

SERMON 6

“There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory” 1st Corinthians 15:41.

These lights are placed in the firmament to give light to all that possess the mortal life, so that the outward eye may give light to the body. Secondly, they are typical of the various gifts of the Immortal Spirit, which were to be given to man at different periods, till the fullness of the Gentiles be come in: that then the fullness of the Spirit should abide on Israel, they dwelling in it, the Spirit doing His will in them till mortal put on immortality, all the various lights then shining together in the kingdom, of which the sun, moon, and stars are a figure, the night being typical of the mortal life and the day of the immortal.

“Ye are all the children of the light and the children of the day: we are not of the night, nor of darkness” 1st Thessalonians 5:5. “And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for sign, and for seasons, and for days, and years; and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also” Genesis 1:14-16.

That those who walked in the light, which is compared to the sun, are those whose natural bodies should be preserved from death, and also of those who should die martyrs for the testimony which they held of immortality.

This text may be divided into three parts: the first is the glory of the sun, which is a sign of the glory of those whose mortal bodies will put on immortality – *“Thy sun shall no more go down”* Isaiah 60:20. They will *“put forth their hand, and take also of the tree of life, and eat, and live for ever”* Genesis 3:22. So when *“this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory”* 1st Corinthians 15:54.

“And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled” Luke 21:24, which is the law and the testimony of God; and the temporal Jerusalem is figurative of the spiritual.

“Unto you that fear my name shall the Sun of righteousness arise with healing in his wings” Malachi 4:2. “I have poured out my Spirit upon the house of Israel” Ezekiel 39:29.

And the Spirit will afterwards live in them by washing away the blood (Ezekiel 16:9) and the flesh and bone will live by the Spirit in the image of God. *“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 bodies by his Spirit that dwelleth in you” Romans 8:11.*

“And Jesus, when he was baptized, went up straightway out of the water” Matthew 3:16. “And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God” John 1:32-34. The firstborn (Romans 8:29).

The Spirit which descended from heaven, and rested upon the body of Jesus, the woman’s seed, is that glory of which the sun in the firmament is set a figure, as mentioned in the text.

And it is as the magnet: it rested on Enoch and he prophesied of things to come, saying, *“Behold the Lord cometh with ten thousands of his saints” Jude 14.* The saints being martyrs.

And on Samson: *“And he took the door of the gate of the city, and the two posts, bar and all, and put them upon his shoulders, and carried them to the top of an hill” Judges 16:3.*

And on Elijah, and he prophesied and then *“went up by a whirlwind into heaven” 2nd Kings 2:11.*

And on Shadrach, Meshach, and Abednego, so that the king said, *“Did not we cast three men bound into the midst of the fire? Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form o the fourth is like the Son of God” Daniel 3:24,25.* So they were in the Spirit of God, which Spirit appeared to the king with a body typical of the Messiah, Christ.

And on Daniel, and removed fear from him, and shut the lions’ mouths (Daniel 6:22).

And on Moses, and he prophesied of things to come and testified of Jesus.

Abraham met Melchizedek, the priest of the Most High God, and he blessed Abraham and his seed (genesis 14:18,19) which was a type of Christ. And at the fullness of times he will send Christ a second time, and it will abide on all that are of Israel, they dwelling in it, and testify of the *“King of Salem, which is King of peace”* Hebrews 7:2. And he will do the same work as recorded by John, *“He that believeth on me, the works that I do shall he do also”* John 14:12. *“And I give unto them eternal life, and they shall never perish”* John 10:28.

And it will make them kings and priest, *“For thou wast slain, and hast redeemed us to God by thy blood, and hast made us unto our God kings and priests; and we shall reign on the earth”* Revelation 5:9,10. Being the body of man.

And the fullness of times being come, the Spirit, which is the interpreter, is come. *“If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness: Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom. His flesh shall be fresher than a child’s: he shall return to the days of his youth”* Job 33:23-25. And it will fulfill that which was written by the prophets.

“They go from strength to strength, every one of them in Zion appeareth before God” Psalm 84:7. This testifies of the Spirit, which is the glory of the sun spoken of in the text, and is figurative of immortality. Christ said, *“I am the vine, ye are the branches”* John 15:5. *“It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin”* John 16:7,8. The man of sin (2nd Thessalonians 2:3).

“And they (the sons of men) remembered that God was their rock, and the high God their redeemer” Psalm 78:35. This testifies of the promises of God, which are left on record in the Scriptures, and they abiding in the Spirit, it will bring all things to their remembrance, *“declaring the end from the beginning”* Isaiah 46:10.

“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” Jeremiah 31:32.

“Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which

my covenant they brake, although I was an husband unto them saith the Lord” Jeremiah 31:32.

This new covenant is the fullness of the Spirit, being without measure, which will rest on man, he dwelling in it, and be the girdle of his loins, by the law and testimony being written in the inward man, which is as the glory of the sun, for it is the branch of Christ that did the work in Jesus that will do the work in the house of Israel; for it is written in the Scriptures, *“Thou wilt ordain peace for us: for thou also hast wrought all our works in us”* Isaiah 26:12.

The second glory mentioned in the text, which is the glory of the moon, the light of the night, is a figure of those who seek for the salvation of their souls, without the redemption of their bodies – whether it be the Jew under the law, without the gospel, or the Gentile under the gospel, without the law, they not believing fully in the Scriptures, which testify that the seed of the woman shall bruise the serpent’s head (Genesis 3:15) – which meaneth that Satan’s power shall be totally taken away from the woman, by the Immortal Spirit returning unto her, that she become the tree of life to bring life to man, as she at first brought death. For those who die receive only the salvation for the soul, but those whose bodies are redeemed from the fall, have their souls preserved alive, dwelling in their bodies, possessing the light of the sun; and needing not the light of the moon, which is only a borrowed light.

The third glory mentioned in the text, which is the glory of the stars, is a figure of those who die unrepentant seeking neither soul nor body, being the greater debtor. *“There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both”* Luke 7:41,42. They are called wandering stars. *“Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever”* Jude 13.

So that at the first resurrection their souls come forth to give an account of the deeds done in their mortal bodies, and are turned back into hell until the final resurrection: their light or glory then being less in power than the others, of whom the sun and moon are figurative.