

Communicated.

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Continued from Vol. viii, No. 9.

CHILDREN that are conceived in sin are brought forth in iniquity under the sentence—"Cursed is every one that continueth not in all things written in the book of the law to do them."—And as humanity progresses in its sphere, so does the seed of Satan in its sphere, from whence come wars, fightings, deceptions, lies, delusions, disobedience, hatred, malice, vengeance, emulation, strife, divisions and all idolatries of various sorts and sizes. So under consideration of these things no marvel at Satan's multitude of ministers.

I do not write this in the spirit of burlesquing, for my heart and hand tremble when contemplating this weighty matter, and all that I can say "Thy will be done in earth as in heaven" and agree in the penitent question of Job. How can man be just with God? Well let us search and see if there is any way for any or all to be saved and justified with God—O yes, I have found something good—John 1: 1, and 1: 14; Matt. 8: 17 and 1: 21; Luke 1: 25 and 2: 11. Well I have found a Saviour—bless the Lord, O my soul! Let us see if he is qualified every whit—Matt. 28: 18; Col. 1: 18; Rev. 22: 13. Thus a qualified Saviour is found and let us see if he stands in the will of the Father—John 8: 40; Heb. 10: 7. Then we see a qualified Saviour standing in the will of the Father and the counsel of peace between them—Zech. 6: 13.—Now let us search and see what is found—Matt. 1: 21; Isa. 49: 25, 26; Zech. 8: 7; Matt. 18: 11; John 12: 48. Thus we find a Saviour qualified standing in the will of the Father and a people loved by the will of the Father. Now let us see if it is everlasting—Isa. 45: 19; 2nd Tim. 2: 19; Heb. 5: 9; Ps. 37: 39. So, the salvation of this people is as God, eternal. Now the inquiry follows, What are they saved from? Ezek. 36: 29; Matt. 1: 21; Rom. 5: 8—yea from sin and sins. How is this done? See Heb. 9: 26; 1st Cor. 5: 7; Heb. 9: 14, 28; 10: 5, 14. Yea, by a free offering and sacrifice of himself—what is the cause? see Jere. 31: 30; Hos. 11: 4; John 15: 18; Rom. 8: 36; 5: 5; 1st John 3: 1: 8: 17; Col. 2: 2; Rev. 3: 17; 1st King 10: 3; John 3: 16.

Thus we see the moving cause was the love of God and that for a purpose of his own glory, that he might raise a temple of praise in the present world and connect it with his angelic host in the world to come, and that by the man Christ Jesus, the only name given under heaven whereby any can be saved. We may search the mansions of the high heavens amid crowds of seraphs and brilliant angels—no other name could be found for last

sinner. We may wonder in grief and sorrow and yet find no other name or help for ruined man. Yea, we may wonder, laden with sin, through all the Jewish dispensation, beholding their towers, their temples, their wall, their armies, their altars, priests and offerings, and no other found to take away our sins. Yea, we may see Kings rise, and Princes crowned, Prophets clad, and Aaron in the beauty and excellency of his priestly office—but none of these can take away sin. Yea, we may draw near the altar, smell the pomegranates, hear there the bells, take a serious view of the ark, Urim and Thummin, also the various ornaments—both for beauty and profit—there converse with the Kings of the East, West, North and South relative to the power of their kingdoms, notice the Shekinah and the school of young prophets, come out, walk round her buildings, examine her walls and make a fair report—no other name given under heaven by which a man can be saved.

I have shown you how man sinned and died—not a corporeal death, but an eternal death in two senses, viz: Violation and separation—for as God was of too pure eyes to look upon sin with any allowance, and under these circumstances a disunion existed between God and man, and God could not change: so, if any man ever sees God in peace, he must be saved and changed and brought to God by a power which he has not in himself, hence it is the power of God through Christ his Son which has made them one virtually in his everlasting covenant by will and work. So it was in the arrangement of this great body—Father, Son and Holy Ghost—that virtualities were equal to actualities; so that, when the angel that held the law reported that man had sinned, Emmanuel arose and said: I work and die! Then in the virtue and virtualities he comes in the garden and clothes them with a coat of skins, a protective figure of the common and special salvation: as an issue of the counsel in which Father, Son and Holy Ghost as equal partners in harmony kissed each other, the angels clapped their wings and brought forth books, and in one of these books the Holy Ghost, by virtue of the blood of the Lamb, writes the names of the chosen seed and calls it the Lamb's Book of Life, whereupon the Angel of Justice comes forward and seals the book with seven seals. Then another book was brought forward in the which was written the catalogue of nations under a promiscuous veil so that none (man) should know the elect from the non-elect, except by their fruit. Thence the Angel of Justice came forward with a great sword to smite: to whom it was said by Jehovah, Thou shalt sleep for a season until thou art bathed and my fellow clad with a robe of zeal. Thence another book was presented by the attributes to whom it was said, Thou shouldst

fill it in time. Thus Emmanuel arose a sufferer and a Saviour with the glory of God in his face. To him Jehovah said, I will go forth in thee, thou shall pay the price and bring my chosen home, and thy work shall crown heaven and confound my foes, to which every angel came forward casting crowns at his feet, chanting the high praises of God Almighty saying, Thou art worthy to suffer and redeem, and to receive the reward of thy labors. God loves them and the angels love and wait their return. Thus we see Jesus made sin and the virtue of his works opened the book and loosed the seal so that the attributes could bring the secret in time.

Now let us see what they say about Jesus (the Christ)—see 2nd Cor. 5: 21; 1st John 2: 2; Isa. 53: 10, 12. Thus we see that he (Christ) was made sin for his people and that he suffered in their place and stead for that sin which could not be forgiven in this world nor the world to come; but, in this offering he paid the price and declared them free from law and justice, insomuch that law and justice become witnesses of his righteousness, and the Father declares himself well pleased—so, he stood a Saviour, a Redeemer, a Surety, a Mediator, and the head of an everlasting covenant in all things ordered well and in fulness of time came in the volume of the Book, as was written of him, and suffered what was prescribed by law for them whose names were written in the Lamb's Book of Life, and now is exalted a prince and Saviour, and advocate, also an intercessor who intercedes for all his people, for they all sin and as long as they sin he will intercede. But let no man sin in the love of it least the plagues written in the book come upon him. Now as they are righteously saved let us see if there is any righteousness for them, for without holiness none can see him in peace—Isa. 24: 17, 10; Jere. 23: 6 Rom. 4: 6, 5, 18; 1 Cor. 1: 30; Phil. 3: 9; Rev. 19: 8—thus we see Jesus is their righteousness.—Hence let us see how this comes and what it is: The Father was right, the Holy Ghost was right, also the Son was right, and in their equality peace, union and harmony was righteousness. Hence God the Father and God the Holy Ghost have come forth in the Son and thus it is written, The righteousness of God manifested to us. Now the order in which he has come is described from Genesis to Revelation—all synonymously, and righteously, and answerably to the opening of the seal. This righteousness which is called by Paul the righteousness of obedience, he had no need of for himself, neither for any of the trinity for they were righteous without it. So he has it to spare, and as none of his work was ever in vain, but according to heavenly order, so this righteousness must be disposed of in like manner and love of the fulfilling of the law

which he was under. Thus we must love, as he says "I have loved thee with an everlasting love." The same law bound him to do justly.—Thus it is written: The just Lord is in the midst and the Justifier also.—The same law bound him to use charity so that his people should receive in the abundance of grace.—Then we find that this righteousness is given to his elect people—Isa. 61: 10; Rev. 7: 9, 13. Thus it is imputed, righteousness imputed to them. Rom. 4: 11; 1st Cor. 1: 30. And the righteousness contains everything needful for them (his elect) in this world and the world to come, and an application of this is a manifestation to every soul. He (Jesus Christ) was and is their eternal life, and when this is applied he is to them eternal righteousness. And thus it is written—the Lord our righteousness—Jere. 33: 16—and is called by Dan. 9: 24—an everlasting righteousness. It is also written, that he is made unto them wisdom, righteousness, sanctification, redemption; and in John it is written That he is in the Father, they in him, and he in them—14: 20. Then certainly my friends, let them be many or few, they are safe as God himself, and thus being so, are godly.

Now find the man you wished me to, a gospel minister, the man whom God raises up, a servant, light, example, seer-teacher, help and pattern of good works in the household of faith; for, as God raises him up, he gives him all necessary spiritual qualifications to fill his place in the house of God—may he be weak or strong, great or small, as the scriptures give a fair show of this. Young men and old men, and men of riper years, these terms and phrases are all relative to the order of the church of God. The same is found in the ministry, all things that are god-like in the house of God are first wrought in the ministry that they may be thoroughly furnished unto every good work and word, and the husbandman that laboreth must first be partaker of the fruits of the vineyard, whether he be strong or weak, for the Lord has ordered it, that each one shall fill his place to the perfecting of the body as it has pleased him and has as much use for the weak minister as for the strong one; and all of them have the same privilege for the advancement, for none of them as yet have found the depth of the fountain opened for sin and uncleanness. The weak minister and the strong minister are both under and feel the same sensitive obligations which are these: Glorify God faithfully and humbly discharge his duty, teach, edify and comfort God's children: and the strong minister feels to lack in this as much as the weak minister. The weak minister goes forth in word and doctrine, addresses his audience with his soul drawn out in love to God and for his cause and people, and when opportunity serves he is apt to consider all