

COMMANDMENT

OF THE

Law & Testimony

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

"The commandment is a lamp; and the law is light." Prov. 6: 23.

"It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 3. Which is the promise of the mortal body being made immortal.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7: 27.

MELBOURNE:
CHRISTIAN ISRAELITE CHURCH PRESS,
AUSTRALIA.

PRAYER

To be used after the First Singing in the Afternoon or Evening Service.

" Our Father¹ which art in heaven,² Hallowed be thy name.

" Thy kingdom come.³ Thy will be done; as in heaven so in earth.⁴

" Give us day by day our daily bread.⁵

"And forgive us our sins; for we also forgive every one that is indebted to us.⁶

"And lead us not into temptation; but deliver us from evil."⁷
Luke 11: 2—4.

1 Question.—Who is our Father?

Answer.—The immortal Christ, Jesus being the mediator between God and men; he who uses this prayer Joins with him in saying, Our Father. "Ye call me Master and Lord: and ye say well; for so I am." John 13: 13.

2 Question.—What is heaven?

Answer.—It is the Spirit of God, which is called Christ, which man is to dwell in.

3 Question.—What is thy kingdom?

Answer.—When the spirit of man, with the Spirit of God, is put within the body of man, it is then the kingdom of God.

4 Question.—What is His will ?

Answer.—As the evil or iniquity was cast out of heaven, that no place was found any more in heaven (Rev. 12: 8, 9), it is the will of God that it be cast out of the earth.*

5 Question.—What is that bread ?

Answer.—The word of God, the living bread which cometh down from heaven, that a man may eat thereof, and not die's.† (John 6: 50.)

6 Question.—What is forgiveness ?

Answer.—If ye from your hearts forgive not every one his brother their trespasses, neither will your heavenly Father forgive you. (Matt. 6: 15; 18: 35.) "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. 12: 50.

7 "Be not overcome of evil, but overcome evil with good."
Rom. 12: 21.

*The body of man, that it be made living earth. †The Body.

COMMANDMENT OF THE LAW.

First Dispensation of Two Thousand Years.

THE FIRST THOUSAND YEARS.

THE CREATION OF MAN.

TEXT.

"This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day [which was on the sixth day, being a figure of the sixth thousand years: 'One day is with the Lord as a thousand years,' 2 Peter 3: 8,] when they were created," Gen. 5: 1, 2.

"And the Lord God took the man and put him into the garden of Eden, to dress it and to keep it. And the Lord God formed man [his body] of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2: 15, 7. This breath was the breath of the mortal life.

EXPLANATION

He formed a body, (the body of the woman) and placed evil there: "Shall there be evil in a city, and the Lord hath not done it?" Amos 3: 6, and gave her menses, (a separation of the evil from the good, Lev. 15: 24,) to divide the evil from the good. To show the creature, man, (Rom. 8: 20, 21,) that he was not the Creator, Christ and Jerusalem withdrew; and then man was left to his own knowledge.

TEXT .

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: [of that which is separated from the evil seed:] but of the tree of the knowledge of good and evil, thou shalt not eat of it: [undivided:] for in the day that thou eatest thereof thou shalt surely die." [The body.] Genesis 2: 16, 17. One day being as a thousand years. [2 Peter 3: 8.] "And God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it." Gen. 1: 28.

EXPLANATION .

That is to subdue the evil of the vine tree till the seven days after the separation, and then multiply and replenish out of these days: the tree of life and death showing itself every month, being the earthly body of the woman in her separation. [Lev. 15: 24.] The evil of the root of the tree being left in the earth, [the earth being the body, Dan. 4: 15,] until it be taken away. [2 Thess. 2: 7.] The wheat being the purity of the woman's seed, being the seed of the land, [Matthew 13: 24—30,] seven days after her separation.

"And the woman was arrayed in purple and scarlet colour. And upon her forehead was a name written, **MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS.**" Rev. 17: 4, 5.

"If any man worship the beast and his image, [the beast is the body of the woman in her separation, and the fruit of her flowers is the image, which is brought forth with the husks, (Matt. 12: 33,) which is cursed, (Gen. 3: 17,)] and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." Rev. 14: 9, 10.

"Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six." Rev. 13: 18.

THE FALL OF MAN.

TEXT.

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat, [and instead of subduing the evil, the evil subdued her, she not waiting the seven days: "But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean." Lev. 15: 28.] "And the eyes of them both were opened, and they knew that they were naked." Gen. 3: 6, 7. Being unclothed of the immortal Spirit, they not having crucified the flesh with the affections and lusts. (Gal. 5: 24.)

EXPLANATION.

The woman having joined herself unto Satan, the citizen, (Luke 15: 15,) he became their spiritual husband, reigning over them; they then being subject to the prince of this world, (John 12: 31,) she being a mother-in-law to her children, bearing them in evil: "To whom ye yield yourselves servants to obey, his servants ye are." Rom. 11: 16.

"Ye are of your father the devil, and the lusts of your father ye will do." John 8: 44. Till they awake to seek for the tares of which they eat to be taken away.

"And God said, for this cause shall a man leave his father and mother, [the evil of their father and mother, being the man of sin and the mother of harlots,] and cleave unto his wife, [Jerusalem above,] and they twain shall be one flesh." Mark 10: 7, 8; Gen. 2: 24. Christ and Jerusalem, and the spirit of the man; these three are in one temple, they then being immortal.

TEXT .

"Therefore the Lord God sent him [Adam] forth from the garden of Eden [the immortal Spirit] to till the ground [the earth] from whence he was taken." Gen. 3: 23.

EXPLANATION .

And the veil fell until the sixth day, between God and Adam and his posterity, they sleeping till they be waken by the immortal Spirit Christ, and seek for the tares, of which they eat, to be taken from them. (Matt. 13: 24—30; Ezek. 17: 5; 2 Thess. 2: 3.)

"Only he who now letteth will let, until he be taken out of the way." 2 Thess. 2: 7.

"Nevertheless when it shall turn to the Lord, the veil, [the evil] shall be taken away." 2 Cor. 3: 16.

TEXT .

"And he placed at the east of the garden of Eden Cherubim's, [the spirits of male and female,] and a flaming sword, [the menses,] which turned every way, to keep the way of the tree of life." Gen. 3: 24.

EXPLANATION.

Eden being the immortal Spirit. Their spirits called man being driven outside of the body, the body became mortal: the blood of the body being the life of it through the attraction of the spirit of man. The earthly body that dieth being delivered to Satan for the destruction of the flesh, for the sake of the soul. (1 Cor. 5: 5.)

"Ye shall eat this year such as groweth of itself; and in the second year that which springeth of the same: and in the third year [the tares being taken away] sow ye, and reap, and plant vineyards, and eat the fruit thereof." Isa 37: 30. The three years being the three dispensations of two thousand years each.

THE TRANSLATION OF ENOCH.

TEXT.

Abel offered a sacrifice of the animal, (Gen. 4: 4,) and God accepted it, which he proved by Enoch: "And Enoch walked with God: and he was not; for God took him." Gen. 5: 24. "To the spirits of just men made perfect." Heb. 12: 23. "Then flew one of the seraphim's unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Isa. 6: 7.

Enoch was of the seed of Seth, whom the woman said was given instead of Abel, whom Cain slew. (Gen. 4: 25.)

EXPLANATION.

He being only under the curse of the body, the dead earth, and not of the soul till the law came; the body of the transgressor being given to Satan for the destruction of the flesh. (1 Cor. 5: 5.)

He being of that seed in which the evil will wither in the third dispensation—who passed by on the other side of the grave, (Luke 10: 31,) without the death of his mortal body, his body being of the living earth (year of the world 987). The evil having withered within him, he having built with silver: (1 Cor. 3: 12,) being his faith, by which God proved his works, which stood the fire.

THE SECOND THOUSAND YEARS.

THE FLOOD.

TEXT.

"The sons of God [the seed of Seth being called sons of God under the promise,] saw the daughters of men [the seed of Cain, they being of the daughters of the land: (Gen. 27: 46:) being of the corruptible, 'For this corruptible must put on incorruption,' 1 Cor. 15: 53,] that they were fair, [to the eye of lust,] and they took them wives of all which they chose." Gen. 6: 2. ,

EXPLANATION.

The males of the posterity of Seth, of which seed was Enoch, the son of man, partaking of the evil by their male parents only, were called the sons of God through adoption; as a token that their seed will become the sons of God, and their spirits will inherit the redemption of soul and body. "Blessed are the meek: for they shall inherit the earth." Matt. 6: 5.

They being of the living earth, the mortal body being made immortal. "God calleth those things which be not as though they were." Rom. 4: 17.

TEXT.

And God caused Noah to build an ark. (Gen. 6: 14—22.)

EXPLANATION.

"And the Lord said unto Noah, Come thou and all thy house into the ark [the ark being a figure of the immortal Spirit]; for thee have I seen righteous [the seed of the righteous being in the loins of the living earth] before me in this generation." Genesis 7: 1. Year of the world, 1656. And the flood came and destroyed all but Noah and his house, being eight souls, (1 Peter 3: 20,) they being of the living earth, and a figure of the eighth thousand years, when Satan shall serve God. "Then saith Jesus unto him, Get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt, 4: 10.

TEXT.

And Ham, the younger son of Noah, saw his father's nakedness; and Noah cursed Canaan, Ham's son. And from Canaan proceeded another race like that of Cain. (Gen. 9: 22—25.)

EXPLANATION.

Ham discovering his father's nakedness by eating of the forbidden fruit. (Lev. 15: 24.) And the curse followed upon all Canaan's posterity, the mark of that curse being blackness, (being the curse upon the body through the menses of the woman,) a figure of the second death to those who do not repent: "To whom is reserved the blackness of darkness for ever." Jude 13. These are they who sprung from him whom the second curse was pronounced upon. (The soul that repented not.)

The call and Blessing of Abraham, and Manifestation of the Twelve Tribes.

TEXT .

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly." Gen. 17: 1, 2.

"That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed (Jesus) shall possess the gate of his enemies." Gen. 22: 17. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." John 7: 38. He then being in the Spirit till he put on immortality.

EXPLANATION .

This was the covenant of the promise of the woman's seed: and He blessed him, changing his name to Abraham. (Gen. 17: 5.)

TEXT .

"And it came to pass after the death of Abraham, that God blessed his son Isaac." Gen. 25: 11.

EXPLANATION .

Isaac being presented a sacrifice, (Gen. 22: 1—19,) but not accepted, but the animal. (a ram.) Because of the tares which are sown by the man of sin in the wheat, (Matt. 8: 25,) the blood of the clean animal was accepted till Jesus came. God having required the blood of man for man's transgressions, so then He offered the blood of his Son without tares.

TEXT .

And unto Isaac was born Jacob, whose name the Almighty God changed to Israel, being a figure of the woman's seed, the light of the day. (Gen. 32: 27, 28.) And unto Jacob were born twelve sons. (Gen. 35: 22.)

EXPLANATION.

A figure of the twelve foundations, (Rev. 21: 14,) the promised stones with which the woman's seed was to lay the foundations, to build up the city of the living God. (Rev. 21: 10.)

Second Dispensation of Two Thousand Years.**THE THIRD THOUSAND YEARS.****THE LAW AND THE PROPHETS.****TEXT.**

And He gave them a law through Moses, and promised that whosoever kept it should live. (Leviticus 18: 5.) Year of the world, 2513. Should not lose the body—proved by Elijah: "The soul that sinneth it shall die." Ezek. 18: 4. They that transgressed not, death had no power over them: but they that sinned and repented saved the soul.

EXPLANATION.

"See, I have set before thee this day life and good, and death and evil; I call heaven [Christ] and earth [the body of Jesus, the woman's seed, the living earth] to record this

day against you, that I have set before you life and death, blessing and cursing: therefore choose life, [the life of the spirit, soul and body,] that both thou and thy seed may live." Deut. 30: 15, 19.

THE FOURTH THOUSAND YEARS.

THE TRANSLATION OF ELIJAH.

TEXT.

Elijah being born under the curse of the body as well as the soul, offered a sacrifice of the animal. "And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God." 1 Kings 18: 39.

"And it came to pass as Elisha went on and talked with Elijah, that behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." 2 Kings 2: 11. "To the spirits of just men made perfect." Heb. 12: 23. "Then flew one of the Seraphim's unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Isa. 6: 6, 7.

EXPLANATION.

Elijah walking in the light of the day, being the light of the law and commandment, was divided from those who walked in the light of the night, (which is the salvation of the soul to those who repent and sacrifice, whether they be Jew or Gentile,) he being of the

seed of the son of man; the evil having withered within him, (Ezek. 17: 10,) he having passed by on the other side (Luke 10: 31) of the grave, without the death of the mortal body, in the year of the world 3108. He having built with gold, (1 Cor. 3: 12,) being his faith, by which God proved his works, which stood the fire: showing the church of the firstborn. The woman's seed, Jesus, being then in the loins of the living earth of the lineage of Shem. (Gen. 9: 27.)

TEXT.

So all the generations from Abraham unto Christ are forty-two generations. (Matt. 1: 17.)

Third Dispensation of Two Thousand Years.

THE FIFTH THOUSAND YEARS.

Birth of Jesus, the woman's seed, which was promised from the foundation of the world, that her seed should bruise the serpent's head, and remove the two curses, (one being upon the body, and the other upon the soul,) which were pronounced upon the man and woman.

TEXT.

"For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; [Jesus;] to loose those that are appointed to death." Ps. 102: 19, 20. Seed of Israel under the first Adam, being the curse on the body till the law came, then on the soul. "Behold the Lamb of God, which taketh away the sin of the world." John 1: 29. "Your lamb shall be without blemish, a male of the first

year." Exod. 12: 5. "Without the shedding of blood there is no remission of sins." Heb. 9: 22.

"Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" Micah 6: 7. [Christ gave the fruit, which is the blood of Jesus, which was not polluted; he gave it for that which was polluted, instead of the blood of the animal.] And the man said, "The woman thou gavest to be with me, she gave me of the tree and I did eat." Gen. 3: 12. "And Adam was not deceived, but the woman being deceived, was in the transgression." 1 Tim. 2: 14. "At the hand of every man's brother will I require the life of man." Gen. 9: 5.

God sent Christ to remove the two curses by the death of Jesus to those who believe. (Gal. 3: 12, 13.) Typified by the bread and wine being the fruits of the earth for the salvation of the soul: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11: 25—27. Till he comes to set his hand a second time to recover the remnant of his people. (Isaiah 11: 11). "And I will pray the Father, and he shall give you another Comforter." John 14: 16. "To the one we are the savour of death unto death." 2 Cor. 2: 16. "This corruptible must put on incorruption." 1 Cor. 15: 53. "And to the other savour of life unto life." 2 Cor. 2: 16. "This mortal must put on immortality." 1 Cor. 15: 53. They seeking for the evil to be taken away.

"I will remove the iniquity of that land [the house of Israel] in one day." Zech. 3: 9. "The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found, for I will pardon them whom I reserve." Jer. 50: 20.

"For the grave cannot praise thee, death cannot celebrate thee, they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee as I [Jesus] do this day; the father [the God of the living]

to the children shall make known thy truth." Isa. 38: 18, 19.

"The Lord thy God will raise up unto thee a Prophet [being Jesus, the seed of the woman, he being made the express image of God, Heb. 1: 3,] from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Deut. 18: 15.

"That unto me every knee shall bow, every tongue shall swear." Isa. 45: 23.

"That at the name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth." Phil. 2: 10. Jesus showing the apostleship to the Jew and Gentile churches, and the two covenants made with the first two sons of Adam, the one being accepted: which was proved by Enoch for the first two thousand years, Elijah for the second two thousand, and Jesus for the third two thousand, whose bodies saw not corruption. They being the three living witnesses of the living earth. "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death." Deut. 17: 6. The evil in man. "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." Deut. 19: 15.

"Now the birth of Jesus Christ [year of the world 4001] was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." Matt. 1: 18.

EXPLANATION.

The immortal mother, Jerusalem above, having withdrawn from the first mortal woman, Eve, she ate (which is conceived) of that which God had forbidden, it being undivided, (from the husks, Luke 15: 16,) But Mary, the

mother of JESUS, is the latter mortal woman, who, being in the immortal mother, Jerusalem above, being overshadowed by the power of the Highest, (Luke 1: 35,) conceived of that which God had commanded them, to multiply and replenish the earth, that it might become one flesh in him. (Jesus.) (Gen. 1: 28.) For is it not written, "For we are members of his body, of his flesh, and of his bones." Eph. 5: 30. That is of the good of the tree, "Life and good." Deut. 30: 15. Her seed being divided from that which God had placed in the city: "Shall there be evil in a city and the Lord hath not done it?" Amos 3: 6. The evil in man changed the truth of God into a lie, and worshipped and served the creature more than the Creator. (Rom. 1: 25.)

TEXT.

"And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb." Luke 2: 21.

THE BAPTISM OF JESUS, AND MINISTRY OF CHRIST.

TEXT.

Jesus being about thirty years of age, was baptized; (**year** of the world 4031;) and coming up out of the water, the heavens were opened. (being the Spirit of God.) "And the Holy Ghost descended in a bodily shape like a dove upon **him**, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." Luke 3: 22; Mark 1: 9, 10; Matt. 3: 13—17. "A light to lighten the Gentiles, **and** the glory of thy people Israel." Luke 2: 32.

EXPLANATION

The Spirit of Christ descending on the body of Jesus being the kingdom of heaven. The anointing or unction of the Holy One made him the anointed, or Christ the Lord, (1 John 2: 20,) which was the name of the Spirit of the Father in which he dwelt, which was without beginning of days or end of life, made like unto the Son of God. (Heb. 7: 3.) And by him He opened the eyes of the blind, caused the lame to walk, cleansed the lepers, opened the ears of the deaf, raised the dead, and preached good news to the poor, even the acceptable year of the Lord, being the last two thousand years of the six. (Matt. 11: 2—5; Isa. 61: 1, 2; Luke 4: 18, 19.)

TEXT.

And he testified of John, saying, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." Matt. 11: 11.

EXPLANATION.

Jesus being in the immortal Spirit, which is heaven, (John 3: 13,) being greater than the incorruptible.

TEXT.

"And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them, Behold we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again." Matt. 20: 17—19.

EXPLANATION .

The third day beginning with the fifth thousand years.

THE WITHDRAWAL OF CHRIST AND DEATH OF
JESUS.

TEXT .

And the Spirit called Christ, the kingdom of heaven, withdrew from the body called Jesus. "In a little wrath I hid my face from thee for a moment." Isa. 54: 8. "And at the ninth hour, Jesus cried with a loud voice, saying, My God, my God, why hast thou forsaken me?" Matt, 27: 46; Mark 15: 34. And the Hebrews rejected him, and the Gentiles shed his blood. (Matt. 20: 18, 19.)

EXPLANATION .

"Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." (The body.) Acts 2: 27.

The resurrection of the Dead, and the immortal life of the mortal body manifested by Christ in Jesus, his ascension, and the scattering of the Twelve Tribes till the Gentiles' fullness. (Rom. 11: 25.)

TEXT .

Christ raised the spirit and soul of Jesus, and showed it a spiritual body. (John 20: 17.)

EXPLANATION

For the redemption of the soul of his brother Adam and his posterity who were dead, [their bodies being of the dead earth,] and those who are to die, from the grave; the first Adam having asked for his portion of goods to be divided to him, they being of the incorruptible, being divided from the immortal. (Luke 15: 12). "And he said unto them, Ye are from beneath; [the incorruptible;] I am from above; [the immortal;] ye are of this world; I am not of this world." (The evil of it.) John 8: 23.

"And the graves were opened; and many bodies of the saints which slept arose and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Matt, 27: 52, 53. Being a figure of the first resurrection. "Who concerning the truth have erred, saying that the resurrection is passed already; and overthrow the faith of some." 2 Tim. 2: 18.

TEXT.

"Jesus said unto Mary, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God." John 20: 17.

EXPLANATION

"And it came to pass, as he sat at meat with them he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight." Luke 24: 30, 31. Showing to them a spiritual celestial body.

"This mortal must put on immortality." 1 Cor. 15: 53. But if the spirit of him (Christ) that raised up the spirit and soul of Jesus from the dead with a spiritual celestial body dwell in you, he that raised up Christ from the dead with a natural terrestrial body shall change your vile bodies, and fashion them like unto that glorious terrestrial body: so that they be both celestial and terrestrial, higher than the angels. (Rom. 8: 11.)

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, and he shall be to me a Son. And of the angels he saith, Who maketh His angels spirits, and his ministers a flame of fire. But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. But to which of the angels said He at any time, Sit on my right hand, until I make thine enemies thy footstool? (Heb. 1: 5, 7, 8, 13.)

TEXT.

He appeared to the eleven in Jerusalem, where they were assembled with closed doors. (John 20: 19.) And he said, Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have: he then having a natural immortal body. And women held his feet and worshipped him; and he did eat before them, and was seen forty days. After that he was seen of above five hundred brethren at once. (Luke 24: 36—43, John 20: 20; Matt, 28: 1—9; Acts 1: 3; 1 Cor. 15: 6.) And when they saw that his natural body had received the kingdom, Jesus being the precious stone, (1 Peter 2: 6,) that heard the words of the Lord: "Behold this stone shall be a witness unto us; for it hath heard all the words of the Lord." Josh. 24: 27. Has become the foundation of the city which shall be built up of lively stones, he being the firstborn of immortality. The stones being the seed of the bones of the whole house of Israel, which is the church of immortality, which is to be gathered and built up in this dispensation, it being the third: but of those who are not of Israel, He will not take a stone for a corner, nor a stone for a foundation. (Jer. 51: 26.)

The apostles said, "Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you [the incorruptible] to know the times or the seasons, which the Father hath put in his own power." Acts 1: 6, 7.

"I have yet many things to say unto you, but ye cannot bear them now." John 16: 12. But it shall be given to them for whom it is prepared of my Father. Matt. 20: 23; Mark 10: 40. "All things are delivered unto me of my Father: and 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." Matt. 11: 27. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14: 23. "The general assembly and church of the firstborn." Heb. 12: 23. "Unto you it is given to know the mysteries of the kingdom of God." Luke 8: 10, "For there is nothing covered, that shall not be revealed; and hid, that shall not be known." Matt. 10: 26.

"And he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose-soever sins ye remit, they are remitted unto them; and whose-soever sins ye retain, they are retained." John 20: 22, 23.

"These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16: 17, 18.

EXPLANATION.

Being the immortal Spirit Christ, which descended on the body of Jesus, ("A body hast thou prepared me," Heb. 10: 5,) at the river Jordan, (Matt. 3: 16,) that remits or retains sins: (which they only received in part:) "For we know in part, and we prophesy in part. For now we see through a glass darkly, but then face to face." I Cor. 13: 9, 12.

"But when that which is perfect is come, then that which is in part shall be done away." 1 Cor. 13: 10. "For in Christ dwelleth all the fullness of the Godhead bodily." Col. 2: 9.

TEXT.

"And while they beheld, he was taken up; and a cloud received him out of their sight." Acts 1: 9.

EXPLANATION.

Jesus being taken up until the time of the restitution of all things, (Acts 3: 21,) which is, till Israel be made as he is.

THE DAY OF GRACE FOR THE SOUL.

TEXT.

"Bind up the testimony, seal the law among my disciples." Isaiah 8: 16. "For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" John 5: 46, 47. "Let both grow together until the harvest." Matt. 13: 30.

EXPLANATION.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6: 3—5. At the first resurrection.

"Neither can they die any more; for they are equal unto the angels." Luke 20: 36. They being buried with

Jesus by baptism into death, until the fullness of the Gentiles be come in. (Rom. 11: 25.) Which is till the Jew become one in the law and gospel. The law of the immortal life of the body being then sealed from those (Isa. 8: 16) who are baptised into his death for the life of the soul, till his immortal life be grafted to the living— which is till the eleventh hour of the sixth day, or sixth thousand years—then the book that was sealed will be unsealed to the unlearned, which they then will read. (Isa. 29: 11, 12.)

"For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children." Ps. 78: 5. Till the time.

"To him that worketh not, but believeth on him that justifieth the ungodly, [at the final resurrection,] his faith is counted for righteousness." Rom. 4: 5. "In whom we have redemption through his blood, even the forgiveness of sins." Eph. 1: 7. The Jew, who worketh not, but believeth in circumcision and sacrifice of the animal; and the Gentile who believes by baptism and repentance through grace, and taking bread and wine as a sacrifice for the salvation of the soul. (Heb. 10: 39.) They being the two debtors. (Luke 7: 41.)

THE SIXTH THOUSAND YEARS.

The Ingathering of Israel and Visitation of the Comforter; Branch of Christ or Spiritual Child, and purification of the mortal body of the seed of Israel: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zech. 13: 1. By the law and gospel being united and unsealed. "In that day, shall the nail that is fastened in a sure place be removed, and be cut down, and fall; and the

burden that was upon it shall be cut off, for the Lord hath spoken it." Isa. 22: 25. That they become the sons of God, the Bride of the Lamb, bone of his bone, and flesh of his flesh. (Eph. 5: 30.) Jesus said: "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the Scripture cannot be broken;" John 10: 34, 35; they being of the living earth. "For he [Satan] must reign till he [Jesus Christ] hath put all enemies under his feet. The last enemy that shall be destroyed is death." 1 Cor. 15: 25, 26.

TEXT.

"Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?" Jer. 2: 21. "Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew." Ezek. 17: 10. The evil in which Adam planted himself, which God had forbidden him to take of.

"Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." Matt. 13: 30. The immortal Spirit, Zion above. "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." Jer. 31: 10.

EXPLANATION.

"For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Amos 9: 9. The bodies of the spirits of the first born, who will be in Christ, which will not perish. (John 3: 16.) The two-leaved gates being thrown open to them; being the law and gospel. (Isa. 45: 1.)

TEXT .

"And when Jesus had called unto him his twelve disciples, he sent them forth and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Matt. 10: 1—6. "And the remnant of Jacob shall be among the Gentiles in the midst of many people." Micah 5: 8. They being the joint-heirs of the inheritance. (Rom. 8: 17.) "And the glory which thou gavest me I have given them; that they may be one, even as we are one." John 17: 22.

EXPLANATION .

Being a figure of the ingathering of the Israel of God, in the eleventh hour of the last thousand years of the six. "For the children being not yet born, neither having done any good or evil." Rom. 9: 11.

"Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables." Mark 4: 11.

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." John 4: 23.

"For he dwelleth with you, and shall be in you." John 14: 17.

TEXT .

"I am he that liveth, and was dead; and, behold, I am alive for evermore." Rev. 1: 18. The mortal body of Jesus being immortal.

EXPLANATION .

"I considered all the living which walk under the sun, with the second child that shall stand up in his stead." Eccles. 4: 15. The immortal Spirit, Christ, with the spirit of man.

"And it shall come to pass in that day, that the Lord shall set his hand again a second time to recover the remnant of his people, which shall be left. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa. 11: 12.

TEXT.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth." Rev. 14: 6. This gospel being to restore again the kingdom to Israel. Acts 1: 6.)

"Thus saith the Lord of hosts; In those days it shall come to pass, that ten men [the ten tribes] shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, [Jesus,] saying, We will go with you: for we have heard that God is with you." Zech. 8: 23.

"The kingdom of God is preached, and every man presseth into it." Luke 16: 16. Those who are of the Israel of God.

"For the gifts and calling of God are without repentance." Rom. 11: 29. "To him that worketh is the reward not reckoned of grace, but of debt." Rom. 4: 4. The reward to him that worketh is the mortal body being owing to the spirit of man, to be made immortal, which Adam lost. "My Father worketh hitherto, and I work." John 5: 17. It being Christ that worketh.

EXPLANATION

"He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15: 5. Christ being the root and branch of Jesus in his mortal life, Christ bore the fruit in Jesus. When man is grafted into the root of Christ he bears incorruptible fruit,

and when Christ is grafted into him, he then is as Jesus was in his immortal life, and Christ beareth the fruit in him; the body of man being the boll of the tree; and then he beareth immortal fruit: "Because I live, ye shall live also." John 14: 19.

TEXT .

"Whither is thy beloved gone, O thou fairest among women? [Jerusalem above] whither is thy beloved turned aside? that we may seek him [Christ] with thee." Sol. Song 6: 1.

EXPLANATION .

"Awake, awake; put on thy strength, O Zion; [Zion below, being the man to put on Christ;] put on thy beautiful garments, O Jerusalem, the holy city: [Jerusalem below, being the woman to be clothed with Jerusalem above, being the helpmate promised to man in the creation:] for henceforth there shall no more come into thee the uncircumcised and the unclean." Isa. 52: 1.

"And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Rom 11: 26. "For they shall see eye to eye, when the Lord shall bring again Zion." Isa. 52: 8. At His second coming the two immortal Spirits are brought.

TEXT .

"Present your bodies a living sacrifice, holy, acceptable unto God." Rom. 12: 1.

EXPLANATION .

Enoch, the seventh from Adam; (Jude 14;) for the first dispensation of two thousand years, his body was accepted; and Elijah for the second dispensation of two thousand years: through the evil withering in them, their bodies were preserved without death; which proved them

to have come from being the son of Satan to be the Son of man. And Jesus for the third, his body seeing not corruption, (Acts 2: 31,) he being without the evil; not being begotten of man—but being of the seed of the woman without the tares—he was the Son of God.

TEXT.

"If two of you shall agree on earth [the spirit of man and the Spirit of God resting on the mortal body] as touching anything that they shall ask, it shall be done for them. For where two or three [the man, Christ, and the bride, or the woman, Christ, and the bride, being the fullness of the six churches] are gathered together in my name, there am I in the midst of them." Matt. 18: 19, 20.

"Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow." Eccles. 4: 9, 10.

EXPLANATION

The bride, which is of the bridegroom, being the immortal helpmate (Gen. 2: 18) which was promised to them in the creation, will lift them up from the evil which made them sons-in-law and daughters-in-law of Satan, and set them upon their own beast, (Luke 10: 34,) being their mortal bodies, that they may become the sons and daughters of the man Christ Jesus. (2 Cor. 6: 18.)

"And I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21: 2.

"That he might sanctify and cleanse it with the washing of water by the word, [purging their conscience from dead works to serve the living God, Heb. 9: 14,] that He might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5: 26, 27.

TEXT .

"As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, [the woman's seed, Jesus,] and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." Isa. 59: 21.

"At that day ye shall know that I am in my Father, and ye in me, and I in you." John 14: 20. Which is, they then being immortal.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3: 16. With your spirit: spoken as done.

"The Lord, whom ye seek, shall suddenly come to his temple." Mal. 3: 1.

EXPLANATION

The Spirit Christ, in which Jesus dwelt, being promised to the seed of Israel, whose blood is become as the blood of the woman's seed, Jesus: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Rom. 9: 4.

TEXT .

"And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

[They being of the incorruptible, dying in the faith of the body, but only obtaining that of the soul, that their issue might sit upon their throne.] And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. [being twelve thousand in each tribe; each furlong being a figure of one man, making 144,000, being the city made of lively stones 1 Peter 2: 5.] The length and the breadth and the height of it are equal." Rev. 21: 15, 12, 14, 16. With the word of God, being the law of righteousness which justifies.

EXPLANATION .

And they then "Come in 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." Eph. 4: 13.

TEXT .

"The Lord hath taken away thy judgments, he hath cast out thine enemy; the king of Israel, even the Lord, is in the midst of thee, thou shalt not see evil any more." Zeph. 3: 15.

"Then shall the King say unto them on his right hand, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'" Matt. 25: 34.

EXPLANATION .

Being the Israel of God, being made as Jesus was, having a terrestrial body. (1 Cor. 15: 40.)

"The whole body fitly joined together and compacted. Groweth unto an holy temple in the Lord." Eph. 4: 16; 2: 21. "Jerusalem is builded as a city that is compact together." Ps. 122: 3.

TEXT .

"Whom he did foreknow, he also did predestinate to be conformed to the image of his Son." Romans 8: 29.

"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" Sol. Song 6: 10.

EXPLANATION

The one hundred and forty-four thousand having put on immortality, being redeemed from among men, (the corruptible,) being the first fruits unto God and the Lamb. (Rev. 14: 1—4).

TEXT .

"And God saw everything that he had made, and behold, it was very good. And the evening and the morning were the sixth day." Gen. 1: 31.

EXPLANATION .

"That I may cause those that love me to inherit substance; and I will fill their treasures." Proverbs 8: 21. Their mortal bodies being made immortal. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8: 2.

35
THE
LAWS OF GOD
AS
Given to the Prophets.

"For the commandment is a lamp; and the law is light." Prov. 6: 23.

"I will utter things which have been kept secret from the foundation of the world." Matt. 13: 35.

On the 14th of the 12th month, 1822, the Lord by John Wroe, of Tong, in the parish of Birstol, near Bradford, began to renew the former laws which were given to Moses to gather together the Israelites. "And the remnant of Jacob shall be among the Gentiles, in the midst of many people." Micah 5: 8. "For I have spread you abroad as the four winds of the heaven said the Lord." Zech. 2: 6. That his laws and commands might prove them, who are Israelites and who are not.

And the Lord continues giving and renewing the former laws and commands by little and little; according to the words of Isaiah, "Precept upon precept; line upon line; here a little and there a little: for with stammering lips and another tongue will he speak to this people." Isa. 28: 10, 11.

"In that day saith the Lord of Hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it." Isaiah 22: 25.

"James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad greeting. My brethren, count it all joy when ye fall into divers temptations. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. Seest thou how faith wrought with his works, and by works was faith made perfect. Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life (the life of the body), which the Lord hath promised to them that love him." James 1: 1, 2, 25, 12; 2: 22.

"It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith, (immortal life of the mortal body,) which was once delivered unto the saints." Jude 3. They being of the incorruptible. "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8: 23.

The Laws of God.

THE FIRST BOOK.

INTRODUCTION.

"Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim, the king of Judah, hath burned." Jer. 36: 28.

"If a man sin against the Lord, who shall intreat for him?" 1 Sam. 2: 25.

EXPLANATION.

Zion above, which is Christ and Jerusalem above.

"Because we trust in the living God, who is the Saviour of all men, specially of those that believe." 1 Tim. 4: 10.

"In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, [which is the man and woman below, being called Zion below, Christ and Jerusalem being Zion above, being the four spirits of the heavens and earth,] for sin and for unclean-ness." Zech. 8: 1. "For they shall see eye to eye, when the Lord shall bring again Zion." [Christ and Jerusalem.] Isa. 52: 8. "Then washed I thee with water; yea, I thoroughly washed away thy

blood from thee, and I anointed thee with oil. Yea, I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine." Ezek. 16: 9, 8.

Law 1.—" Approach not unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness." (Lev. 18: 19.) Approach not unto a woman after the birth of a child, until she is purified, which for a male shall be forty days, and for a female eighty. (Lev. 12: 1—5.)

EXPLANATION

"He that soweth the good seed is the Son of man; [and he that soweth the tares is the son of Satan, but where the tares are taken away man becomes the son of man;] The field is the world; [the world being the body of the male and female;] the good seed are the children of the kingdom. [their blood becoming as the blood of the woman's seed, Jesus, which was purified from that of which the first Eve ate.] Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." [The immortal Spirit.] Matt. 13: 37, 38, 30.

Jesus says: "Every plant, which my heavenly Father hath not planted, shall be rooted up." Matt. 15: 13. They not being trees of righteousness, the planting of the Lord. (Isa. 61: 3.) "Every tree [the body] that bringeth not forth good fruit is hewn down." Matt. 7: 19. The body.

Thou shalt not eat of the vine tree in its separation, even from the kernels to the husk. (Num. 6: 4.) He that eateth of it, in the same day shall he die; Death unto death;

but he that eateth not of it, life unto life. (Gen. 2: 17; 2. Cor. 2: 16.) The woman in her uncleanness is as a wild vine tree, but when she is in Jerusalem above she is then as a pure vine tree, and beareth good fruit, and a pure vine plant, as was the body of Jesus. "I am the true vine. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." John 15: 4. In the law and gospel. "Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled." Deut. 22: 9.

"And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation; [if a male sow seed in the field, and the female conceive, both the male and female have sown tares in the field;] she shall be unclean. [And that seed.] But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean." Lev. 15: 25. 28. If she be clean after the seven days, then it is the male that has sown tares, till they be taken away; but the seed of the woman, after the separation, is the wheat of the field; the wheat being the body of the woman's seed, Jesus.

Law 2.—"The man that committeth adultery with another man's wife, the adulterer and the adulteress shall surely be put to death." Lev. 20: 10.

EXPLANATION

"Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." Matt. 19: 9. "Have ye not read, that He which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and cleave to his wife: and they twain shall be one flesh?" Matt. 19: 4, 5.

Law 3.—"If a man take a wife and her mother, they shall be burnt with fire, both he and they." Lev. 20: 14.

EXPLANATION

That is, they both being alive; but if either be dead it is no sin, though they marry.

Law 4.—The effeminate shall not inherit the kingdom of God. (1 Cor. 6: 9.)

EXPLANATION

"If a man also lie with mankind, as he lieth with a woman, they shall surely be put to death. If a man lie with a beast, he shall surely be put to death: and ye shall slay the beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast." Lev. 20: 13, 15, 16.

"Even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one

towards another; men with men working that which is unseemly." Rom. 1: 26, 27.

Law 5.—"Thou shalt not steal." Exod. 20: 15.

EXPLANATION

"If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him." Exod. 22: 2. Which is figurative of the evil, which is of the devil, when it is slain in man.

Law 6.—"Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people." (Israel.) Lev. 7: 27.

EXPLANATION

"Moreover ye shall eat no manner of blood, whether it be of fowl, or of beast, in any of your dwellings." Lev. 7: 26. "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man." Gen. 9: 5. Which was the blood of Jesus.

"He is a glutton and a drunkard, and all the men of his city shall stone him with stones that he die." Deut. 21: 20, 21.

Law 7.—"But the seventh day is the Sabbath. Could ye not watch with me one hour? Remember to keep it holy." Exod. 20: 10, 8; Matt. 26: 40; Mark 14: 37.

EXPLANATION

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." John 4: 23.

"Of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Exod. 20: 10. In the eleventh hour of the sixth day. (Matt. 20: 9.)

Law 8. — "Ye shall not swear by my name falsely." Lev. 19: 12.

EXPLANATION

"But I say unto you, Swear not at all." [Unless compelled by the law of the land.] Matt. 5: 34. "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's." Luke 20: 25.

Law 9.—"Thou shalt have no other gods before me." Exod. 20: 3. Nor be idolaters. (Rev. 22: 15.)

EXPLANATION

"Thou shalt not make unto thee any graven image, or the likeness of any thing." Exod. 20: 4. "Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of anything that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth." Deut. 4: 16—18.

"In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats." Isa. 2: 20.

**Law 10.—"Thou shalt do no murder."
Matt, 19: 18. "Thou shalt not kill." Exod.
20: 13.**

EXPLANATION

"Ye shall take no satisfaction for the life of a murderer, but he shall be surely put to death." [In man.] Num. 35: 31. "The devil was a murderer from the beginning." John 8: 44. "The voice of thy brother's blood crieth unto me from the ground." Gen. 4: 10. Figurative of the blood of Jesus. "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. 12: 50.

Law 11.—"The prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." Deut. 18: 20.

EXPLANATION

"Go, enquire of the Lord for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found." 2 Chron. 34: 21.

"Should not a people seek unto their God?" Isaiah 8: 19. "I will yet for this be enquired of by the house of Israel." Ezek. 36: 37. "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings." Isa. 51: 7.

Law 12.—Whosoever loveth or maketh a lie shall not enter into the city. (Rev. 22: 15.) Into the Spirit, which is Zion above: being Christ and Jerusalem.

EXPLANATION

"The remnant of Israel shall not do iniquity, nor speak lies: neither shall a deceitful tongue be found in their mouth." Zeph. 3: 13.

"The soul that turneth after such as have familiar spirits, and after wizards, [and phrenologists,] to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people." Lev. 20: 6.

"For without are dogs, and sorcerers, and whore-mongers, and murderers, and idolaters." Rev. 22: 15.

THE SECOND BOOK.

INTRODUCTION.

James said, "Wherefore my sentence is that We trouble not them which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols and from fornication, and from things strangled, and from blood." Acts 15: 19, 20. "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words? John 5: 46, 47. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive. Matt. 13: 14. If a man love me, he will keep my Words: and my Father will love him, and we will come unto him, and make our abode with him." John 14: 23. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3: 20.

Law 1.—Thou shalt not take a wife of the daughters of the land. (Genesis 27: 46.)

EXPLANATION

"And Rebecca said to Isaac, I am weary of my life because of the daughters of Heth." Genesis 27: 46. Which is of those that are born of the dead earth, which the eleven nations sprung from. (Genesis 10: 15—18.)

"Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy Son." Deut. 7: 3.

"And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel. And those that died in the plague were twenty and four thousand. Wherefore say, Behold, I give unto him (Phinehas) my covenant of peace." Numbers 25: 8, 9, 12.

Law 2.—"If a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife." Exod. 22: 16.

EXPLANATION

Having fornication with a virgin of his own people. "If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins." Exod. 22: 17.

Law 3.—"Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her lifetime." Lev. 18: 18.

EXPLANATION

If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger; her husband's brother shall take her, (if he have no wife,) and the firstborn shall be called after the dead, (Deut. 25: 5, 6,) he being the heir of that family.

Law 4.—"Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean." Lev. 20: 25.

EXPLANATION

"And ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean." Lev. 20: 25.

"And the Lord spoke unto Moses and to Aaron, saying unto them, Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth." Lev. 11: 1, 2. No beast shall ye eat but that which divideth the hoof and cheweth the cud. Of birds which are unclean ye shall not eat, which feed on flesh as their natural food. Of fish which have not both fins and scales, ye shall not eat. (Deut. 14: 6; Lev. 11: 9—20).

"Ye shall not eat of anything that dieth of itself." Deut. 14: 21. "Neither shall ye eat any flesh that is torn of beasts." Exod. 22: 31.

"And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it." Lev. 7: 24.

"And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust." Lev. 17: 13.

Law 5.—"The fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away." Lev. 3: 14. 15..

EXPLANATION

The two leaves that cover the kidneys, and the fat that is upon the entrails, they shall not be eaten.

Law 6.—"Every man child among you shall be circumcised." Gen. 17: 10.

EXPLANATION

"And he that is eight days old shall be circumcised among you, every man child in your generations." Gen. 17: 12.

"Thus saith the Lord God; no stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary." Ezek. 44: 9. Being the two immortal spirits, Christ and Jerusalem above, the bride and bridegroom. "He that hath the bride is the bridegroom." John 3: 29. Enoch and Elijah only being clothed with one of these spirits, was not the Godhead; but Jesus, having both, is the Godhead, the Father of all, the first and last. "And they that are Christ's have crucified the flesh with the affections and lusts." Gal. 5: 24.

Law 7.—"Render unto God the things that are God's." Matt. 22: 21. "For the work of the ministry" Eph. 4: 12.

EXPLANATION

"And all the tithe, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is Holy unto the Lord. The tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Lev. 27: 30, 32. "Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 9, 10.

"None devoted, which shall be devoted of men, [and not of Christ,] shall be redeemed." Lev. 27: 29. "And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him." Heb. 7: 9, 10; Gen. 14: 17, 20. The seed was in his loins, and caused him to pay tithes to the Gentiles, as Israel, now being gathered, have to pay tithes to the Gentiles.

Law 8.—"Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates." Deut. 24: 14.

EXPLANATION

"Servants, obey in all things your masters according to the flesh." Col. 3: 22. "Be subject to principalities and powers." Titus 3: 1.

Law 9.—"Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure." Lev. 19: 35.

EXPLANATION

"Just balances, just weights, a just ephod, and a just hin, shall ye have." Lev. 19: 36.

Law 10.—"Be ye clean, that bear the vessels of the Lord." Isa. 52: 11.

EXPLANATION

The spirit bears the body of man, the body of man being the world.

Law 11.—They shall not make baldness upon their head, neither shall they shave nor mar off the corners of their beard, nor make any cuttings in their flesh for the dead. (Lev. 21: 5; 19: 27, 28.)

EXPLANATION

"Doth not even nature itself teach you that if a man have long hair, it is a shame unto him?" 1 Cor. 11: 14. What is nature? It is the state into which man fell—sin, the wages of which is the death of the body. (Rom. 6: 23.) Does it not resist the commands of God? "That which is highly esteemed among men is abomination in the sight of God." Luke 16: 15. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 18. "He that believeth on me, the works that I do shall he do also; and greater works than

these shall he do, because I go unto my Father." John 14: 12. Which is till Israel put on immortality. "And Jesus said unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded for a testimony unto them." Matt. 8: 4.

Law 12.—"Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field [the field of the animal, or the body of woman] with mingled seed: neither shall a garment mingled of linen and woollen come upon thee." Lev. 19: 19.

EXPLANATION

The warp and weft must be of the same material. "I will punish the princes, and the king's children, [Christ's children, John 18: 37,] and all such as are clothed with strange apparel." Zeph. 1: 8. A man by his apparel shall not assume to be a female, nor a female a male. (Deut. 22: 5.)

"The life is more than meat, and the body is more than raiment." Luke 12: 23. "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4: 4. Jesus then being in Christ, the immortal Spirit. That is, the immortal life of the mortal body is more than raiment.

THE THIRD BOOK.

Law 1.—"He that shall blaspheme against the Holy Ghost hath never forgiveness, [the body, which is not possible with man, but all things are possible to God, Matt. 19: 26,] but is in danger of eternal damnation." Mark 3: 29.

EXPLANATION

The destruction of the body; be not as dogs. (Rev. 22: 15.) Being those who have left the vision of God; for "Where there is no vision the people perish." (The body.) Prov. 29: 18. "But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to Her wallowing in the mire." 2 Peter 2: 22. For if they had been washed with that immortal Spirit, they could not have left the vision. "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness." Prov. 30: 12. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." 2 Peter 2: 20.

CONCLUSION.

Any one who subscribes with his or her hand, believing the four books of Moses, and the four books of the Gospel to be given by the inspiration of God, will be received as members of the church.

INDEX

TO THE

LAWS OF GOD.

Laws Between Man & God.

THE FIRST BOOK.

	LAW	PAGE
Introduction	—	37
Against approaching unto a woman put apart for her uncleanness.....	1	38
Against committing adultery.....	2	39
Against a man taking a wife and her mother ...	3	40
Against the effeminate	4	40
Against stealing	5	41
Against eating blood.....	6	41
On the Sabbath.....	7	41
Against swearing falsely.....	8	42
Against plurality of gods	9	42
Against murder.....	10	43
Against false prophets	11	43
Against lying	12	44

THE SECOND BOOK.

Introduction	—	45
Against taking a wife of the daughters of the land	1	45
Against fornication	2	46
Against taking a wife to her sister.....	3	46

ii.

LAW. PAGE.

Against eating birds and beasts that are unclean etc	4	47
Against eating the inwards, etc.....	5	48
On Circumcision	6	48
On Tithe	7	48
Against oppressing an hired servant	8	49
Against unrighteousness in judgment	9	49
On Cleanliness	10	50
Against rounding the corners of the hair of your head, etc	11	50
Against wearing a garment of linen and woollen	12	51

THE THIRD BOOK.

Against Blasphemy	1	52
Conclusion	—	52

