharsia, and athanasia. The two words have entirely distinct meanings. This corruptible putting on incorruption, and this mortal putting on immortality, are a thousand years apart. The former applies to the restored man, delivered from the bondage of corruption; the latter will not be fulfilled until the end of the thousand years, when death, the last enemy is destroyed. Then shall be brought to pass the saying that is written, Death is swallowed up in victory. (1 Cor. 15:54). The whole restitution age, the age during which is to be accomplished all that Christ has in store for the world, is left out of modern theology. That is the only age in which Christ is to reign. After that he gives up the kingdom to God even the Father. The gospel is the good news of this kingdom to be given to the people of the saints of the Most High. And those who do not preach this, do not preach the gospel.

There are three phases of the kingdom of God; two are developing phases, and belong to man; while the third, when the second man gives up the kingdom to God, is the completed kingdom that flesh and blood cannot inherit. Let us make man in our image and give him dominion. (Gen. 1:26). This process requires two stages, first the natural, and afterward that which is spiritual; (1 Cor. 15:46) and only the spiritual man attains to the express image of the Father's person. It is not, let us make a spirit in our image, but man, and give him dominion. And it is only the second, or spiritual man (not a spirit) who receives dominion under the whole heavens. This dominion lost by the first man, and to be recovered by the second; is not yet accomplished; We see not yet all things put under him; but we see Jesus crowned with glory and honor. (Heb. 2:8-9). The plan being thus far accomplished.

This dominion is called the kingdom of God, He sets it up and gives it to the saints, to carry out the original plan of making man, and giving him dominion. So David took his seat on the throne of the kingdom of the Lord. (Isa. 9:7). But Jesus said, The kingdom of God should be taken from them and given to another people. (Mat. 21:43). It is inherited by flesh, and blood until the plan of God to make man in his image, and give him dominion is realized. But when all enemies are subdued the Son of man gives up the kingdom of God; then it will God's kingdom in the sense referred to, that flesh and blood cannot inherit. (1 Cor. 15:50). Because, when the thousand years are ended, and God becomes ALL in all; the human, or flesh and blood, is eliminated by this mortal,-our mortal body, quickened by him that quickened Christ's mortal body, putting on immortality, the ultimate God condition. To say that flesh and blood cannot inherit the kingdom of God in its developing phase, is to deny that God intended to give man dominion; to deny that it was taken from Saul, and given to David; to deny what Jesus affirmed, that the kingdom of God should be taken from them; and finally, to deny that it is to be given to the second man already crowned with glory and honor. No, no, what Paul refers to, is that kingdom after the second man gives it up to God, even the Father.

Notice the connection; Neither doth corruption inherit incorruption. Man is sown in corruption; raised in incorruption. (1 Cor. 15:42). Not only we that have the firstfruits of the Spirit, but the groaning creation, every creature, is to be delivered. In the resurrection man is born on the plane of incorruption, the plane from which Adam fell. But the natural man in the bondage of corruption, cannot attain to that condition, no matter how good he may be; corruption cannot inherit incorruption, (1 Cor. 15:50) the condition of the restored man. No old Adam man, can ever be there; he can inherit incorruption only by bring born on that second Adam plane; the restitution age, and the restored man belonging to Christ's kingdom. Immortality that flesh and blood cannot inherit, is God's kingdom, who only hath immortality. (1 Tim. 6:16). Flesh and blood can no more inherit that God condition, than call the old Adam man inherit the second man condition. The God condition, entered upon at the end of the second man's flesh life, when death is destroyed and this mortal puts on immortality, being the spirit condition.

The first Adam was made a living soul; the last Adam a quickening spirit. None of the old Adam race ever become spirits; as dieth the beast, so dieth the man; they all have one breath and go to one place, man having no pre-eminence above the beast. (Eccl. 3:19). It is the second man that is made a quickening spirit. (1 Cor. 15:45). It is, therefore, unscriptural to claim that any man born of woman, on dying is made a quickening spirit. Even Jesus, born of woman, denied that he was raised in that condition. He must first be born from the dead and become a perfected second man, since it is only the second man that is made a quickening spirit.

THE LAW AND TESTIMONY

Excepting the sentiment of love to God, all of the ten commandments are in the letter, purely carnal; (Heb. 7:16), and designed exclusively for Israel after the flesh. Carnal,

being that pertaining to the flesh, or natural man; as contrasted with the spiritual. Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee, (Ex. 20:12), refers to natural things and fleshly Israel; with no application to the gospel church or spiritual Israel. Was not the long life promised, natural life? the father and mother the natural parents? and their children born after the flesh. If that is not a carnal commandment or ordinance, (they are one and the same) we fail to see what could be. It relates entirely to natural things, and was given only to Israel after the flesh. Certainly, no such promise of long life is made to us, and no land is given to the church in which to enjoy the long life.

We speak of this to show that the ten commandments are no more designed for the gospel church, than any other part of the law. They have a special importance as being the law which was ordained unto life; and which will yet be fulfilled in and by the true seed of the true free woman.

Thou shalt not covet thy neighbors wife, nor his ox, nor his ass, nor anything that is his, is a carnal ordinance. (Ex. 20:17). Take the sabbath, the seventh day. This, above all others, is especially so as it applies even to the animal race. Its application was to be as strictly enforced on them as on the people. It required no worship, only a cessation of labor; applying with equal force to man and beast. And more, it was to commemorate the old creation of genesis; that pertaining to the natural man, the old Adam race; and given to natural Israel, children of the Jerusalem of bondage, answering to the natural man; and has no place whatever in the new creation, or bearing on the new man. Behold, I make all things new, (Rev. 21:5) began, of course, with Christ, the second Adam. And made alive in him, we are new creatures; and the casinos over which Christ rules, is to be a new heavens and a new earth.

So absolutely is the old creation seventh day sabbath confined to fleshly Israel, that neither Christ nor the apostle would even name it, when referring to the law. On a number of occasions, in directing them to keep the commandments in order to get eternal life; Jesus refers in detail to several of them, but in no case to the seventh day. So Paul, in Rom. 13:9, names five, saying nothing of this fourth commandment, and adds, If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. (Luke 10:27).-It is doubtful if seventh day keepers in referring to the commandments, could be induced to follow the example of Christ, or of Paul; they would be more likely to call the apostle to task, for his if there be any other.

The gospel church can no more fulfill the two commandments, or spirit of the law, than could the Jewish church the letter of the law; and for a like reason, the weakness of the flesh.

Let it be remembered that the law ordained unto life, namely, the ten commandments, are given only to Israel, the seed of the free woman; not to the children of the bondwoman. And that the Bible is one great allegory, in which God speaks in figures, parables, and dark sayings; for the express purpose of keeping the natural man from getting eternal life. This purpose is first manifested in the figure of the flaming sword to guard the tree of

life. (Gen. 3:24). It is manifested again, in the call of Abraham, and the complete arrangement by which he became a father of many nations. The first or natural son, born by the natural law of generation; the second son and heir, born of resurrected life, etc. He who cannot discern the Adam race born in bondage, and the Christ, or resurrected man, in Abraham's two sons, cannot see the spirit, or hidden meaning of the word through the letter. Another grand allegory is contained in the entire Jewish tabernacle, or worship; which was a figure for the time then present. (Heb. 9:9). While the true tabernacle system of which Jesus is the minister, contains the spirit, or hidden meaning of all those typical ordinances. So the Israel of that tabernacle system, were not the real Israel, any more than Sarah was the real free woman, the mother of us all. This being true, the law, shorn of its carnal ordinances, really belongs to the resurrection age, and resurrected seed, even as was the Isaac race in figure.

God moves slowly; the evolution of Sons and heirs, requires time; and types and figures of the perfect, are used to educate the imperfect child. But when the law ordained unto life, is given to those for whom it is ordained, it will give that for which it was ordained.

As the gospel church is a typical seed on the spiritual plane, the spirit of the law is given to them entirely shorn of its carnal ordinances; for the same reason that the carnal ordinances, or the letter of the law was given to the natural seed: not that they should win life by obeying its demands, since that were impossible; but to teach the gospel church the necessity of a Christ, or a second birth; even as it was a schoolmaster to the Jew. True, they stumble as did the Jews. Each in turn believing themselves to be the real heirs or seed of promise. One because they were children of Abraham on the natural plane; the others because they think they are children of Abraham by faith. But what Christ said to the one, is also true of the other, If ye were children of Abraham, ye would do the works of Abraham. (John 8:39)-In this allegorical teaching, the father of the typical seed is made to answer in place of the true Father of the true seed, in order to carry out the figure with the gospel church, as with the Jewish church. So the Abrahamic figure is continued in New Testament teaching.

Notwithstanding it is so clearly stated that our salvation is of grace, through faith; that to keep the law by works, -make the attempt by works such as we can do, -makes us debtor to the whole law, by a tacit acknowledgement that we are under the law; for know ye not that to whom ye yield yourselves servants to obey, his servants ye are? (Rom. 6:16). Still men try to gain heaven by their good deeds. I know that christendom at large, claim that, their salvation is by grace through faith; and then say, if you try earnestly with your whole heart to be good and obey God, it makes but little difference what you believe. Their works are not such as show their faith in the gospel plan, but rather in the mosaic plan. And by their works ye shall know them. They are unconsciously perhaps, but still trying the legal road to heaven: instead of recognizing the fact that the law can do nothing for them, because of the weakness of the flesh: that in spite of their best endeavors, it can only bring a curse upon them. (see Gal. 3:10). This tacit acknowledgment that they reckon themselves as under the law, the tell commandments, since it is to them Christ always refers in directing those under the law, how to obtain eternal life; is proved not only by their works, but by their trying to follow Jesus, the Jewish Messiah who did secure

eternal life by obedience, as their example.

In his character, as sent to them that were under the law, he had nothing for us; and is not to be recognized as our Christ, or Messiah. (see 2 Cor. 5:16). Following him, they can do no other way than reckon themselves as under the law, the ten commandments; what Jesus calls the law. (Luke 10:26). What Paul calls the law, (Rom. 7:) when showing that if not delivered from the law, as is a woman from a dead husband, if joined to Christ, we commit adultery.-I had not known lust, except the law had said, Thou shalt not covet. (Verse 7). See verse 10; it is the law ordained unto life, but found to be unto death, from which we are delivered. If it is not the ten commandments of which he speaks, as some contend, why quote from them to establish his point? It is the law ordained unto life, that is found to be unto death; it is certainly the ten commandments. If more proof were needed to establish the fact that to try to keep the ten commandments, the only way to life offered under the law, but done away under the gospel; is try to win life independent of Christ; you need only refer to 2 Cor. 3: 7-11. Here it is affirmed, If the ministration of death, written and graven in stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which [glory] was to be done away. (Glory is supplied), How shall not the ministration of the spirit be rather glorious?... For if that which is done away was glorious, much more that which remaineth. The only writing on stones, connected with the glory of the face of Moses, was that of the ten commandments. And in verse 6, they are called the letter that kills.

Why is the law, ordained unto life, which if a man do he shall live by it, done away in letter, not in spirit? Because, in this condition of bondage and weakness of the flesh, the law can do nothing for us, only to show our weakness, our absolute dependence on Christ,. In coming to Christ we must renounce all hope of benefit from the law; we cannot serve two masters; we cannot have two husbands. Until you are dead to the law, you cannot be married to another, even to him who is raised from the dead, without committing adultery. (Luke 16:18-31). Make your choice, but do not try both ways.

We, the spiritual house, (in figure), can no more keep the spirit of the law, than could fleshly Israel obey the letter. Our feet are not yet taken from the horrible pit, and set on the Rock, only by hope. We are not yet resurrected, only in figure; nor are we yet delivered from the weakness of sinful flesh. In short, the true Israel for whom the law is ordained to give eternal life, has come as yet, only in shadow; save in the person of the Son of the free woman, the antitype to Isaac, and who is not yet married. We are still surrounded by shadows; that which is perfect not having yet come.

The spirit of the law is all embodied in love to God and Christ. We will try to show the spirit, or real hidden meaning of what Jesus called the second commandment, and like unto the first in importance. (Mat. 22:39). To love Christ is as important, as great a commandment as to love God; this is the second commandment, and on these two hang all the law and the prophets.

Our neighbor is one who does right; such an one is a child of God. A child of God is a brother to Christ. (Mat. 12:50). There is none that doeth good. Christ, our elder brother, is

our only neighbor; and the only one who ever kept the commandments. And as yet, the only Son of the free woman, those for whom the law was ordained.

Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee. This, in spirit, belongs to the gospel church, just as truly as it belonged in letter to Israel after the flesh. And we may add, the other nine are in the letter, no more designed for the gospel church, than is this one. Those not freed from the law, before being joined to Christ, are adulterers; and no adulterer shall inherit the kingdom of God. How a law-keeper can escape being counted a servant of the law, even by his own conscience, is beyond comprehension. It is the ten commandments, to which the 7th chapter of Rom. and 2 Cor. 3, refer, and only to them, when speaking of the law; as any one can see.

The fifth commandment, Honor thy father, etc., in spirit, like the others, applies to the resurrected race, the son of the free woman. God is our Father, and Christ our mother; Honor thy father and mother that thy days may be long in the land which the Lord thy God giveth thee. (Ex. 20:12). The promise to Abraham was that he should be heir of the world. (Rom. 4:13). The meek shall inherit the earth. (Ps. 37). With long life will I satisfy him and show him my salvation. (Ps. 91:16). It, is not man in the bondage of corruption for whom the law was ordained, which if a titan do, he shall live by it. God does not want, nor will he permit the fallen man, Jew or Gentile, to put forth his hand and take and eat and live forever. Until delivered from the weakness of the flesh, the law can not help him; ye must be born again; not merely in figure, but in fact, delivered from the body of this death.

We, the gospel church, are dead to the law by the body of Christ; we are joined to another: and if we walk after the spirit, to such, there is no law. We do not show our faith by the works of the law, for by the works of the law, shall no man be justified. The work of faith is to believe in God and Christ. (John 6:29). Each man believes just to the degree of his knowledge. The work of God, the work to stand the fire, is that which brings us to the unity of the faith, and the knowledge of the Son of God. Good deeds one to another, feeding the hungry, clothing the naked, visiting the sick and imprisoned, works which any man of the world can do, will he richly rewarded, but have no bearing whatever in winning the prize of the high calling of God in Christ. Mat. 25:31, and on will come to mind, to prove that eternal life depends on just :such works; and so it does; but it is for the son of the free woman who will keep the commandments of God; and the faith of Jesus, when seated on his throne of glory.

It is difficult for Christians to learn that they are under grace and not under law. If ye live after the flesh, ye shall die; but if after the Spirit, ye shall live; (Rom. 8:13) is the teaching of the apostle. Again, There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. (Rom. 8:1). This is the position of a true Christian, as all must acknowledge,-only those walking in the light, are walking after the Spirit. (see 1 Thes. 5:5). If ye are led of the Spirit, ye are not tinder the law, against such, there is no law. (Gal. 5:18-23).

The law is not of faith, but the titan that death them, shall live in them. (Rom. 10:5). These and similar scriptures should convince us that in consequence of the weakness of the flesh, the Christian is delivered from the law which is unto death, because of his inability to meet its requirements; for to come short in the least degree, is to lose all. We cannot serve both; if we cling in any degree to the law, we must give up Christ; if we are united to Christ we must be dead to the law. The law referred to which is unto death, is that of the ten commandments, as is clearly shown in 2 Cor. 3:7, also in Rom. 7:7. But is it right to keep the commandments of God? Why ask such a question? is it right to do that which we are repeatedly told that it is impossible for us to do? But is it right to try? Is it right I ask, to try to serve two masters? Is it, right for a woman to be joined to two husbands, because they are both good? The law is spiritual and good; and so is Christ; but you must renounce one or the other. It is so hard to reckon yourself dead to the law; and learn that the ten commandments, graven on stone, are for the natural plan, and were broken; like the first: tables of stone prepared without a mediator. God prepared them without the aid of Moses, (Ex. 32:16) ; who dashed them to pieces. For the second writing, a mediator was chosen to prepare the tables, (Ex. 34:1); these were to be hewed out of stone, like the first, (the natural man), and when God had written the law upon them they were deposited under the mercy seat, in the holy place, and remained unbroken. It is so hard for us to see the spirit of the word, through the letter, and learn that we are the tables of stone; that until the mediator has prepared them, God will not write his law upon them.

These commandments were the covenant. (Ex. 34:28). In writing the first tables or covenant, nothing is said of the shining of the face of Moses, but when this new covenant was written, his face was glorious. I will make a new covenant with the house of Israel and with the house of Judah. I will put my laws into their mind, and write them in their hearts. (Heb. 8:8-11). I will take the stony heart out of their flesh, and will give them a heart of flesh, and they shall keep mine ordinances, and do them. (Ezek. 11:19). Then, when given to the Israel of the true tabernacle of which Jesus is the minister, love, which is the fulfilling of the law, will be graven on our hearts, by the finger of God. Then, indeed, we shall delight in the law of God. But we must wait until the mediator has prepared the tables.

The two women, Hagar and Sarah, are the two covenants, (Gal. 4:24); and that made at Sinai, answers to Hagar, the servant. (verse 25).

Moses was faithful in all his house, as a servant; but Christ as a Son over his own house, whose house are ye, etc. Heb. 3:5-6. The law given at Sinai was given to that house of servants; as every one knows. Now let us suppose a great king to have made a special code of laws for the servants of his household, while as yet he had no sons; in process of time sons are begotten, and while under the mothers care, and of tender years, the servants get some of the young princes to visit them, eager to impart instruction. Your father has a code of laws for all his subjects. We think you are old enough to learn them so that you may always be obedient to your father, for his wrath is terrible on all who break his laws; said a servant, to one of the young princes. Thou shalt not steal, is one of his commands. You had better remember this; the punishment is severe. Thou shalt not

covet from thy neighbour, is another. Thou shalt not-Stop! stop, cried the prince, his little eyes flashing: my mother said that love is all the law there is for us; that such laws were made for evildoers; I shall go right away. You have nothing only what my father gave you; and said they were temporal, and would fade and have to be burned up. They were not made to endure. Your gold is spurious; I heard father say it couldn't stand the fire. Mother said all your gaudy garments are moth eaten; even your persons are not clean. Why should I covet anything belonging to you? Father's store house is filled with riches; gold, silver, precious stones, raiment, clean and white; and food that angels might covet. And he never locks the door, but tells us children to take all we want. We cannot steal, for father says, all that he has is ours. I do not believe my father meant those laws for us; he said that if we loved him and our mother, with all our heart, that was law enough for us. And we don't call that a law, for all who become. acquainted with them say they can't help loving them.

The king on hearing of this officious interference of the servants gave strict orders to the steward of his house to see that the children had no more intercourse with the servants, as they were a hard and rebellious set who had never obeyed the law, and yet were eager to bring his children into their condition of bondage to a law made only for evildoers like themselves. That he desired his children to receive only such instruction as their mother saw fit to give them; as the mother who knew all his plans concerning their future, was the best and only safe instructor for children of their age.

Is it possible that one who is trying to keep the old covenant sabbath; and hence, is a servant of that covenant; for unto whom ye render yourself servants, his servants ye are; can satisfy himself that he is dead to the law, and joined to Christ. Do not deceive yourself, and say, The law referred to in the 7th of Romans, is that of the ceremonial law, called carnal ordinances You know the carnal ordinances were not ordained unto life; nor were they spiritual. And you know that verse 7, Thou shalt not covet, is one of the ten ordained unto life, of which he is speaking.

The seventh day sabbath was given to the natural seed; and, as you try to show, was designed for the entire race, and was observed before the flood. Which, for argument sake, we will admit without proof, since, the natural need answers to the natural man. It points backwards, does it not? back to the old genesis. It does not point forward; hence, it is not even a shadow of good things to come. It is not a type of the sabbath that remains to the people of God. Joshua failed to give typical Israel rest, at the end of their forty years of wandering; during which journey many whom God swear in his wrath, should not enter into his rest, fell in the wilderness. But there was no seventh day, or seventh thousand, or any other seven about it. Canaan their final inheritance was the typical rest; and our final inheritance, which eye hath not seen, is the antitype. The seventh day of the Lord, or seventh thousand, is the last day of a week for humanity; but the seventh day of the old Adam, becomes the first day of the new Adam. It is the beginning and end, of the times of restitution; since time, in the new heaven and new earth, is no where divided into sevens,-that we know of.-The seventh day Sabbath, therefore, unquestionably belongs to the old creation and old man; while, if you belong to Christ, and are a new creature, you belong to the new creation. How then can you consistently continue to worship after the

oldness of the letter? No one denies that you have abundance of scripture to prove that Israel after the flesh, were commanded to keep the seventh day, because, in the old creation, God rested on the seventh day. But a mighty change and forward step in God's dealings with humanity was ushered in at the resurrection of Christ; old things passed away, and all things became new, in his sight; so that we are no longer to recognize ourselves as belonging to the old creation. Israel, after the flesh, (1 Cor. 10:18), and God's laws for them, have no place this side of that line. Henceforth know we no man after the flesh; yea, though we have known Christ, after the flesh, yet now, henceforth, know we him no more. (2 Cor. 5:16).

How is it believers in the outward Jew being still recognized as the Israel of God, persist in shutting their eyes to this change from the flesh to the spirit? Be not deceived; God is not mocked for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh, reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting, (Gal. 6:8).

Whom he foreknew, he also foreordained to be conformed to the image of his Son. (Rom. 8:29).

It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him; for we shall see him as he is. (1 John 3:2). This implies that only those conformed to his image, the elect church, will see him as he is; and yet, every eye shall see him. Here is a mystery partly revealed; for we know in part what he is to be. After his resurrection and before he was glorified, he underwent one change, and another change when glorified. But what he was during the forty days, is no guide to what we shall be; for at that time he still bore the image of the earthly. When Mary saw him soon after his resurrection, he said to her, Touch me not for I have not yet ascended to my Father; but go tell my brethren that I ascend, etc. (John 20:17).

That same day as the two were on the way to Emmaus, he appeared in another form. (Mark. 16:12). To explain this, we must appeal to the law and testimony. To say, that he was a spirit, and could appear in different forms at pleasure; is sustained by neither law nor testimony, but conflicts with both.

He was raised, we can assume, freed from the wounds that caused the death of his body; even as Lazarus, and others were freed from the sickness, or whatever caused their death. He looked like any other man, the gardener, for instance; Mary not dreaming that it was Jesus. He had not yet ascended to his Father, (not necessarily in body) or entered his Melchisedec priesthood that would exalt him far above all heavens. This required a change; for he that ascended, far above all, must be the same that descended into the lowest parts of the earth. (Eph. 4:9). Thus the crucified one retaking the marks of his lowest condition, and still having only the lowest type of life, was exalted to his priestly office; on entering which, he retook the new covenant life he had given up in the garden, and thus became the firstborn and high priest of that covenant, while yet bearing the image of the disfigured earthly; thus making the cross transcend the glory of the crown. Hence when he began, as high priest, to wash his flesh with water by the word, he

appeared to them in a different form from that in which Mary had seen him.

This is the testimony: now we will appeal to the law. On entering the holy to make the atonement. Aaron put off the garments in which he was clothed on entering, this left him naked while washing his flesh until he should put on the holy linen garments with which he was to enter into the holiest. (Lev. 16:). And on coming out, after the atonement was made, the order was reversed; Aaron was to put off the linen garments in the holy, (with which he had appeared before God) then again wash his flesh, and put oil his garments, (those he had on when first entering the holy) and come forth. (Lev. 16:24). For now he comes apart from sin, or a sin offering, and appears unto salvation.

Now notice! Christ rose with a sound and clean or baptized body, having just entered the holy. If the unclean touch the clean, it also becomes unclean. Not so, however, with a priest, he could lay his hand on a leper and not be defiled. (Lev. 13:) Touch me not for I have not yet ascended to my Father; a little later, having ascended and entered his priestly office, (for he was then washing his flesh) he said, handle me and see, for a spirit hath not flesh and bones as ye see me have. (Luke 24:39). After entering the holy with a perfect body as when Mary saw him, he must lay off such garments, and remain naked while washing his flesh, before he put on his glorious garments. This change to another form, retaking the crucified form, was, that in ascending to his Father, far above all heavens, (Eph. 1:21) it must be his lowest, crucified, and naked condition thus exalted to the Melchisedec priesthood. Hence, while washing his flesh as priest of the Most High God, he bore the crucified form. Heaven and earth may pass, but not one jot of the law until all be fulfilled. (Mat. 5:18). He could not yet take on the image of the heavenly, since the atonement for himself had not yet been made.

After washing his flesh another change was required, he could not remain naked before God while making the atonement, but must be clothed upon with his official garments made for glory and for beauty. (Ex. 28:2). He underwent this change after he was taken up, and a cloud received him out of their sight; and before the Holy Ghost was given. (John 7:39).

When the atonement in the holiest is finished, he will come out into the holy, in his high priest glory and remain invisible to the elect church until their sins are borne away, all effects of the fall removed. After the flesh of the elect church is restored, fresher than childhood; he will lay off his high priest glory to be no more resumed; and again wash his flesh. It is then that he comes to his church in like manner as they saw him go. And we shall be like him, for we shall see him as he is. (1 John 3:2).

What then will be it condition during the thousand years reign on earth? and how are they to differ from the rest of mankind. In other words, how will the sons who reign with Christ, differ from the resurrected nations over whom they reign.

Although it doth not yet appear what we shall be, (1 John 3:2) there is some light on this subject. When he comes in his glory then shall he sit upon the throne of his glory; and we know something of the glory of the kingdom, since Peter, James and John saw his

majesty in the holy mount; the transfiguration being a vision of the kingdom. (Mat. 17:9). Unlike the high priest glory which destroyed the sight of Paul, for a time; the kingly glory had no such effect, although it was a real brightness of face and also of raiment; showing it to be literal.

Paul, in referring to it, speaks of the shining of the face of Moses but concludes that this will be far more glorious. (2 Cor. 3:7-10). Had he not spoken of the raiment, as whiter than any fuller on earth could whiten it; we might have thought it was spiritual light, but the raiment excludes any such idea.

Christ is the express image of his Father's person. This, however may refer to his condition as seated at the right hand of the Majesty on high; but when on his own throne he will certainly bear the image of the heavenly. And we, when conformed to the image of His Son, will also bear the image of the heavenly, or that of the transfiguration, the kingdom condition as seen in the holy mount.

An image of the heavenly may not be the heavenly itself, but only bear a resemblance to it. Hence, the glorified church though belonging to the earth, during their reign on earth before passing beyond the second vail, bears the image of the heavenly. In Dan. 7:9, is a partial description of the Ancient of days, the one who gives the kingdom to Christ. (Verses 13-14). In Rev. 1:14-15, is a partial description of the person of Christ; the latter surely being in the image of the former; the head and hair being alike; and the garments of the Ancient of days, in appearance like those of Christ on the holy mount. (Dan. 7:9). The glorified church will also bear the image of the heavenly, and how much more will this glory excel that of the face of Moses which the children of Israel could not steadfastly behold. This is glory enough for flesh and blood or until we pass beyond the second vail.

The babe element though delivered into the same liberty from the present bondage of corruption, will not, like the sons, be thus conformed to Christ's image. All alike are flesh and blood; but only the elect, those he foreknew, will ever bear this image of the heavenly. It is a glory reserved only for the kingdom of priests during their flesh and blood condition while reigning on earth. When the thousand years are ended, Christ gives up the kingdom to God, and God becomes all in all; then, not only the church, but all overcomers from among the nations, all whose names are found written in the Lamb's book of life, will enter the spirit condition, passing beyond the second vail into heaven itself, by the new made living way. Then, God being all in all, all will be God's like their Father. After which we know of no distinction. The church of the first born having pre-eminence only during its earthly reign.-Those not found written in the book of life are cast into the lake of fire before Christ gives up the kingdom; before God can become all in all. For Christ must reign until all enemies are subdued. The thousand year age to end in a far higher and greater transformation; all overcomers of the entire family entering the spirit world as Sons and heirs of God.

FAITH AND WORKS

But wilt thou know, O vain man, that faith without works is dead? (James 2:20).

No Scripture teaching is more fully confirmed than that man in the bondage of corruption cannot obey the law of God. No teaching is more clearly stated than that to obey that law, would entitle us to eternal life, independent of Christ and his sacrifice. It follows therefore, that to try to do so, is to try to do that which, if successful, would render us and our eternal life, independent of Christ.

We can now understand why the law could not be fulfilled in us; i.e. could not give directly to us that for which it was ordained; and why a second roan Adam, and a second birth, was a necessity. Man must have an experience of evil in order to know evil. He could not have the experience resulting from disobedience, without sinning, and if he sinned he must die. There is no clashing between law, and grace; or justice and mercy. Grace and forgiveness are extended after a just recompense for a broken law is executed. In Adam we die; forgiveness of sin, or grace in no way sets aside the penalty of dying thou shalt surely die. And for every deed there is a reward. For we must all appear before the judgment seat of Christ, that every one may receive according to that he hath done, whether it be good or bad. (Rom. 14:10-12). Find the scripture that modifies that, or makes it in any way exceptional: there is none. Christ sets man free from the bondage of corruption by a resurrection from death; but does not save man from dying. If he dies a second time, it will be for his own individual sin; and for a second death, no sacrifice is provided.

He died to save man from the, first, or Adamic death, and the bondage of corruption; that is all.

We will try to illustrate just what salvation means, basing the figure on (Ps. 40:1-2); I waited patiently for the Lord; and he inclined unto me and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. This is just what Christ's death and resurrection is to do for us.

Although this refers to Christ, in person; fallen man is plunged into a horrible pit where, like men sinking deep into miry clay they are helpless and hopeless without outside aid. They can do nothing to free themselves from its pollution. On every side death is gathering them one by one, into a still deeper vortex. By the margin of the pit is a stream of pure water, flowing abundantly from a riven rock over which is written the invitation, Wash, and be clean. Many of the throng of wretched creatures, have their senses so benumbed, and so crazed by the putrid corruption, that they revel in it and love its filthy lucre, grasping to themselves all they can get, even while sinking beneath its shine. He who cleaved the rock from which the fountain flows, has sprinkled a few of them however, with clean water that opens their eyes to the hope set before them; these cry out earnestly for help when they see the invitation to wash and be clean. Their hope inspires them to vigorous struggling to reach, and plunge into the fountain. But do what they will, they still sink deeper and deeper into the mire; what they would, they could not do; and

what they would not, that they continue to do. The will is right, but how to perform, they find not; the law that controls their members is too powerful for their will. Then a cry was heard, O wretched man that I am, who shall deliver me from the body of this death? (Rom. 7:24).

They would obey the law ordained unto life, but cannot until delivered from the bondage of corruption. The law cannot help them unless it is obeyed; they cannot obey, until taken from the horrible pit; and their feet placed on the Rock.

The whole creation groaneth and travaileth together until now; and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body, sown in corruption, raised in incorruption. Thank God, deliverance comes through our Lord Jesus Christ. For what the law could not do because of the weakness of the flesh, God sent Christ in the likeness of sinful flesh, not to obey the law of life instead of us, but to deliver us out of the pit, so that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. To fulfill the righteousness of the law, is for the law to accomplish that for which it was ordained. With us, faith is counted for righteousness; the will is taken for the deed, so long as it is impossible for us to do. But while this obtains, we are saved only by faith, not in fact; we are still in the flesh, the natural man condition; but are counted as though we had died, been buried with Christ, and resurrected; that is, as though we had actually been born again, born after the Spirit, with our feet already on the rock, where to will is to do; for ye are not in the flesh, etc., (Rom. 8:9).

Christ does not overcome for us; we must overcome, even as he overcame. But he does deliver us from the bondage of corruption, and set our feet on the rock, where, delivered from the body of this death, we shall be free to follow the law of our mind.

We the church, differ from the world, in that our mind or spirit, is educated to delight in the law of God while as yet it is impossible for us to obey that law; so that when delivered we shall be prepared to overcome immediately; since we are to be coworkers with Christ, (as a bride), in the regeneration of the world.

There is order and beauty in Bible evolution, the unfolding of the divine plan of development. Christ, the Bridegroom, being the seed of promise in whom the lost life of the race was restored, to retain that life unforfeited through death, won life, or rather maintained his right to life, by his obedience to the law ordained unto life, in spite of the weakness of sinful flesh, a nature prone to evil; For he took on him the nature of the seed of Abraham, for the suffering of death. With him, only the body born of woman, needed regeneration. With the bride, in whom both mind and body must be regenerated, faith is counted for righteousness until the body is delivered from bondage, and the power to obey is attained. Then works and faith are married; the commandments of God and faith in Jesus, united into one body, constituting the mother system; of which is to be born children after its likeness: children of God, born, generated, by faith and obedience.

Is this not a Godlike plan? Ought we not to win eternal life by obedience to the law ordained into life? Is it asking too much, considering what God hath prepared for their that love him, (1 Cor. 9), that when we come to know him, we should love him with all our mind, and soul and might, and our brother, the other Sons of God, as ourselves? This is all that is required, all the conditions in order to overcome, and win eternal life.

To love our neighbor, like all scripture, has a spirit and a letter. Our neighbor is one who does that which is right toward us. And we are a neighbor, only on like conditions. See parable of the good Samaritan; (Luke 10:30), which, think you was neighbor to him? to the man who fell among thieves. Then, as those accustomed to do evil, can no more learn to do well, than can an Ethiopian change his skin, or a leopard his spots, (Jer. 13:23) it follows that we have no neighbor, in the complete sense; nor are we neighbor to others.- The law, as given to a typical seed is a shadow, and never deigned to be fulfilled on this plane of life, except by Christ in person. The law could not do that for which it was ordained, because of our inability to obey it; and it was God's purpose to send Christ to remove the disability before it was expected to do that for which it was ordained.

To do good, is to be a child of God; to do evil, a child of the devil. Ye are of your father the devil, and his works ye do. If ye were the children of Abraham, ye would do the works of Abraham, etc. (John 8:39). The law will therefore, be obeyed only by children of God, being children of the resurrection. The old Adam man surely is accustomed to do evil, as the sparks are to fly upward, and there is none that doeth good, no not one. (Ps. 14:1). It follows therefore, that no man in the bondage of corruption, ever did or ever can love his neighbor, even if he had one, as he loves himself.

The law as given to natural or fleshy Israel, is a shadow of something to come; and was given to a typical people; while its fulfillment belongs on another plane of life. It was given only to the children of Sarah, not of Hagar; and these two women of the Abrahamic allegory, are the two covenants; the covenant which was unto death, was with the natural man or natural seed, while the resurrection covenant is the free woman. Sarah was the free woman only in figure; the Jerusalem that is above, which is free, and the mother of us all, is the real free woman. (Gal. 4:26). And when we who have the first, fruits of the Spirit, receive the adoption, to wit, the resurrection, or redemption of our body, (Rom. 8:23), we shall be born again of the Jerusalem that is free; and so become sons of the free woman. While in due time, the groaning creation shall be delivered into the same liberty. And bear in mind, the law was not for the son of the bondwoman, but only for the son of the free woman. In other words, the law ordained unto life is designed for the resurrected man, and not for man in the bondage of corruption, who is not subject to the law of God, neither indeed can be. (Rom. 8:7).

The law is spiritual; it was given only to the seed born after the Spirit, not to him that was born after the flesh. (see Gal. 4:29). The law was for the circumcision, not for the uncircumcision. That made with hands, is not circumcision. Circumcision is the putting off of the body of the flesh; this in which we groan, being burdened; the body of this death. (2 Cor. 5:4). Put off in figure, when we die and are buried with Christ in baptism.

The Isaac race were a resurrected seed in figure, born of the restored life of the free woman.

The second house of Israel, the gospel church, are also born of resurrected life in figure. These are the two typical houses of Israel that in the real free woman system, the New Jerusalem, are to become one. (Rev. 21:12). The law of carnal ordinances was given to Israel after the flesh, and shorn of its carnal ordinances, to the typically spiritual Israel, or the gospel church; love to God and our neighbor covering the entire matter.

Man in the bondage of corruption, being the real son of the bondwoman; it is not God's purpose to give him eternal life. The plan requires his death and resurrection; a second birth on the free woman plane before the law can benefit him. To both the Jewish and gospel church, it is death; a sword in the hand of sin to slay us. (see Rom. 7:11). Excepting Christ himself, no one ever did or ever will find ought, but death, in observing or worshipping after the oldness of the letter. To love God and your neighbor as the law requires, is not only impossible while we are in the bondage of corruption, but God never designed that we should fulfill its requirements. It would be giving eternal life to the natural man. God knew when he gave the law, that it could not impart life to fallen man. He knew the weakness of man: that it required our redemption before the righteousness of the law could be fulfilled in us.

This sword by which sin slays us, benefits us in that it is a schoolmaster's whip to make us flee for refuge to Christ, who is the end of the law to every one that believeth. Further than the instruction we get from it, we have no present use for the law. To try to keep even the spirit of it, to say nothing of its carnal ordinances, is trying to will life independent of Christ. Is that what a Christian is supposed to do? Keep the two commandments, love God and your neighbor as the law requires, and you need no Christ in order to win eternal life. But should we not try to keep all the commandments? No! we answer. Between the law and God, there is no Christ nor any need of any other mediator than Moses. One whole age, without an individual case of success, ought to satisfy any one that man that is born of woman, accustomed to do evil, can never learn to do well. It should satisfy any one, that we must be delivered from the body of this death; have our feet taken from the horrible pit and miry clay, and placed on the rock, (Ps. 40:2), before we can DO anything for ourselves. We can desire to be obedient to the law of God; every true Christian does. We can groan within ourselves, waiting for the adoption, to wit, the redemption of our body; we can cry aloud in our anguish, O wretched man that I am but Christ alone can deliver us from this bondage of corruption. We must be born of the free woman; and not until then, will eternal life, that comes by obedience, be within our grasp.

The mistake of christendom is, not in trying to do right, but in trying to follow the teaching and example of Jesus the Jewish Messiah, in order to win eternal life. Notice the difference before and after his death and resurrection. Before that, to the question, Good master, what shall I do to inherit eternal life? The answer is, Keep the commandments and thou shalt have life. (Mat. 19:16-19). After that, to the question, Men and brethren, what must we do? the answer is, Believe on the Lord Jesus Christ, and thou shalt be saved. (Acts 16:31).

To try both ways, is spiritual adultery; trying to worship after the oldness of the letter, and the newness of the Spirit; trying to serve two masters. To try to please God, to court his favor, by keeping any one or all of the commandments, is trying to climb up some other way; I am the door, he that climbeth up some other way, is a thief and a robber, said Jesus. But faith without works is dead. (Jas. 2:17). True! but are there no works excepting those of the law which is ordained unto life? no works that we can do? no works by which we can show our faith? To pretend to keep the sabbath or seventh day as the law demands; is not showing your faith by your works; but your lack of faith in Christ, as the door. Why pretend to do what you know you do not and cannot do? God is not mocked, what the law could not do, because of the weakness of the flesh, (Rom. 8:3), we need not try to make it do. But should we not try to keep the first two commandments, love God and our neighbor? No! We cannot love God as a matter of duty. We can love him only when we know him: and no man knoweth the Father save the Son, and he to whom the Son shall reveal him. The law, if obeyed, entitles us to life, but a knowledge of the only true God, and Jesus Christ whom he hath sent, also entitles us to life eternal. (John 17:3). To know God, is to love him. We cannot obey the first commandment until we come to a knowledge of God, whom no man save the Son knoweth; and Christ, who was the end of the law, to every one that believeth, and who knew God, is the only one who ever did keep the law. (Rom. 10:4). And only those to whom the Son shall reveal him, (the Father), therefore, will ever get eternal life. Thus the law, ordained unto life is powerless until Christ steps in and does his work; and so it brings us to Christ. O wretched man that I am, who shall deliver me from this weakness that makes it impossible for me to do that which the law requires?

Why try to do that which God himself tells us, again and again, that we cannot do? Do we show our faith in Christ and his work, by going back, and trying to do that which if successful, would set aside the necessity of a Christ? O how blind are those who thus try to make void the gospel. Be patient, brethren, the coming of the Lord draweth nigh. Then, when taken out of this horrible pit, and our feet set on the Rock, there will be a little company of first fruits, who keep the commandments of God and the faith of Jesus. (Rev. 14:12).

Works by which we are to show our faith, are not the works of the law, which if a man do he shall live by them. Such works deny our faith. It is climbing up some other way. We are saved by faith: and to show that we believe it, we do that which if we do, makes faith void, or of no value. If you had confidence in either one, you would not attempt to serve two masters, and so fail with both.

Legal sabbath keepers are not alone, in trying to show their faith by works, which if they do, would make faith of no value; but all those people are with them who think that it makes little difference what a man believes, so long as he sincerely tries to do what is right. These all, instead of showing their faith by their works, show, by their works, a lack of faith. Sincerely try to do right, and believe in Christ, as your substitute, and when you die you will go to heaven; is the faith of christendom; and in some degree, we admit, they show their faith, by their works. But in it all, there is not one grain of the faith as it is

in Jesus, the Christ Jesus whom Paul knew. (2 Cor. 5:16). Many wonderful works are being done in his name; and from the natural man standpoint, are good works, and will have their reward; even a cup of water given, will not be forgotten. But the works that show our faith, are of another order, works that the natural man who has no faith, or one who has not the true faith, is absolutely unable to do. If this were riot so, and I show my faith by works which any kind-hearted man with no faith or with a false faith can do, then it is not true, that by their works ye shall know them.

The man who is risen with Christ, is counted as if he were a resurrected man; old things are become new. He is no longer of the world; nor in the flesh, nor natural; but has passed through the first vail into the holy place; having been circumcised in the circumcision of Christ, being buried with him in baptism, he is a new creature. This is not a realized fact, but we are to count ourselves as being new creatures. Here is where the trouble is, O wretched man that I am! Being in fact still of the old Adam race; still in the bondage of corruption; still in the weakness of a fallen nature, which weakness makes it impossible for me to do that which I would, and compels me to do that I would not; and yet, thank God, I am circumcised in heart, and in spirit; with my mind I serve the law of God, although in the horrible pit, and groaning for the adoption, to wit, the redemption of my body. O that my feet were on the rock, that I might wash and be clean. But now is my salvation nearer than when I believed; (Rom. 13:11), and he that the Son maketh free, shall be free indeed.

The works of one so conditioned, are necessarily, so far as righteousness is concerned, as filthy rags; he can do nothing but flounder in the horrible pit; covered with wounds and bruises, and putrefying sores; from the crown of his head to the soles of his feet, there is no soundness in him. (Isa. 1:6). He can be kind to those conditioned as he is, but so can others, and all such kindness will be rewarded, whom so ever it may be. How then is a believer in Christ better off, or different from other men? it may be asked. He has a hope, that reaches as an anchor to that within the vail, (Heb. 6:19), whither our forerunner has gone; and holding fast, neither life nor death, nor any power can separate him from that by which he is anchored. (Rom. 8:39). He is not yet delivered from the horrible pit; if he were, he would no longer need the anchor. Why hope for that we already have? but if we hope we do with patience wait, knowing that we are kept by the power of God through faith unto salvation ready to be revealed in the last time. (1 Pet. 1:5).

In fact we are as deep in the mire as other men, and have no right to say, stand by thyself, for I am holier than thou. The Pharasaic spirit is not yet lead, however; there are those who think because they have a hope, that they hare already been washed, that they area clean, that they are now whiter than snow; that they are not like other men. Well, let them repeat the Pharisee's prayer, and thank God for it, as the publicans prayer is for them out of date.

We are saved by faith, not in fact, Now faith is the assurance of things hoped for, (R.V.) not of things already possessed. We can only serve God in mind, or spirit; and the fruit of the spirit is purely mental, peace, joy, etc. (Gal. 5:22). We serve God with the mind, it opposition to the law of our members; out service or work is purely mental: This is the

work of God, that ye believe, on him whom he hath sent. There is plenty of work, let every man build, but take heed how he build; for the day shall try every man's work of what sort it is, hay, wood, and stubble; gold, silver, and precious stones. (1 Cor. 3:12-15). As it is only the inward man, or law of the mind, that delights in the law of God, while the outward man, or law of my members, is not subject to the law of God, it is evident that the works of the two natures are each on its own plane. By faith I am on the rock, my spirit or mind, (for they are one), is free to act; but it is only mental action since, how to perform I find not. (Rom. 7:18).

Imagine yourself in the horrible pit, but by your faith in a promised deliverance, hope anchors you to the rock. You would gladly obey the law inspired by the love of God; having learned to delight in all its requirements; but with your members engulfed in the miry clay; helpless and miserable, you can only groan within yourself, for the redemption of your body. You cannot do what you would. What works then can you do to show your faith, except by building up the inner man, day by day? strengthening and enlarging your faith and hope. And that is the work required in order to show your faith.

Our faith in God and Christ increases as our knowledge of them increases. Without knowledge, we can have no faith. How can they believe or him of whom they have not heard? (Rom. 10:14). At first the natural man knows nothing; No man knoweth the Son; and no man knoweth the Father, save the Son. (Mat. 11:27). But you trust know them before you get eternal life: this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. (John 17:3).

This knowledge does not come without labor, the slothful cannot find it. If thou shalt lift up the voice for understanding, if then search as for hidden treasures, etc., then shalt thou find the knowledge of God. (Prov. 2:4-5). Helps are set in the church, until we all come unto the unity of the faith, and of the knowledge of the Son of God. (Eph. 4:13). Faith without works is dead. And be assured, that building up the inner man, and strengthening your faith by increasing your knowledge of God and Christ, is the only work that counts, in winning life everlasting.

There is another kind of work not to be overlooked, by which we can lay up treasures in heaven; i.e. Christ's kingdom, the world, kosmos, to come.-Kosmos means arrangement,- the same meaning as covenant; the world to come, is the resurrection or free woman covenant, by which man passes from the court into the holy place; one step nearer to God; the first heavenly place.

This work by which we can lay up treasures in heaven, which all can do, saint or sinner; is doing for each other; helping the needy; raising the fallen; in short, every thing that comes under the head of good deeds one to another, while in this bondage of corruption; every deed, good or bad, is to receive a just recompense of reward. A man of the world can do as much, and as acceptably, as a Christian: and will be as justly rewarded, whoever he may be. He has laid up treasures in heaven; since all that die in Adam, when made alive in Christ, will be there; but under different conditions. Some in the throne, others, who build with hay, wood, and stubble, suffer loss, and serve before the throne.

While the world will serve and obey, without the city.

Let it be distinctly understood that good deeds are not belittled; verily, they will have their reward. (Mat. 10:42). But the works that show our faith are on a higher plane. Striving to come to a knowledge of God and Jesus Christ, in order to build up our faith in them; searching for the truth, in order to know what to believe; building up the inner man by familiarizing ourselves with that life we hope and believe is in store for us; thus setting our affections on things above; and striving to lead others to do the same; is the work of God; the work by which we show our faith; that is, the true gospel faith. And Know, O vain man, that faith without works is dead. (Jas. 2:20).

The parable of Mat. 25:31-46, has been misunderstood, and hence, a stone of stumbling to the gospel church. All admit that salvation is of grace, not of works, lest any man should boast, (Eph. 2:9). Blessed is the man unto whom God imputeth righteousness without works. (Rom. 4:6).

Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was a hungered, and ye gave me meat; thirsty and ye gave me drink. To the others, Inasmuch as ye did it not,... depart into everlasting fire. Here the having done or not having done these good works, is the one and only reason why these go away into everlasting punishment; but the righteous into life eternal. Eternal life, therefore, and eternal punishment, depend on good or evil deeds. No scripture teaching can clash with this; else the Bible is not able to make us wise unto salvation.

We have learned that Paul and James do not disagree, though Paul affirms that man is justified by faith, and not by works; for by the works of the law, shall no man be justified. (Gal. 2:16). And the law referred to, is that graven on stone, the ten commandments, that which Christ said, would give eternal life; that which in Mat. 25 is assigned as the reason why the righteous get eternal life; they have loved their neighbour as themselves, their neighbor is none other than a brother of Christ; one who does the will of his Father; unto these my brethren, who have loved their neighbour as themselves.-Ye see then how that by works a man is justified, and not by faith only. (James 2:24).

James refers to works that show our faith. But feeding the hungry does not show our faith, since a man without faith, can and does do such works. But we have seen that there are works without which faith is dead; works that one void of the true gospel faith cannot do; and that these are the only works that tend to our justification; and them that he justified, them he also glorified. (Rom. 8:30).

The scene of this parable is laid in the millennial, or kingdom age, when the Son of man is seated on the throne of his glory. It is during the restitution, or regeneration. Jesus says, In the regeneration, when the Son of man shall sit upon the throne of his glory, ye shall sit upon twelve thrones judging the twelve tribes of Israel. (Mat. 19:28). The twelve tribes being, of course, the true Israel or resurrected man: know ye not that the saints shall judge the world? (1 Cor. 6:2). And the judgment of the nations is during the next age, and after their resurrection. It is appointed unto men once to die, and after that the judgment.

(Heb. 9:27). Hence, these are not the living nations, those that are alive at the coming of Christ, as some have supposed. And as the men of Nineveh, and Sodom, are to be there, it must be in the resurrection, that all nations stand before the judgment seat of Christ. (Ez. 16:53-63).

It has been proven beyond question, that there is but one way to get eternal life, the life that, is in Christ; namely, by obedience to the law ordained unto life. God has given us eternal life, and that life is in his Son; hence, he that hath the Son of God, hath everlasting life. We have the Son of God now by faith; hence, he that believeth on the Son, hath everlasting life by faith, but not yet in fact. We do not get Christ, except by faith, until we actually eat him; appropriate the second man nature, body and spirit, by being born onto his plane of life; when, of course, we shall have the life that is now in him. But the conditions for attaining it, are faith and obedience.

It will help the reader to see the spiritual or second man through the first man. The child born into the Adam life, eats and drinks the flesh and blood, during the process of gestation, and so partakes of the Adam nature. When begotten from the dead, by the Father; we are made alive in Christ. This is the beginning of the process that leads to a second birth, not by faith, but in fact; this raising up the dead and quickening them being by the Father. (John 5:21). This is a quickening of the new life; not a quickening into life. Made alive in Christ, is the hidden life. Then follows the process of gestation, during which we eat and drink the flesh and blood of Christ, the mother. And the life in him being eternal life; if Christ quickens us into life, he imparts eternal life; And the Son quickeneth (not all, but) whom he will. (John 5:21). Conditions must be fulfilled; He that overcometh, to him will I give to eat of the tree of life that is in the midst of the paradise of God, (Rev. 2:7) of which, if a man put forth his hand and take and eat, he shall live forever.

All men will be quickened by the father. All that are in the grave shall hear his voice and come forth. (John 5:29). The church of the firstborn, the bride, the Lamb's wife, having developed the inward man in this life by faith, and learned to delight in the law of God, after the inward man, when begotten again, made alive in Christ, being delivered from this body of death, will be prepared to overcome at once. Life and death being set before us, as with the wife of the first man, obedience and life, disobedience and death, we shall delight in obedience. The trial ended, and having overcome, having brought forth judgment unto victory; he will give us eternal life.

The world, not knowing God, not loving him; must learn obedience. Jesus, though a Son, yet learned obedience by suffering. If any man live godly, he shall suffer; the servant is not above his master. On the bride, they are light afflictions, nevertheless, we fill up that which is behind, of the afflictions of Christ. But the world must be ruled with rod of iron, until all enemies are subdued; death, the extreme penalty of persistent rebellion, is therefore held in reserve until all other enemies are subdued; then death itself is destroyed.

In the restitution, the time for the regeneration of the world, they have become children of

the free woman, or resurrection covenant of promise; what we are now, by faith, (Gal. 4:28) hence, they are the real Israel of promise, delivered from bondage.

And as the law, the commandments ordained unto life, was given to typical Israel, not in Egyptian bondage, where, like man in the bondage of corruption, obedience would be impossible; but was given in the wilderness, where it was assumed they could learn obedience, to prepare them for an entrance into their final inheritance or rest; so in spirit, the law ordained unto life, is for God's son, after being delivered from spiritual Egypt, and was never designed for man in the bondage of corruption since, while in that helpless condition obedience is impossible. But when the antitypical Moses shall deliver the groaning creation into the glorious liberty of the Sons, then, as children of the free woman, they can win eternal life in God's ordained way. And there is no other way to get eternal life.

This explains the whole allegorical character of the Bible: given in parables and dark sayings.

It explains why God, who is no respecter of persons; seemed to care but little for any but Israel, children of the typical free woman; giving them the law, which if a man do, he shall live by it; and making it unlawful to teach the uncircumcised. It was a shadow, an unreal thing. And the circumcision to whom it was given, were not so in fact. That made with hands, is not circumcision; nor is he a Jew that is one outwardly. (Rom. 2:28-29). All that Israel arrangement was unreal, a shadow of good things to come, but not the reality. It was a schoolmaster to bring us to Christ; to show the weakness of fallen man, and the necessity of restitution, a second birth by the free woman, before the law ordained unto life, can be fulfilled in us.

The law is spiritual; hence, belongs to the spiritual man; and though ordained unto life, was to the natural man found to be unto death. (Rom. 7:10). The spiritual man is not the first, but the second man, and Christ, the firstborn of the resurrection, or free woman, was therefore, the first spiritual man, the firstborn among many brethren; the first to whom the law could give that for which it was ordained, because he was the first and only one, thus far, able to meet its requirements.

As Christ overcame by obedience, so we shall overcome, but not, until delivered from the body of this death. Then, our inward man, having learned to delight in the law of God, the victory over temptation to disobey, will be easy and inevitable. Judgment begins at the house of God; and, as with Christ, so the church, the bride, will bring forth judgment unto victory. But the world also, all nations, must stand before the judgment seat of Christ; when he shall sit upon the throne of his glory. This is after the trial of the church of the firstborn, with whom judgment begins; for they, the saints, are to judge the world. In the regeneration, when the Son of man shall sit upon the throne of his glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel (Mat. 19:28); Israel meaning children of the true free woman.

Christ and the saints are to reign a thousand years (Rev. 20:4) and it is in the

regeneration, that he sits on the throne of his glory; the regeneration of the world. It is therefore, during, or at the end of this thousand years, that the executive part of the judgment here referred to, transpires; and not at the end of this present gospel age.

In the restitution, the great multitude being delivered from the horrible pit of corruption, the weakness of sinful flesh; and being the true Israel, delivered from spiritual Egypt, into the wilderness,-where Christ, the coming Bridegroom found his espoused under the apple tree, (Songs of Solomon 8:5)-the law, which is spiritual, and designed to give eternal life to all the obedient of the spiritual seed (Rom. 7:14), will be enforced. Like the twelve tribes who received the law after leaving Egypt, so the nations, of whom Israel was a type, will receive the law from mount Zion, the city of the living God, the church of the firstborn; not as typical Israel, from the mount that smoked, and might be touched, but under the penalty of death.

If that which was unto death, and is done away, was glorious, how much more shall this giving of the law to the spiritual seed, written, not on tables of stone, but graven on the heart, excel in glory. (2 Cor. 3:7-8).

The multitude comes forth unto the resurrection of judgment; and the law shall go forth from Zion, and the word of the Lord from Jerusalem. (Micah 4:2). Shadows will have ended in the substance; and that which is perfect will have come. The second man and wife being developed and married, the regeneration, or second birth of mankind will begin.

In restitution they come forth with probationary life, such life as Adam had and lost by disobedience. Under that free woman covenant man will not die for the sin of his fathers, God being the only Father; but he will die for the sin of persistent disobedience to the law ordained unto life. (Jer. 31:29-30). Nor can that law of love, be obeyed until they come to know God, and his great love to them. There will be no hypocrites; they cannot love God with all their strength, and all their soul; and their brothers as themselves, for fear of punishment; love does not spring from fear of punishment. There is no knowledge in sheol whither thou goest. The great multitude come forth almost ignorant of the only true God, and of Jesus Christ. Sown in weakness, raised in power; they will be giants in strength and intellect; like typical Israel when they left Egypt, not a feeble person in all their tribes. (Ps. 105:37). And like Israel in the wilderness, they will require to be ruled with a rod of iron; and learn obedience by suffering the evil of disobedience. That lesson was so learned by Christ, though without sin. We learn it and fill up what is behind of his afflictions. The Great Multitude must learn that lesson, or perish by a second death. Affliction received in a right spirit, leads to God; in a rebellious spirit, it separates us from God. What is true here, will be true there. And many will fail of learning to obey the law ordained unto life. These cannot love God and his children, as the law demands; but are selfish and rebellious. This trial, which is a savor of life unto life; or of death unto death: is that which separates the sheep from the goats. Those that do the will of my Father, are Christ's brethren; (Mat. 7:21) they have mingled together, sheep and goats, during their time of trial; some have learned obedience by the things they have suffered; others are rebellious. The suffering is in consequence of sin, all were unrepented sinners,

with the deeds done in this life to be rewarded, when they come forth.

At the very beginning, like Israel in the wilderness, they are under the rod. And as with typical Israel, life and death is set before them; (Deut. 30:19); obedience and life; disobedience and death. All on his right hand, having done the will of his Father, are his brethren. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. These have learned obedience to the law ordained unto life; and shall go away into life eternal.

It could not refer to deeds in this life, for millions of all nations, have lived and died, never having come in contact with one of Christ's disciples. But there, they cannot fail of such contact.

CIRCUMCISION

In whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ: having been buried with him in baptism, wherein ye were also raised with him, through faith in the working of God, who raised him from the dead. (Col. 2:11-12 R.V.).

Circumcision is, therefore, the putting off of the body of the flesh. The circumcision of Christ referred to here, is not that made with hands when he was eight days old, since that made with hands, is not circumcision. In his death, he put off the corruptible body, and was raised no more to return to corruption. And we are circumcised in his circumcision, being buried with him in baptism. (Col. 2:11).

In the Abrahamic allegory, Ishmael is circumcised before Isaac is born. The circumcision of the son of the bondwoman was not in accordance with the covenant: it must be on the eighth day: every soul among them not circumcised according to that covenant, shall be cut off from his people; he hath broken my covenant. (Gen. 17:11-14). The promise was made to Abraham while in uncircumcision; and neither Abraham nor Ishmael were circumcised in accordance with the covenant. He received the sign of circumcision, a seal of the righteousness of the faith which he had while yet in uncircumcision. (Rom. 4:11).

The faith of Abraham was, that he would receive the promise only through death; and the covenant of circumcision was a sign amid a seal of that faith. He died in faith, not having received the promise; but looked for it in a better, that is, an heavenly country. (Heb. 11:16).-The same Canaan, but renewed; the curse removed, making it a better country. This was Abraham's faith, the sign and seal being circumcision, i.e. The putting off of the body of the flesh. When this earthly house of his tabernacle in which he sojourned was about to be dissolved, he died in faith. Isaac and Jacob being heirs with him, of the same promise. For he looked for a city that hath foundations. (Heb. 11:10).

That made with hands, is not circumcision. Putting off the body of the flesh, is circumcision. Then it follows that man still in this body of corruption, is not a

circumcised man. That made with hands, even with Jesus was not circumcision, while his death, a putting off of that body born of the flesh, was circumcision. And we are circumcised in his circumcision, by being buried with him in baptism. If the natural seed of Abraham, those now in the bondage of corruption, and before putting off the body of the flesh, are to inherit that which God promised to Abraham, it is the uncircumcised who inherit it.

Circumcision is in the heart, in the spirit, and not in the letter. (Rom. 2:29). You have the key note here. Old Israel was circumcised in letter, but not in the spirit: and you know what the letter does. Christ was circumcised in the spirit; that of which the letter is but a shadow. He was put to death in the flesh, and quickened by the Spirit; and so was circumcised by putting off the flesh. If the Jew comes to Christ, and is circumcised in his circumcision, that is circumcision only in figure. We do not actually put off the body of the flesh, when buried with Christ. It is circumcision in the heart, because we do put off the old man, by faith. But he must be put off in fact, by the adoption, to wit, the redemption of our bodies, before we get the purchased possession. (Rom. 8:23). Christ's was the true circumcision since he was the true heir of the promise. Hence, conversion is not the real, or true circumcision; since Christ was not converted. He became a new born Son of God by being begotten from the dead.

Unless the outward Jew is circumcised, he will never enter the Jerusalem that hath foundations, the one Abraham looked for, since it is written, O Jerusalem, the holy city; henceforth there shall no more come into thee the uncircumcised and the unclean. (Isa. 52:1). And surely while encumbered with this body of death; we are unclean, and uncircumcised in flesh.

Understanding what circumcision means, we are prepared to follow the Abrahamic allegory, in which he is made a father of many nations, like unto him whom he believed, even God, who quickeneth the dead; and calleth those things that are not, as though they were. (Rom. 4:17, *mar*).

If the reader could comprehend this one text, the whole gospel plan and work of Christ, and final purpose of God in carrying man from corruption to immortality at the end of Christ's reign on earth, would become to him an open book: and God's covenant of circumcision, instituted before the law, is at the foundation of the whole plan.

In the allegory, Ishmael and Isaac answer to Adam and Christ. Abraham was made a father, like unto God; Abraham circumcised Ishmael before Isaac was begotten. And to the son of the bondwoman, it is death. He that is born after the flesh-must die, before the son of the free woman can be begotten. Bear in mind that in the allegory, Ishmael answers to the natural man, and Isaac to the spiritual, or resurrected man. That circumcision is the putting off of the body of the flesh; (Col. 2:11 R.V.). that to the old Adam man, the putting off of the body of the flesh is death. But to the new Adam man circumcised on the eighth day, [after the seventh thousand years are ended, when this mortal puts on immortality], it is life. If the son of the free woman is circumcised on the sixth day, or on the seventh day, or on any other than the eighth day, it would be a broken

covenant, (see Gen. 17:10-14) that soul shall be cut off from his people.

In this covenant of circumcision, the reader whose mind has been exercised by reason of use, to discern, (Heb. 5:14) the mysteries of the kingdom, will find the whole gospel plan from the birth of the first Adam race, through death and resurrection, and on to immortality, [which flesh and blood cannot inherit], clearly set forth. It is marvelous how simply the whole plan of death and life, is embraced in the covenant of circumcision in connection with the Abrahamic allegory, in which he was made a father, like unto God, who quickeneth the dead, and calleth those things that are not, as though they were. (Rom. 4:17). God affirms and reaffirms that He speaks only in visions and dreams and dark sayings; in allegory and parables lest the natural man should see; he calls things that are not, as though they were, for the same reason. (Mat. 13:10-15).-In parable and allegory, the real characters are kept out of sight, while that by which they are represented, is spoken of as though it were the real thing. Christ always spoke the same way, because it was not given to them that are without to know the mysteries of the kingdom of God. But, it is given to some, if not to the wise and prudent, to know these mysteries. (Mat. 11:25). All this guarding of the real spirit of the Word, is only a flaming sword to guard the tree of life from the natural man, who is not permitted to discern spiritual things. (1 Cor. 2:14).

The tens of thousands of Bible students almost without exception, do not believe God, when He says he speaks in the way we have just quoted. They do not believe that when in that allegory he said Isaac, Abraham's son born after the spirit, that he meant God's Son, born after the Spirit, as Paul affirms. (Gal. 3:16). They will not believe that Ishmael, Abraham's son born after the flesh, represents God's son, born after the flesh, notwithstanding (Gal. 4:24) Abraham is a figure of the one Father. They will not believe that what is called circumcision is not circumcision, but only a sign; (Rom. 2:28-29) or that they that are called the circumcision are not the circumcision; or that they are not Jews who are Jews outwardly. Such people do not see the spirit, or hidden meaning, hidden from them that are without, but only the letter of the word even denying that there is any oldness of the letter, and newness of the spirit; (Rom. 7:6) as affirmed by the apostle.

Thus we learn that the natural seed are not circumcised. That the putting off of this corruptible body is circumcision. To deny this is to deny the New Testament. Is it safe to do that, merely to support your ideas of the Israel of the old covenant, children of the Jerusalem of bondage who answer to Hagar, being the true heirs?

It is not putting off the sins of the flesh, as in the old version the word [sins] is not in the original. It is left out of the revised version.

In the tabernacle, which was a figure of the true tabernacle, (Heb. 9:9); there were two vails between the court, the place of death, and the most holy. Thus, after passing into the holy there was still a second vail between that and the most holy; and the vail is the flesh. (see Heb. 10:20; and 9:3). Circumcision is the putting off of the flesh. To the son of the bondwoman; man in the bondage of corruption, even if he is an outward Jew, circumcision is death. That is, he cannot pass into the holy-be made alive in Christ,

except through death. We are circumcised in the circumcision of Christ, being buried with him. (Col. 11-12). No one can put on the second man nature, the resurrected Christ, in the complete sense, until the resurrection. Nor can you get into Christ, even in figure, without dying in figure. The old man must be crucified before you can become a child of the Jerusalem that, is free.- If the figure of death and resurrection carries man, when he dies, into Christ's kingdom, without actual resurrection, as christendom teaches; then the sign of circumcision, (Rom. 4:11 and Eph. 2:11) which Abraham received, but not real circumcision, may carry the natural Jew into Christ's. kingdom. But Abraham, when he received the sign of circumcision, believed that actual death, it real putting off of the body of the flesh, must be experienced before he would receive the promise; and as taught him in both the birth of Isaac from a dead womb, and then receiving hint from the dead in a figure, he understood that the promise made to him and his seed would be fulfilled in the resurrection. And that was the gospel faith, the faith that is counted for righteousness. (Rom. 5:16-24).

If circumcision is the putting off of the flesh, and the resurrected man, has body of flesh, as did the resurrected Christ; and flesh and blood cannot inherit the kingdom of God; then the resurrected man, the child of the Jerusalem that, is free, must be circumcised,-pass the second veil,-before he becomes a recognized Israelite, Prince of God. It is then, when the thousand years are finished, when death, the last enemy is swallowed up of victory, that this mortal puts on immortality. It is then, the eighth day of the Lord having come, the son of the free woman will be circumcised; the second and last veil separating us from God, immortality, and the most holy, will be passed, and the heavenly Canaan reached.

Circumcision to the son of the bondwoman is death. To Jesus the son of the Jerusalem of bondage, it was death. To those who are circumcised in his circumcision, being buried with him in baptism, it is a figure of death. (Col. 2:11-12). This figure, is only circumcision in heart and in spirit; (Rom. 2:29) and the apostle says we are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in us. (Rom. 8:9).

Ishmael was circumcised before the birth of Isaac, (Gen. 17:25 and 21:1-3) because the natural man must die, before the spiritual man can be born. But there is a second death; and as the first death is of the Adam man, the second death is to lose the second man life. The son of the free woman, or new covenant, may die. True, they will. But under that covenant every man shall die for his own iniquity, (Jer. 31:29-30) and not for the iniquity of his fathers.

In the restitution, being raised in incorruption, no longer in bondage, no one should die. Those having part in the first resurrection, having overcome, cannot die any more; on such the second death has no power. (Rev. 20:6). These are the sons; all others, though delivered from the bondage of corruption into the glorious liberty of the sons, (Rom. 8:19) will be on probation for sonship: He that overcometh, shall be my son, and I will be his God. (Rev. 21:7).

If a child of the resurrection, die before the day fixed for its circumcision, that soul shall be cut off from his people, he hath broken my covenant. (Gen. 17:12-14). Instead of

living for a thousand years, as they will if obedient, the soul that sinneth, it shall die; the child shall die an hundred years old. (Isa. 65:20).

The court, the holy and the most holy, of the tabernacle, in another figure, answer to Egypt, the wilderness, and Canaan; Moses in delivering them from Egypt to Canaan, being a type of Christ, in the deliverance of the groaning creation from spiritual Egypt, or the bondage of corruption, to the heavenly Canaan. Our final inheritance after the thousand years are ended.

Israel were baptized out of Egypt, even as the babe element are to be baptized out from the bondage of corruption, sown [buried] in corruption; raised in incorruption. (1 Cor. 15:42-43). In the resurrection every one will be physically perfect; sown in weakness, raised in power. The type must answer to its antitype: When Israel went out from Egypt, there was not one feeble person among all their tribes. (Ps. 105:37).

They should not have died on the journey, nothing waxed old; only the rebellious perished by the way. Another marvel, although Moses was faithful over that house of servants, there was not a child circumcised during that journey, notwithstanding God had said, every one not circumcised on the eighth day, should be cut off from his people. (Gen. 17:14). That Moses did not have them circumcised, see Josh. 5:5. Why was this wonderful omission by so strict a lawgiver as Moses? Circumcision had been enforced up to the time they left Egypt, all that came out of Egypt were circumcised, says Joshua. And to show that any infringement of that covenant was a mortal sin, -before Israel left Egypt, -God met Moses on his way to Egypt, and sought to kill him; and he was saved through the circumcision of his sons, by his wife. (Exod. 4:24-25). But when they got out of Egypt, not one word is heard concerning circumcision until Canaan is reached.

Types are made to fit the antitype, being of no importance in themselves. -A bone of the passover lamb being broken or not broken, was of no importance in itself, that was the letter; but it had a hidden meaning, an antitype, and every thing must bend to that. The fulfillment is as absolute and firmly fixed in God's purpose, as is the vault of heaven: It is easier for heaven and earth to pass, than one jot of the law, until all be fulfilled. (Mat. 5:18).

All the people that came out of Egypt were circumcised. (Joshua 5:5). As circumcision to man in bondage, or the son of the bondwoman, is death; and baptism is death and resurrection; so all who leave spiritual Egypt must be circumcised into death. The law made nothing perfect. (Heb. 17:19). Circumcision of the son of the real free woman is life, immortality. But that which was ordained unto life: because of the weakness of sinful flesh, was found to be unto death. There is a second birth, and a second circumcision. Make thee sharp knives, and circumcise again the children of Israel a second time, said the Lord to Joshua. (Josh. 5:2). This was at the end of their wilderness journey. In the antitype it occurs when we pass the second veil.

The tabernacle was carefully arranged, See thou make every thing after the pattern shown thee in the holy mount. (Heb. 8:5).

If it was designed that children of the free woman should die, like fallen men; and before the thousand years end, and before they are circumcised according to the covenant of circumcision, viz. on the eighth day; then Moses should have circumcised typical Israel in the wilderness, after they were delivered from bondage. But they were baptised into the wilderness with not one feeble person in all their tribes, (Ps. 105:37) carried through without their natural strength abating, or even their garments waxing old. (Deut. 8:4).-A perfect shadow of good things to come, (Heb. 10:1) aonian life.

Those who fell in the wilderness, of whom God swear in his wrath, they should not enter into his rest, died for their own sin. (Heb. 3:8-11). So under the new, or resurrection covenant which God makes with the house of Israel. It shall no more be said, the fathers have eaten sour grapes, and the children's teeth are set on edge; but every man shall die for his own iniquity. (Jer. 31:29, and Ezek. 18:1- 4).

Those who die during the thousand years, fail to attain to the eighth day. They will be as an untimely birth; not living to be circumcised on the eighth day they shall be cut off from the people; they have broken my covenant. (Gen. 17:14).

The second birth, then at the end of the thousand years, a second circumcision, or putting off of the flesh, and the second vail, at the entrance to the Most Holy, is complete confirmation that the second man does not attain to his final condition of a quickening Spirit, until his heavenward journey is finished.

Without shedding of blood is no remission. (Heb. 9:22). That is, without death, there is no remission. This being self-evident, it will be easily recognized independent of scripture teaching. Man is born in sin, and has a sinful nature and is appointed unto death; there is no remission this side of death; he must die. There is no remission without the shedding of his own blood; the blood of another, a substitute, will not do; death came by sin; all are sinners; hence, it is appointed unto men, once to die, (Heb. 9:27) and all die. No repentance, and no amount of prayer does or can save man from dying. Nor does repentance and prayer save a christian from the fruit of sin; he starves, or freezes, or drowns, just as the unforgiven sinner suffers; a vessel carrying a band of missionaries, will perish in a storm just as quick as will a pirate craft; and one is no safer from a stroke of lightning in a church, than in a wicked place as facts abundantly show.

Believe what is written, without the shedding of blood there is no remission. (Heb. 9:22).

This is a foundational scriptural truth. Every deed, whether it be good or whether it be evil, will receive a just recompense of reward. (2 Cor. 5:10). God's justice is not put aside for mercy; his attributes do not clash; each and every attribute is infinite, absolute, and unchangeable; and hence, one cannot curtail, set aside, or be magnified in the least degree by another. Justice will be fully executed, then mercy without measure will have full sway.

Justice does not require infinite punishment for a finite act. Here is the first error on this

line of theological reasoning. We are told that sin against an infinite God, deserves infinite punishment; that sin must be measured by the greatness of the being against whom you sin. Nathan, sent of God to David, did not thus reason. Sin is measured by the resultant evil; and the evil mainly re-acts on the sinner. We sin against God, only indirectly; the evil is on the creature, not on the Creator; we cannot harm him; nor indeed, one of God's elect. All things shall work together for good, to them that love God who are the called according to his purpose. (Rom. 8:28).

If a sin is worthy of a certain degree of punishment, justice demands the infliction of the penalty. This being self-evident, is not questioned by anyone. It is impossible that God should lie. (Heb. 6:18). Then again, if Christ paid such a penalty, when he gave himself a ransom for all, (1 Tim. 2:6) tasting death for every man; (Heb. 2:9) how can justice demand the penalty to be paid again by the unrepenting sinner? If Christ paid it all, but with the condition that where the sinner failed to believe, God should pay back that much, and in such case, require satisfaction from the sinner; that would be just. But as the debt is paid with coin that cannot be restored; justice could never inflict full punishment on a substitute; and also a second time on the culprit himself. If Jesus received the penalty of sin, as man's substitute, paying the penalty in full, for every man; then no man can be justly punished for sin. If this is false, then the human sense of justice fails in every particular to be reconciled with God's sense of justice; human reason is a failure, and the man has NOT become as one of us, to know good and evil; and therefore, is not responsible.

Man is responsible; and Every one must receive according to that he hath done; whether it be good or bad: What do these texts mean? For we must all appear before the judgment seat of Christ; that every one may receive, etc. (2 Cor. 5:10). His reward is with him, to give every man according to that he hath done. (Rev. 22:12).

Christ paid no penalty of a broken law; man received the sentence of death; (Gen. 3:19) dust thou art, and to dust shalt thou return; it is appointed unto men, once to die. (Heb. 9:27). That sentence is executed on man himself.

Death was the full penalty of the Adamic transgression, and man dies. It was not eternal torment, nor eternal death. And if, after paying the penalty, he is, by the grace of God, permitted to live again, be born again (John 3:7) through a second Adam; (1 Cor. 15:22) that is no reason for saying that the second Adam died instead of man. If you will admit that the Holy Spirit told the truth, when it moved the apostles, Paul and John, to write, For we must all appear before the judgment seat of Christ, that every one may receive according to that he hath done, (2 Cor. 5:10), and that, when Christ comes, his reward is with him, to render unto every man according to his deeds, (Rev. 22:12) our argument to show that every man receives the penalty himself, for every evil deed, is ended.

Without the shedding of blood there is no remission. No child of Adam is ever freed from sin and its effects, until born again of resurrected life, born from the dead. Ye must be born again. (John 3:7). Born of the flesh, man is not a child of God; (only by promise) they which are the children of the flesh, these are not children of God. (Rom. 9:8). Jesus

says, that in the next life, they are children of God, being the children of the resurrection. (Luke 20:36). Death came by sin; no one is, therefore set free from the effects, or penalty of sin, until freed from corruption and death. If we say that we have no sin, we deceive ourselves and the truth is not in us; (1 John 1:8) for there is no man that liveth and sinneth not. (Eccl. 7:20). Though we repent and are forgiven, our sins stand against us until washed away, or blotted out; and they are not blotted out, until He sends Jesus, whom the heaven must receive until the times of the restitution of all things. (see Acts 3:21).-These are clear scriptural statements, and it may be well to believe them. To the law and testimony; under the law, (which is a shadow) typical Israel were not set free from their sins, until the atonement was finished; until the high priest appearing in the presence of God, came out, and placed their sins on the head of the scapegoat; then they were borne away. Christ is that scapegoat; and our sins are borne away when we put on incorruption, and we are set free from all the effects of sin and the fall. They are then washed away by the blood of the Lamb. (Rev. 7:14). Death and resurrection is the one baptism; (Eph. 4:5) the washing, is the cleansing of the old Adam nature, by putting on the new Adam life and nature by resurrection. Thus we shall be washed in the blood (life) of the Lamb; and thus he bears our sins away by his own blood.

We have such an high priest, now appearing in the presence of God for us; and unto them that look for him, he will appear the second time apart from sin, unto salvation. (Heb. 9:24-28). And when he appears unto salvation, we shall be saved from our sins; and not until then. It is hard for men to kick against the pricks. All know that a christian suffers hunger, sickness, and death, equally with other men: indeed, more so; for if in this life only, we have hope, we are of all men most miserable. The more Godly, the more suffering. (2 Tim. 3:12). It was so with the man of sorrows. (Isa. 53:4). If the world hates me, it will hate you; if it persecutes me, it will persecute you; (John 15:18-20) is what the Master said. Suffering is the fruit of sin. He was made sin for us; (2 Cor. 5:21) taking on our nature, he suffered just as we suffer; bore our sins in his own body. He, though sinless, was not. freed from sin, or its pollution, until he rose from the dead, no more to return to corruption. (Acts 13:34). Nor will our sins be blotted out until the times of the restitution of all things. (Acts 3:21). The penalty, both of Adam's transgression, and of individual sin, is not removed until expiated; that is, forgiveness. does not set aside the penalty; as is so clearly taught in the scriptures; every one must receive according to that he hath done; justice demands it, and scripture affirms it.

That which has led men to believe to the contrary, is the erroneous idea that the broken law of God, even in the least degree, demands unlimited, eternal, infinite punishment; whereas Christ teaches degrees of punishment, few or many stripes; (Luke 12:47-48) death being the extreme limit; sin when it is finished, bringeth forth death. (Jas. 1:15). And but one sin is unto death. There are those (Jesus says), who shall not come out thence, until they have paid the utmost farthing. (Mat. 5:26).

What then becomes of substitution? can justice demand that after the utmost farthing has been paid, for every man; and in a way that cannot be taken back, that it shall be paid a second time? If Christ paid it all, conditionally; so that in case the sinner refused to yield, he could recover the price paid for that particular sinner; justice might then require it of

the sinner. But paying it as Theologians have it, there was an immense reckless, and shall we not say, wicked waste of virtue in Christ's sufferings and death. Why should he, the sinless One, be compelled to suffer all that the combined human race would suffer in an eternity of the torments of hell, and so taste death for every man, (Heb. 2:9) give himself a ransom for all, (1 Tim. 2:6) when God knew the way was so narrow that few could find it; and the road to death so broad, that many would go that way? (Mat. 7:14). Why accept a substitute for all, when He knew that most of that so dearly bought, was to be of no avail, not benefiting the sinner, who must reap the consequences of his own sin, just the same? Why not have let Christ suffer a little, as a substitute for the few who would benefit by it? Still in dying we suppose he might as well die for all, while he was about it, as to die for half of them. That being a coin which could not be divided; it was all or nothing. Is that a God-like plan?

Not only is the substitution of an innocent victim to satisfy God's justice, an unscriptural doctrine, but every sin, every deed, whether it be good or evil, will receive a just recompense of reward; (Heb. 2:2) every one receiving according to that he hath done. (2 Cor. 5:10). No truth of scripture is stated or can be stated any plainer than is this. Justice or God's law can be satisfied no other way; and the scriptures, which cannot be broken, affirm that such is God's plan. Neither a substitute, nor mercy, nor sorrow, nor forgiveness; nothing can intervene between the sinner and the penalty for sin. Justice requires it, and justice cannot be set aside, any easier than can God himself. It is the law; and it is easier for heaven and earth to pass than one jot or tittle of the law, until all be fulfilled. (Luke 16:17). And the law is fulfilled in the accomplishment of that for which it was ordained.

If mercy could set aside justice one hairs' breadth, why not set it entirely aside? The wages of sin is death. (Rom. 6:23). Mercy alone, by setting aside justice, could have saved man from dying; in which case Christ need not have died; since he died and arose and revived, that he might be Lord both of the dead and living; (Rom. 14:9) and he was Lord of the living without dying. But as it is appointed unto men once to die, so Christ was once offered, to bear the sins of many. (Heb. 9:27). He died and bore our sins, not to keep us from dying, but because we die; and in order to live again after death, we must be resurrected. Christ's death brings in resurrected life for the entire race, by the law of regeneration. Namely, Christ now being the resurrected seed of promise, as a perfect seed, must develop the life that is in it. Hence, as the promised life of the world is in him; the world must live again; all that are in the grave, (sheol), must come forth. (John 5:28). Christ, the promised seed of the woman, died and rose again, not to keep man from dying, but that after man has received the wages of sin, he might live again; this restored life being purely of grace.

The death of the old Adam man is the wages of original sin; as by man came death; so by man came the resurrection of the dead. (1 Cor. 15:21). Individual sins, however, are not recompensed by this Adamic death: they are to receive greater or less degrees of punishment; only one sin being unto death; (1 John 5:16, and Mat. 12:31-32) that is, death of the new, or resurrected man. It is appointed unto men once to die; (Heb. 9:27) and all are to be delivered once from death; but when delivered, if he dies a second time,

that is eternal death, no provision being made to resurrect him a second time.

Justice demands that sin shall be punished; if the sin is unto death, man must die; if it be a sin not unto death, the full penalty will follow, just the same; but repentance and forgiveness will restore him.-Do not set aside the penalty and defeat justice; but after the penalty is executed, he will, by the grace of God, be fully restored; his sin will be remembered against him no more. (Heb. 10:17).

The restitution is where justice and mercy comes in; justice first, then mercy. Setting aside all human theories, this is God's plan as revealed in His word. If repentance and forgiveness is to set aside the penalty, then it is not true that we must all appear before the judgment seat of Christ that every one may receive according to that he hath done whether it be good or evil. (2 Cor. 5:10).

The times of the restitution of all things, is the day of judgment, a thousand year day. It begins at the return of Christ. (Acts 3:21). It is the time when all crooked things will be made straight, all enemies subdued, so that God may be all in all. Then, all humanity that survive that ordeal, being fully developed will put on immortality, the God condition; in which case, the human nature being eliminated, the divine nature only will remain. Now, while in the bondage of corruption, the animal nature predominates; the law of our members is superior to the law of our minds. In the resurrection, with the restored human nature, the law of our minds will become superior to the law of our members, and our animal nature become subjective to our higher nature; an impossibility now while in the natural man condition. The resurrected, or spiritual man condition, is therefore, the condition in which we are to overcome. Then, at the end of that thousand year age, the animal nature, (if subdued) will be eliminated; the human giving away to the Divine. And God is a (the) Spirit.-All who fail to overcome, during that age, will die.

And there is no sacrifice provided for the death of a spiritual man, that being the second death. (Rev. 20:14).

The question may arise, as every man is to receive according to that he hath done, so that justice is fully satisfied; why was it necessary for Christ to die, in order that man should be saved? a fact that no one, and we least of all, can question. As repentance and forgiveness does not set aside the penalty of sin,-and to deny this, and claim that it does set aside the penalty, is to deny the judgment, and all things pertaining to it. Jesus said, if you do thus and so, you shall be least in the kingdom of heaven. (Mat. 5:19). You cannot get into the kingdom of heaven, without repentance and forgiveness. Then tell the Master that he is mistaken; that there are no penalties for a repentant and forgiven sinner. Hence there will be no least, in the kingdom of heaven.

Why then should Christ die, if the sinner himself receives the full penalty for sin? Christ did not die to satisfy a broken law.

The penalty being death, which places man beyond where repentance is possible, leaves him in eternal oblivion, unless by the grace of God, he is regenerated. Forgiveness does

not resurrect the unconscious dead; they must be born again, born from the dead. And a second birth of the human race, requires a second man Adam, just as truly as the first birth required a first man Adam. At least, such is God's revealed plan. And Christ is that second man. A race born from the dead, are necessarily a resurrected race; and as the law of increase, requires that every seed should bring forth after its kind, Christ, the seed of promise, could not bring forth a resurrected race, without himself being a resurrected man. As by man came death; so by man comes the resurrection of the dead. (1 Cor. 15:21). And in order to be a resurrected man, he was born of woman, subject to death, died and rose again; what none but a sinless man, who could not be holden of the pains of death, could do. Thus developed out from the old Adam race, he is just what the whole race will be when resurrected, and made perfect. And we shall see him as he is, and be satisfied when we awake in his likeness. This is why Jesus took on him the nature of the seed of Abraham, (Heb. 2:16) which was the son of Adam, for the suffering of death. Not to satisfy a broken law which required man's death, since the death of man satisfies that law, but he died to carry out God's plan of re-generation.

All individual sin, not unto death, (the second death) can be expiated and forgiven. Thus in the Bible plan, justice and mercy having full play, are never conflicting.

As it is certainly the teaching of scripture, that every one must receive, in his body, according to his deeds, whether they be good or evil; notwithstanding repentance and forgiveness; it becomes us to make every effort to guard ourselves from evil deeds. A knowledge of this shuts the door to license.

Cause and effect; an evil tree will bring forth evil fruit; will God make thistles bring forth figs?

If forgiveness sets aside the penalty, heaven has no place for justice. The man who buries his, one talent in a napkin, and repents at the last moment, will be just as well off, as he that is faithful over five talents. If the man who does that which Jesus says, will make him the least in the kingdom of heaven, repents; there will be no least, in the kingdom of heaven; and if he does not repent he would not be there at all.

There are no conditions, for we must all appear before the judgment seat of Christ; that every one may receive according to that he hath done. God does not interfere with his own laws, a good tree will bring forth good fruit; likewise an evil tree will bring forth evil fruit. Be not mockers, that which a man soweth, he shall also reap.

If a just recompense for each sin were eternal damnation, how could God render a just recompense for more than one sin?

Notwithstanding man dies, Christ's death and resurrection transforms the promised life of the world, which was in him, the seed of promise, into resurrected life? Read the above sentence again, and bear in mind that he was to be a second man Adam; that the life of the world, lost by the first Adam, was restored in him. That in order to live again after the original sentence of dying thou shalt surely die, is executed on man himself, he must be

resurrected from the dead; and must receive such resurrection life, from the second Adam.

When Jesus was born of woman, although the promised life of the world was in him, it was not resurrected life; and, as it is appointed unto men once to die, if he lives again, his life must be resurrected life. And until Christ died and rose again, he had no resurrected life to impart; hence he said, concerning himself, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit. (John 12:24). All the world have a promised life; also all that are in the grave (sheol), are to come forth; (John 5:28) all that die in the first Adam, are to be made alive in the second Adam. And Christ is the resurrection and the life. (John 11:25).

The church and the world get this present evil life, born of the flesh, through Adam, when they come forth to a future life, the church is born from the dead and the world is regenerated through a second Adam, made alive in Him who is the resurrection and the life. Now if you would know why we are to live again, why the world must live again? it is Because He lives. (John 14:19). He is the seed of promise; the life of the world is now in that resurrected seed; and all the life in that perfect seed must develop, unless a part of it is blasted. A corn of wheat has a certain amount of life in it; that which will produce fifty kernels, let us say. Now when the right conditions obtain, fifty kernels of wheat must result. If half of the life in it becomes blasted, then only twenty-five kernels would be produced. But as all are to live again, all the life in him and in the seed of the blessed of the Lord will germinate. We live this life, because the Adam, the mother (producer), of all living, lived. And it is because the second Adam, the universal life giver, lives; that we the church shall live also, and then regenerate the world.

It was necessary for him to die, to bring in resurrected life; and by his stripes we are healed. But there is no substitution in it, since man himself dies. If we had not received the stripes, we should need no healing. If man did not die, he would not need a resurrection. But as man himself receives the penalty pronounced, in this case, so he will for every individual sin; every one will receive according to that he hath done, is what the Bible affirms. If we sin the sin that is unto death, we shall die again; and for that death, there is no remedy. But there is only one sin that is unto death; every other sin can receive a just recompense of reward without dying.

The reader will see in this universal restoring of the Adam race, also the dominion lost by Adam, restored by Christ; a universal restitution of all things, all that was lost in the fall; and the Adam race born again, the church born from the dead. And the world regenerated by the church-there are those who will serve and obey, and those who will reign, in Christ's kingdom.

People have lived and died since Jesus was born, to whom his birth has not been glad tidings of great joy. Nor is it necessary to try and belittle this announcement by the angels; for it is written of him. This is the true light that lighteth every man that cometh into the world. (John 1:9). Jesus will enlighten every man that cometh into the world; his birth will yet be glad tidings of great joy to every son and daughter of Adam. Awake thou

that sleepest and arise from the dead, and Christ shall give thee light. (Eph. 5:14). And verse 13 shows that this awakening belongs where all hidden things will be discovered, (margin), or made manifest by the light. Nor does any scripture conflict with this. And is no other way is it possible for those two statements, and many others, concerning the work of Christ, to have their fulfillment.

This is why there is to be a restitution of all things; and it is a grand and vital subject, or it would not be spoken of, by all God's holy prophets. It is to commence when He sends Jesus, whom the heaven must receive until the times of the restitution of all things; (Acts 3:21) and it then takes a thousand years to accomplish the work; For he must reign, till he hath put all enemies under his feet. (1 Cor. 15:25). And you know that he does not take his great power and reign, till he comes in the clouds of heaven, when the times of restitution begin.

There is a wonderful work with the resurrected church also with the regenerated world and with the earth, during Christ's reign, before he gives up the kingdom to God, even the Father. (1 Cor. 15:24). And the condition and work and reign, during that thousand years, is the kingdom condition, of which the gospel is the glad tidings.

And how can you believe the gospel, or (good news), without knowing something of that of which it is the glad tidings? Do not think the gospel is the good news that you, the little flock, the wife of the second man, is to be saved, and all others eternally damned; because it reaches only the few, in this age? In thinking so, you are as blind as were the Jews in supposing that the Mosaic age contained all that God had in store for humanity.

For if when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by his life. (Rom. 5:10).

From Moses to the death and resurrection of Christ the Mosaic code was the only system of worship. What advantage then hath the Jew? or what profit is there of circumcision? Much every way; chiefly, because that unto them were committed the oracles of God. (Rom. 3:1-2). They were the legal people of God; good Jews and bad, all alike had a legal right to worship God in the, ordained way through, their priesthood. Gentiles had no legal rights; it was not lawful to give the children's meat to dogs. (Mark 7:17). Hence, the Christ made under the law, would not permit his disciples to preach to them. The Jew was reconciled to God in a legal sense;-good and bad Jews; -while Gentiles are spoken of as aliens from the commonwealth of Israel. (Eph. 2:12). Now we know the Jewish nation, those children of the devil; were not in any true sense, reconciled to God, but only in a legal sense they were recognized as belonging to the household of God, and so had a right to worship according to the Aaronic system of the old tabernacle which was a figure for the time then present; (Heb. 9:8-9) and the atonement was made for them once every year; air atonement for all the congregation of Israel, (Lev. 16:17) ,good Jews and bad, alike.

The atonement paid no penalties for sill; for every transgression there was a definite penalty; from a turtle dove, to a whole burnt offering required of every man, according to

the degree of sin; (Lev. 5th chapter) while for a sin that was unto death, no sacrifice was provided. And the law was a pattern of heavenly things.

The atonement paid none of these penalties; it was not designed to remove individual responsibility, or in any way act as a substitute for individual sins. It paid no penalty, but merely separated their sins from them; borne away not by the slain goat, but by a living one. Thus the atonement merely reinstated Israel, once a year, back to their legal standing as the people of God. It was in fact, a restitution of all things; the people having paid their own penalties, the atonement blotted out their sins, to be remembered against them no more, leaving a clean page on which to begin another year.

Paying the penalty for sin does not restore man. The atonement is an act of grace; if a man commits a crime and is sent to prison, when his time is out, the penalty is paid, and the demands of the law are satisfied; but grace alone can restore him to his former status in society. If the wicked turn from his sins, and keep all my statutes, and do that which is lawful and right, he shall surely live; his transgressions shall not be mentioned unto him. (Ezek. 18:21-22). This covers the ground. He turns from his sins, keeps all the statutes, - which require full satisfaction for every sin; then grace comes in; his sins shall be remembered no more, they shall not be mentioned to him. Think of the plan from states prison, after paying the full demands of the outraged law, receiving such grace; the breach completely healed, to be no more remembered against him; and at-one again with society. This is what the atonement, made by the high priest of the true tabernacle does for fallen man. It brings him back to unity, at-one-ment with God.

As the Jew was legally at-one with God; that is, was recognized part of God's household, having the right to approach God, from the court, the place of atoning sacrifice; so the death of Christ brought the world into a corresponding relation to God, giving them the legal right to the benefit of the true atonement. We use the word true, as Paul used it in speaking of the true tabernacle.-Christ's death ended the old tabernacle system, and thus broke down the partition wall; that exclusive system, then the world while yet enemies, were reconciled to God by the death of his Son. (Col. 1:21-22).

At the death and resurrection of Christ, a mighty change occurred. Prior to that, no man could worship the God of Israel acceptably, only at Jerusalem; and even there, only a circumcised man. You know how astonished the apostles were, and how hard it was to convince them of such an innovation. But finally they silently acquiesced. Read Acts 11 where all manner of excuses, the apostle exclaims, what was I, that I should withstand God? When they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. (Acts 11:17-18). Think of this, you who deny a restitution of all things, and hence, probation for the world in the resurrection age. How did the world have probation for eternal life during the four thousand years prior to the resurrection of Christ, when it was then a new thing hard to believe, that God, at last, had granted to the Gentiles repentance unto life?

The christendom of to-day are as much in the dark concerning these great dispensational changes as are the Mohammedans; or that it was the death of Christ that by breaking

down the wall separating to himself the Jewish nation, opened up to the whole world, for the first time, the legal right of repentance unto life. Man had sold his birthright for a mess of pottage; and like Esau found no place for repentance, though the groaning creation have sought it with tears; striving to the best of their knowledge to appease a supposed angry God. But when Christ died, all died; (2 Cor. 5:14) the typical system came to an end. And now, under the true tabernacle system there is no distinction; henceforth know we no man after the flesh; (2 Cor. 5:16) and all nations are brought into relationship to God corresponding to that the Jew had formerly occupied. Around the tabernacle which was a figure for the time then present; there was a wall having a gate with a vail of blue, purple, and scarlet, answering to the flesh; and only the seed of Abraham according to the flesh, had a legal right to enter there. -The death of Christ, broke down this partition wall between fleshly Israel, and the world, by bringing typical Israel and that whole system of worship to an end; (Eph. 2:14) the ordinances being nailed to the cross; (Col. 2:14) the vail of the temple rent, (Mat. 27:51) their house left desolate, (Mat. 23:38) and that shadowy system passed away forever; ending in the true tabernacle which the Lord pitched and not man. (Heb. 8:2).

Thus the death of Christ, by breaking down the wall that separated fleshly Israel from all the world, enlarged the court, or place of sacrifice, so as to include all nations, the true court of the true tabernacle. These are the dimensions of the true tabernacle. Heaven itself in the presence of God, whither our High Priest has gone, is the most holy, that being the immortal spirit, or rather God condition beyond the second vail where flesh and blood cannot enter. The holy through the first vail, (Heb. 9:2) is entered when we put on incorruption. (1 Cor. 15:52). It is the resurrected man condition; entered by Christ when he rose no more to return to corruption. (Acts 13:34). In short, heaven itself, beyond the second vail, is the most holy; the resurrected man, sown in corruption, raised in incorruption, is in the holy, while man in the bondage of corruption is in the court. The vail being the flesh, (Heb. 10:20) Christ went through the first vail into the holy when, sown in corruption, he was raised in incorruption. Then, after forty days, he passed on through the second vail into the most holy. For Christ is not entered into the holy places made with hands, a figure of the true; but into heaven itself, now to appear in the presence of God for us. (Heb. 9:24). That he had not passed the second vail beyond the incorruptible flesh, at his resurrection, is certain; since he said, handle me and see, for a spirit hath not flesh and bones, as ye see me have. (Luke 24:39).

Thus, the world while yet enemies, were reconciled to God by the death of his Son; much more being reconciled, brought into a legal at-one-ment, we shall be saved by his life. (Rom. 5:10).

That the plan was thus enlarged, none will deny; before his death, while Christ himself was a part of that typical system, he forbid his disciples preaching to Gentiles; (Mat. 10:5) after his resurrection he commanded them to go to all nations. (Mat. 28:19).

This seemingly strange fact that God had not granted repentance unto life, (Acts 11:18) to any Gentile until after the resurrection of Christ, is something that christendom has not taken into consideration. The law made nothing perfect, (Heb. 7:19) -because no man

kept it;-hence, says the apostle to the Gentiles, they (of the law), could not be made perfect without us. (Heb. 11:40). The law saved no one; nor was there any arrangement, other than the law ordained unto life for saving man, prior to the death and resurrection of Christ. Thus, Israel after the flesh, were not a saved people; and yet no other people were permitted to worship God; he was not a God of the Gentiles, but only of Israel. (see Gen. 17:7; Ex. 3:15 and 6:7, and other Scriptures). This would have been an unjust and an ungodlike arrangement if modern ideas concerning salvation were founded in truth; after creating man, to thus desert him ; then, after four thousand years, conclude that what Gentiles were left, might be worth saving. But if the gospel is true, the good news of the restitution of all things, the glad tidings of great joy that, shall yet be to all people; (Luke 2:10) and that whole Jewish system was only typical, a shadow of good things to come. (Heb. 10:1). That eternal salvation belongs exclusively to the world to come; that after developing out from the old Adam race, a second man and his wife, the entire human race are to be born again; we can say like Peter, of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness is accepted with him. (Acts 10:34-35). Pretty late in the worlds history, Peter, to find it out, after so many nations had lived, and passed away, never having heard of the only name given under heaven or among men, whereby they must be saved. (Acts 4:12). Nor could they hear without a preacher. (Rom. 10:14).

No man is saved until born again; (John 3:3) made alive in Christ. And they that are Christ's, will be made alive at his coming. (1 Cor. 15:22-23). Adam is not saved, when dead, Cornelius will be saved as early as will Peter. The Jew having no pre-eminence in fact, but only in figure; he had a schoolmaster sooner than did the Gentile; but will get his diploma no sooner. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day ; and not to me only, but unto all them that love his appearing. (2 Tim. 4:8).-In him is neither Jew nor Greek. (Gal. 3:28).

Thus, typical Israel, born of a dead womb, as a figure of the true Israel, born from the dead; had also their figure of a tabernacle and worship, and were spoken of, by God, who quickeneth the dead, and calleth those things that are not as though they were, (Rom. 4:17) as if they were really Israel, children of God, children of the resurrection, etc., while in fact they were old Adam natural men: children of their father the devil, (John 8:44) and must be born again, as truly as must a Gentile, in order to become a real child of God; or Israel, (a prince of God). Understanding these things, and that God speaks to us, fallen men, only in figures, types and dark sayings, and that the whole Mosaic age and writings were mainly of that nature; we can see why he chose a single nation and speaks of them as though they were the real Israel of God. But one who can discern spiritual things, should be able to distinguish, in all this, both the letter and spirit or between type and antitype. Typical Israel and the law was an arrangement designed to show the utter impossibility of fallen man in the bondage of corruption, coming into harmony and obedience to God; and hence, the necessity of a Saviour to deliver us from the body of this death, (Rom. 7:24, R.V.) before we can obey the law ordained unto life eternal. And Christ after the flesh, (2 Cor. 5:16) came to condemn sin in the flesh, (Rom. 8:3) and bring forth, out from the old Adam, a new man. He did not come as an example for fallen man; an example utterly impossible for us to follow. Christendom in assuming this is

entirely mistaken as to his mission. He came to bring the natural seed and natural man condition to an end; and bring in by resurrected life, a new-born race, delivered from that which made it impossible for man to be obedient to God. And in ending the natural man condition, he taught and obeyed the very spirit of the law; something far more deadly than was the letter of the law. More deadly, because far higher, and almost infinitely further from the power of attainment by fallen man, to whom even the letter of the law was found to be unto death. (Rom. 7:10).

Thus his death ended the old covenant under which he was born, and to which he belonged; and with it, all further necessity to show to fallen man the utter impossibility of winning life by obedience to divine law; that his only hope is in being born again. Hence, when Christ died, in God's sight, all died. And now, henceforth, know we no man after the flesh; (2 Cor. 5:16) no further effort is to be made to redeem the old Adam man, he must be born again, born from the dead. (Col. 1:1.8).

Is it consistent to take the Christ, belonging in every sense of the word, both himself and his teaching, to the old covenant that was unto death; and transfer him and his teaching to the new covenant and true tabernacle system, of which the resurrected new man Christ is the minister? and do this in spite of all scriptural teaching to the contrary.

Read the 5th of Matthew way to the end, sermon on the mount, and all; and see if you can meet the conditions, and obey what he commands; remembering that if you fail in one jot or tittle, you fail in all, and die. If you desire to worship after the oldness of the letter, do so; and if successful eternal life is yours. You need no mediator, no new covenant, no Saviour; keep the commandments and thou shalt have eternal life. (Luke 18:18-20). But be advised, it will be easier for you to follow Moses, than to follow the Christ of the old covenant; but in either case you have only to do and live.

Why do you suppose the Spirit instructs the church of the new covenant, that they are not to recognize the Christ of the old covenant, as their Christ? It was first, because he was not sent to them; and second, because to try to worship after the oldness of the letter, and the newness of the spirit, is spiritual adultery. Why was there such a difference between the teaching of Christ and that of the apostles? Jesus commanded those who followed him and believed in him, and all others to whom he was sent, to observe and do all that Moses commanded; (Mat. 23:1-3) while after the resurrection, after the risen Christ entered into his office as minister of the sanctuary and true tabernacle, (Heb. 8:2) we are instructed that to follow Moses even in any one thing makes us debtor to the whole law, and the Christ of the new covenant will profit us nothing; (Gal. 5:2-4) that unless dead to the law, we can not, be joined to Christ. (Rom. 7:4). A wonderful change of conditions occurred in the death of the Christ of the old covenant, and the resurrection and opening up of the new covenant. A change as great as that between an old Adam man ordained unto death; and a resurrected man, raised in honor, in power, and in glory. The Christ of the old covenant that was unto death, had nothing except what was for typical Israel. The Christ of the new covenant has that which belongs to all nations. The teaching of the one was the very spirit of the law; the other, (communicated in the faith once delivered to the saints) the spirit of grace. The one was and is unto death, because of the weakness of the

flesh; the other the power of God unto salvation, to every one that believeth. (Rom. 1:16). You cannot follow both; you must forsake the one and cleave to the other. Obedience to the spirit of the law, is only for the true Israel of the true tabernacle; it is unto death to man in the bondage of corruption. Choose the Christ of the old covenant as your Messiah and he, if you will; He shall be for a rock of offense and a stone of stumbling to both the houses of Israel, (Isa. 8:14) and the scriptures cannot be broken.

This subject of the Christ, of mistaking the Jewish Messiah for the mediator of the true tabernacle; is a fatal mistake of christendom. He was the Messiah to the natural seed, and was rejected; he is not the Messiah of the spiritual seed, and yet is accepted of them as such. Thus he becomes a stone of stumbling to both. If there is a distinction between the old man that we crucify; and the new man that is to be built up; then there is a difference between the Son of Mary; the man of sorrows, that was tempted in all points like as we are; he who though a Son, yet learned obedience by the things that he suffered; (Heb. 5:8) a man of the tribe of Judah, of which nothing is said concerning the priesthood; (Heb. 7:14) made under the law, and sent only to them that were under the law; hence, could not be a priest without breaking the law; a wide distinction, between this Christ after the flesh; and our high priest and mediator of the true tabernacle. And yet christendom has made the mistake of approaching God in the name of the anointed Prince of the Israel of the old covenant, instead of that of the high priest and mediator of the new covenant.

Because we are not to follow the Messiah of the old covenant, who won life by obedience to the law, and commanded others to do the same; we by no means belittle his teaching that contained the very spirit of the law ordained unto life. We only claim that like the law ordained unto life, it is too high, too Godlike, to benefit man until delivered from this condition of bondage. It requires absolute perfection; Be ye therefore perfect, even as your Father which is in heaven is perfect. (Mat. 5:48). The law is not for fallen man;-only to show him his weakness;-it is for the restored man, after the mediator has prepared the tables on which to write it. Then, having learned obedience by suffering, they will have a perfect heart. It is clearly a scriptural position. We know he was made under the law; (Gal. 4:4) and hence, belonged to that old covenant; and that only the resurrected Christ is minister of the new covenant. We also know that apostolic teaching concerning the law, differs entirely from what Jesus taught, and that we cannot follow both.

The mistake began, doubtless, from the fact that John and Jesus preached the gospel. But it was to the natural seed, and of the natural kingdom, with no resurrection in it; it was the kingdom of the covenant to which they belonged.

The life of Jesus was a supplement to, and a finishing up of the Old Testament; since Christ's mission to the Jews was to be the end of the law. (Rom. 10:4). The new covenant beginning with his resurrection.

That Christ after the flesh, made under the law, belonging to the old covenant that was unto death; did absolutely nothing for us during his earthly life; is a fact. Christ after the flesh, (2 Cor. 5:16) was to be a stone of stumbling and rock of offence to both the houses of Israel, (Isa. 8:14) the gospel church is the second, or spiritual house; Christ is the Holy

One of Israel, (Ezek. 39:7) the seed of promise; and they that are his, bone of his bones, etc, (Eph. 5:30) are heirs according to the promise (Gal. 3:29) and being one with him, his house, (Heb. 3:6) are necessarily a house of Israel, and the circumcision. (Phil. 3:3) ; If the house of Jacob, were called Israel (Gen. 32:28); is not the house of the Holy One of Israel, whose house are ye, a second house? If Israel after the flesh, (1 Cor. 10:18) refers to the natural seed; to whom does the spiritual house refer? That which is spiritual is not first, but that which is natural ; and afterward that which is spiritual. (1 Cor. 15:46).

We are not confined to Isa. 8:14, to prove that the gospel church are to stumble; there was to be a falling away from the faith, a turning to fables, (2 Tim. 4:4) with the result of being eventually spewed out of his mouth; (Rev. 3:14-17) so that when he comes the many are to be rejected. (Matt. 7:22). And Christ is the stone of stumbling.

Christ after the flesh, was sent to Israel after the flesh; that is, the Christ of the old covenant sent to the Israel of the old covenant at the end of the Mosaic age; while the resurrected Christ and minister of the new covenant, is coming to the gospel church at the end of the gospel age. And, he is coming to set up his kingdom and reign, not over man in the bondage of corruption, (the son of the Jerusalem of bondage), but over a resurrected race, children of Jerusalem that is above, and which is free. Israel after the flesh rejected Christ in the official character in which he was sent to them, and only to them having nothing for Gentiles, as he himself affirmed, (Matt. 10:5; 15:24). They, rejecting him in that character, looked for the Christ who is coming to reign. While the gospel church, mistaking the nature of the atonement, look back to the Jewish Messiah as their Saviour, instead of the High Priest and Mediator of the true tabernacle which the Lord pitched, and not man; (Heb. 8:2) and who makes atonement, and does everything connected with our salvation; which salvation is, ready to be revealed in the last time. (1 Peter 1:5).

The Christ made under the law, (Gal. 4:4) belonged to that old covenant, the Jerusalem of bondage; this man was of the tribe of Judah, of which nothing is said concerning the priesthood; (Heb. 7:14). Now if he were on earth, he would not be a priest at all, etc. (Heb. 8:4 R.V.). When the priesthood was changed, (Heb. 7:12) from the Aaronic to the Melchisedec order, Christ entered into his priesthood ; and it is in that character as High Priest, that he makes the atonement. The atonement is made, not by the Christ of the old covenant, but by the Mediator of the new covenant.

Thus he is a rock of offense and stone of stumbling to both the houses of Israel. (Isa. 8:14)

God hath given us eternal life, and this life is in His Son. (1 John 5:11). And this is eternal life, that they might know thee the only true God, and Jesus Christ whom thou hast sent. (John 17:3). The unity of the faith, and knowledge of the Son of God, (Eph. 4:13). is therefore the lesson to be acquired by the gospel church before she is prepared to enter into life.

How is it that any one can fail of seeing the immense difference between the Christ made of woman, made under the law; a man of the tribe of Judah, having the fallen corruptible

nature of the seed of Abraham; neither priest nor mediator, without power, the Son can do nothing of, himself, (John 5:19); and the risen Christ, a priest after the order of an endless life, (Heb. 7:16) Minister of the true tabernacle; with all power in heaven and on earth. (Mat. 28:18). Is there no difference to be recognized is between a prince of the house of David, a man, (for such he was), of the tribe of Judah; belonging in his person and teaching to the old covenant as truly as did David, or Moses; and the resurrected Christ, firstborn and head of a new-born race? Is there no difference between the oldness of the letter, and the newness of the spirit, (Rom. 7:6) that which kills, and that which giveth life? Is there not a difference between the son of the bondwoman, and the son of a freewoman? (Gal. 4:22-25). Why was the Mosaic age brought to an end by the death of the son of David, according to the flesh? and why does the apostle say, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him so no more? (2 Cor. 5:16). Are we, the gospel church, to worship God, in and through the name of the king of the Jews, who strictly forbade his disciples preaching to Gentiles, because he was not sent to them? (Mat. 10:5-6). He came to finish the work under the covenant that was unto death, and bring life and incorruption to light through the gospel. (2 Tim. 1:10 R.V.). He brought the ministration that was unto death to an end by his death; and brought life and incorruption to light, when he rose no more to return to corruption. (Acts 13:34). And it is because he died and lives again, that we shall live also. (John 14:19).

He was a sin offering, Sacrifices and offerings thou wouldest not; but a body hast thou prepared me. (Heb. 10:5). But the atonement was not made by the death the sin offering; it was made by the life, (blood) carried within the vail, whither our forerunner has gone.

He was not a high priest and a sin offering at one and the same time; Christ after the flesh was a willing sacrifice; he took on the fallen man nature for the suffering of death that through death, he might destroy him that has the power of death. (Heb. 2:14). He came in corruptible flesh and as a sin offering for a double purpose; first, to fulfill all scripture pertaining to the Mosaic age. And second, to bring in restitution or regeneration. His work, during his natural life belonged entirely to the ending of that old covenant that was unto death; it had no direct bearing on salvation. All his teaching (except parables and prophecy) was in strict harmony with and enforcing of the Mosaic code, the real spirit of the law graven on stone, (2 Cor. 3:7); which although ordained unto life, was found to be unto death, because obedience by fallen man was impossible; only a sinless Christ, made under the law, could meet its requirements. To fail in one point, even by a forbidden desire, is to fail in all, because to break the law, little or much, makes man a sinner. Christ alone won life by his obedience, (Heb. 5:8) and won it for himself and for a dead race; not as a substitute; since man himself dies; but, and here is .where grace comes in, God foreordained that man should be born again, born from the dead. A second man Adam was to be provided, a seed of the woman; because a resurrected race must spring from a dead race. Jesus, therefore, was born of a spiritually dead race, then born again, from the dead.-Those who can read the allegory of Abraham and his two sons, in which he is made a father, like unto God who quickeneth the dead, can comprehend this. Isaac born first, of a dead womb; was born again from the dead, (in figure).

Man could impart only forfeited life; Jesus born of woman, could receive unforfeited life from no earthly father, but only from God. This explains why the second Adam, like the first, must be a Son of God. But though like the first Adam, the forfeited life of the world was restored in him, he could do nothing for man's salvation from death without himself dying and rising again; because every seed must bring forth after its kind, and in order to bring forth a resurrected race, the seed of promise, the second man, must become a resurrected man, as he himself affirms: -Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit. (John 12:24). Christ died, the just for the unjust, as the seed that was ordained to re-generate the lost race. Why the fall was permitted, that man might be made perfect by suffering and eventually overcoming evil, is revealed; together with the process of deliverance. And a knowledge of this brings us into communion with the mind of God.

It is not difficult to understand that the death of man pays the penalty of the broken law; since such was the penalty affixed: the day thou eatest thereof, dying thou shalt surely die. (Gen. 2:17 Mar). Nor is there any difficulty in seeing the justice and love of God in permitting the race to suffer and die. That the wages of sin is death, is a beautiful arrangement; if such were not the case both sin and the sinner and suffering would be an eternal blot on the household of God. Suffering is necessary in the development of sons; every son that He loveth he chasteneth. (Heb.12:6). And even Christ though God's beloved Son, learned obedience by the things that he suffered. (Heb. 5:8).

Doubtless God could have made sons perfect, without development from the imperfect; so he could have made water to run up hill, and not down. But we are inclined to believe that the laws of the universe are wisely arranged. Evolution is a universal law; that which is spiritual is not first, but that which is natural, Israel after the flesh, Christ after the flesh, each belonging to the natural-man condition, now, henceforth, to be recognized no more, because we of the gospel church belong to the new or resurrection covenant; the Jerusalem that is above.

That which is imperfect cannot survive; Christ of the old covenant made perfect through suffering, arose a new-born Lord of both the dead and the living; he is High Priest and mediator of the true tabernacle to which we of the gospel church belong. What he was in the character in which he was sent to the Jews, and what he now is, differs in the same way that the old Adam man differs from the resurrected new man; and so does his official work. What he did and what he taught to the Jewish church was the real spirit of the law graven on stone. It was to the first house of Israel, those of that age, what the restored faith is to us. They had made void the law and prophets by their traditions; he restored it in its fullness. And, as the apostle says, it was found to be unto death; and why? because of the weakness of the flesh and what we would, we cannot do until delivered from this bondage of corruption. Christ by his death, became the end of the law for righteousness, to every one that believeth; (Rom. 10:4) and by his resurrection, brought in the new or resurrection covenant; the covenant of grace.

Every Bible student knows that whereas Jesus taught absolute obedience to the very spirit of the law, even to be as perfect as your Father which is in heaven is perfect; the apostle,

after Pentecost, after Christ became the end of the law for righteousness; instead of continuing to enforce the law, teaches that if they go back to that circumcision made with hands, and attempt to keep the law, that they are fallen from grace. (Gal. 5:3-4). That is, they are going back from faith to works; from grace to law. And they cannot be under law and under grace at one and the same time. (Mat. 6:24).

This is why though we have known Christ after the flesh, yet now henceforth, know we him no more. (2 Cor. 5:16). It is the resurrected Christ of the new covenant, and not the Christ made under the law with which we have to do.

Christ after the flesh, was more to us than was Moses, notwithstanding he taught those under the law, to do and be just what Moses commanded; he was more because he was the seed of promise, the restored life of the world being on probation in him, and depended on his obedience to the law ordained unto life. -As death came by one man's disobedience; so justification unto life, comes by the obedience of one.-(Rom. 5:16-18). But the law as he taught it could not save any one but himself, nor was it God's plan that it should. He must die and be resurrected, or he could not multiply; no other man could do what he commanded, and what he himself did, until delivered from this body of death. Why then should we try to follow Christ's example and teaching when we know that none can do it; that to fail in one point is to fail in all; that if not dead to the law, we cannot be joined to the Christ of the new covenant?

Until we can comprehend, in a measure, this wonderful change from the old covenant to the new; from the natural to the spiritual seed; we shall utterly fail in attaining to the unity of the faith, and the knowledge of the Son of God. (Eph. 4:13).

BAPTISM, AND THE LORD'S SUPPER

Baptism being a figure of death and resurrection; if, when baptized, you believed in the resurrection; that God raised Christ from the dead; that because he lives, we shall live also; you have been baptized into the gospel faith. If all gospel truth must be believed before being baptized, then for eighteen hundred years there has been no true baptism. , The apostle could not speak of spiritual things to the Corinthian church, they were babes, and carnal. (1 Cor. 3:1). Yet they had doubtless been baptized into Christ, else they were not even babes in Christ.

How much, think you, did the jailor and all his house know, from one sermon less than an limn; long, and starting from heathen blindness?

If, believing on the Lord Jesus Christ, you have been planted in the likeness of his death, (Rom. 6:5) and raised to newness of life; observing the form of doctrine once delivered to the saints, you have rendered obedience to Christ's command.

The apostle speaks of the doctrine of baptism. (Heb. 6:2). The act is not a doctrine, that is only obedience. The teaching is the doctrine, and there is but one form of the doctrine,

instituted by the Head of the church; Go ye therefore, and teach all nations, baptizing there into the name of the Father, and of the Son, and of the Holy Ghost. (Mat. 28:19, R.V.).

Those who understand the one baptism, (Eph. 4:5) will understand the necessity of this formula given by the resurrected Christ. The one baptism being death and resurrection, this exact formula is required, because there are three agencies or actors: In resurrection, the Father quickens our mortal body by His Spirit; and it is by that quickening, we are made alive in Christ. (1 Cor. 15:22). And to be baptized (in figure) into the name of Christ, and to refuse to use the names of the power by which it is to be accomplished, and thus disobey the command given by Christ himself, is certainly a disregard of the form of doctrine although it has the appearance of obeying by carefully observing the planting in the likeness of his death.

There is a large body of christians who now reject two out of three names, baptizing only in the name of Jesus; and think Acts 8:16; and 19:5, is authority for their disruption of the ordinance. In these texts, the original reads, They were baptised into the name of the Lord Jesus; (see also R.V.) The formula, how they baptized into his name, is not given; there is no need; they had not so soon forgotten how the Lord commanded it to be done. The simple fact that they obeyed the command, thus baptizing them into the name, is all that is there stated. Not they that had revised Christ's formula, and instituted something new on their own account; but they gave these new converts gospel baptism as the Lord ordained; and thus baptized them into the name of the Lord Jesus.

This new formula certainly has no scriptural foundation; the likeness of death is all right; but so far as water baptism has any relation to resurrection, is it null and void. It is a deliberate rejection of, and is dishonoring to, God and his Spirit; a sin to be repented of. Why reject the two names, when it is the Father who is to quicken your mortal body, by his Spirit? There is no other way to get into Christ, or to put on his name.

In departing from the faith once delivered to the saints, and being turned to fables; the church ceased to grow in spirit; and failed to rise above the carnal condition of babes. And like the Corinthians, they cannot discern the spirit of the word; not even the spirit of the Lord's supper. Indeed, some claim that the letter is the spirit of the word. That which Paul in Rom. 3:6 and also John 6:63, says kills, they affirm, is that which gives life.

Let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body. (1 Cor. 11:28-29) R.V.

Probably no one ever partook of that sacrament showing forth the Lord's death, who failed to think of the death of Christ. The natural man, if he were an infidel, could not partake with a company of christians, and not discern in his mind, a crucified Christ, even though he did not accept it as a fact. But the natural man discerneth not the things of the Spirit, for they are spiritually discerned. (1 Cor. 2:14). Then there is something in this ordinance which a natural man cannot discern.

Except ye eat the flesh, of the Son of Man, and drink his blood, ye have no life in you, (John 6:53).-no second Adam life, the only life recognized under the New Covenant-If you partake worthily, you show forth the letter, the natural, but discern the spirit, or true hidden meaning; hid from the natural man, lest he put forth his hand and take and eat and live forever. (Gen. 3:22). I am the living bread that came down from heaven; if a man eat of this bread he shall never die. And the bread that I give is my flesh, that I give for, the life of the world. (John 6:51).

To eat, is to assimilate; the food becoming your own flesh and blood. The unborn child eats or partakes of the flesh and blood of its mother; we now have the old Adam flesh and blood. Made alive in Christ, the second man Adam, (1 Cor. 15:47) is the hidden life on the spiritual plane. Your life being now hid with Christ in God, (Col. 3:3) by faith; you eat his flesh and drink his blood by faith. When made alive in Christ, at his coming, you partake of the flesh and blood of him who is the resurrection and life, i.e. the second man nature, in actual fact; you awake in his likeness; your body fashioned like unto his glorious body.

Jesus was a son of the Jerusalem of bondage, made under the law. (Gal. 4:4) the old covenant. When he gave them the cup he said, This is the blood of the new covenant. (Mat. 26:27). And the bread is that which came down from heaven, the resurrection body, a house not made with hands, age-lasting, in the heavens, (2 Cor. 5:1)-the holy being the first heavenly place,-The letter kills; the spirit giveth life. The letter shows forth his death; the spirit, the hidden meaning, that which the babes in Christ cannot discern, is that which, failing to discern, we fail to discern the Lord's body, that which we are to eat, by faith. To eat and drink the flesh and blood of the old covenant Jewish Messiah, by faith, or any other way; has no virtue in it; the flesh profiteth nothing. (John 6:63). His body to which Paul refers is not that born of woman; he no longer knew that Christ. (2 Cor. 5:16). If we have that body and blood in mind, as that of which we, in any way partake, we are partaking unworthily. It is true, in the letter, showing his death, it represented the body broken for us; but its hidden meaning is beyond the discernment of the natural man.

As to the time when we should partake, no command is given; nor is there any virtue in its oft observance. When instructing babes, it keeps Christ and him crucified, before their minds; and should be often observed. But by all means avoid passover days, thus continuing to observe feast days, or sabbath days of the old covenant. (See Gal. 4:10). Worship after the newness of the spirit.

The gospel beginning at Pentecost was no more that preached by John and Jesus, than was John's baptism that of gospel baptism.

Gospel baptism was ordained exclusively for Christ's body, or wife; the one seed of promise. Being a figure of death and resurrection, it will not obtain in the resurrection age, while the world are being brought to Christ. They can be there only by real baptism; and a figure or type ends when fulfilled in its antitype, there will be no water baptism in the next age.

The elect gospel church, the few that find the narrow way, and for whom gospel baptism was ordained, are adopted into the Israel, or Christ family only by circumcision; Circumcised in the circumcision of Christ; being buried with him in baptism. Circumcision being the putting off of the body of the flesh, (Col. 2:11, R.V.) a figure of death. We are now counted as not in the flesh. (Rom. 8:9).

The church, the espoused of Christ, bone of his bones and flesh of his flesh, (Eph. 5:32) being a wife, cannot be circumcised as the man is circumcised; and yet this espoused virgin must be brought into the family of the circumcision else she would be counted as a strange woman, one that an Israelite was forbidden to marry.-Ruth had to be a widow of an Israelite, else she could not have entered into the Christ line. (Read Book of Ruth).- Now as the Gentile church cannot be circumcised, (that is, cannot die); and cannot be joined to Christ while a daughter of the uncircumcised, she is circumcised in the circumcision of Christ; being buried with him in baptism.

If Christ's church were to die, it would destroy all this beautiful, allegorical, scriptural arrangement; but the gates of hades, death, shall not prevail. (Mat. 16:18).

We will try to illustrate how the church never dies, although members are continually passing away.

The human body is an inspired illustration: From your birth until the present moment, your body has been continually changing; each atom of matter that has been a part of your body remained with you only a little moment, then passed away, a new one taking its place in the body. Let these particles represent members of the body of Christ over which the gates of death though constantly making inroads, shall not prevail. Notwithstanding this constant falling off and renewal, from the new born babe to the fullgrown man, you still live. So with the body of Christ. The only difference is, every member of the Christ body that sleeps, will come forth and become a part of his living body together with we that are alive and remain unto the coining of the Lord.

The gospel church is represented as a virgin, she is circumcised into the family of the Israel of God, only in his appointed way, by being buried with Christ in baptism. (Rom. 6:4). Without being thus buried with Christ, we still belong to the uncircumcised, and cannot be married to Christ. It being unlawful for him to marry a slaughter of the uncircumcised.

The Christ given formula for baptism is, Into the name of the Father, and of the Son, and of the Holy Ghost, or Spirit. (Mat. 28:19). He commanded this formula because all three names are associated in resurrection; baptism being a figure of death and resurrection. The Father raiseth up the dead, and quickeneth them by his Spirit; (John 5:21) and they are made alive in Christ; hence, he who instituted the figure, associated the three names. Yet many now reject this formula, using but one name.

To change either the figure or burial to some other convenient form; or to refuse to use

the three names, as some do, will no more be tolerated than would God have permitted Moses to refuse the command, while building the tabernacle, See thou make every thing after the pattern shown thee in the holy mount. (Heb. 8:5). That was but a figure for the time then present, while this is the true tabernacle; (Heb. 8:2) and woe to him who attempts to build after a pattern of his own. This is a narrow way, and only such as have been truly circumcised in the circumcision of Christ, will enter into the city. (Mat. 7:14). For when Zion puts on her beautiful garments, there shall no more come into her, the uncircumcised or the unclean. (Isa. 52:1).

If being buried with Christ in baptism is that which brings the espoused virgin into the family of the circumcision, then no one not thus buried, will or can be of the bride, the Lamb's wife. The way is narrow; comparatively few in christendom are walking in it. Sprinkling is not being buried. Changing the form of doctrine, whether by dropping two out of the three names, or substituting water on the brow, for a God given figure of death, is not scriptural baptism. It is not the water, or quantity of water, but the figure; of death, that is demanded. It is the one form of circumcision for the gospel church or second house of Israel. And is no less essential for us, than was that which pertained to the first house for them. But suppose one is on his death-bed, and cannot be baptized? Such an one is not of God's elect for the high calling; if he had been, he would not be so situated. Every male child of Israel who died before he could be circumcised, was cut off from his people.

The gospel age perfects the seed of promise, and nothing but this one seed; and is not designed to reach the world. Neither pray I for these alone, (the twelve) but for them also that shall believe on me, through their word. (John 17:20). This surely embraces all who will come to Christ during the gospel age; Christ prays for these givens to him by the Father, but not for the world. (Verse 9). Those thus given to him, surely belong to him. (John 6:37). And if they be Christ's, then are they Abraham's seed, and heirs according to the promise. (Gal. 3:29) Now the promise to Abraham was not seeds, as of many, but as of one; Unto thy seed which is Christ. (Gal. 3:16). And if ye be Christ's, etc. He and his church make but the one seed; They twain shall become one flesh: This is a great mystery, but I speak concerning Christ and the church. (Eph. 5:32).

All that find the narrow way and believe on Christ through New Testament teaching, however long this gospel age may be, constitute only this one seed of promise. Now what of the world for whom Christ did not pray? and who do not believe on him through the words of the apostles? After the gospel church, all for whom Christ prayed, is complete, made one with him, married, they twain becoming one flesh; only the seed, Christ, and they that are, Christ's, have been secured.

Now what is this perfected seed for? Christ says, It is that the world (for whom he did not pray), might believe That thou hast sent me. (John 17:9). God says, that in this seed, All the nations of the earth shall be blessed. (Gal. 3:8). All nations, surely mean the world.

If we have not the correct understanding concerning the restitution of all things, the first dominion together with all that have died in Adam; will some one give a scriptural

explanation to show what, this seed, the second man Adam, and his wife, are for?

Surely a full understanding of baptism, the Lord's supper, circumcision of the body of Christ, the seed of promise, and the fall outcome of the gospel ago, would indicate growth to the fulgrewn man.

If the dead rise not at all, why are they baptized for the dead? (1 Cor. 15:29; see also Rom. 6:3).

Christ was baptized, died and rose again, for the dead; every Christian understands that if Christ be not risen, their faith is vain. For alike reason, the true church are baptized for the dead. The second Adam without his wife, would forever remain alone.

The church, as a body does not die, the gates of Sheol do not prevail over it; hence, his espoused, all of them, are commanded to act as though none were to die. Baptism, planted in the likeness of death, and raised to newness of life, (Rom. 6:5) is a gospel ordinance; the figure taking the place of the reality. If the plan had been for the church to die, perhaps the figure of death would not have been required. But for those who do not expect to die, to reject the figure, is to reject baptism altogether. It is saying to Christ, away with your baptism, I will have none of it. Not expecting to die, I prefer to have neither the reality, nor be obedient to the figure. Such an one cannot be of those who are baptized for the dead; nor have they put on Christ, (see Gal. 3:27); hence they cannot escape real baptism with the world no matter what they expect. Holy, Ghost baptism, is not a substitute, a being buried with Christ; since there is no death or figure of death and resurrection in it.

Death, the putting off of the body of the flesh, is circumcision. And the church, the espoused wife, are circumcised in the circumcision of Christ, being buried with him in baptism, (see Col. 2:11-12, R.V.)-Thus the wife is circumcised in heart and in the spirit and not in the letter, (Rom. 2:29).

We are baptized into Christ's death, and for the dead, or there could be no resurrection of the dead, For if the dead are not raised at all, why then were they baptized for them. (1 Cor. 15:29). As the church does not die, or put off the body of the flesh through death, or real circumcision; the wife is circumcised only in the circumcision of her husband. God does not institute figures, either of the tabernacle, or of any feature of the plan that it is safe for us to ignore.

But rest assured that only those thus circumcised, and baptized for the dead, will be of those who are alive and remain, and do not die, whatever may be true concerning the dead in Christ; since this is the only circumcision and baptism which the living members of the bride can experience in becoming a part of the seed that is to bring forth a resurrected race.

Circumcision, the putting off of the body of the flesh, (Col. 2:11, R.V.) to the son of the bondwoman, is death; the flesh being the vail between him and the holy place. Baptism is

death and resurrection; a passing through that vail. The old covenant, having only the sign and seal of circumcision, (Rom. 4:11), was for the children of the Jerusalem of bondage, and was unto death; but baptism brings us into the new covenant, children of the Jerusalem that is free, the mother of us all.

For children of the free woman, circumcised on the eighth day (of the Lord), (2 Pet. 3:8). Christ has opened up a new and living way through the vail, that is to say, his flesh. (Heb. 10:20). We have boldness to enter into the holiest, (by faith), through his blood.

Restitution, both of the church, and of the world, will be a great deal more on the human plane, than is generally supposed. On the restored earth, there will be summer and winter, seed time and harvest as long as humanity endures. There will be families and homes, planting and building, and the enjoyment of life, as if the fall and curse had never occurred. Nothing else Would be restitution, Paradise restored.

When God said, it is not good for man to be alone, why did he not make another man, if that, was what he meant? If perfect union between man and woman is not what God calls good, why did he make them one in the beginning? and command them to multiply. The answer is, That he might have a godly seed. (Mal. 2:15). What authority have we for thinking that he will change the Eden plan, and not bring in its full and complete restitution? The Jewish age and kingdom was a type of Christ's kingdom. And there is no more reason to assume that the Jerusalem that is above will be the only future mother of mankind; than to claim that the Jerusalem that now is, and is in bondage with her children, (Gal. 4:25) was the only mother of typical Israel.

THE SCAPE-GOAT

And Aaron shall take two goats and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering But the goat on which the lot fell to be the scapegoat, shall he present alive before the Lord, to make an atonement with him, and to let him go for a scape-goat into the wilderness. (Lev. 16:7-10). In the R.V. it says, Be presented alive before the Lord, to make atonement for him, or margin, over him.

Those who understand what constitutes atonement, and how it is made, will see at once, that the live goat, represents the living Christ, he that was dead and is alive again. Atonement means agreement; reconciliation after enmity. Fallen man is a child of the devil; the resurrected man a child of God. (John 8:44; Luke 20:36). That which brings in resurrection, is therefore that by which the atonement is consummated. This is very easy to comprehend, as is all truth.

Resurrection is brought about by a law of life; and Christ is the agent. It is because he lives that we shall live. (John 14:19). It was the scape-goat that delivered the people from their sins: and the goat shall bear upon him all their iniquities unto a land of separation.

And he shall let, go the goat into the wilderness. (Lev. 16:22).

Behold the Lamb of God, that taketh away the sin of the world. (John 1:29). But let us read make atonement for him, the scapegoat. Did Christ make atonement first, for himself? Certainly he did. Did he not have a fallen nature, when he took that of a Jew, of the seed of Abraham according to the flesh? Did he not become a begotten Son, by resurrection? Until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. (Lev. 16:17). See also Heb. 9:12. By his own blood, (life) he entered in once into the holy place, having obtained eternal redemption. R.V. Which jot of the law will fail of a fulfillment? think you it is that which refers to the high priest himself? You had better find out by reading Mat. 5:18.

Those who believe that Christ was a substitute, punished instead of the sinner; may well think the scapegoat, presented alive before the Lord, is the devil. He ought to be the sinners substitute if any one. But even that is unjust. Moses offered himself in that way but God would not permit vicarious punishment. (See Ex. 32:32-33).

The slain goat for the sin offering is Christ, and the bullock, (verse 11) and all the other sacrifices; while only the living goat represents the finished work of the atonement, the bearing away of our sins. The atonement was not made by the slaying of the victim, or victims, but by the life or blood, carried into the holy places; by which life the cleansing was to be consummated. But it was completed only when the people were actually separated or set free from their sins. This was the last act of the atonement, just before the high priest came out; and the scape-goat was the agent by which their sins were taken away.

There is but one chapter, (Lev. 16), that gives the details of the process by which the atonement was made. The law is a shadow of things to come; it is fulfilled in that to which it points; and it is easier for heaven and earth to pass; than one jot of the law, until all is fulfilled.

We have such an High Priest, who has gone into the most holy of the true tabernacle, of which the other was a figure, there to appear for us. (Heb 8:1-2). And every jot of the law concerning his going in, and coming out, will certainly be fulfilled.

Our sins brought on us by the fall, are not borne away, until we are delivered from the body of this death; and until then we groan within ourselves. (Rom. 8:23). The scape-goat bears all our sins away into the wilderness; a land not as yet inhabited. (Lev. 16:21). Thus our sins go before, to judgment, those of the world will follow after.

The atonement consummated, is of course, our actual deliverance from sin and its consequences. Such deliverance is therefore salvation. When he bears away our sins, our salvation will be revealed. (1 Peter. 1:5). That being the last act of the atonement, it is at that moment this corruption puts on incorruption. That act is passing through the first vail, into the holy place; and without holiness, no man shall see the Lord. (Heb. 12:14). Then he will wash his flesh in the holy place. (Lev. 16:24).

MY TWO WITNESSES

And I will give power unto my two witnesses, and they shall prophesy. These are the two olive trees, and the two candlesticks. (Rev. 11:3-4).

This is the revelation of Jesus Christ, signified by his angel to his servant John. The speaker being Christ himself; the witnesses are Christ's two witnesses. This implies that Christ has but two; or at least that he has two, so far above all others that they stand alone in their pre-eminence.

Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me. (John 5:39). The scriptures to which Christ and the apostles refer, are always the Old Testament, or covenant; the New Testament not being then written. Here then is one witness as Christ, himself affirms, and one which is pre-eminent. But he has two, yea, three; the New Testament testifies of him, being a record of his works. Ye sent unto John, and he bear witness unto the truth; but I receive not testimony from man;... I have greater witness than that of John; for the works that the Father hath given me to finish, the same works that I do bear witness of me... And the Father himself hath born witness of me. (John 5:39).

Here then are Christ's two witnesses; greater than John, the greatest born of woman; acknowledged as such by Christ himself; while affirming that he receives not testimony from man. The Father had borne witness, when he acknowledged him as his beloved Son; but that was in the past, while these two are his abiding witnesses; and cannot pass away, or even be hurt, without fearful retribution upon their enemies. (Rev. 22:18).-Let those beware who are quick to claim that in Rev. 20: what does not fit into their theories are interpolations.

These are the two olive trees, amid the two candlesticks standing before the God of the earth. Not the seven golden candlesticks, they are the seven churches, (Rev. 1:20); these two stand by the seven, and empty the golden oil out of them selves into the seven. They are not men, nor associations of men; but the word of the Lord. (Zech. 4:6, also verses 11 to 14). A candlestick is a light-bearer. The church is the light-bearer to the world; while these two olive trees and two candlesticks are the light, bearers to the church.

Zerubbabel, in whose hand is the plummet, with the seven which are the eyes of the Lord, is a figure of Christ, whose hands have laid the foundation, and who is to finish the house of the Lord. (verse 9: compare also Rev. 1:20). Angels are the eyes of the Lord. Through them he sees what is transpiring; as clearly implied in the text, Take heed that ye despise not one of these little ones, for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. (Mat. 18:10). Then for Zerubbabel, (Zech. 4:3-6, read Christ); And two olive trees by it, one on the right side of the bowl, and the other on the left side thereof. So I spake to the angel that talked with me, saying, What are these, my lord?... Then he answered, saying, This is the word of the

Lord unto Zerrubbabel.

That the Old and New Testaments are pre-eminently Christ's two witnesses, no one will deny. It only remains therefore, to arrive at a correct interpretation of the figures used in the prophecy concerning them, in harmony with the remainder of this book of symbols.

These witnesses have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will. (Rev. 11:6). And if any man will hurt them, he must in this manner be killed. To hurt them, is to add to or take from them; in which case, God will add to these enemies the plagues that are written therein.

No prophecy of the scripture is of any private interpretation. (2 Peter 1:20). A special interpretation of a prophecy, disconnected, or by itself, can never be fully comprehended.

The seven trumpets are all associated with the disruption and final extinction of the fourth universal Gentile dominion, to make room for Christ's kingdom, or the 5th universal empire, under the whole heavens. When Christ comes again and there is given him a kingdom and dominion, (Ps. 2; Dan. 7; Rev. 11:15-18); the reason for dashing the nations to shivers, not by conversion for the nations were angry, and thy wrath is come, and the time of the dead that they should be judged,.. and that thou shouldest destroy them that corrupt the earth, but by actual destruction, as truly as at the flood, is because Christ being the second man Adam, and the resurrection and the life, will reign over only a resurrected race. God is not a God of confusion. The Adam race is the natural man; the resurrected man is the spiritual plan. Howbeit, that which is spiritual is not first, but that which is natural; and afterward that which is spiritual; (1 Cor. 15:46) not at the same time, and with the natural. In other words, the old Adam must pass away, before the new Adam race can inherit the earth. Blessed are the meek for they shall inherit the earth. And yet the servant is not above his master; if they have persecuted me, they will persecute you. If in this life only, we have hope, we are of all men most miserable. (1 Cor. 15:19). When will the meek inherit the earth, if not in the resurrection? When will Abraham, who died without so much as to set his foot on, (Acts 7:5), get what God promised to give him for a possession, and to his seed after him, if not in the next life? How vague is the answer to these questions, by those who fail to see restitution of all the Adam race, all that was lost by the fall, both life, and dominion. And that the times of the restitution begin at the return of Christ. (Acts 3:21).

THE UNPARDONABLE SIN

Can any man commit the unpardonable sin in this life? Yes! If not, Christ would not have said, It hath no forgiveness, neither in this age nor in the age to come. (Mat. 12:32. R.V. margin). If Christ the hope of glory, is formed within; it was begotten by the Holy Spirit. To destroy that new life is to crucify the Son of God afresh; and do despite to the Spirit of grace. Such an one cannot be renewed again unto repentance. (Heb. 6:6). That, is, the new life can never be renewed, begotten a second time. Even as in the natural, a germ of life once begotten and destroyed, can never be renewed. Having committed this sin that is

unto death, they cannot again have godly sorrow that worketh repentance, (2 Cor. 7:10); for the same reason that plan is not to be resurrected a second time, or have a second chance; it is not in the plan. The bride is mentally regenerated in this life. Only those called to this high calling can commit that sin; and then not necessarily, even though they are not chosen. But men can be in a condition where they cannot be again brought to repentance. For instance; there are some who are teaching that all things, even moral evil, is of God. That whatever they do they are only doing God's will, and hence cannot repent; since it would be to repent for doing the will of God, for which they could not have godly sorrow.

They say because all things are of God, whatever I do, it is God's will that I should do it: and how can I be sorry for doing his will? Thus under this teaching, one can sin wilfully, after having tasted the good word of God and the powers of the world to come, (Heb. 6:4-5) they themselves witnessing, that they cannot again be brought to repentance.

The apostle certainly teaches that when coming to where they cannot again be brought to repentance, there remaineth for such, only a fearful looking for of fiery indignation, etc. (Heb. 10:26-27).

The world cannot commit the sin that is unto death, in this life; one must have the new life, Christ begotten in them, before they can crucify the Son of God afresh.

The change from corruption to incorruption; from the old Adam to the new Adam life, is the equivalent of death and resurrection; the old life is put off, and the new put on just the same, whether there is a thousand years between the two events, or no lapse of time.

Without the shedding of blood, there is no remission, (Heb. 9:22) simply means that this old Adam forfeited life is doomed; that no man can be saved without losing this life, and entering into a new life. In short, that they must be born again.

As the fall was permitted and even Jesus, though a son, learned obedience by the things that he suffered; (Heb. 5:8) was made perfect through suffering and every son that He loveth he chasteneth, (Heb. 12:6-7) we are compelled to conclude that there is no royal road to immortality, from which suffering the evil fruit of sin is excluded. That only a knowledge of sin by an experience of its evil, enables us to become as Gods, knowing good and evil, whether we die as infants or full grown.

In the resurrection, or restitution age; man is to be ruled with a rod of iron; that is, with a firm hand. Christ is to reign in the midst of his enemies; and only until all enemies are subdued; sin and suffering will obtain (he may mean remain) throughout all the millennial age, and sinners will be invited by the Spirit and the bride, to take of the water of life. The child shall die an hundred years old; and the sinner an hundred years old shall be accursed. (Isa. 65:20). Christ is to subdue the earth and have dominion. All this implies that sin and suffering will be eradicated only at the end of the thousand years, when death the last enemy is destroyed. (1 Cor. 15:54-55).

The body of Christ fills up what is behind of the affliction of Christ; that is, the Christ, head and body, learn obedience by what they suffer in this life; the body as did the head; then, having learned obedience so that we who delight in the law of God after the inward man: are waiting only for the adoption, to wit, the redemption of our body (Rom. 8:23) when we can serve God with a perfect heart. These will not be judged with the world; their sins go before to judgment which begins at the house of God. (1 Pet. 4:17).

Infants having had but little experience of evil have all or nearly all the dire effects of sin yet to learn. There is no royal road, but like the head, they too must learn obedience by the things they suffer. But having already suffered death, they will suffer only to the extent that they individually sin. And like all others, if they commit the sin that is unto death, they will die a second time; and for that, no sacrifice is provided; they can never be born a third time. Under that new covenant, it shall no more be said, the fathers have eaten sour grapes, and the children's teeth are set on edge; but every man shall die for his own sin. (Jer. 31:29-30). And it is in the new heavens and new earth, that the child shall die an hundred years old; and the sinner an hundred years old, shall be accursed; thus death, the last enemy to be destroyed during Christ's reign, (1 Cor. 15:26) is to continue during the entire millennial age; or while probation for life or death continues.

There is abundant scriptural proof not only that the sins of this life will receive a just recompense of reward in the life to come, but that the next life while Christ reigns in the midst of enemies, will not be exempt from sin and consequent suffering. And as first fruits or the seed of promise are made perfect through suffering and every seed brings forth after its kind, it is an unavoidable conclusion that during their probation, they also must learn obedience by the things that they suffer.

As God is no respecter of persons,; and every son that he loveth he chasteneth; we must assume that infants having little or no experience in this life, must learn obedience in the next life. Christ inculcates the same idea, namely; that which is due if not received in this life, will be received in the next life. If you make a feast for those who return, the compliment; verily, I say unto you, you have your reward. If made for those who cannot return it, you will surely be rewarded in the resurrection. (Luke 14:12-14). This of course, applies to rewards; but the principle is the same; whatever comes short or fails of adjustment in this life, will be set right in the next life.

With this understanding, we can see how every crooked thing can be made straight; and that the sufferings of a groaning creation will not be lost; that not a sparrow falleth without our Father's notice. The innocent and ignorant suffer, often instead of the guilty; but not a tear is shed, not a groan is forced from humanity that will not bear fruit unto life eternal. That is, God does not afflict willingly, nor grieve the children of men. (Lam. 3:33). the evil of sin must be learned by experiencing evil; the innocent must learn as well as the guilty; Christ was innocent, yet learned he obedience by the things that he suffered, (Heb. 5:8) God weighs every groan, he knows just what is for our individual good, not merely for the church, but for the world; and the wrath of man shall praise him, and the, remainder will he restrain. (Ps. 76:10).

The Judge of all the earth will do right. Not a tear though it be of blood, is permitted by Him who worketh all things after the counsel of his will, that does not work together for good to a groaning creation, subject to vanity, not of its own will, but by reason of him who subjected the same in hope. (Rom. 8:20).

To be cut off prematurely, cannot be an advantage. To fall like a shock of corn fully ripe, in the nature of things, must be better. A hard lesson learned, is more desirable than one yet to be learned. The infant has every thing to learn in the resurrected life, while the groaning creation have an experience of evil, some more, some less, but as far as it goes, teaching them what is the certain fruit of sin; a lesson all who survive, and finally reach immortality, must learn.

In the light of this scriptural interpretation of why a God of love permits the evil of sin to exist during the pre-determined duration of man in the bondage of corruption, is easy of comprehension. It explains why every son that He loveth He chasteneth; why, when persecuted for righteousness' sake, we should rejoice and be exceeding glad. It also explains why the comparatively innocent, of the groaning creation are permitted to suffer at the hands of the wicked. The sufferer will reap a harvest of gladness; the willful inflictor a harvest of stripes. If, like the great Father, our eyes could see the brighter side of the cloud, a world would not induce us to change places from the oppressed to the oppressor. If, for the church of the firstborn their afflictions which are but for a moment, work out for us a far more exceeding and eternal weight of glory; (2 Cor. 4:17) will not the tears of a groaning creation, when delivered from the bondage of corruption into the glorious liberty of the sons, also be turned to songs of gladness? Weeping may endure for a night; but joy cometh in the morning. (Ps. 30:5).

It doth not yet appear what we shall be in the resurrected body and yet many things are revealed. Jesus said to the Sadducees, who denied the resurrection, when asked by them, Whose wife the woman who had the seven husbands should be? Ye do err, not knowing the scriptures, nor the power of God. (Mat. 22:29-32).

This teaches that had they known the scriptures, they would not have asked such a question. The scriptures do therefore give some light on this question, independent of what Jesus said to them. Had they understood the Abrahamic allegory -an impossibility for the natural Jew, -they would have known that the seed of the free woman, the true seed of promise, was to be a resurrected seed born, not of the flesh, but from the dead. Abraham knew that though he did not receive it in this life, so much as to set his foot on, of the land God had promised to give him for a possession and to his seed after him; (Acts 7:5) that he would get it just when and where. God had promised it, in the resurrection. (Heb. 11:13-17). And in harmony with such promise, he received Isaac from the dead, in a figure. (Heb. 11:19). Thus Abraham believed the gospel of restitution from death, before the promised inheritance would be given to him, and to his seed. He did not even see the old Jerusalem of bondage and her children, born of the flesh; answering to Hagar. Looking straight forward to what God had promised, he saw the heavenly country, the promised new heavens and new earth, the day of Christ, the seed to whom the promise was made, and the city that hath foundations. This was the gospel preached to

Abraham, the faith that is counted for righteousness.

He that was born after the flesh, is of the bondwoman, says the apostle; while he that is of the free woman is by promise. And we are the children of promise, even as Isaac was. Isaac was not the real seed of promise, for the promise was, Unto thy seed, which is Christ. (Gal. 3:16). Isaac was born of resurrected life, in figure: (Rom. 4:19) Sarah being the free woman of the allegory, while the real free woman is the covenant of promise, or resurrection covenant. This is why the first house of Israel were born, in figure, of restored or resurrected life; and why the gospel church, the spiritual house, are in figure, a resurrected house. While the resurrected race are the true Israel, children of God, being children of the resurrection. (Luke 20:36). Children of the flesh, these are not the children of God, but the children of the promise, are counted' for the seed. (Rom. 9:8).

Only those who cannot discern spiritual things can fail of seeing that Israel after the flesh, are not the children of God, nor yet the children of the promise, and if not wilfully blind, could see that neither Abraham nor the seed to whom the promise was made, received in this life what was promised, but looked for it only in the resurrection. And more, that children of God, are children of the resurrection, and not children of the flesh. He that is born of the flesh, is of the bondwoman; (Gal. 4:23) and the son of the bondwoman shall not be heir with the son of the free woman. (Gal. 4:30).

If in the resurrection, the Spirit of Him that raised Christ from the dead, also quickens our mortal body by his Spirit; (Rom. 8:11) then a resurrected man is a spiritual man; as contrasted with a natural man. The one, born of the will of man; the other, of the will of God. There is a natural body, and there is a spiritual body; (1 Cor. 15:44) but the natural is first, and afterward that which is spiritual.

Adam was a figure of him that was to come; (Rom. 5:14) his mortal body being quickened by the Spirit.

There is but one mother-system on each plane, for the development of the one entire family.

The beginning of life, is in absolute weakness, and because of sin and death, the perfect natural is never attained. It is not the plane of development, except for the federal head, the man and woman to the second plane of life; otherwise, it is only for the one purpose of planting seed. Most of the race die in infancy. Life is merely entered upon, so that the pre-ordained number to be born again may be planted, then it goes out in death.

On the spiritual plane, life begins, not where the natural ends, but on a higher plane even than the perfect natural would be; that is, the least in the kingdom of heaven, or resurrection age, will be greater than the greatest born of woman. (Mat. 11:11). God's plan of evolution in developing Sons and heirs is not by a gradual advance from mere animal life to that of God himself; but by stages, being born anew, by the twinkling of an eye changes, first from corruption to incorruption; and again, from incorruption to his own immortal God-plane of life.

There is no such thing as a corruptible main becoming almost incorruptible; they are sown in corruption; they are raised in incorruption. There is no such thing as a spiritual man becoming almost a spirit. The step from corruption to incorruption, is from weakness to power and glory; the step from the spiritual plane, to the Divine is vastly greater; and like the former begins far higher than the spiritual plane ends.

One is your Father; and ye are all brethren. (Mat. 23:8-9). You will notice that Christ is not called a Father during the restitution age; he being only the head of the mother system, the bridegroom and husband. So in the type, Joseph, although the husband of Mary, was not the father of the man child.

In the development of Sons of God, to the God plane, all will become what God the Father is. There can be but one order on that plane; no female God. Because the female is subject to the male; and the God nature cannot, be in subjection to some higher nature, since there can be no higher nature. God is One; and all the Sons of God will be One with Him. Only angelic nature can take a second place, on the spirit plane.

Angels are the woman element, or mother element on the Divine plane. Before he became a Son, Christ was the archangel, (Jude 9) the angel of God's presence; (Isa. 63:9; Ex. 14:19) the universal Mother by whom all things were made. What the man is to the woman, on this present plane; Christ is to the Church, on the resurrected plane; and God is to Christ, on the Divine plane. And what God is, to Christ, so in the fulness of time, will each and every Son of God hold a similar relation to each of their angels. (Mat. 18:10). And in the resurrection we shall belong to the Mother element; and be as the angels in heaven. (Mat. 22:30).

This is why the heavenly Jerusalem, and all that pertains to it, is this side of the second veil; just short of immortality. On entering the God condition, the whole mother system, head and body, will be transformed into Sons, and God becomes all in ALL.

In the resurrection our body is not eternal, but age-lasting, in the heavens. (2 Cor. 5:1). On entering immortality, every element of our nature becomes Divine. We are not partly human and partly Divine, nor was Christ. In the development of children of God, there are three natures; two of which are purely human; the natural man, and afterward the spiritual man, soul and body.

Christ had two natures before his resurrection, the outward natural man, and the inward spiritual man, because he was the link uniting the two. The espoused bride will have the first nature in fact, and the second by faith. Thus the completed Christ, or seed of the natural woman, is being developed into a perfect spiritual man. That also is transformed at the end of the next age into the Divine unchangeable God condition of sons. This undying parental, or mother love of offspring, the most holy of all human or divine sentiments, so far from dying out, is transformed or intensified, in passing from the natural to the spiritual; -as is every God-given element of human nature. We may believe that in the new birth, the same love of offspring on the spiritual plane will be far stronger

than on the natural plane; and as no good thing will be withheld, the bride the Lamb's wife, the Rachel weeping for her children, (Mat. 2:18) may be comforted by bringing forth her own from the land of the enemy, among firstfruits on the new earth, of resurrected life. Charity (love) never dies. Why then may not mother love, compared in scripture to God's own infinite love, be victorious over death? And the resurrected church be eager, first of all, to recover her own? Why then may we not say to mothers in Israel now, Refrain thy voice from weeping, and thine eyes from tears, for they shall come again from the land of the enemy. There is hope in thine end, saith the Lord, that thy children shall come again to their own border. (Jer. 31:16-17). It is in the resurrection that they come again; and how would it comfort that mother-sorrow, unless they, not some body else, recover the children they themselves have lost, and have the mother love, that survives death rewarded? For their work shall be rewarded, saith the Lord.

There is proof that the trials of this life will remain in our memories; and sorrows can be removed only by a removal of the cause. Christ was tempted in all points like as we are; and what for? that he, might be able to succor them that are tempted. (Heb. 2:17-18). How would his trials during this life, help him as our high priest, if blotted from his memory? And as priests we shall know even as we are known, by our high priest.

In passing from the highest human to the Divine immortal God condition, Love that never faileth, ceases not though the entire mother principle is transformed into Sons and heirs; it has only then passed through the developing process from its lowest human stage, up higher and higher to its ultimate Divine, from which it emanated, for God is Love. (1 John 4:16).

Originating in the bosom of the one great Father in the desire to multiply Himself; the love of God was centered in Christ, the universal mother, the beginning of the creation of God; (Rev. 3:14) who came out from the Father. (John 17:28). The love of God, which is in Christ Jesus our Lord, (Rom. 8:39) ultimately comes back to Fatherhood, multiplied in the bosom of myriads of sons of God; who, in turn, with their angels, the angel of their presence, like the original Father; are also to become Fathers of other families; each son becoming a mighty God, an everlasting Father. (Isa. 9:6). Thus God who is infinite, will go on multiplying himself throughout endless ages; since Love never faileth.

THREE DAYS AND THREE NIGHTS

For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. (Mat. 12:40).

Never until now has this vexed question of the time during which our Lord was subject to death been fully and scripturally understood.

This question of the three days and nights, is one never yet satisfactorily answered, although Bible students have wrestled with it for many centuries. But its solution has now become as scriptural and easy of understanding as any statement concerning our Lord's

earthly life.

We will not waste time by referring to the many differing views on this subject, or the unscriptural claims that Christ was crucified at an earlier date than is given, (Mark 15:42; Luke 23:54) as being on Friday, that is, the day before the Sabbath. That Sabbath was a high day, (John 19:31) because the preceding day, Friday, being the first day of the feast of unleavened bread, was also a holy day. (Ex. 12:16).

That Christ was crucified on Friday, and rose early on the morning of the third day, (Sunday, the first of the week) no one would have questioned for a moment if the three days and three nights could be found. The three days were all right; Friday, Saturday, their Sabbath, and early Sunday morning, the first day of the week, he rose and appeared first to Mary. (Mark 16:9). It not being necessary or even possible to claim more than a few moments of that third day, just enough to include it in the count. To this we are shut in; because on the same day, when on the way to Emmaus, they declare that he was delivered to be condemned to death, and that to day is the third day since these things were done. (Luke 24:20-21). The claim is being made by some, that Christ was not raised on Sunday morning, but at an earlier date, and was crucified on Wednesday.-But such do err, not knowing the scriptures. Christ was firstfruits, the wave sheaf, to be cut down and kept until the morrow after the sabbath, and waved before the Lord; (Lev. 23:11) and it is written that Christ both died, and rose again the third day, according to the scriptures. (1 Cor. 15:3-4). And that same day he journeyed to Emmaus, was the third day. It is easy enough to detect error by the law and testimony.

Christ being crucified on Friday at the ninth hour, gives the three days all right; but it is the three nights, that must be accounted for; with no possibility of changing the time of his crucifixion on Friday, or his resurrection on Sunday, the third day. The Son of man shall be three days and three nights in the heart of the earth. This was said to an evil and adulterous generation seeking after a sign. (Mat. 12:39). Let us tread softly. Jesus never spake plainly to them that are without, but always in parable or dark sayings, that hearing they might hear and not understand; (Mark 4:12) and how truly it has been fulfilled in this, as in many other of his sayings.

In the heart of man, means the secret purpose, not the literal heart; that is the letter, not the spirit of the saying. In the heart of the earth, means death, the secret place; O that thou wouldest hide me in sheol, that thou wouldest keep me secret, etc. (Job 14:13, R.V.). The me referred to, being the soul, the life, not the body.

Christ's soul was given up to death, but did not remain long under its dominion; Thou wilt not leave my soul in sheol, nor did his flesh see corruption. (Psalm 16:10, R.V.).

When did Christ sacrifice his life, not in the letter, but in the spirit? When, according to the spirit of the law as taught by Jesus, does a man commit adultery? The Jews understood the letter, but not the spirit of the law; the words that I speak, they are spirit, they are life; the letter kills, the spirit, giveth life. The act of virtue or of sin, pertains to the mind rather than to the body. God sees the spirit of the act, we only the outward

manifestation flowing from it. But we need no argument, since there is absolute proof, that, as God sees it, Christ our passover, laid down his life in the garden, at the hour of six, or at the moment. between the two evenings when the law required the life of the Passover lamb; at which moment Christ's soul was sorrowful even unto death. (Mat. 26:38). And more, it was then he shed his blood.

Blood is only a figure to represent the life; hence, he shed his blood in figure, sweating, as it were, great drops of blood. (Luke 22:44). The law is a shadow of heavenly things, and is spiritual; man was to keep or obey it, but God attends to its fulfillment in that of which it is a shadow. And it is easier for heaven and earth to pass than one jot of the law until all be fulfilled. (Mat. 5:18). Do not imagine, therefore, that we can enter too minutely into its teaching, or denounce too severely that which is not in accordance with it. They were to kill the passover lamb in the evening, (mar. between the two evenings, of the 14th day of the first month. Ex. 12:6; margin, Luke 22:7). In keeping the law, they were to take the life of the lamb; in its fulfillment in Christ, he says, No man taketh it from me, but I lay it down of myself. (John 10:18). They crucified the Lord of glory, but could not kill the soul, (the life) ; since death, or he that has the power of death, had no claim on his life; (John 14:30) man could not take it, he must lay it down of his own free will.

I came not to destroy the law and prophets, but to fulfill, said Jesus. Did he fulfill, or destroy that part of the law pertaining to the slaying of the lamb? If he fulfilled it, he shed his blood, and gave his life over to death, on the evening of the 14th of the first month, when the hour came that the Son of man must be betrayed to be crucified. (Mat. 26:2). The betrayal, every where, as in this chapter where it is referred to seven times, is spoken of far more in all the four books, than is the crucifixion, since there was a definite hour foreshadowed for its fulfillment. (John 12:23-24). Christ laid his life on the altar and gave it up, in the garden at the hour and moment required for the fulfillment of the law; when thus renounced, his right to it given up, it was then forfeited as a sin offering and became just what our life is; and we are dead; forfeited life not being recognized as life, under the new Covenant; hence, our life is hid with Christ in God. (Col. 3:3). And Jesus, on renouncing his life, not forfeited until then, dropped to our condition, made sin for us.-It was his unforfeited life that made him invulnerable to death. He himself affirms it; Except a corn of wheat fall into the ground and die, it abideth alone. (John 12:24). He could abide, but could bring forth no fruit. When he laid down that unforfeited life and became as we are, made sin, and subject to death, he died as truly as we are now dead, and in like sense; having no life that could abide. From that moment, the life by which the atonement was to be made, was hid in God, as ours is now hid with Christ in God.

The earth is cursed for man's sake; and the heart of the earth, is the consummation of the curse in death. And not until a corn of wheat falls into the earth does it die. Jesus fell into the heart of the earth, descended into the lowest parts of the earth, not in the letter, there is no lowest part, unless it is its center; but in spirit, death is the lowest; descending there, when he laid down his abiding life and became what we are soul and body, of the earth earthy. Made sin for us, he came under the curse of God. This was the cup his Father gave him to drink.

A corn of wheat falls into the ground and dies; not dies and falls into the ground. He did not die, and fall into the heart of the earth, as at his burial; but fell into the heart of the earth and died.

When crucified, he had no virtue in him; the life by which the atonement was to be made had been given up, to be taken again into the holy when he rose no more to return to corruption. After he gave up his abiding life, which no man could take from him, he could then be crucified and die. Before that, having an unforfeited life, he could not be killed; nothing could take that life until he himself should give it up. (John 7:30). Now what I am trying to make plain is, when, after praying that if possible, the cup might pass: he became sorrowful even unto death, (Mat. 26:38) and mentally accepted the cup, in his heart he gave up his life and died in precisely the same sense that Jesus says a man commits adultery; (Mat. 5:28) it is accomplished in spirit, before it is carried out in letter.

Christ laid down his life, in spirit, in the garden; even as the first man lost his life in the garden; God's figures are perfect. In the letter, Adam died centuries after he lost his life in spirit. He had unforfeited life: so had Christ. What life did Adam lose when he sinned? Abiding life, the loss of which brought death on all our race? His death when 930 years old, brought no evil on mankind. Life is not a thing we can see and handle; he was the same the next day, and yet he was what Jesus called dead, when he said, Let the dead bury their dead. (Mat. 8:22). His unforfeited life was gone so that- he could not impart it to others: that virtue was gone: he was a body without the life. Jesus died in the real spirit of the word, in the garden, and the next day, Friday, it was carried out in the letter; the letter kills; the spirit giveth life. This will he fully appreciated presently.-Christ died like Adam, the figure; he sacrificed himself. Adam was not deceived but came down of his own will, laid down his own life. (1 Tim. 2:14).

When Christ. gave up his unforfeited life, and became subject to death, he passed through a change equivalent to that experienced by Adam in his fall; no wonder, sinless as he was, his soul was sorrowful even unto death. (Mat. 26:38). It, was spiritual death, being made a curse for us; a condition in which God would forsake him. (Mat. 27:46). He was not a coward, he could endure crucifixion as bravely as did the thieves, and they could join the multitude in reviling him. It was not the shame, he knew the outcome and could despise the shame, as being made sin for us, he bore our sins in his own body on the tree. Bore them as we who are real sinners, hear them, the thieves for instance; since sin when it is finished bringeth forth death. (Jas. 1:15). He had given up the sinless condition and its unforfeited life, and stepped as it were, into our shoes, to come under the curse as we are under it, and die as we die. As in the figure, Adam, though not deceived, sacrificed himself.

The crucifixion was nothing, martyrs have joyfully suffered a more painful death. That was not it, O no! his strong cries and tears and agony was in the garden when that was passed and he came forth to be betrayed, to be crucified, the bitterness of the real death was passed: and like a lamb dumb before his shearers, so opened he not his mouth. The sacrifice made, the cup drained of all its bitterness; he could now endure the cross,

despising the shame, for the joy set before him in bringing many sons to glory. (Heb. 12:2).

Christ died for our sins, according to the scriptures; (1 Cor. 15:3) and the law is spiritual. As the passover Lamb, the law demanded his death on the evening of the 14th day of the first month at the time of his agony and not at the ninth hour of the 15th day. Jesus did not come to destroy, but to fulfill the law. (Mat. 5:17). Did he fulfill it in both the spirit and the letter? we think he did. And yet it is too often that we see only the letter.

When Christ laid down his life in the garden, and was made sin for us, and became accursed of God, he experienced a death such as Adam experienced; that is, his abiding life had been taken away; and as a sin offering, the body was there to be disposed of, but the blood, the unforfeited life by which the atonement was to be made, had gone out of it. And the law required that the dead body having no value, should be taken without the camp and burned; (Lev. 16:27) the flesh profiteth nothing. For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. (Heb. 13:11-12). The apostle is referring to Lev. 16:27; and the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy, shall be carried forth without the camp; and they shall burn their flesh, etc., with fire. While in verse 17, it is written, and there shall be no man in the tabernacle of the congregation when he goeth in to make the atonement in the holy (place, is a supplied word), until he come forth and hath made an atonement. Thus the atonement was made with the blood taken into the holy places, and was not completed until he came out. (Lev. 16:23). Now is there any one who will claim that under the law, the atonement was not made with the blood taken into the holy places, but was made by the sufferings of those beasts while their blood was being taken from them?

The law is a pattern or figure of the true. Christ is not entered into the holy places made with hands, which are figures of the true; but into heaven itself, to appear in the presence of God for us. (Heb. 9:24). Do those who claim that the atonement made by Christ as our sin offering, was made on the cross by his death, and not by his blood (life) that he laid down, and took it again into heaven itself, speak according to the law and testimony, or contrary to it, and according to traditional ideas, which? If not in accordance with the former, it is because there is no light in them, and they will fall into the ditch. (Mat. 15:14).

Whoever centers his worship around the Christ after the flesh, and looks there for the atonement, is worshiping around and through the body of the sin offering as it was being burned without the camp; after that by which the atonement was to be made had passed out of it. Christ after the flesh, was not a priest, but a sin offering; and before he gave up the life by which the atonement was to be made, not being a mediator, (Heb. 8:4) we could not approach God in Christ's name; much less after his spiritual life was gone. Such worship is sowing to the flesh, and when Christ comes the many thus sowing will reap corruption. (Gal. 6:8). If as a sin offering he at the same time was a mediator, why does not his name appear in the Lord's prayer?

If the atonement was made around the accursed tree, and that was the holy place, instead of heaven itself, as the apostle affirms; why was any human being present? And there shall be no man in the tabernacle of the congregation when he goeth in to make the atonement, until he has made the atonement and come forth. (Lev. 16:17). No man has ascended to heaven, but the Son of man that came down from heaven. (John 3:13).

We have reserved, and have yet to present the most convincing proof of the truth of our position that the period of three days and three nights, began where the law required the slaying of the lamb; proof that amounts to absolute mathematical knowledge.

It is an impossibility to have a period of time measuring three days and three nights to end on the third day, unless it begins with a night. Christ was crucified on the first of the three days, and rose again on the third day, according to the scriptures. And there is but one day and two- nights between the first day and the third day: Thus; Thursday night in the garden.

1st DAY.	2d DAY.	3rd DAY.
Day	Day	Day

If there was no night counted before the first day, it is impossible to have a period of three days and three nights; since he was not in the heart of the earth whatever that may mean, one night after he rose on the third day. (Mat. 12:40). Hence, the time must have began on Thursday night, when he gave up his life, as there is no other way to count the three nights.

He hung on the cross from the sixth hour, noon, to the ninth hour, three hours, when he died. This was on Friday, the day before their sabbath, the 15th day of the first month, the first day of the passover feast; (Lev. 23:6) on which day all left over of the passover lamb from that first night, like the body of the sin offering, was to be burned; ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. (Ex. 12:10). Here again we find that what man did, both in condemning and crucifying him, was only disposing of the body of the sin offering, after the virtue had departed from it.

Jesus had two natures, and lived a dual life. Having the nature of the seed of Abraham, and being tempted in all points as we are; reveals his fallen nature which he had from his mother. (Heb. 4:15). But that which he received from his Father was an unfallen nature, such as the sinless Adam had. He was not sent to the Gentiles, but only to the Jews; and yet his unforfeited life, all he had from his Father as the seed of promise, was for the world, not merely for the Jew, or natural Israel; since being really of the bondwoman, they and their claims as the seed of promise, were to pass away with his bondwoman nature; so that henceforth, we are to know no man after the flesh. (2 Cor. 5:16).

As our passover, the part we are to eat, was given up to God, in the garden, and what was left till the morning, the only portion sent exclusively to the Jew, was rejected by them, and burned without the camp.

After it was thus destroyed, God raised it again the third day, since there was further use for that crucified body, it must be exalted far above all heavens. (Eph. 1:20-21). Hence, as Jesus had said, The Son of man shall he betrayed into the hands of men; and they shall kill him, and the third day he shall rise again. And in Luke 24:21, while on the way to Emmaus near the evening of that first day of the week, they say, and besides all this, to day is the third day since these things were done. (Luke 24:21). No scriptural question can be raised concerning these three days beginning on the day before the Jewish Sabbath, and ending the day after. But if, as some try to believe, they began on Thursday, Wednesday, or any other day; it does not solve the difficulty in the minds of those who can see only the letter; for no matter what day he was crucified, he rose on the third day. And, as we see, there are but two nights from the first day to the third day. Hence, admitting the truth of Christ's statement, it becomes a mathematical certainty that he included the night preceeding the day on which he was crucified in the three days and three nights.

Thus when he laid down his spiritual, or real life, as did Adam, in the garden; no man took it from him, he laid it down of himself. (John 10:18). This was the real sacrifice of himself, as a sin offering; Sacrifices and offerings thou wouldest not, but a body hast thou prepared me. (Heb. 10:5). When he thus gave himself up and came under the curse, he was as truly under it, as was the fallen Adam; or as are we who are pronounced dead; for ye are dead, and your life is hid, with Christ in God. (Col. 3:3).

That he sacrificed the life by which the atonement was to be made, (just such life as man had before he sinned) is proven, 1st, by Paul in (Heb. 13:11-12), showing that the blood (life) to be taken into the holy had gone out of it, so that when taken to be crucified, it was only a disposal of the body of the sin offering after the virtue had gone out of it. And second, because the life he gave as a sacrifice, was the life he laid down of himself in order that he might take it again on entering into the holy at his resurrection. This life was not taken by man; while the life taken on the cross, was taken by man. The Son of man shall be betrayed into the hands of men; and they shall kill him. (Mat. 17:23). Fear not man that can kill the body, but are not able to kill the soul, (life). (Mat. 10:28). Surely the life Adam lost in the garden, differed from that which he lost 930 years after. Bear in mind that this forfeited life we now have, and such as Christ had after he laid down his spiritual life, is not recognized as life, under the new covenant. That is, the life of the old covenant that was unto death, is the life of the flesh, such life as the beast has; as dieth the beast, so dieth man; they all have one breath, and all go to one place. (Eccl. 3:19). Christ had a dual nature; the old covenant life of the corruptible flesh, from his mother; the New Covenant life from his Father. When we come to the stature of Christ, our mortal bodies quickened by the Father, we too shall have a dual nature until we overcome, and the atonement is accomplished in us; then our flesh will become fresher than childhood. (Job. 33:22-25).

This is one more line of proof to show how christendom is able to grasp only the letter; the spirit of the word being for those of advanced growth. Worship has been centered around the body of the sin offering slain in the court, instead of being in spirit within the

vail where our high priest is bringing about the atonement. How far from the truth, is the idea that the atonement was made by shedding the blood that man could take; seeing only the natural plane of the flesh.

If we did not know that only an elect seed is being developed, this way so narrow that few can find it, would be a disheartening feature of the plan. But as God is working all things after the counsel of his will, we can see how the many are to stumble and fall, and yet rejoice, knowing that even the little truth possessed by babes in Christ, will not be lost to them in the regeneration, when the Son of man sits on the throne of his glory.

It may be said, Paul preached only Jesus Christ and him crucified, to the Corinthians. (1 Cor. 2:2). True, babes must begin with the letter because it is only through the letter that the spirit can be seen. In the first verse of the next chapter he explains it.

In making the sacrifice in the garden, Christ did not lose his faith, he could work miracles, and his prayers were answered; Father forgive them; (Luke 23:34), but he would not ask for what if answered, would defeat the fulfillment of scripture. He was sinless, notwithstanding he had entered fully into the sinner's condition.

Now we have a clear understanding of his strong cries and agony in the garden. It was a fearful thing to him, sinless, loving and obedient; to come under the curse, and know that he would be forsaken of his Father, who is not a God of the dead, the uncleanness of Satan's domain. He did not fear what man could do. No complaint escaped his lips when the nails were being driven through his quivering flesh. Like a lamb, dumb before his shearers, so he opened not his mouth. (Isa. 53:7). But to be forsaken by his Father was more than he could silently endure, and in his last agony came the final cry which could no longer be restrained, Eli, Eli, lama sabachthani; (Mat. 27:45-53) and again he cried in the same voice, and yielded up his spirit. And behold, the veil of the temple was rent in twain, from top to bottom. (Mat. 27:51).

Why was the veil of the temple rent when his forfeited flesh life expired, and not when he laid down his spiritual life? In his dual nature his spiritual life was for the redemption of the world; the old covenant or Jews, had naught to do with that; his fallen Jewish nature, (for he took on him the nature of the seed of Abraham) was for the ending of the old covenant, and that typical house of servants, giving to as many as received him, authority to become sons. When his Jewish nature expired, that fleshly house was forever left desolate. Wherefore, henceforth know we no man after the flesh. (2 Cor. 5:16). Under the New Covenant and true tabernacle of which Jesus is the minister, they, as Israel after the flesh, have no place, nor can have until born again of resurrected life. They will go back and rebuild old Jerusalem but in their true character, answering to Hagar and her son, to be eventually cast out of the inheritance.

THE ELIJAH

John was the Elijah sent to the natural Seed; and Jesus, born of the flesh, was their

Messiah. But John is not the Elijah of the spiritual seed, nor is Jesus the Son of Mary our Messiah. We have nothing to do with the law, or the Christ who was made under the law. (Gal. 4:4). He, was not sent to us; nor are we to recognize him as our Christ. On this one fact, hangs an understanding of and a belief in the gospel of the kingdom. It is the turning point between the letter and the spirit, the natural seed and the spiritual seed, the shadow and the substance, the temporal and the eternal. To recognize a bond between ourselves and the law given to natural Israel, or to their Messiah, is worshiping after the oldness of the letter. (Rom. 7:6). It is spiritual adultery. It is the rock of offence and stone of stumbling, of the second house of Israel. (Isa. 8:14). The old covenant, or letter of the word that kills, was personified in the Jesus made under the law. God gave a law graven on stone, that was unto death, because his purpose was to kill the old man. Jesus was set for the fall of many in Israel. (Luke 2:34).-Every utterance by the spirit, concerning things and events prior to the resurrection of Christ, is the letter, and belongs to the old covenant; and the Israel many of whom were to fall were the Israel to whom the Jesus of the flesh was sent. Not all of Israel fell; for as many as received him, to them gave he power to become sons. (John 1:11-12). At his death that house of, servants, with its tabernacle system and laws, came to an end; and for three days, there was no system of human worship recognized of God. And we have nothing to do with any but a resurrected Christ, the new man. Being risen with Christ, (by faith), we are to seek, follow after, things on the higher or resurrection plane. (Col. 3:1). Not recognizing any thing belonging to the natural plane; the law given at Sinai, which answers to Hagar; the Israel to whom it was given, their Elijah, or Christ, sent only to them; as having any place in our system of worship. One step back to that side of the line, carries you back to the house of servants, and the bondage of the servant. Else what does this mean? Henceforth know we no man after the flesh; yea, though we have known Christ, after the flesh, yet now, henceforth, know we him no more. (2 Cor. 5:16).

That the coming of Elijah, has a hidden meaning; and does not refer to the literal Elijah, is evident, because John was the Elijah, to natural Israel. But the true antitypical Elijah, or messenger of the covenant, (the free woman covenant, even as John was the messenger of the bondwoman covenant), is the Christ, head and body; the restorer of all things. He is sent before the great and terrible day of the Lord, to prevent the earth, being smitten with the curse that rests on the old Adam. (Mal. 4:6). He who is the resurrection and the life, is the Elijah. 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. (Mal. 3:1). Know ye not that ye are the temple? (1 Cor. 3:16 Margin).-The temple and sanctuary are one and the same.-In the destruction of Sodom, they were all destroyed, and the land of Sodom was a total desolation. So Jer. 4:23-27, declares, concerning the earth; I beheld the earth, and lo, it was without form and void; I beheld, and lo, there was no man; I beheld, and lo, the fruitful field was a wilderness. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. (Jer. 4:23-27). This is the saving clause; otherwise the human race would come to an eternal end, and the earth become a desolation. Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah. (Rom. 9:29). And it is in this seed, that all nations and families of the earth, even the Sodomites, are to be blessed, (Gen. 12:38; 22:18).-If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise;

(Gal. 3:29). nor is there any other seed according to the promise.

Elijah comes before the great and terrible day, (Mal. 4:5), terrible to the old Adam race; else a full end (Jer. 46:28) would be made. The seed is ripened before the old goes down; the kingdom and dominion under the whole heavens, is given to Christ.

God does not reign over enemies; Christ reigns until all enemies are subdued; and then gives up the kingdom to God even the Father. (1 Cor. 15:25-28). The Elijah comes before the day of the Lord and saves the earth from the curse, by restoring all things, during that day. In other words, Elijah is the voice of him that crieth in the wilderness, "Prepare ye the way of the Lord: make straight in the desert a highway for our God." (John 1:23). By a restitution of all things, the crooked is made straight, and every thing is prepared for God, even the Father, to receive the kingdom. The Christ, is the Messenger of the new, or resurrection covenant; the forerunner of God the Father's kingdom. And when the restitution work of Elijah is ended, God becomes all in all.

SCRIPTURE TRUTHS

What is required of us? This question comes home with special interest to us all.

But why talk of doing, it may be asked; when what we would, we do not; and what we would not, that we do. It is another kind of work, that the law of sin in our members cannot control, of which we intend to speak. A knowledge of God, and Jesus Christ whom he hath sent, are the conditions for an entrance into life

This is the work of God, that ye believe on him whom he hath sent. (John 6:29). But as we cannot believe on him of whom we have not heard: (Rom. 10:14) we can believe only to the extent of our knowledge of him. Hence; to do the work of God, we must. search for the truth as men search for silver. For only thus can we find the knowledge of God.

The elect church being one body composed of many members, differing one from another, with different capacities adapted to different positions in the body; it follows that great diversity of talent will exist. That is, as the inspired illustration affirms, all are not the hand, all are not the feet, or eye, or ear, or tongue, or any other member; but the body when fitly joined together will be perfect in all its parts. (1 Cor. 12:14-20). The question often comes up, must we all, in coming to the unity of the faith, and knowledge of the Son of God, come to the same degree of knowledge? Certainly not, is the answer. There are diversity of gifts, as of members. (1 Cor. 12:8-10). Because the hand is not the eye, is it therefore not of the body?

Know ye not that ye are the sanctuary of God? (1 Cor. 3:16 R.V. margin) the sanctuary will be justified: To justify, is to make that right which is wrong.

This corruption will never put on incorruption.

Not only is there no scripture for such a change, but it would be an abomination. Corruption must be got rid of before incorruption can be entered upon.-Corruption is unclean.-Then, when clean, this corruptible shall put on incorruption; (1 Cor. 15:53) or rather, the incorruptible; since the dead of which he is speaking are thus raised. Corruptible, means that which may under certain conditions be corrupted. Corruption means that which is already corrupt. The dead of which he is speaking, raised at this last trump, and hence, having part in the first resurrection, are raised incorruptible, ver. 52, a condition in which it is impossible for them to again be corrupted. They have attained that world, and the resurrection from (out from) the dead; and can die no more; (Luke 20:35-36) they are raised incorruptible.

Now we will speak of the dead, collectively; all that die in Adam. They are sown in corruption; raised in incorruption. The dead in Christ are thus raised. Still the one class come forth unto the resurrection of life; these cannot die any more; they are incorruptible. The others are also raised in incorruption, but not being of the body that has overcome, they may again go back to corruption; that is, die a second time. They are raised in incorruption, but not incorruptible. That condition can be obtained only after overcoming; and their probation or trial, is yet before them. They may die again; but on those that have part in the first resurrection, on such the second death has no power. (Rev. 20:6).

Thus, you see, the creature itself,-go preach the gospel to every creature, yet to be fulfilled in the resurrection age,-Shall be delivered from bondage of corruption into the glorious liberty of the sons. (Rom. 8:21).

Only we that are alive and remain, (1 Thes. 4:16-17) undergo the cleansing required by the law; every jot of which is typical, and hence must have a fulfillment. We are to get back to what man was before he sinned; that is, to the full-grown perfect man; requiring only the twinkling of an eye change, to render this corruptible incorruptible. Death came by sin; hence, before man sinned, he was in the condition of incorruption, but not incorruptible.

The dead are freed from sin. (Rom. 6:7). They are raised, (the body) in incorruption, since it is not that body thou sowest, but a newly created body given of God; who does not deal in that which is corrupt; the old corruptible body being dissolved, not cleansed.

The world on probation during the thousand years, do not attain to the perfect man until the end of the thousand years. But the promised seed attains to the perfect man at the end of this present age. The perfect is used with Christ in more than one sense; he was perfect in one sense, when he rose no more to return to corruption. In another sense, not until his body is complete.

We are to be delivered from our present wretched condition, through our Lord Jesus Christ. (Rom. 7:24). And is not the whole plan of redemption to be wrought out through him? It is God in Christ, reconciling the world unto Himself.

While in the bondage of corruption, or natural man condition, our animal nature prevails

over our moral nature. In the resurrection, the spiritual man will overcome his animal nature, bringing it into absolute subjection.-This overcoming the animal nature being the training, or schooling, for the development of our higher nature. At the end of the 1000 year age, all who have thus overcome, pass into immortality, the God condition; the animal nature (flesh and blood) having served its purpose in developing the higher nature, being then eliminated, the second man becomes a quickening spirit; what God the Father is. This being they scriptural plan for developing Israel, or princes of God.

Death came by sin, and Christ did not die until he laid down his own life in the garden and was made sin for us. What occurred to him as the angel of God's presence, when being in the form of God, he emptied himself and took the form of a bondservant, is revealed only in the above terms. To empty himself means to make void, to contain nothing. As at that time he was in no way associated with sin, such a change cannot scripturally be called death; but only suspension of life. In emptying himself, Christ's former life became a blank; and when born of woman he entered upon an entirely different life, and knew nothing of divine things only as a human child growing in wisdom, taught by the Spirit of his Father.

Christ did not die to bring the Jewish system to an end; that was only an incident apart from the main design, which was to become Lord of the dead. (Rom. 14:9). He took on him the nature of the seed of Abraham, and heir to that typical kingdom, David's throne, to bring that system to an end, in harmony with type and antitype; since an antitype, the substance, must hold such relation to its shadow. What think ye of Christ? whose son is he? (Mat. 22:41-42). This dual nature prepared the way for a change from the old to the new covenant, from the natural man, to the spiritual. Christ the seed of the bondwoman, would have been born, and planted, (fallen into the ground and died), just the same, if there had been no Abraham or allegorical seed. And through his death and resurrection, would have bruised the head of him that has the power of death, just the same.

The angels that kept not their first estate and were cast down to hell, (tartaroo, the lower atmosphere), are intelligences, spirits not myths, nor evil principles in humanity. Unfallen angels like Gabriel that stand in the presence of God; (Luke 1:19), who came to Daniel, and 500 years after, to Mary; angels that rejoice over every sinner that repents; angels appointed to minister to every child of God, to all who are heirs of salvation; angels by whom the word was spoken (Heb. 2:2), during the Mosaic age, are realities, as truly as is the Son by whom he now speaks to man. While fallen angels, demons, are no less real intelligences. And Satan is their prince, prince of the powers of tartaroo. (Eph. 2:2). It was not an evil principle inherent in Christ's nature that set him on a pinnacle of the temple, nor a tendency to evil in man, that is to be bound a thousand years while death continues, and the sinner an hundred years old is accursed. That old serpent called the Devil and Satan, that deceiveth the whole world, (Rev. 12:9), that deceived the woman and not the man, (1 Tim. 2:14), is something distinct from and outside of the human nature possessed by man as well as woman; especially as it was the unfallen woman that was deceived.

Lucifer son of the morning, of Isa. 14:12, is applied to the king of Babylon, in the letter;

but there is a mystical Babylon. And so is that old serpent, called the Devil, and Satan, (Rev. 12:9), cast out into the earth; and knowing that he hath but a short time, (Rev. 12:12), applied to the Roman empire, having seven heads, and ten horns, as in verse 3. Babylon, as well as the Roman empire, and all the world, led captive by the prince of this world, represent the ruler of the darkness of this world, and so are called by his name.

That old serpent, called the Devil, and Satan, which deceiveth the whole world, by any fair interpretation, is the same that began his deception in Paradise, by deceiving the as yet unfallen woman.

Babylon in Chaldea, was a type of mystic Babylon. (see Isa. 13; Jer. 51; and many other scriptures, and compare, by the references, with Rev. 18). Isa. 14:1 refers to the restitution age. For the Lord will have mercy on Jacob, and will yet choose Israel; and set them in their own land. Natural Israel from literal Babylon, spiritual Israel from mystic Babylon. -Do not fail to read and compare the two, as requested -And it shall come, to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! (Isa. 14:3-4), see also the remainder of the chapter.

Take up this proverb against the king of Babylon. A proverb in scripture means a dark saying that requires interpretation. (see Proverbs 1:6). This fall of Babylon in spirit, refers to mystic Babylon, when it falls to rise no more: and its king is Satan, the prince of this world. (see John 14:30, and Luke 10:18).

In prophecy type and antitype are so blended that it is very difficult to make a clear distinction; since a type is spoken of as though it were the real thing.

As (Rev. 12:9) the dragon, that old serpent, called the Devil, and Satan, is represented by the Roman empire, so in Isa., Satan is represented by the king of Babylon.

Called the Devil, and Satan. When Jesus called the Jews, Children of their father the Devil, who was a liar from the beginning, he did not refer to the Roman empire. (John 8:42). And when he said, I saw Satan as lightning fall from heaven, (Luke 10:18) he did not refer to the king of Babylon. Nor does (Rev. 20:1-3), refer to the Roman empire to be held in check, that it should deceive the nations no more, until the thousand years are ended. We know but little of spirit life, and that little is mainly negative; of their nature we know nothing except that they do not have flesh and bones. (Luke 24:39). But we know they are in the form of God, and that their type of life is higher than that of man; since Jesus was made a little lower than the angels. (Heb. 2:9).

How could an angel fall before he is tried? Their trial precedes their being made flesh; and only those who kept their first estate, will ever become sons. Fallen angels, with their princes, are demons; reserved in chains of darkness unto the judgment, (Jude 6:) (executive judgment); since they are eventually, when God is done using them, to be cast into the lake of fire prepared for them; and which, to the finally rejected of mankind, is a

second death.

It is probable, since there is an angel for every child of God; (Mat. 18:10), and both fallen angels and men who are to be finally destroyed, that their numbers are also equal. That is, as many demons, as there will be of humanity who perish. Hence, the name of those by whom the human heart is infested, may well be legion.

Spirits are limited in the exercise of their power over humanity, by the will of man. No spirit, either angel or demon, can force themselves upon us. Around every person there is, so to speak, a charmed circle into which none can enter unbidden; resist the devil, and he flees from you; (Jam. 4:7), resist the Holy Spirit and it turns away.

The true tabernacle of God is humanity. The Court in the figure of the true, answers to fallen man. The holy place, to restored man; and the most holy beyond the second vail, to the spirit condition after flesh and blood are eliminated. The way into the holiest began to be made manifest by the death, resurrection, and ascension of Christ into the holiest, or heaven itself.

This way to God was shown to Moses in the holy mount, and he was commanded to build an exact figure. Aaron being the minister of the figure, and Jesus of the true tabernacle.

Now if there is any certainty in revelation, any truth in a Melchisedec priesthood, any reliance to be placed on the law and testimony, this tabernacle system of which Jesus is the minister, is the only way to God. (John 14:6). And those who attempt to climb up any other way are thieves and robbers. (John 10:1-7).

The way from the court into the holy through death and resurrection, is the first step. Sown in corruption, raised in incorruption, (1 Cor. 15:42) it is restitution back to the unfallen Adamic condition, after man has had an experience of evil. And there is to be a restitution of all things. Man was not a spirit before he fell, nor will he be when restored. There is a second vail to be passed before reaching the most holy. Christ is the second man Adam, (1 Cor. 15:47) and God is to judge the world by that man; (John 17:31), hence, Christ comes again in the flesh, not to suffer, but to reign until all enemies are subdued; and not until Christ gives up the kingdom to God even the Father, and God becomes all in all, (1 Cor. 15:24-28) will flesh and blood be put off, and man enter the spirit condition.

With the old Adam race, the court also becomes extinct, as it exists only because of the fall. When Jesus was here, the holy was in the court. When he comes again and his body is quickened, it will again be in the court. And the seed of the woman must be developed, eat the flesh of the sin offering, in the holy, in the court, shall it be eaten. (Lev. 6:26).

THE EVIL DAY

Wherefore take unto you the whole armour of God, that ye may be able to withstand in

the evil day; and having overcome, to stand. (Eph. 6:13, mar.).

Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build on this foundation gold, silver, precious stones, hay, wood, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try everyman's work of what sort it is. (1 Cor. 3:11-13). If our work abide, we receive a reward. (1 Cor. 3:14).

A preparation for the evil day, is being fulfilled in this shaking of the faith of christendom in all their creeds. They have builded on Christ, with hay, wood, and stubble; and are not their works already being burned? Who now believe, as formerly, in the orthodox hell of eternal torment? Surely no intelligent teacher, and few, if any of the people. This is true of Armenians, as well as of Calvinists. Who is there who now believes, as formally, in the eternal damnation of unbaptised, or nonelect infants? No one. Yet once more I shake not the earth only, but also heaven. And this, yet once more, signifieth the removal of those things that are shaken; that those things that cannot be shaken, may remain. Wherefore, we receive a kingdom that cannot be moved. (Heb. 12:26). This is harvest work; preparing to gather out of his kingdom, all things that cause stumbling, and them that do iniquity. Then shall the righteous shine forth in the kingdom. (Mat. 13:41-43). Heaven, the kingdom of heaven, is the church, christendom, that is being shaken. Also the earth; For I will shake all nations; and the desire of all nations shall come. (Hag. 2:7). The desire of all, because the groaning creation are waiting for the manifestation of the sons of God. (Rom. 8:19).

This looks like a preparation for testing every man's work of what sort it is, that has been built on Christ. The creeds are being shaken, and the supposed bright luminaries who formulated these misinterpretations, and the teachers who follow them, are being shaken like a fig tree, when shaken of a mighty wind; and the stars are falling. Every man's work shall be made manifest, for the day shall declare it. (1 Cor. 3:13). Not manifest to those who are in darkness, necessarily; any more than it is manifested to the groaning creation what they desire, and are waiting for. And yet christendom are aware that the teaching of the past centuries, is being terribly shaken. But it is only those in the light, who can fully appreciate the vast quantity of hay, wood, and stubble that is being, and is to be consumed.

It is every man's work, that must pass this fiery ordeal that separates the good seed and bad, truth and error. The gold and silver does not escape the fire; it is for the cleansing of the sanctuary, during which the dross was to be burned out. Now the day shall declare it.

How do we overcome? The blood, or life, of the Lamb that was slain, Christ after the flesh, had probationary life, such as man had before he sinned; while the life of the resurrected Christ, is eternal, or (age-lasting) life; imparted because he had overcome. In restitution, the church that never dies, (Mat. 16:18) by coming to the perfect man; necessarily regains the condition of the unfallen man.-A fallen man is not perfect, nor can he be until restored from the fall. And the helps set in the church for the perfecting of the saints, (Eph. 4:12) will continue until that work is accomplished.-But the perfect cannot

be attained until we overcome.

It is during the evil day, (Eph. 6:13) those having built with gold, silver, and precious stones, are to overcome; that is, they built with that which cannot be shaken; (Heb. 12:27) and as this trial marks the end of gospel growth, when his house is full; when the beginning of the Elijah phase, the sea of glass condition, and also the days of the Son of man begin; those then unshaken are the overcomers. They have come victorious out from the world, and from its false teaching, and have reached the line of safety; which, once reached, having a belief of the truth as their shield, they are beyond the power of the enemy. No plague shall come nigh their dwelling; He will give his angels charge concerning them, and they shall fear no evil. (Ps. 91). They were counted worthy to escape the things that are coming on the earth; and being on as it were, a sea of glass mingled with fire; where the victorious ones are to be; they stand before the Son of man; (Luke 21:36) the days of the Son of man, when he comes suddenly to his temple, (Mal. 3:1) begins at the moment these victorious ones reach the line of safety.

They overcame by the blood (life) of the Lamb; and by the word of their testimony. (Rev. 12:11). I live, yet not I, but Christ liveth in me. (Gal. 2:20). He who has not this living Christ formed within, the hope of glory: (Col. 1:27) will never overcome. And the word of their testimony; that with which they built; let every man build, but take heed how he build. (1 Cor. 3:10).

These who come victorious, from the beast, etc., are no better than those that loved not their life unto the death; the dead in Christ, who will share in all the fruits of the living victorious church. But they are, we that are alive and remain unto the coming of the Lord, (1 Thes. 4:15) and hence, will get through without becoming captives in this land of the enemy; or experiencing that which came by sins (Rom. 5:12). Surely these are the actual overcomers.

Notwithstanding this self-evident conclusion; there is an apparent objection that might present itself, i.e. Christ overcame; and Christ died. True, but Christ did not lose his life; he that has the power of death, had no power over him. (John 14:30). Jesus, speaking of his life, said, I lay it down myself; I have power to lay it down, and I have power to take it again. This commandment received I of my Father. (John 10:18).

This sea of glass condition, is not a complete victory for the church, over him that has the power of death; it is only taking out of the way, that which hinders his manifestation as the man of sin. The victory is complete, only when the dead in Christ are raised. The Hebrew servant cannot go out free until then.

The completed birth is not consummated until the dead in Christ come forth, so that every thing has a time and place that makes harmony; and we are to search as for hidden treasures if we would find the knowledge of God. (Prov. 2:4-5). For, surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. (Amos 3:7). To know these things would be of no benefit to the world, hence, unto them that are without, it is not given to know the mysteries of the kingdom; but unto you, the church it is given.

(Mark 4:11).

He shall come, but who may abide the day of his coming? for he is like a refiner's fire, and like fullers, soap. And will purify the sons of Levi, and purge them like gold and silver. (Mal. 3:1-3).

This purifying, evidently refers to the separation between tares and wheat; those having built with hay, wood, and stubble; from such as have built with gold and silver. A gathering out of the kingdom, all things that offend, and them that do iniquity. (Mat. 13:41). The evil day having manifested the two classes, such a purging and purifying should naturally follow. And that all christendom, both the good fish, and the bad, are represented when the net is drawn ashore, is evident; because the day is to try both kinds of building. And surely the tares will not be cast into the fire until the day has openly manifested their works.

The dead in Christ are raised, and the church of the first born go out free before the 91st Ps. will be fulfilled, and also their preparation for the new birth into a second man life. Our restitution, goes no further than a recovery of conditional life; such as man had before the fall. This is being made alive in Christ; what all mankind are to experience in due time. It is a hidden life. The church, they that are Christ's, are thus made alive, at his coming. (1 Cor. 15:23). The dead in Christ, are raised incorruptible. (Ver. 52). In restitution, as in overcoming, the sleeping members are represented by those who do not die. But we must be quickened, experience the hidden life in Christ, before actual birth; when the whole body will be born at once. The hiding of Elijah typifies this hidden life. We are now dead; For ye are dead, and your life is hid with Christ in God. (Col. 3:3).

Christ lives in me, and we overcome by his life, and by the word of our testimony. (Rev. 12:11). When he comes to his temple and purifies it, new conditions will obtain, the Father, who quickeneth the dead, will quicken our mortal body by his Spirit, (Rom. 8:11) so that we shall actually be made alive; just the reverse, Christ now lives in us; then we shall be made alive in him. And he that liveth and believeth in me, shall never die. (John 11:26). Because Christ, the universal mother, will fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able to subject all things unto himself. (Phil. 3:21 R.V.) The Father quickens the church, the seed of promise, or imparts conditional life, such life as Adam lost; even as He gave such life to Jesus. It is only conditional life the Father gives to mankind, to all, when made alive in Christ, such life as he gave to Adam. Eternal life is given by Christ, and depends on obedience. This is why the Father raiseth up the dead and quickeneth them; (John 5:21) they must have conditional life before they can win eternal life. The church must, therefore, be quickened by the Father, made alive in Christ, at his coming; namely, on coming to his temple. And, that being made alive in Christ, (the mother), is only conditional life is certain, since all that die in Adam, are thus to be made alive.-The dead in Christ, are raised incorruptible. They experience restitution, therefore, only as they are always represented in the living members.

The quickening is the beginning of life. When Christ comes to his temple, actual

restitution will begin. Now, we live by the faith of the Son of God; (Gal. 2:20) then, the sanctuary being cleansed, (Heb. justified, Dan. 8:14, mar.) we shall live by our own faith. (Hab. 2:4, Heb. 10:38).

The children of this world are wiser in their generation, than the children of light, (Luke 16:8) said Jesus. It seemed well, therefore, in the search for truth, to follow their example. The scientist formulates a theory; they bring every known fact, bearing on the subject, into place; if his theory agrees with, and explains every such fact; he is convinced that his theory is correct; if not, he is free to renounce it when a better one is found. If theologians had been as wise, creeds formulated in the dark ages, would long since have disappeared, instead of being reserved for destruction in the evil day. We are not formulating a theory to be tested by assumed facts. Our only ambition being to know God and Jesus Christ, as revealed.

The days of the Son of man, is the first stage of his coming; that in which the atonement, the redemption of our bodies, will be consummated. It is the scapegoat work, before the high priest lays off his robe of office, to wash his flesh. (Lev. 16:23). Hence, while the scapegoat work is being done, he is still in his high priest glory, as the lightning, and not yet revealed; although, in that character, he is purifying his temple.

When he thus comes, we shall be made alive in him; that is, quickened by the Father; the beginning of actual regeneration made alive at his coming. (1 Cor. 15:23). After which, Christ, the mother, will fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself. (Phil. 3:21 R.V.).

In our present condition, if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal body by his Spirit that dwelleth in you. (Rom. 8:10-11). Christ's flesh was quickened and did not see corruption; (Acts 13:37) and the apostle is speaking to, and of the church; as the Spirit quickened Christ's earthly mortal body that was crucified; so it will also quicken our mortal bodies. The redemption of our body, in which we groan, (Rom. 8:23). The body not made with hands, is a redeemed body. This redemption of the body applies only to the church.

When Christ descends from heaven, the dead members of his body will be raised incorruptible; having a heavenly body; not made with hands, they awake in his likeness; (Ps. 17:15) and we that are alive and remain, will be changed from the image of the earthy, to the image of the heavenly.

This kingdom set up by the God of heaven, will break in pieces and consume all these kingdoms. (Dan. 2:44). And the stone, the second Adam kingdom, will become a great mountain and fill the whole earth. Because, in the jubilee, a restitution of all things, requires that all who are in the grave, all who die in Adam, shall be made alive in Christ.

The Great Multitude when quickened by the Father, do not enter into life, until the thousand years are finished. And if they perish during gestation, (the time of their probation) like an untimely birth that never lives; they perish. (see Job 3:16).

Christ overcame, in a twofold sense. First, he overcame the prince of this world, and his offered glory, during the temptation in the wilderness. After that, he was tempted in all points, as are we; yet without sin; and when about to lay down his own life, and rise again, that the world might live; the prince of this world came again, but could find nothing in him. (John 14:30). He had overcome the weakness of the flesh. So it appears, these who come victorious from the beast, and from his image, and from the number of his name; standing on, as it were a sea of glass mingled with fire; will be tempted in many ways, so that if it were possible, they would fall. Like Christ, after coming victorious from the world, they are to overcome the flesh. Being quickened with conditioned life, such as both Adam and Christ had; they also will like them, be tempted. Adam lacked a knowledge of evil and so was powerless to resist it, and lost life. Christ learned obedience by the things that he suffered, and brought forth judgment unto victory. He could not be holden of the pains of death; (Acts 2:24) and so became a mediator, to bring about the restitution, by becoming a second first man, or head of the race on the second, or restitution plane; God having ordained that man should be born, first, on the natural plane, and die; afterward on the spiritual or resurrection plane; that he might learn obedience by suffering, and yet live.

The church as the firstfruits of the atonement, after Christ, are prepared, and brought to trial first; as judgment begins at the house of God. (1 Peter 4:17). But it comes upon none except, like Adam and Christ, they have conditional life. The trial is not to see if the dead can live; God has ordained that all the dead shall be restored to life in Christ, the second man Adam. The trial is, as with the Adam, to see if we can now, after knowing evil, and being again quickened into life, resist temptation, and overcome the evil. And he that overcometh, to him will I give to eat of the tree of life that is in the midst of the Paradise of God. (Rev. 2:7).

There is but one way to obtain eternal life, i.e. by perfect obedience. Meeting these conditions, Christ will give us to eat of the tree of life, or of that bread that comes down from heaven; which if a man eat thereof he shall never die. (John 6:57). This is when we take on the image of the heavenly, at the twinkling of an eye change.

The questions, who may abide the day of his coming? and who shall stand when he appeareth? (Mal. 3:2) imply an ordeal, at his judgment seat, that few can withstand; hence, many must fall. Only those having on the whole armor of God, not excepting the quickening of their mortal bodies, by the Spirit of Him who quickened Christ's mortal body, the helmet of salvation: (1 Thes. 5:8) after having done all, can stand, during that evil day. The man of sin, revealed at the quickening, when the body of Christ is taken out of the way, (2 Thes. 2:7 R.V.) and enters the hidden condition, will have undisputed sway over all not having the truth for their shield. Hence, a thousand will fall at our side, and ten thousand at our right hand.

The 91st Psalm will have a fulfillment during this evil day, by the many, of christendom who are doing so much in the name of the Jewish Messiah, the Christ of the old covenant; and are building, of course, with hay, wood, and stubble. We cannot believe that thousands of dead bodies will cover the earth all around us, and we only look on, and see such destruction of life, and give no helping hand. It would be better to be hid in the grave if we have such human sympathy as we now have. But, if they fall on the right hand and left, as they certainly will, by being deceived, and going after false Christs, and false prophets, who are to do great signs and wonders, so that if it were possible, they would deceive the very elect; (Mat. 24:24) we should only rejoice that we have his truth as our shield and buckler.

He shall give his angels charge concerning thee. (Ps. 91:11). Angels ministered to Christ, on more than one occasion; and we, when quickened, will be as Christ was. Helps are to continue till we come to his stature. (Eph. 4:13). As we are to be like the heavenly Christ, so the justified ones are to be like the earthly Christ, before being glorified, for if the firstfruits be holy, the lump is also holy.

If those doing in his name, (Mat. 7:22-23), are workers of iniquity, surely christendom, turned to fables, and who will not endure sound doctrine, when deceived by that Wicked, may well be called wicked. Only with thine eyes shalt thou behold, and see the reward of the wicked. (Ps. 91:8). They receive not the love of the truth. And for this cause God shall send strong delusion, that they should believe a lie. That they all should be condemned who believe not the truth, but had pleasure in unrighteousness. (2 Thes. 2:11). The faith is counted for righteousness, (Rom. 4:5) and error for unrighteousness.- Saved so a by fire, they will be of that great multitude of servants.

This shaking, of not only the earth, but of heaven also: (Heb. 12:26-27) is, doubtless, the hour of temptation, of Rev. 3:10. We are kept from it by the shield of truth. The coming of Christ to his temple to purify it, (Mal. 3:1) is certainly harvest work; gathering out of his kingdom all things that cause stumbling, and them that do iniquity. Christ sits as judge, but works by his angels; he shall send his angels to gather out of his kingdom, etc. (Mat. 13:41 R.V.).

We would naturally suppose that, knowing the truth; the body of Christ would try to keep others from falling into the snares set for them. But in that case, he that lets, would not be taken out of the way; the man of sin has things all his own way during the evil day. He is God's scavenger; and must do his work. The house will be full; the Master will have risen up and shut to the door, probation for the high calling ended, and nothing remains only to perfect the one body, by that which overcomes corruption and death; namely, obedience to the law ordained unto life. Like the disciples who were forbidden to go to the Gentiles, so we are not to interfere; but only with our eyes, behold, and see their reward. Christ's works were only for Israel, not for Gentiles, The works that I do shall ye do also; and greater works than these shall ye do, because I go to the Father. (John 14:1). These works have never yet been done by the church; and yet the promise, or rather prophecy, is for us, and not for the glorified. For us, not as babes, but as the mature body after the atonement, that for which he went to the Father, is fulfilled in us, by a restitution of our

forfeited life; to be experienced at his coming. Those works were the fruit of his faith. If we had faith as a grain of mustard seed, we could do these, and greater works. (Mat. 17:20). We now live by his faith. When justified, and while overcoming, we shall live by our faith. The least of all seeds, implies the smallest degree of faith. At this stage of development, having come to his stature, we will certainly have such faith as he mentioned, and whatever two or three shall ask, he who now has all power, will certainly do. We cannot see how these promises can be fulfilled unless these works are accomplished before we bear the image of the heavenly.

The works that he did, make it imperative that some of the dead should be raised to this natural life. If we have a knowledge of all that he had heard from his Father, and are quickened with such life as he had, it would be strange if no works should follow. How else should we realize our own condition? Christ claimed that it was by works that his being what he was, could be known. And such works must be done to fulfill his words. But, it may be asked, what purpose can be served by such works, so long as the Elijah remains hidden? It is not scriptural, we answer, for us to have faith, and not exercise it. God does not give such faith to remain unused. But may it not be given exclusively for the benefit of the one body? That, indeed, is the one purpose. We are to live by our faith. Elijah was subject to like passions as are we; Christ was tempted in all points, (Heb. 4:15) and like him, we are to overcome the flesh. Now we cannot do what we would, and do that we would not. (Rom. 7:23). But restitution begins with the church of the firstborn, they are made alive at his coming; and like Christ before the Father gave him to have life in himself, we also must live by our faith.

Now of the things we have spoken, this is the sum. The living church are to experience the closing events of the gospel age. And though many details can be known only as they are fulfilled, still the Spirit, in leading us to Christ, is to show us things to come.

OVERCOMING

We shall overcome, after this corruptible puts on incorruption, under the tree of the knowledge of good and evil, (Gen. 2:17) after which, Christ finds his victorious bride under the apple tree. (Cant. 8:5). The temptation to disobedience, as with Eve, (1 Tim. 2:14), will be on the woman alone. All who have part in the first resurrection are beheaded, for the witness of Jesus, and for the word of God; i.e. separated from their head. Christ is with us by the sustaining power, even unto the end of the age; and no man can pluck us out of his hand. But as a witness to the efficacy of the school of Christ, in the word of God, we shall be left to stand or fall for ourselves. Having learned to delight in the law of God, we shall not be found naked, as was man at the fall. (comp. Rev. 3:18; and 2 Cor. 5:3).

Having on the whole armour, the final temptation to disobedience cannot harm us, any more than it harmed Christ. He was tempted in the weakness of the flesh; we, not until raised in power. The gospel faith is so simple that every one drawn by the Father, (John 6:44) can easily comprehend it. And if not thus drawn, you would not hunger for it. Your

hungering, is the witness of the Spirit. When that which is perfect is come, all things which we have heard, will come to our remembrance, (John 14:26) and it is only then, we shall have on the whole armour. Let no one fear to covet the best gifts. If you have come to the unity of the faith, and to the knowledge of the Son of God, the prize will be yours, if you hold fast the confidence and rejoicing, firm unto the end. (Heb. 3:6).

The overcoming is at the end of the age. Christ overcame at the end of the Jewish age; his body at the end of this gospel age; and the rest of the dead at the end of the millennial age. In getting the victory over the powers of darkness, under the Captain of our salvation; we are not left to fight the battle single handed. Christ met the prince, of darkness single handed; with the bride it will be one body, but-many members.

Satan, the deceiver of the nations, was permitted to enter Paradise and deceive the woman; he will be permitted to enter Paradise a second and a third time. The next time will be when the body or wife of the second Adam is brought forth, that the second woman may overcome; then he will be bound for a thousand years, and loosed again, in the new earth, when the thousand years are finished.

We cannot overcome until, having on the whole armour, we are permitted to meet the enemy. In the fall, the first man and his wife were naked. In the restitution, we shall be clothed in the armour of God. The breastplate of righteousness, (The faith that is counted for righteousness) the shield of faith, and helmet of salvation. When we are saved; then and only then do we have on that helmet of salvation; and it is then, when brought forth by the free woman, that we are enabled to overcome.

Death is an enemy, and though Christ triumphed over death, and holds the keys; even the dead in Christ, are not made alive, until he descends from heaven, with the trump of God. And the heaven must receive him until the times of the restitution of all things. When the babes of Bethlehem died they went to the land of the enemy; as do all mankind: and remain in captivity until the resurrection. Instead of overcoming, they are overcome at death. Paul, although he had finished his course, and kept the faith, looked for a crown of righteousness, at that day, the day of judgment, the day when Christ, whom the heaven must receive until the times of restitution, shall appear; when he, with the rest of the dead in Christ will be delivered from the land of the enemy. A crown of righteousness is given when we overcome, not before; hence he gets it at that day.

Now we are dead, our life is hid with Christ, in God; that is, our eternal life; the only life. that is in the Son of God. (1 John 5:11). And we do not overcome, until made alive; and they that are Christ's, are made alive at his coming. It is the new man that overcomes, after he is born, not before. To talk of overcoming, and after that die, be overcome by death, receive the wages of sin, is foolish talk. It is not God's plan in the great battle for eternal life, for men to fight and conquer, one at a time. How would men succeed in war, if every one went into battle single handed, expecting to get the victory one man at a time? All would be confusion and anarchy. God has a plan of the ages. A second man Adam, then the development of a wife, and after that, the re-generation of the world. Christ, at the end of the Mosaic age; the wife at the end of the gospel age; and a

regenerated world, at the end of the millennial age. Christ overcame before he laid down his life, because, being without sin, he could do that; and such a Saviour was necessary in bringing in life. He being without sin could obey the law ordained unto life, and so was able to overcome all temptation to disobedience. No sinner in the bondage of corruption, can overcome, or resist the temptation to disobedience, because he cannot be obedient. He must be delivered from this body of death, before he can obey the law of God, (Rom. 7:) he must be able to obey, before he can successfully resist the temptation to disobey. Hence, we do not overcome until delivered from the bondage of corruption; and all that die in Adam will be delivered, every man in his own order.

If Adam when tempted to disobedience, had resisted temptation and remained obedient, as did Christ, when tempted of the devil, he would have overcome, even as Christ overcame. We can get the victory now over many temptations, this is the victory that overcometh the world, even your faith. But the overcoming of which we speak, is that which is the reverse of the fall; obedience to the law of God, when tempted at the last great day by the deceiver of the nations. That, and that alone, will entitle us to eternal life; it is the victory that ends probation. We have eternal life now, by faith, but we get it in fact, only after being resurrected: I will raise them up at the last day, and give them everlasting life.

We do not get the whole truth, from isolated texts; but only by coming to a knowledge of the general scope of scripture teaching.

God set life and death before mankind in Eden, and we know the conditions; and that death came by disobedience. The fall into death, was not an accident, however. Temptation was permitted before man was armed to resist it, because man can learn obedience only by suffering the evils of disobedience. Then, thus armed, it is safe to give him eternal life. That is why man was put on probation, with a certainty that he would fall. It also explains why Christ, was as it were, slain from the foundation of the ages. He who knew the end from the beginning, has not changed his plan; and as the Captain of our salvation was made perfect through suffering; so every one who attains to eternal life will learn obedience as he learned it.

Thus the final victory is of works, and not of faith. He that believeth on me hath everlasting life, (in prospect, not in possession), since he does not give it, until after you are raised up at the last day. Nor do you overcome until then, for until delivered from the body of this death, you cannot obey the law of God. This is true, because while in this earthly tabernacle, we groan, being burdened. We who have the first fruits of the Spirit, groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Then, just as long as we have this unredeemed body, and therefore, the carnal body; notwithstanding we have Christ, who is the firstfruits of the Spirit; the law of our members is at war with the law of our mind, so that what we would, we do not, and what we would not, that we do. It is not lack of piety, or of will, or of the fruits of the Spirit, but the law of our carnal members that stands in the way. He who claims to have gotten the victory, so that he can obey the law of God, and can refrain from doing what is contrary to that law: must first show that this earthly house of his tabernacle, in which he

groans, has been dissolved.

That the dragon, that old serpent called the Devil and Satan, he that deceiveth the whole world, will make an attempt to destroy the body of Christ, after they are resurrected: is as clearly revealed as is any fact of the future.

Christ is to rule the nations with a rod of iron. (Ps. 2). Christ is the man child of Isa. 66:7; Before she travailed, she brought forth; before her pain came, she was delivered of a man child. The man child of Rev. 12: is the body of Christ, because it is brought forth after she travails; and is to rule the nations with a rod of iron ; and it is the saints, the overcomers, who are his body, and who are thus to rule the nations. (Rev. 2:27).

The dragon stands before the woman - woman or the covenant of promise, (Gal. 4:24), - to devour her child as soon as it is born. He cannot harm the child before it is born, it is in Christ, and no man, not even the man of sin, can pluck them out of his hand. When born, it is under the apple tree, there thy mother brought thee forth. Under the tree of the knowledge of good and evil, is, therefore, where we are to meet, and overcome the deceiver of the nations. He does not, succeed in harming the man child, since it is caught up to God and to his throne; seated in the throne with Christ.

Thus we see that no one does or can overcome until the redemption of his body; until this earthly house is dissolved. Until then, the law of his members, (of his unredeemed body), renders it impossible for him to do what he would do. This is in harmony with (Rom. 8:3), that what the law was ordained to do, it could not do, because of the weakness of the flesh; hence, the necessity of Christ and the deliverance of the groaning creation from the bondage of corruption, before the law can accomplish that for which it is ordained.

As we do not overcome until delivered from this body of death, and do overcome before being seated with Christ in his throne; it follows that we overcome under the apple tree, where our mother brings us forth: and before being caught up to God and to his throne.

This being true, namely, that no man can overcome, while in this carnal corruptible body, which Rom. 7:24, plainly teaches without any other proof; it follows that no one goes to heaven at death. No man hath ascended up to heaven, but the Son of man that came down from heaven. It also follows, that the times of the restitution of all things, which only begin at the return of Christ, is a part of the plan of redemption; one whole age, the one in which Christ and a resurrected church are to reign a thousand years, over a restored world. And losing sight of so important a feature of the plan, leaves what little truth they have, so fragmentary that nothing but confusion can obtain. Of the nature of the resurrected Christ, they have no knowledge. Good devout men and scholars, teach that the Jewish Messiah was only an ideal old Adam man; they know nothing of a second man Adam. Others, devout and learned men, teach that he was half God and half man; and resurrected, he is God himself. They have no use for this scripture: God hath appointed a day, in the which He will judge, the world by that man whom He hath ordained.

Some preach free grace, and have no use for a part of New Testament scripture; He spake

in parables and dark sayings, lest they should see, and be converted, and he should heal them.

Whom he foreknew he did predestinate, etc. Other scholarly and devout men affirm that fore-ordination and election are unquestionably scriptural doctrines. Some teach that millions of humanity who never heard of Christ, are already eternally damned that the birth of Jesus has not been, and cannot be Glad tidings of great joy to all people. Others, that God is the saviour of all men, especially them that believe; that as in Adam all die; even so, in Christ, shall all be made alive.

These conflicting views and scriptures are the necessary result of leaving out the principal part of the plan and work of redemption; in other words, of our seeing and knowing only in part. We have not been responsible for seeing only in part; that was God's plan; else He would not have permitted tares to have been sown among the wheat. God's purpose was to make the way so narrow that few could find it; because, during this gospel age, while Christ is finishing the preparatory work for the atonement, only a little flock, an elect bride, espoused unto one husband, even unto Christ, is permitted to see or understand the truth. The second Adam and his wife must be made one, before the world will be re-generated.

This scriptural arrangement, election here, free grace in the next life, reconciles all discrepancies.

To be made alive, (Greek, quickened), in Christ, is promised to all mankind, all who die in Adam; every man in his own order or hand; (1 Cor. 15:23-24) the church of the firstborn necessarily being the next order after Christ, the firstfruits. Therefore, we cannot be wrong in looking for such quickening at some time.

Jerusalem or Zion's warfare is not against flesh and blood, but against principalities and powers and wicked spirits in heavenly places. (Eph. 6:12): In other words, it is truth against error.

It can be seen how he that believeth and is baptized shall be saved; and he that believeth not shall be condemned (Mark 16:16 R.V.) can be reconciled with other scriptures which affirm that Christ gave himself a ransom for all, and that all are yet to be made alive in Christ, the second man Adam. Gospel salvation is salvation by faith through grace; and Christ is the saviour of the body (Eph. 5:23) of the believer, all that the Father giveth him. Hence, We who have the first fruits of the Spirit, (Rom. 8:23) received when we believe, are waiting for the redemption of our bodies, sown in corruption, raised in incorruption. (1 Cor. 15:42). This is a special salvation to be experienced only by the believer. While God is the saviour of all men, especially them that believe. (1 Tim. 4:10). Belief of the gospel, therefore, saves only the seed; while the world are to be born again through that seed; and thus the lost life of the entire race, lost in Adam, is recovered in Christ.

In the tabernacle which was a figure for the time then present, (Heb. 9:9) there was a vail at its entrance between the court and the holy; and a second vail between the holy and the

most holy; the vail answering, in the true tabernacle, to flesh. In his return, Christ comes from heaven itself, or the most holy, into the holy; thus repassing the second vail; whosoever confesseth not that Jesus Christ cometh in the flesh, is a deceiver and antichrist. (2 John 7: R.V.). He comes from the most holy into the holy while we go out from the court into the holy to meet him; For without holiness no man shall see the Lord. (Heb. 12:14). Thus the law and testimony are always in harmony.

The dead are raised in the holy, sown in corruption, they are raised in incorruption; (1 Cor. 15:42) while the living church enter that condition in another way.

In making the atonement, the last work of the high priest was that by which their sins were borne away by the scapegoat; the high priest retaining his glorious garments till that work was accomplished, after which he put off those garments and washed his flesh. (Lev. 16:23-24).

The overcoming is accomplished only at the end, not while the work is progressing. Christ had overcome only when he retook the life he himself had laid down; then and only then was the final victory achieved; and not when God raised him from death. He was overcoming while being tempted in all points as we are, yet without sin. (Heb. 4:15).

Man fell in Paradise; and it is there, after being restored, that he will overcome. No one does or can overcome until delivered through our Lord Jesus Christ, from the body of this death. (Rom. 7:24-25). All of the great multitude and their offspring who overcome at the end of the thousand years, do so in the holy and no one overcomes in the court.

Thus, not only we that are alive and remain, but also the dead in Christ will overcome; and to him that overcometh will I give to eat of the tree of life that is in the midst of the paradise of God. (Rev. 2:7).

And I heard a loud voice saying in heaven, Now is come salvation; and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. (Rev. 12:10).

The blood of the Lamb, is the new life, restitution. Thus they have that life before they overcome. But that is not enough; man had such life before he fell; he required an experience, a knowledge of God and of Christ; and to learn obedience by the things that he suffered; (Heb. 5:8) now, they overcame by the blood of the Lamb, and by the word of their testimony; and loved not their lives unto the death. (Rev. 12:11). Only a few having escaped that penalty. They come forth unto the resurrection of life. (John 5:29): Even the great multitude come forth, every man in his own order; (1 Cor. 15:22-23) this coming forth, is, however, only the beginning of restitution; these come forth unto a raising up to life; they come forth under the apple tree; (Song of Sol. 8:5) hence, must overcome before they are raised up to life.

This question of overcoming, when and how; is the one great question in the plan of redemption; on it hangs all promises of life, all hope of sonship. Only the overcomer will have right to the tree of life; (Rev. 2:7) only the overcomer will attain to Sonship; He that overcometh shall be My Son, and I will be his God: and he shall inherit all things. (Rev. 21:7).

And, as in almost every thing else, the light comes by knowing him whom the Father hath sent; (John 17:3) he who is the way, the truth, and the life. (John 14:6). Let us then follow Christ from the court of death, up the pathway to life. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life. (Ps. 16:10-11).

The newly risen Christ as Mary saw him when he said, touch me not, for I am not yet ascended, to my Father, (John 20:17) had not yet entered his priesthood after the order of an endless life; but on the evening of that day, the three full days and nights being ended, he began his high priest work of washing his flesh, before passing on through the vail into the holiest of all. For on entering his priesthood, after the order of an endless life, he said, Handle me and see, for a spirit hath not flesh and bones as ye see me have. (Luke 24:39).

That Christ had not yet retaken the life he laid down in the garden, seems certain: for God raised him from the dead, he him self when dead, having no power to raise himself; hence, no power to retake the life laid down. But as he began the work of the high priest that evening, he must then have entered that order of priesthood; and as he did not enter upon the work till near the end of that third day, it is fair to assume that he was not prepared to do so until then.

What life then did God restore to him? the life plan took from him, while he himself had power when the scripture concerning the three days were fulfilled, to retake the second Adam conditional life he had laid down in the garden. When he gave up that life and came under the curse so that God forsook him, he fell away from God as completely as did Adam; a willing sacrifice but so was that of Adam, in the figure, for the man was not deceived, but the woman. (1 Tim. 2:14). If Adam fell away from his Father, so did Christ; and when the three days were fulfilled, he ascended to his Father. The falling and the ascending were equal.

Christ was hidden during these few hours after his message given to Mary. Elijah was hidden after a short message. Christ and his body of which he is the head will be the true Elias who shall first come and restore all things. (Mal. 4:5).

The dead in Christ, all who have part in the first resurrection, are to be a kingdom of priests unto God; (Rev. 1:6, R.V.) but they also must overcome after being brought forth under the apple tree. (Song of Sol. 8:5). They come forth unto a raising up to life eternal. (John 5:29). They will be in a similar condition to that of the newly risen Christ. Similar in that they have yet to overcome; but dissimilar in that they and the church have conditional life such as man had before he sinned, when the church overcomes; while

Christ, having only the forfeited life that man took from him, and that God restored; overcame death itself, gaining endless life before he could become priest of the Most High God, and begin the work of atonement. God had given him power to retake the life he himself laid down in the garden, because of his obedience; (John 10:18) hence, the recovery of that life required no atonement. And conditional life becomes eternal life when the conditions are fulfilled. Christ had not overcome when God raised him from the dead. But when he exerted his power and took back that which he had given up to death, the work was accomplished and he had overcome. Thus, he also came forth unto a raising up to life; but the coming forth, was on a lower plane even than that of others. The dead in Christ come forth physically perfect, but not mentally so. After the cleansing, they will have unforfeited conditional life, to be transformed into life eternal on overcoming. In this, his body will be better off than was he himself when God raised him from the dead. We are restored to the restitution plane through Christ's atonement; this is salvation, saved from their lost condition; this much is promised to all for whom Christ gave himself a ransom, as will be testified in due time. (1 Tim. 2:6). But Christ had no mediator, he must make atonement, as high priest, first for himself, then for his house, and after that for all the people. Hence; his flesh remained unchanged until he made atonement for himself, and was glorified. (See and compare Lev. 16: and Heb. 9: noting especially verses 7 and 12, leaving off the last two supplied words). For surely Christ, made sin for us, (2 Cor. 5:21) could not make atonement for himself until he had entered into his Priesthood after the order of an endless life. And only unforfeited conditional life becomes unconditional eternal life, when conditions are fulfilled. Hence when Christ laid down his unforfeited life in the garden and came under the curse, if God had not given him power in and of himself to take it again, Christ could not have made the atonement.

Only those who come forth unto the resurrection of life, eternal life, are begotten children of God, since they cannot die any more; on such the second death has no power because they cannot sin, and death comes by sin. (Rev. 20:6). Whosoever is begotten of God doth not commit sin, for His (God's) seed remaineth in him; and he cannot sin, because he is begotten of God, (1 John 3:9, R.V.) This word gennao, is rendered born, in over fifty places; and begotten in over fifty places; and is rendered both ways in chapter 5:18.

Christ was the first begotten of the dead; the firstfruits of them that sleep, (1 Cor. 15:20) the firstborn among many brethren. (Rom. 8:29). He arose, overcame, and entered into life, on that third day. Thou art my Son, this day have I begotten thee. (Acts. 13:33). He that is begotten of God, cannot sin for His seed remaineth in him; (1 John 3:9, R.V.) hence, the many brethren, when thus begotten, cannot die any more.

Begotten of God his seed remaineth in that which is begotten; the life is in the seed; hence, the life of God is in the God seed. God planted the tree, it is found only in the paradise of God: but Christ gives us to eat; hence, he gives us eternal life.

I am that bread that came down from heaven, (John 6:41) he that eateth me shall never die. (Ver. 51). God hath given us eternal life; and that life is in his Son. (1 John 5:11). He that overcometh, to him will I give to eat of the tree of life that is in the midst of the paradise of God. (Rev. 2:7).

When God planted the tree of the knowledge of good and evil, he also planted the tree of life; Christ is the Lamb slain from the foundation of the world; (Rev. 13:8) he that hath the Son hath life, and he that hath not the Son of God hath not life. (1 John 5:12).

The second birth is of a dual character, of water and of the Spirit. (John 3:5). It means more than gennao; since the begetting and birth are two entirely separate stages, nor do we partake of the Christ life, or tree of life, until begotten of God; then we have life. But the rest of the dead (we are all now dead) live not until the thousand years are finished. This is the first resurrection. (Rev. 20:5, R.V.). The rest of the seed of promise come forth, but not unto the resurrection of life, but only to probation for life.

Christ stopped on that plane a few hours; the church, his body, shall be there, on probation, a longer period; while the great multitude of the restored and their offspring remain on that plane, and do not enter into life until the thousand years are finished. Thus Christ was tempted in all points as we are; and we must overcome as he overcame.

It was under the apple tree the deceiver of the nations, that old serpent, called the Devil and Satan, met with his first success, before man's experience of evil. This time he fails of success, and is cast out of heaven; and comes down in great wrath, knowing that he hath but a short time. (Rev. 12:12).

Now he persecutes the woman, christianity; makes war on the remnant of her seed, and while the Elijah is hidden, a great famine prevails, not of bread, nor thirst for water, but for hearing the words of the Lord. (Amos 8:11-12). This is doubtless, the hour of temptation that shall come upon all the world. (Rev. 3:10).

THE SUPPER, OR MARRIAGE FEAST

Blessed are they that are called to the marriage supper of the Lamb. (Rev. 19:9). The Bridegroom came, and they that were ready went in with him to the marriage feast, and the door was shut. (Mat. 25:10, R.V.).

To be ready when Christ comes is to each one of us of the utmost importance. After he comes, there will be no getting ready for his feast, as verse 11 (Mat. 25) plainly shows. And his coming is to be as the lightning that shineth, etc. (Mat. 24:27). This is the first stage of his coming; it is the return of our high priest, now appearing in the presence of God for us. And as every jot of the law concerning the going in, and coming out of the high priest, Lev. 16: must be fulfilled, we are not in darkness concerning this particular phase of his coming. Paul saw him in his high priest glory, shining above the brightness of the noon-day sun. (Acts 26:13). Christ comes into the tabernacle of the congregation, Lev. 16:23, in that high priest glory; and remains thus shining as the lightning, during the days of the Son of man. (Luke 17:24). During this period his presence is not revealed to the world, since they continue to plant, build, marry, etc., (Mat. 24:37-38) and know not.

He continues in this high priest glory until after our sins are borne away. After which, he lays off the high priest garment, made for glory and beauty, (Exo. 28:2) in the holy; in order to wash his flesh, (Lev. 16:23-24) then he comes forth, and is revealed. And as it was in the day Lot went out of Sodom, so shall it also be in the day when the Son of man is revealed. (Luke 17:28-30). And when he shall appear, then shall ye also appear with him in glory; (Col. 3:4) -not his high priest glory, he lays that off in the holy and leaves it there, then washes his flesh, in the holy before coming forth to the people so that every eye shall see him. (Lev. 16:23-24).

The cleansing from the pollution of sin and the fall, is, of course, what is meant by the bearing away of our sins; and this is not fulfilled until he comes into the tabernacle of the congregation, and he is not revealed but retains his high priest glory until some time after that. We do not enter the holy, the incorruptible condition, until the twinkling of an eye change. (1 Cor. 15:52). And it is in the holy that he washes his flesh, before revealing himself to the world.

When he lays off his glory to wash his flesh, in the holy; we shall then be like him, and see him as he is. (1 John 3:2). It is then, after we enter the holy and he puts off his glory, that he comes to his church, the same unglorified Jesus, in like manner as they saw him go. (Acts 1:11). He walked out to Bethany, not a spirit, but a man having flesh and bones; the same man that is coming to judge the world. (Acts 17:31). And whosoever confesseth not that Jesus Christ cometh in the flesh, is a deceiver and antichrist. The marriage feast is eating the fruit of gospel promises; the promised anointing, and power, and victory over the world; a feast of fat things.

This supper was offered to the Jew, (Luke 14:16) and onward, just as the kingdom was offered to them; not with any idea that they would receive it; but being a typical people, every promise had a kind of typical fulfillment. The gospel of that literal kingdom of David was preached to them by their Elijah, and their Christ, embracing all promises to Israel. But they were blinded lest they should see, and be converted, and he should heal them. (Mat. 13:14-15). For if they who were of the law had been the real heirs, faith would be made void and the promises made of no effect; (Rom. 4:14) because, fulfilled to men in the bondage of corruption, they amount to nothing, since they would continue in sin, and hence fail to benefit by such fulfillment. Why is it people cannot see this objection to restoring the kingdom to the natural Jew, man born of woman, prone to evil as sparks are to fly upwards; (Job 5:7) man that can no more learn to do well, than a leopard can change his spots. (Jer. 13:23). If christianized, they are no better while in the bondage of corruption, than a christianized Gentile. And we are not yet prepared to receive the kingdom and reign with Christ, until after the twinkling of an eye change. They as well as we must be born again, as Christ told one of their number, born from the dead; have part in the first resurrection, if they receive the kingdom promised to Abraham's seed, and reign with Christ; since he is the one seed to whom the promise was made. The seed promised in Eden refers to Christ, not to Isaac; and the promise was Not to seeds, as of many, but as of One, (Gal. 3:16) while the Abrahamic bondwoman, and free woman, and their seed is only an allegory; a parable in which the real characters are kept out of sight.

The garment that entitles us to go in to the marriage feast, is not Christ's righteousness. The fine linen clean and white, is the righteousness of the saints. (Rev. 19:8). And the wife makes herself ready. (Rev. 19:7). Christ's righteousness is for the justification of all men unto life; even as by the offence of one, death passed upon all men. (Rom. 5:17). All that die in Adam, will be made alive in Christ. This grand result, a restitution of all things; this, and only this, is the result of the righteousness of Christ. Under no circumstances is his righteousness imputed to us. If man dies a second time, it will be for his own disobedience; (Jer. 31:29-30) if he gets eternal life, it will be by his own obedience, and not by the obedience of another.

There are two kinds of righteousness, that of the law, and imputed righteousness that is of faith. This latter is the righteousness of the saints, the fine linen clean and white.

Not all that run, win the prize. How then shall we run so that we may win. If we have the righteousness of the saints; the fine linen clean and white, we have that which will entitle us to enter into the marriage feast; (Mat. 25:10 and Rev. 19:9) and if to the feast, then to the wedding.

Christ was the end of law for righteousness, to every one that believeth. (Rom. 10:4). The, law required works, Do and live. Christ made an end of that. Not because the law was faulty, but because of the weakness of the flesh. (Rom. 7:17-23). Therefore no flesh shall be justified by the works of the law. (Rom. 2:16). This settles the question, that works, no matter what or how good, are not counted for righteousness. But, faith without works is dead. True; but the works referred to are works that show your gospel faith. To keep, or try to keep the commandments, that which Jesus told the young man to do, (Mark 10:17-19) and he should have eternal life, shows a lack of faith; that you do not believe that Christ was the end of the law for righteousness. -It. was the ten commandments Jesus told the young man to do and live. That was the righteousness for those under the law; but the law ordained unto life, saved no one (but Christ), because of the weakness of the flesh; it made nothing perfect.

Works that human kindness calls for, do not show your faith. Men with no faith are often equally kind. Then, as trying to love God, to be good and keep all his commandments; make long prayers or short ones, as did the Pharisee, or the publican; is only doing as the law required; hence, nothing in all that shows your faith. What then are the works by which you show your faith?

This is the work of God, that ye believe on him whom he hath sent. (John 6:29). You can believe in him only by knowing him. And you can know him only by searching the scriptures, for they are they that testify of him. (John 5:39). No man knoweth the Son. (Mat. 11:27). This is life eternal, that they might know thee. (John 17:3).

Only by searching as men search for silver; (Prov. 2:4) call we find the knowledge of God. How can we show that we believe God except by works that produce and sustain our faith? Acquaint now thyself with God and be at peace. (Job 22:21). Helps are set in

the church for the building up of the body of Christ; until we all come to the unity of the faith. (Eph. 4:11-13). I can show my humanity by feeding the hungry. I can show my desire to finally reach heaven, in many ways. But how can I show my gospel faith, except by striving to do the works that build up that faith? To show it to others, I must show the evidences, that which makes me believe. Righteousness which is of the law: and the righteousness which is of faith, rests on works of a different character; if not, the righteousness would be one and the same.

Now comes the question of vital importance to each one of us; what must we do to make out calling and election sure? (2 Peter 1:10). In other words, how can we be sure of being ready when the bridegroom comes? How shall we work out our own salvation? (Phil. 2:12).

If when the bridegroom comes, we have come to the unity of the faith, and of the knowledge of the Son of God; unto the fullgrown man; we shall be ready.

The Former rain, or Pentecostal outpouring of the Spirit, brings the church to the fullgrown man, by leading her into all truth; (John 16:13) all that Christ had heard from his Father. (John 15:15). By the Latter rain, we shall be anointed with the Holy Ghost and with power to do mighty works; this fruit of the gospel age, being for the marriage feast.

Am I ready, Have I come to the unity of the faith, and of the knowledge of the Son of God? are questions each one must answer for himself. The church is to attain to this condition, and have a clean faith, without spot or wrinkle or any such thing. (Eph. 5:27). One false doctrine of devils, (1 Tim. 4:1) would be a stain on so white a garment. Such perfection seems impossible of attainment in our human weakness; but if the Spirit leads us into all truth, we can hold no error. The Spirit teaches only truths pertaining to the doctrine of Christ. We may be in error about other things; but of the true gospel faith, if we have the complete truth, just as Christ heard it from his Father, and made it known to his church; we have the spotless wedding garment; spotless because truth and error do not blend, only while you have the truth in part.

You can see that before Christ comes, we must attain to absolute purity of faith, contaminated with no false doctrine. Assumed righteousness would certainly make a spotted garment.

The Jewish church came short of the righteousness which was of the law; only Jesus was able to meet all its requirements. Absolute perfection was required; to fail in one point was to fail in all. So now, absolute perfection is required, without spot or wrinkle; and only the elect body of Christ will now meet the conditions.

The body is composed of many as members, with diversity of talent. (1 Cor. 12:7-12). The foot need not be disheartened because it is not the eye. When the body is complete, every one will fill the place for which he is prepared. Striving for the best place in the kingdom is an ambition worthy of all honor; and the striving is that which counts. The greater the difficulty you overcome, the greater is the honor. Do not be satisfied to be the

least in the kingdom; God wants no slothful servants.

It is not and cannot be, that every one shall be equally conversant with all the details of the gospel faith, and knowledge of the Son of God. A thousand reasons exist for much diversity in this respect. A general idea of the one faith, and of the Son of God, freed from all false doctrine, is certainly necessary to every member of the body when it attains to the fullgrown man. Though many details may be forgotten because of the weakness of the flesh; God will not hold us accountable for what we cannot help. Nor will we have the more credit merely because we excel in knowledge of the truth. It is the effort made, rather than results that God commends. The widow's mite out weighed that of all the others brought to the treasury; so with the body of Christ, those we call the weaker members may overcome greater difficulties in striving for the truth, to the extent they have it, and receive more honor than some of us who think we stand far higher. (1 Cor. 12:23-24). Where much is given, much is required. He that honors himself, God will abase.

He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. (1 Cor. 11:29-30).

Christ after the flesh, was on the natural plane, the resurrected Christ is on the spiritual plane. Whose flesh are we to eat?-Except ye eat my flesh and drink my blood, ye have no life in you. (John 6:53). To eat, is to assimilate food; to make it your own flesh and blood. He that eateth me shall live by me. (John 6:57). Take eat; this is my body. (Mat. 26:26).

When made alive in Christ, at his coming; you will be born on the second man plane, and bear his image even as you have borne the image of the first man. (1 Cor. 15:49). You took on the image of the earthly man when born on the natural plane, born of woman. But since Christ after the flesh died, the old Adam race has no life in it, recognized by the covenant. All the life left to it after the fall, was that of the promised seed of the woman; and when Christ died, all the life in the Adam race, that God counted as life expired. For One died for all; therefore all died. (2 Cor. 5:14, R.V.). For ye are dead, and your life is hid with Christ in God. (Col. 3:3). He that hath the Son, hath life; and he that hath not the Son of God, hath not life. (1 John 5:12). Except ye eat my flesh, ye have no life in you. When we eat his flesh and drink his blood, we shall awake in his likeness; namely, partake of the second man nature, as we now partake of the Adam nature. As we now bear the image of the earthy, so when this earthy is dissolved, and we get our house, not made with hands, age-lasting, in the heavens; (2 Cor. 5:1) we shall then bear the image of the heavenly. (1 Cor. 15:49).

When we eat that bread, and drink of that cup, should we not discern the body of the new man, the resurrected Christ; the one we are actually to take on? Should we not discern the spirit, as well as the letter? The one shows forth his death, the other, the bread we are to eat, on entering into life, which if a man eat, he shall never die.

After the same manner, he took the cup, saying, This is the blood of the new covenant.

(Mat. 26:28, R.V. margin). His crucified body, made of woman, made under the law, (Gal. 4:4) was of the old covenant, that was unto death; but what He had in the cup, represented the blood (life) of the new covenant. The natural man discerneth not the things of the spirit, neither can he know them, for they are spiritually discerned. (1 Cor. 2:14). Does not every man, Roman Catholic or Protestant, discern the body of the old covenant Christ, the one we of the new covenant should not recognize? (2 Cor. 5:16). We venture to say, no christian ever partook of communion service, without mentally recognizing the fact that it was a reminder of the death of Christ. For as oft as they observe the symbol, they do show forth his death. Thus restitution, the reign of the second man Adam in the resurrection age, is prefigured in both baptism and the Lord's supper. So death is passed upon all men, in that all have sinned. The letter kills; the spirit giveth life. It is true in spirit, that all die; but not in letter. One having no life is dead; Except ye eat my flesh and drink my blood, ye have no life in you; (John 6:53) Let the dead bury their dead. (Mat. 8:22). In this sense, all die; but not in letter. Enoch, Elijah, and we that are alive and remain unto the coming of the Lord, (1 Thes. 4:15) are the exceptions.

No one who does not recognize that Christ Jesus died and arose again can in any sense, partake worthily of the bread and wine, discerning the Lord's body. The letter kills, (2 Cor. 3:6) and shows forth the death of the Christ of the old covenant, which covenant was unto death. This is right, as far as it goes; but if the dead rise not, they that are fallen asleep in Christ are perished. (1 Cor. 15:18). And the body we eat, brings only that which we discern, if only the letter, we shall die.

The dead in Christ will be raised incorruptible, and we shall be changed. The change being from the perfect natural man, bearing the image of the earthy, to the spiritual, or resurrected man, bearing the image of the heavenly. Then, after that change which is entering into the holy by a new and living way, the church living with the resurrected dead who awake in his likeness, shall be like him, for we shall see him as he is. (1 John 3:2). It is then, in the holy that he lays off his High Priest glory, (in which Paul saw him), to wash his flesh, and we see him as he is. After which, he comes with all his saints, to execute judgment, (Ps. 149:5-9) on the old Adam race, (spiritual Egypt), casting out the son of the bondwoman, that the Son of the free woman may enter upon the purchased possession.

This is the manner of the coming of Christ, and the way the living church go out to meet him; as seen in the light of the law and testimony. He comes to his church, in like manner as they saw him go, (Acts 1:11) and in flaming fire, (judgments), on the ungodly. He comes to the church in accordance with the Law of the high priest, as he came forth from making the atonement; and to the world, as foretold in prophecy; not a jot or tittle of either the law or testimony will fail of a fulfillment. (Mat. 5:18).

The manner of his coming is clearly defined in Holy Scripture; hence, we can believe that in this, there is no room for a shadow of doubt; the foregoing being in exact accordance with the law and testimony.

The cleansing is the overcoming. If, in spite of the prince of this world, him who has the power of death; (Heb. 2:14) we get the victory over sin, corruption and death, and come out at the end free from the fall and all its evils; we shall have overcome the world; come victorious from the beast, and from his image, and from the number of his name. (Rev. 15:2). And this is the victory that overcometh the world, even our faith. (1 John 5:4).

To die is to enter Sheol, Hades; the death condition. It matters not whether it is for only a moment, the twinkling of an eye, or a thousand years; if you die, you enter the death condition. These spoken of by Job draw nigh unto the grave, and his life to the destroyers; but He saith, Deliver him from going down to the pit, I have found a ransom. His flesh shall be fresher than childhood; he shall return to the days of his youth. (Job 33:24-25). No scripture could be plainer or more to the point. It can have no other application, only to such as do not die, but have their flesh restored to the condition of incorruption. In other words, to those who are to be physically cleansed without dying.

The Spirit is omnipresent. Christ is a person. Jesus said, It is better for you that I go away; for if I go not away, the Comforter will not come. (John 16:7). It was better, because the church was to be scattered all over the field, while Jesus could be only in one place at a time; and the Comforter could be everywhere.

After Pentecost, as we have to believe, not one of that generation of Jews to whom Christ was sent, who received him not, (John 1:11-12) had power to become sons, Paul alone, as one born out of due time, (1 Cor. 15:8) being the exception.

We have, without much thought, taken for granted that his house would contain only vessels of honor, those to occupy the throne. In a Great house there are not only vessels of gold and of silver, but also of wood and of earth; some to honor, and some to dishonor. (2 Tim. 2:20). Ours is a great house; and there is to be no lack of servants. (see Rev. 7:9-15).

Now we beseech you brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by letter, or by epistle as from us, as that the day of the Lord is now present; let no man beguile you in any wise: for it will not be, except the falling away come first, and that man of sin he revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God; setting himself forth as God. (2 Thes. 2:1-5, R.V.). Know ye not that your body is the temple of God? (1 Cor. 6:19). He that has the power of death, still controls our bodies, and will control until cast out. How are we to be delivered? I thank God, through Jesus Christ our Lord, (Rom. 7:24-25) not by him; we deliver ourselves, even as we ourselves must overcome. This deliverance is the first great step in overcoming. But we overcome through him; through what he has wrought out for us. It is through him that we receive both the early and the latter rain, which brings us to the stature of Christ. And the anointing with power, enables us to overcome him who now claims to be the God of this temple.

The man of sin is the mystery of iniquity that began to work in Paul's day, when that

mystery is revealed. It is a counterfeit of the body of Christ, the mystery of Godliness, made manifest. The day of the Lord shall not come, until that lawless one, now working as the mystery of iniquity, is revealed. To be revealed when one that restraineth is taken out of the way; then shall that Wicked be revealed: (2 Thes. 2:8, R.V.). That one that restraineth, is the gospel church, the Christ body. Then the compelling message, the final gospel work being ended, the house filled; that which restraineth the powers of darkness, having finished its work, is taken out of the way. Then, that Wicked is revealed, with all power, and signs, and lying wonders.-But not until the compelling, the last gospel message is ended. And now ye know that which restraineth, to the end that he may be revealed in his own season. (2 Thes. 2:6).

[THE END]