

# HIS REAL TEACHING ON CHRIST

Or, short extracts taken without prejudice from the works of Dr. Thomas, on the subject of “God-Manifestation.”

Brother Laverock, of Leith, Scotland, desiring, in view of the contentions of some as to the teaching of Dr. Thomas on Christ, in relation to the manifestation of God in him, set himself, for his own satisfaction, to copy out and put together all the sentences he could find in Eureka and Phanerosis bearing on the subject. By the suggestion of others, he has sent the MS. to the Christadelphian with a view to publication. It will, doubtless, be generally accepted and perhaps be useful to those who may be in a state of uncertainty. We give the extracts in the order in which he has arranged them. He has arranged them under the following headings:—“The Deity Himself,” “The Spirit,” “The term ‘Jesus,’” “Jesus before anointing,” “Jesus after anointing,” “The term ‘mere man,’” “The Logos,” “The term Christ and Christ in the prophets.” “The origin of Jesus,” “God with us and one of three things,” “I came down from heaven, etc.,” “Before Abraham was I am,” “The Alpha and Omega and the Amen,” “The Son of Man on the cross and in death,” “Jesus anointed came in the flesh,” “Believing on the Christ,” “The spiritual rock,” “Jesus overcame and voluntary obedience.”

To the extracts, brother Laverock prefixes the following: Note.—“An accurate writer does not contradict himself: what he affirms in one part he does not deny in another; a particular expression or statement should not be looked at by itself, but taken into consideration with the whole, and in this manner only will an accurate opinion or conclusion be formed.”

## The Deity Himself

“As we have seen, Moses and the prophets teach one self-existent supreme fountain of power, Ail, who is Spirit and self-named, I Shall Be, or Yahweh; that this one Yahweh Spirit Power is “God” in the highest sense, and constitutes the Godhead or Father in heaven; and that He is the Springhead of many streams, or rivers of Spirit, which assume organic forms according to the will of the Yahweh Spirit Power, and that when formed after the model, architype, or pattern, presented in His own hypostasis, or substance, they become Spirit Elohim, or sons of God, and are Spirit, because “born of the Spirit.” Emanations of the formative Spirit being ἐξ αὐτου out of Him. The Spirit Elohim was also God, nevertheless they are created—they are formed and made out of and by that which is uncreated—they are Spirit-forms, the substance of which (Spirit) is eternal; while the forms are from a beginning. Each one is a god in the sense of partaking of the Divine nature, and being, therefore, a son of God.

“Now if we understand this, we shall be able to discern the force and beauty of the expression Yahweh Elohim, which occurs so frequently in the Hebrew Scriptures—Yahweh is the name of the uncreated power; Elohim, the organizations of that power after its image and likeness, whether they belong to the sun, moon and stars of the universe, or to Israel. Hence, also, the beauty and fulness of the phrase I am He the Mighty Ones, that formed the earth and made it.—(See Phanerosis, pages 23 and 24.) The source or fountain of power in the universe is one. It is an unit. Therefore everything which exists is ἐξ αὐτου out of Him. By Godhead is meant, the source, spring or fountain of Deity—the Divine Nature in its original pre-existence before everything.—(Phans., p. 18 and 32.) There is one Eternal Uncreated Substance, which is essentially power, incorruptibility and life, dwelling

invisible in unapproachable light; and known before the days of Moses by the name of Ail Shaddai, the Strength of the Mighty Ones, and from His interview with the angel at the bush, by that of Yahweh or Yah, “He who will be.”—(See Eureka, vol. i. p. 105.)

## The Spirit

“That which connects the focal power of the universe with the embodied sons of power, and indeed with all created things, is also “Spirit”—styled in Scripture “free Spirit.”—(Psalms 51:12.) It is free or uncombined in space, and fills immensity as the water fills the basin of the seas. The atoms of all material things are elemental condensations of free Spirit, connecting the orbs of heaven and all they contain with the Great Central Focal Power of the universe. It is the principle of cohesion, attraction, form—penetrating and pervading everywhere. To this universality the psalmist alludes when he enquires of Yahweh, “Whither shall I go from Thy Spirit? And whither from Thy face shall I flee? If I shall ascend to the heavens, Thou art there; though I shall spread down in sheol (the grave) behold Thee! I will take the wings of the dawn; I will dwell in the utmost end of the sea; moreover, there Thy hand (or power) shall lead me, and Thy right hand shall take hold of me. . . .” All this is equivalent to saying that the Father-power is omnipresent by His Spirit. Hence, He needs not to be locomotive to see what passes in the sun, moon, earth and stars. His all-prevailing Spirit places Him in contemporary juxtaposition with them all: so that at one and the same instant, He knows the fall of a sparrow on earth, and any other event, small or great, on the sun. In this way it is that, as Paul told the Athenian idolators, “He is not far from every one of us.”—(Acts 17:27.) We are out of Him, and through Him and in Him as physical beings. This is equally true of all flesh that breathes. Hence Moses styles the Father Ail Elohim haruchothl’kol-bashar, power, powers of the Spirits, for all flesh.—(Numb. 16:22.) Here is power as the cause of life, called Ail, and powers as distributed to each living thing, and therefore called Elohim. . . . Ail is life absolute; for as Paul says, “He only hath deathlessness.” Life radiating from His hypostasis or substance is Spirit life. . . . Formative of a creature and sustaining it in life, it is power of Spirit or Spirit power for that creature. . . . Hence, these Elohim are Son-powers or emanations from Ail, the great paternal power. He is, therefore, the Ail of all flesh, as well as Elohim for all flesh. . . . In this elaboration, then, we have Father-power, Son-power, or emanation and free Spirit. Moses and the prophets teach this as we have seen. The Father-power is one, the Son-power is the one Father-power in plural manifestation; and the manifestation is developed by Free Spirit emanation from the Father-power. This is not only scriptural but reasonable.—(Phans., pp. 19 and 20.)

“Holy Spirit is an emanation from His substance intensely radiant and all-prevailing; and that when focalized under the fiat of His will, things and persons without limit, as to number or nature, are produced.—(Eureka, vol. i. p. 100.)

## The Term Jesus

“Now, Jesus Anointed is power, or Spirit manifested in flesh, and justified in Spirit (1 Tim. 3:16), or made of the seed of David according to flesh; and constituted Son of God in power, according to the Spirit of Holiness, out of a resurrection of dead ones (Romans 1:3, 4), and, therefore, styled “the Lord the Spirit” or a “life imparting Spirit.”—(1 Cor. 15:45; 2 Cor. 3:17, 18.) Here are Spirit and flesh. The Spirit is Theos or Deity; the flesh was the son of Mary, and when anointed with Spirit again at his resurrection, became Jesus Christ, or the anointed Jesus.—(Eureka, vol. i. p. 13.)

Jesus is the flesh, and the seven spirits the Deity with which the resurrected flesh is anointed so as to be omniscient and almighty. Thus combined the salutation is from “the Lord the Spirit.”—(Eureka, vol. i. p. 124. See same vol. also, p. 311.)

## Jesus Before Anointing

When we contemplate the cherub before his sealing and anointing, we see only the son of Mary—the seed of woman, in the words of Moses; and the Son of God in the same sense that Adam was. The New Testament writers give us very little information concerning Jesus during thirty years of his sojourn in the covenanted land. All we learn concerning him after his return from Egypt is that he dwelt in Nazareth and was subject to Mary and Joseph, and worked at the trade of his mother’s husband. He knew his real paternity was not of Joseph; he never went to school, yet was he wiser than those who assumed to be his teachers, being filled with wisdom, the grace of God being upon him; and he was beloved by all who knew him.—(Matt. 1:23; Luke 2:40, 46–52; Mark 6:3; Jno. 8:15; Psalms 119:97, 104.) He was clearly in an intellectual and moral condition parallel with Adam’s before he transgressed. The “grace of God” was upon Adam and imparted to him much wisdom and knowledge, but still left him free to obey the impulse of his flesh, if he preferred it rather than the Divine law. This was the case with Jesus, who in his discourses, always maintained the distinction between what he called “mine own self” and “the Father Himself” who dwelt in him by His effluence. “The Son,” said he, “can do nothing of himself,” and this he repeated in the same discourse, saying, “I can of mine own self do nothing.” He refers all the doctrine taught, and all the miracles performed, to the Father whose effluence rested upon him and filled him. If this be remembered, it will make the “hard sayings” of his teaching easy to be unstood.—(Phans., p. 43.)

“The flesh,” says he, “profits nothing.” As son of Mary he pretended to no power, wisdom or superiority. Mary’s son was “the vail of the covering” to be rent—the vail in which the Father-power was veiled, the flesh medium of power manifestation.—(Phans., p. 19.)

## Jesus After Anointing

“Now, Jesus was one and the Father was another . . . it is written in the law of Moses, that the testimony of two men is credible—I am one that bear witness of myself, and the Father who sent me (the other witness). He beareth witness of me.—(Jno. 5:30; 7:16; 8:17, 18.) Here, then, are two personages. The Father Himself being Ail or power, but when associated with the Son of Man, who when so associated was powerful—anointed with the Holy Spirit and with power—He was Ail Eloahh, the power mediately manifested; the power being one and the medium of manifestation another Eloahh.—(Phans. 16.)

“The Deity, says Peter, anointed Jesus of Nazareth with Holy Spirit and power (Acts 10:38), and speaking of the Son of Man, Jesus, says, “him hath the Father, the Deity, sealed.” Now as sealing has to do with instruction, we find that Jesus was not only able to do works of power in “healing all that were oppressed of the devil,” but he could speak words of Spirit and life which the sealed only can do. The words which I spake unto you, said he, are Spirit and life. . . . Hence the discourse of Jesus must be received as the discourse of the Deity, or Spirit, in him. What he gave utterance to was the word or teaching of the Spirit—the things sealed or impressed upon his brain by the Deity. . . . “I

have told you the truth which I have heard of the Deity." "I spake to the world those things I have heard of Him." These things spake Jesus.—(Eureka, vol. ii. p. 291.)

"Jesus of Nazareth, in the days of his flesh, was the reflection of the moral attributes of the Deity, as likewise are all his brethren who walk in his steps. . . . Jesus is the chief-begotten Eloahh of Ail, and when sealed with Holy Spirit at his immersion in the Jordan, the Deity manifested Himself in him by the truth he spoke and the wonders he performed. . . . However perfect and complete the moral manifestation of the Deity was in Jesus of Nazareth, the divine manifestation was nevertheless imperfect as concerning the substance, or body of Jesus. This was what we are familiar with as the flesh. It was not angel flesh or nature, but that common to the seed of Abraham, styled by Paul ἀρξάμαρτίας, flesh of sin, in which, he says, "dwells no good thing."—(Rom. 7:18; 8:3.) The Anointing Spirit dove, which as the Divine form descended from heaven upon Jesus at his sealing, was holy and complete in all things: the character of Jesus was holy, harmless and undefiled, without spot or blemish, or any such thing; but his flesh was like our flesh, in all its points, weak, emotional and unclean. Had his flesh been like that of Angel Elohim, which is consubstantial with the Eternal Spirit, it would have been unfit for the purpose of the Deity in His manifestation. Sin, whose wages is death, had to be condemned in the nature that had transgressed, a necessity that could only be accomplished by the Word becoming Adamic flesh and not Elohistic. For this cause, Jesus was made a little lower than the angels for the suffering of death . . . that he by the grace of the Deity, might taste death for every man. For this cause, and forasmuch, also, as the children (of the Deity) are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy that having the power of death, that is, the διαβολος, element of corruption in our nature, inciting it to transgression, and, therefore, called sin working death in us.—(Rom. 7:13; Heb. 2:9, 14.) Another reason why the Word assumed a lower nature than the Elohistic, was that a basis of future perfection might be laid in obedience under trial.—(Eureka, vol. i. pp. 105, 106 and 7.)

"That born of Mary was bainEloahh, Son of Power. Besides that Power there is no Saviour. Apart from the Power the Son could not save, for he as son of Mary, testifies that "of himself he could do nothing." That the Supreme Power would save by a Servant-Power is manifest from Isaiah as well as Peter. In that prophet, the Only Potentate says to one He styles His servant: "Thou shalt be My servant, to raise up the tribes of Jacob and to restore the desolation of Israel; I will also give thee for a light to the nations that thou may be My Yeshua, salvation to the end of the earth."—(Isa. 49:6.) The I and the thee of this passage are but one power. Power in servant manifestation.—I the first and I the last, and independent of that I, there are no Elohim or powers.—(Isa. 44:6. Phans, p. 21.)

"The flesh, or Mary's son, was the earthen vessel, the cherub, hidden as a polished arrow in the quiver, or shadow of the power of the Eternal Spirit; in other words, "the Spirit of Yahweh rested upon him" after his anointing. He was filled with the effluence of the Eternal Substance (by effluence we mean that which flows from or out of the substance of the Eternal Father) and covered with it as with a halo of power, so that he was hidden, covered, or protected from the machinations of evil doers and from evil influences, which could not harm him until the protecting effluence was withdrawn: this resting upon, in-dwelling and covering was the sealing and anointing of the Father, foretold in Dan. 9:24: Sealing the vision and prophet and anointing the holy one of the holy ones. And John the Baptist bore record of this, saying, I saw the Spirit descending from heaven like a dove, and it abode (or rested) upon him. The Spirit-dove was the seal or mark of the Father; the form or shape assumed by the divine effluence in the anointing of Jesus . . . This sealing and anointing of the

Christ was the subject of the following testimonies: And the Spirit of Yahweh shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the reverence of Yahweh, and shall make him of quick understanding in the reverence of Yahweh. . —(Isaiah 2:25. Phans., p. 42.)

“Now, the Eternal Wisdom is the revealer of the Apocalypse. He gave it to Jesus, whom he anointed both Lord and Christ. Hence when the anointed Jesus speaks in the Apocalypse, it is the Eternal who speaks. Thus, we see the same rule maintained in the Apocalypse as in the testimony of John. The Eternal Wisdom speaking through Jesus, himself become Spirit in being begotten and born of the Spirit from among the dead.”—(Eureka, vol. i., p. 350.)

## The Term “Mere-man”

“Instead of holding fast the Spirit’s name, they were developing what in history is called Αρρησιθεος αποστασια or Deity denying apostasy, which affirmed that “Christ was no more than a mere man.” The Spirit’s name is the Father by His Spirit manifested in sin’s flesh begotten and born, not of the will of man, but by His own creative energy, as was Adam the first; but, to say that he was no more than a man, was to affirm that he was begotten of blood, or of the will of the flesh, or of the will of man, which was to lay the basis of a name which the Spirit will not only not recognise, but one which He hates. (Eureka, vol. ii., p. 147–8.)

“Christ, who was the end of the law . . . He is declared by Paul to be the Christian altar. “We have an altar,” says he, in Heb. 12:10, which, in being cleansed by the blood of Jesus is made identical with him. He was the altar of earth or of unhewn stone; and in his making or generation, he was begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of the Deity. To affirm that in his generation he was begotten of Joseph, is to “pollute him.” In admitting his altarship, and at the same time affirming his paternity to be of Joseph, and not of the Deity, as related in Luke, is to make Joseph the builder of an altar of hewn stone—a polluted altar, upon which a man’s nakedness had been discovered.—(Eureka, vol. ii., p. 223.)

(To be continued.)

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### The Logos

The apostle who had the honour of receiving the Apocalypse for transmission to the servants of the Deity, has called our attention to the consideration of the fountain and origin of life and power, in what is commonly called the gospel according to John. He there points us to a certain commencement and saith, ‘In the beginning was ὁ λογος and the Logos was with the θεος and Theos was the Logos.’ In the Common Version this reads, “In the beginning was the Word, and the word was with God, and the Word was God.” We may see from this the propriety of God styling Himself

“the First,” “the Beginning,” and He who is and who was. He was from the beginning, whether that beginning be referred to the creation narrated by Moses, or a remoter beginning before ever the earth was; and none but a fool, the Spirit saith, would affirm that God is not.

Though John introduced two words into the text, he is careful to inform us that they are not representative of two Gods contemporary with the beginning, but of one only; for he expressly says that “Theos was the Logos.”

In this text, then, there is One Deity, and He is styled the Logos. This word signifies the outward form by which the inward thought is expressed and made known; also the inward thought or reason itself; so that the word comprehends both the ideas of reason and speech. Hence, by John styling him the Logos, it was equivalent to affirming that he was a reasoner and a revelator; or as Daniel declared to Nebuchadnezzar, that the Eloah in the heavens revealed secrets, even the deep and secret things.”

But was the Deity reason and speech only? In other words, an abstraction independent of substance; or as some affirm, “without body or parts?” To preserve us from such a supposition, John informs us that “the Logos was with the Theos.” Here was companionship and identity—the Logos was with the Theos, and Theos was the Logos. Never was there a conceivable point of time or eternity when the one existed without the other. “Jehovah possessed me,” saith the Logos, “in the beginning of His way; before His works of old, I was set up from Olahm (the hidden period) from the beginning, or ever the earth was. When there were no depths I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth, while as yet He had not made the earth nor the open places, nor the highest part of the dust of the world. When He prepared the heavens I was there; when He set a compass on the face of the deep; when He established the clouds above; when He strengthened the fountains of the deep; when He gave to the sea His decree that the waters should not pass His commandment; when He appointed the foundations of the earth; then I was by Him as one brought up with Him (the Logos was with the Theos), and I was duly His delight, rejoicing always before Him; rejoicing in the habitable part of His earth, and my delights with the sons of men.—(Prov. 8:22.) No Logos, then there would be no Theos; and without Theos, the Logos could have no existence. This may be illustrated by the relations of reason, or intelligence and speech, to brain, as affirmed in the proposition: no brain, no thought, reason, nor intelligence. Call the brain Theos; and thought, reason and understanding, intelligently expressed, Logos; and the relation and dependence of Theos and Logos in John’s use of the terms, may readily be conceived. Brain-flesh is substance, or the hypostasis, that underlies thought; so Theos is substance which constitutes the substratum of Logos. There is the substance called Spirit; as it is written, “Theos is Spirit,” and He who uttered these words is declared to be Himself both substance and Spirit.”—(Eureka, vol. i., pp. 89, 90 and 91.)

As we have said, the Hebrew representative of Theos is Ail. This is a primitive word, which, to the mind of the Hebrew, always presented the idea of strength and power. It is applied in the prophets to the Former of all things, when contemplating Him in His Almightyness. The meaning of the word is strength, might, power; and when used of a person, signifies a mighty one, a powerful one, a strong one, a hero. The first place in which it occurs is in Gen. 14:18, where Melchizedec is styled “the priest of the Most High Ail.” This teaches, by imputation, that there are other Ailim, but that He whose priest Melchizedec was, was the highest of them all.—(Eureka, vol. i., p. 93.)

Speaking of Himself in his address to the ends of the earth, he says, "Look unto me, for I am Ail, and none else."—(Isaiah 46:22.) And to Israel he saith, Ye are my witnesses and my servant whom I have chosen, that ye may know and believe me, and understand that I, Yahweh, am He; before me, Ail or Power has not been formed, nor after me shall be (Isaiah 43:10), a testimony that identifies Ail with the Logos and Theos of John, which as One Power, he saith, "made all things; and without Him was not anything made that was made." From Him came the Apocalypse as it is written, "a revelation which the Theos committed to Jesus Christ."—(Eureka, vol. i., p. 95.)

In the name and memorial thus revealed at the bush, the Deity declared that He would be a person, or persons, not then manifested. He announced to Moses that he was the Mighty One who had appeared as "three men" to Abraham, and as a "host" to Jacob; but that at a future period He would manifest Himself in others, even in persons of the Adamic race. Hence, in view of the new manifestation and to keep it constantly in remembrance, He imposed upon Himself the name of Ehyeh, "I shall be." And this name of the Deity was to retain its import in a certain time hidden in the future. The time when it shall no longer be memorial is not yet arrived. It is to continue for the Olahm—for that epoch when "He who is, and who was and who is coming," shall come with the clouds, and every eye shall see Him; and all the tribes of the earth shall wail before Him.—(Apoc. 1:7.)—(Eureka, vol. i. p. 81.)

Yahweh or Yah, as a noun and signifying He who shall be, is, then, the memorial name the Deity chooses to be known by among His people. It reminds them that He will be manifested in a multitude. . . . This multitudinous manifestation of the one Deity—one in many and many in one, by His Spirit—was proclaimed to the Hebrew nation in the formula of Duet. 6:4. "Hear, O Israel, Yahweh our Elohim is the One Yahweh," that is, He who shall be our Mighty Ones is the One who shall be, . . . Of these sons, or Elohim, One is "the First-born"—the child born and the son given.—(Isa. 9:6.) He is Eloah in chief, the Head of the Body, in whom it pleased the Father that all the fulness should dwell, that among all he might have the pre-eminence.

This Eloah is the great theme of prophecy. His manifestation was predicted in the promise of the Woman's Seed (Gen. 3:15); in Isaac (chap. 21:12); of the royal Shiloh from Judah (chap. 49:10); of the sceptered star out of Jacob (Numb. 24:17); of the Divine son assured to David (2 Saml. 7:14), born of a virgin (Isa. 7:14), and to rule upon his throne.—(Isa. 9:6, 7.) In these testimonies it was revealed that he should be both Son of Man and Son of Deity. How this could be otherwise than is related in the New Testament would be impossible to devise. Is there an Eloah without me? saith the Spirit; yea, there is no Rock; I know none.—(Isa. 44:8.) The manifestation, therefore, must be by the Spirit of the Deity, or not at all. The time of manifestation was appointed and placed on record in Dan. 9:25; and when the fulness of the time was come, the Deity sent forth His son, made of a woman, begotten, not of blood, nor the will of the flesh, nor of the will of man, but of the Deity, by Holy Spirit coming upon her, and power of the Highest enveloping her; therefore, also, the holy thing she bore was called a son of Deity, and named Jesus.—(Luke 1:35, 31.)

Thus, "the Logos became flesh and dwelt among us," says John, "and we beheld his glory, glory as of an only begotten from the Father, full of grace and truth;" for "the law was given through Moses; the grace and the truth came through Jesus Anointed"—(John 1:14, 17.) Now, "Theos was the Logos," says John; that is, Deity was the Word, and this Word became flesh in the manner testified. Was the product, therefore, not Deity? Did the union of Spirit with flesh annihilate that Spirit and leave

only flesh? Was the holy thing born a mere son of Adam? or the “fellow” and “equal” of the Deity?—(Zech. 13:7; John 5:18; Phil. 2:2.) The latter unquestionably.

After this manner, then, the Eternal Power, or Yahweh, became flesh, and commenced the initiation of his promise, that he would be to Israel for Elohim. The chief Eloah was now born; and, as the Star of Jacob, cradled in a manger, received the homage of the wise and the acclamation of the heavenly host. This babe was the “body made in secret” through which “the Eternal Spirit,” when it should attain to “the fulness of the times,” designed to manifest Himself. That time had arrived when Jesus began to be about thirty years of age. He was now to be sent forth, being made under the law, that them under the law he might purchase from it, that we might obtain sonship.—(Gal. 4:5.) His sending forth was subsequently to his immersion, and preceded by his anointing with Holy Spirit. Though born of “Yahweh’s handmaid” six months after John the Immerser, John said of him “after me cometh a man who hath been preferred to me; for he was before me.” Isaiah styles Him Yahweh and Elohim, in his prophecy concerning John as “The Voice” that was to herald his manifestation, saying, Prepare ye the way of Yahweh, make straight in the desert a highway for our Elohim.—(chap. 40:3.) The Father was an Eloah and Jesus was another; so that in this unity were developed two, who, in the Hebrew plural, are termed Elohim. Here, then, was a practical illustration of the phrase, so often occurring in the Scriptures of the prophets, “Yahweh Elohim,” most incorrectly rendered in the English Version “Lord God.” Based upon this combination of Holy Spirit and flesh, Jesus said to Nicodemus, I say unto thee, “We speak what We do know, and testify what we have seen, and ye receive not our witness.” Here was plural manifestation in unity. This is abundantly evinced in all the New Testament. Hence, on another occasion, Jesus said to the Jews, “I and the Father are one” — one what? We are, in the words of Moses, “One Yahweh.” The Jews, who “judged after the flesh,” were indignant at this, and attempted to stone him, for blasphemy; saying that, because being a man, he made himself Deity. But Jesus rebuked the charge of blasphemy, with an argumentum ad hominem which was unanswerable. “Is it not written in your law. I said ye are Elohim and sons of the Highest, all of you?—(Psalm 82:6.) If He (the Deity) called them Elohim to whom the word of the Deity came (that is, to their fathers) and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said I am Son of the Deity? Know that the Father is in me, and I in Him; and that He who hath seen me hath seen the Father.”—(John 10:30; 14:9.) They judged after the flesh (chap. 8:15), and, therefore, imagined that his words were flesh; that is, the mere utterances of the thinking of the flesh. But he told them this was not so; for he said, My teaching is not mine, but His who sent me; and John also testified that “he whom the Deity hath sent spake the words of the Deity;” as Moses had predicted in Deut. 18:18, concerning the Christ, saying, “I will put My words in his mouth, and he shall speak unto them all that I shall command him. And it shall be, that whosoever will not hearken unto My words which he shall speak in My name, I will require it of him.” And so, when the Word became flesh, the Word-Flesh recalled attention to what Moses had written and said, He that rejecteth me, and receiveth not my words, the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father who sent me: He gave me a commandment what I should say, and what I should speak (John 12:47), “the words of eternal life.”

The words, then, that come out of the mouth of Jesus are to be received as the direct teaching of the Eternal Spirit, and to be interpreted of Him.—(Eureka, vol. i. pp. 100–1, 2, 3.)



This Eternal Power is the Logos, or Word, which is identical with Theos, or Deity, glowing in light: Spirit substantial and corporeal.—(Eureka, vol. i. p. 105.)

“I am the Alpha and the Omega, beginning and ending, saith the Lord, the who is, and who was and who is coming, the Omnipotent.”—(Apoc. 1:8.) These words announce to us that He who is coming is “the Almighty,” also that this Almighty One pertains to the past, the present and the future; that He has a beginning and also an ending, as symbolized by the first letter in the Greek alphabet “to A” and by the last, or to Ω, “the Alpha and Omega.”

But let the reader understand that this annunciation is not an announcement that the Eternal Theos, styled “the Father,” had a beginning. If He had not always existed without beginning, there would have been no creation. To imagine a time, or part of past eternity, when Theos or Ail, commonly styled “God,” did not exist, would be to suppose an epoch when there was nothing—no existing thing; and this supposition would be to make nothing the intelligent and wise creator of something, which is palpably absurd.

No; the annunciation before us carries us back no farther than that “beginning” to which John had already introduced his readers, in the book he had already written, to convince men that Jesus is the Anointed One, the Son of the Deity; and that, believing, they might have life through his name (John 10:31), the beginning of the pre-existent Deity, by His Spirit Effluence or Logos becoming flesh; the beginning of the Great Mystery, Deity, manifested in flesh.”—(1 Tim. 3:16.)

This manifestation, then, as we have shown, had its beginning. It began in Jesus, Son of David and Son of Deity.—(Eureka, vol. i., p. 151.)

Here the clouds of heaven constitute the Son of Man, who is brought before the Ancient of Days, when “they” who compose Him, themselves come into His presence. The Ancient of Days is “the Lord the Spirit,” the “Quickening Spirit,” the Logos in David’s flesh, who is the Head of this Son of Man.—(Eureka, vol. i., page 166.)

Under this first head I remark that Jesus Anointed was the glory of Yahweh. This is proved by John’s testimony, that “the Logos became flesh and dwelt among us (Israelites), and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth. And of his fulness have all we received, and grace for grace; for the law was given through Moses, the grace and the truth (represented by that law) came through Jesus Anointed.” This glory of the Father was seen by “Judah and his companions” in the evening of the Mosaic Aion; and he was seen in the wilderness, as Isaiah had predicted, saying, The voice of him that proclaimeth in the wilderness, Prepare ye the way of Yahweh, make straight in the desert a highway for our Elohim . . .; and the glory of Yahweh shall be revealed, and all flesh shall see together.—(chap. 40:3, 5.) This was partially fulfilled in the evening of the Mosaic Aion, as related in regard to John the Baptiser. He was that voice; the Spirit descending in the form of a dove was Yahweh or the Logos; and Jesus, the Eloah, who, when anointed, became, as the voice of John proclaimed, “our Elohim;” or the Logos, the Eloah from heaven, became flesh in Jesus, the other Eloah of the house of David. These two Elohim dwelt among the Jews as the only-begotten of the Father, Son of Power and Son of Man, who hath declared the invisible Deity to men.—(Eureka, vol. i., p. 312.) (To be continued)

# HIS REAL TEACHING ON CHRIST

Or, short extracts taken without prejudice from the works of Dr. Thomas, on the subject of “God-Manifestation.”

## The Term “Christ” and Christ in the Prophets

The Eternal Spirit (Heb. 9:14) as Creator, is necessarily before all things, and is, therefore, the θεός “Theos” and the Λόγος “Logos” of John 1:3, where it is testified that “all things were made on account of Him, and without Him was made not one thing that exists.” This same Eternal Spirit was effluently in Noah, in Moses, in Daniel, and in all the prophets, in Jesus and the Apostles. One Spirit in these many persons. In the Mosaic system, the effluence of the Eternal Power was represented by “an oil of holy ointment,” or “a holy anointing oil”—an unction that was not to be commonly used upon pain of death.—(Exod. 30:25; 1 John 2:20, 27.) It was compounded of myrrh, sweet cinnamon, sweet calamus, cassia and olive oil, after the art of the perfumer. The tabernacle with all it contained, with the altar of burnt offering and all its vessels, the laver and its foot, were all anointed with it, and thereby became most holy, so that whatsoever touched them became holy. Aaron and his sons were also consecrated with it when “the diadem of the anointing of the oil of his Elohim” was said to be “upon him”—(Lev. 21:12). The holy anointing oil was not to be used apart from these, for “upon man’s flesh,” saith the law, “it shall not be poured.”

The cherubim were anointed with the most holy unction, by which also they became most holy. It was one holy anointing oil for many things, which in and of themselves differed nothing from that which was common. This principle of One in Many is thus foreshadowed in the law and the prophets, One Eternal Spirit power which “shall be” in the “mighty ones of Israel” as it was and is in Jesus of Nazareth. “Thou” Eternal and Anointing Spirit art He in the Mighty Ones of Israel, the Theos and the Logos, Creator of the heavens and the earth.

The “Holy Anointing Spirit Oil” is styled by Peter in 1 Epis. 1:11, “The Spirit of Christ which was in the prophets,” because “Christ” signifies “Anointed;” and the Spirit that was poured out upon Jesus and constituted him anointed also, anointed them; hence it was said of Abraham, Isaac and Jacob “touch not mine anointed, and do my prophets no harm” (1 Chron. 16:22). Speaking of the same Spirit, Nehemiah says, Thou gavest Israel Thy good Spirit to instruct them; and many years did Thou forbear them, and testifiedst against them “by Thy Spirit in Thy prophets,” yet would they not give ear: therefore gavest Thou them into the power of the peoples of the lands,” as at this day (Phans. pp. 47, 48).

To have taught the doctrine of only one Eloah, as well as only one named Yahweh, would have been to set aside the doctrine of a Messiah altogether, so that there would be neither a personal Christ, nor a multitudinous Christ, the latter being constituted of all in him, the personal. Well, then, Moses and Jesus both taught a plurality of Eloahs, —Jesus said I am Eloah, and my Father is Eloah, and the children of God by resurrection, each one is Eloah; and altogether we are thy Elohim, O Israel, and yet but one Yahweh. But the Jews repudiate such a God-name as this. It is incomprehensible to them, and, in their opinion, nothing short of blasphemy. It was so repugnant to their notions of things, that when Jesus taught it, “they took up stones to stone him,” and declared that they did so because that he, being a man, made himself Eloah, in saying, I am the Son of Ail (John 10:33–36).

Like “Dr. de Lara,” they objected to the idea of Yahweh having a son, and of that son being a man; and that consequently Eloah, or God. Hence, when Jesus asked them, “What think ye of the Christ?” Whose son is he? They did not answer “He is the Son of God:” to have done so would have been to admit that he would be equal with God, which they considered blasphemy. They, therefore, adhered to the fleshly view of the matter, and replied, “He is the Son of David.” This was equivalent to saying that he was equal with David only; and consequently, not equal with Deity. But this position was pregnable, and easily turned. Jesus saw their weakness, and immediately exposed it by inquiring, “How then doth David in spirit call him Adon (Lord superior, ruler, &c.), saying, Yahweh said unto my Adon, sit thou at my right hand till I make thine enemies thy footstool? If David, then, call him Adon, how is he his son?” They could not answer this; no man, says Matthew, was able to answer him a word (chap. 23:41).

The point in this argument is a question of equality; and therefore of Deity, or of mere humanity. If Messiah were to have been simply son of David, then he would be equal in natural descent, and inferior in rank. If equal in natural descent, he would have been no more than a son of Jesse; and if simply David’s son, he would have been socially inferior, inasmuch as in society, and especially in Hebrew society, fathers take precedence of sons. This being admitted as contained in their premises, upon what known principle could David speak of such a Messiah as his Adon or Sovereign Lord? Here is a notably weak point in the Jewish understanding of the doctrine concerning the Messiah. As in the days of their fathers, so to the present time, “they judge after the flesh.” They can only see in Christ a son of David, having no higher origin than blood, or the impulse of the flesh, or the will of man, they have no conception of a Christ who should be formed by the Eternal Spirit from the substance descended from David, as Adam was formed by the same spirit from the dust; and therefore generated by the will and power of Ail, still less did they see that such a Son of Power should become a son by a spirit generation from among the dead (Phanerosis. p. 33).

## Origin of Jesus

In our remarks on “Jesus,” referred to above, we have spoken of the etymology of his name. We repeat, that it signifies, He shall be; and in the form ani Yahweh signifies, I, the Spirit, am He who shall be. The individual who was to be—he who was promised to Eve in Gen. 3:15; to Abraham in Gen. 15:4, 21:12; to Judah in Gen. 49:10; to David in 2 Sam. 7:12–14; Isa. 9:6, 7, —was the personage indicated by Yahweh, He shall be—styled in Hebrew, the Messiah; in Greek, the Christ; and in English, the Anointed. Now, the Spirit said by the prophets, I shall be he; and here, in the Apocalypse, we find the Spirit and Jesus speaking as one.

Now, “the Seed of Abraham,” genealogically considered, must partake of Abraham’s nature—must partake of flesh and blood. The Spirit, therefore, in effect said, I shall become flesh and blood. But how could this be? The answer to this is, that the fact depends not upon our ability to explain the mode in which spirit may be elaborated into flesh and blood. The Bible testifies that all things are out of Deity, who is Spirit. The Eternal power formed Adam out of dust. Spirit is the basis of all created things; and according to the will of the Creator, becomes rock, dust, sea, vegetable, and animal, in all their diversity of form and beauty. All the resurrected who shall be approved, will become spirit, “for that which is begotten of the spirit is spirit;” begotten subsequently to the post resurrectional appearance at Christ’s tribunal. If, then, flesh and blood thus become spirit (and some

flesh and blood will become spirit without tasting of death, Paul says), why may not spirit become flesh and blood? It is but a reversal of results from a change of process.

The name, then, in connection with the testimony of the prophets, indicates a conversion of spirit into flesh and blood, developed by the formative power of the Eternal, independently of and apart from the will of man. In the case of the first Adam, spirit, as it were leaven, mingled formatively with dust, and a flesh and blood man was developed, styled "Son of God;" but in the case of the second Adam, spirit acted upon the nervous system of Mary, as it had previously done upon Sarah, and Hannah, but to a further degree (for in these it had only imparted strength for conception according to nature)—in that it operated germinatively upon the contents of Mary's ovary; and caused an ovum, or "seed of the woman" to be deposited in her womb; here, as the spirit-germ of the second man, it remained the usual "set time," subject to the laws of the animal economy. At the appointed time it was born the babe of Bethlehem, and duly named Jesus, or He who should save—both "Son of God" and "Son of Man," which the first Adam was not. Adam was Son of God and Son of the Dust; Jesus was Son of God and Son of Man, being a creation of the Eternal power from the substance of David's daughter.

Such was the babe Jesus in preparation for the sacrificial man. His germination was irrespective of the lust of the flesh,—the propensity was excited in the first Adam by his guilty companion, and of which Cain was the first fruit. In this particular, the generation of Jesus was different from that of all other men. If Joseph had been his father, he would have been born of blood, of the will of the flesh, and of man, instead of the Spirit. He would have been son of man only, and not son of God; and, consequently, would not have answered to the testimony of the name. . . . To understand the Yahweh name, as exhibited in the writings of the prophets, is to "know the joyful sound," to believe the "gospel of the Deity which he had promised before by the prophets in the holy Scriptures," concerning His Son, the Christ, made of the seed of David according to the flesh, and constituted son of Deity in power according to the Spirit of holiness (Rom. 1:1–4); and to understand the same name historically and doctrinally expounded, as it is in the New Testament, is to understand "the things concerning the kingdom of the Deity, and the name of Jesus Anointed" of the Spirit—(Acts 8:12). In the teaching of Jesus, "the name," "the gospel," and the kingdom of the Deity are interchangeably used.—(Eureka, vol. i. pp. 275, 276, 277).

## God with us, and One of Three Things

The literal translation, then, is "Hear, O Israel! I will be our Mighties, is One I will be!" This is the proclamation in plain English. There is no word in it which is not perfectly intelligible. It announces a person who shall be; and if you ask Moses who that person is, he tells you in Exod. 3:14–16 and 6:3, that the person who shall be is that same One who, four hundred and thirty years before was known to Abraham as the strength of the Mighty Ones, who visited him from time to time, and whose messenger appeared to himself in the flesh. This answer is equivalent to saying that the subject of the proclamation to Isaiah is, "One who is and who was, and who is to come, the παντοκρατωρ or strength of Ail." He is, while Moses makes the proclamation; He was, in Abraham's time, and from an antecedent eternity; He shall be, when He comes as the prophet like unto Moses. Nothing short of this can be deduced from the words of Moses. Had we lived in the days of Moses, speaking the Hebrew as our mother tongue, his proclamation would have created in us an expectation that, at some future time, He, the possessor of the Heavens and the Earth, the Most High, who admitted

Abraham to his friendship, would appear in the midst of Israel; and that then, consequently, whatever His name might be called, He would be Immanuel,—God with us.

Now, for this result to be manifested, one of three things was necessary; either that Ail, the Eternal Spirit Himself, should descend from unapproachable light, and plant Himself in the midst of the Hebrew nation unveiled, or, that a portion of free spirit, emanating from His substance, should be embodied, constituting Holy Spirit Nature, or God veiled; or, that the Eternal Spirit should create a body from the material race of Adam, and fill it with His own power and wisdom without measure. In either of these events, it would have been God with Israel, dwelling in the midst of them. But the first alternative was impossible, for God unveiled in any nation would be its destruction; for Moses testified that Yahweh declared to him, “there shall no man see me and live;” and Paul, who taught the same doctrine as Moses, says: “No man hath seen, or can see Him;” and Jesus also bears the same witness, that “No one hath seen the Father, except he who is from Theos (Divine Power); the same hath seen the Father.” (Phans. p. 29).

### I came down from Heaven, &c.

This question has been answered by Jesus in John 6. The Jews had said, “Our fathers did eat manna in the desert;” as it is written, “He gave them bread out of the heaven to eat.” But in reply to this, Jesus said, “Moses gave you not the bread out of the heaven; but my Father giveth to you the true bread out of the heaven. For the bread of the Deity is He, who, descending out of the heaven, giveth life to the kosmos.” This was as much as to say, that the manna was representative of a life imparting agent from heaven; even the Logos speaking by Jesus. “In him,” the Logos, “was life,” says John; “and the life was the light of men. The Logos, or spirit of Deity, was the manna or the true bread. It was this Logos who said, “I am the Way, and the Truth, and the Resurrection and the Life;” “I am the Bread of Life,” or the Manna; “I came down from heaven;” “this is the bread which descended from heaven, that a man may eat thereof, and not die. . . . If any man eat of this bread, he shall live in the Aion; and the bread that I, the Logos, will give is my flesh, which I will give for the life of the kosmos.” Thus spake the Logos, who was in the beginning the Deity. He promised to give His flesh for the sustenance of the kosmos. This flesh was the son of Mary and David, named Jesus.—(Eureka, vol. i. p. 311).

These sayings caused the Jews who heard them, to enquire, “How can this man have come down from heaven whose father and mother we know? and how can he give us his flesh to eat?” These enquiries were prompted by their rule of interpretation, which has been the rule of their posterity through all ages to this day. They interpreted the discourses of Jesus by the principles of the flesh. “Ye cannot tell whence I come,” said Jesus, “and whither I go; ye judge after the flesh.” They only conceived of the flesh born of Mary coming down from heaven, and of their eating that flesh as they would eat meat. They did not recognise the voice of the Father in the words that came from the mouth of Jesus. If they had, they would have understood that it was the Spirit that had come down, and was to “ascend where he was before;” that the Spirit claimed the cherub born of Mary as “His flesh,” because it was prepared for Him (Ps. 40:6; Heb. 10:5), and that he gave this flesh, which he calls “my flesh,” for the life of the world; which flesh, Paul says, “through the Eternal Spirit offered himself without fault to God.” Judging according to the principles of flesh thinking, they did not understand that it was an intellectual eating and drinking of the Spirit-and-life words, or teaching, that came down from heaven, concerning the Christ and him crucified. “Thy words were found, and I

did eat them," says Jeremiah; but the contemporaries of Jesus had almost as little taste for such eating as ours. When a man marks, reads, and inwardly digests the subject matter of the Father's doctrine, he eats and drinks it, and is "taught of God." . . . They who understand the doctrine of the Father, and believe it unto obedience, eat the flesh and drink the blood of the Son of Man; for, saith he, "He that eateth my flesh and drinketh my blood dwelleth in me and I in him." This indwelling is by faith of the words which are spirit and life, as appears from Paul's exhortation to us, saying, "Let Christ dwell in your hearts by faith." . . . "It is the Spirit that quickeneth; the flesh profits nothing; the words that I speak unto you are spirit and life;" therefore, if these words dwell in us, "spirit and life" dwell in us; otherwise not. . . . It is evident that the son of Mary, the body laid in the sepulchre, was never in heaven till his ascent thither after his resurrection; how then, says the man who thinks only after the flesh, can the Son of man ascend where he was before? This is as incomprehensible to him as the eating of the flesh and the drinking of the blood of a slain man imparting life to the eater; and he exclaims with Nicodemus, "How can these things be?"—(Phans. pp. 43, 44).

That burning and shining light, John the Immerser testified, that the Bridegroom, his friend, who is superior to all, "cometh from above," from heaven (Jno. 3:31); and when he appeared, he said, "I came down from heaven to do the will of Him who sent me" (John 6:33); and, again, "No man hath ascended into heaven, but he that descended out of the heaven, the Son of Man, who is in heaven"—(John 3:13).

Now, upon the same principle that it could be said that one "born of a woman and made under the law," who, during his life, never went further from Palestine than Egypt, died on the cross, was buried, and came forth thence on the third day—came down out of heaven, and was "the Lord from heaven;" upon this identical principle, it can truly be affirmed that "a multitude which no man can number," thousands of men and women coming forth from the earth, and who had never visited any other planet of the universe, were seen, as the Bride, the Lamb's wife, the New, the Holy Jerusalem, the Great City, "descending from the Deity out of the heaven."—(Eureka, vol. iii. pp. 686, 687).

The Christadelphian : Volume 14, 1877, page 117.

## **HIS REAL TEACHING ON CHRIST**

Or, short extracts taken without prejudice from the works of Dr. Thomas, on the subject of "God-Manifestation."

### **"Before Abraham was I am"**

Jacob was the wall of Israel, and his sons the twelve gates, in the beginnings of things. Jesus and the apostles emerged from Jacob through these gates, being descended from Jacob in their line. But, said the Spirit in Jesus, "before Abraham was I am." He was "the Root" of Abraham, Isaac, Jacob and David; and when He came to be manifested in Jesus, in this combination of flesh and Spirit, he was the offspring of these patriarchs. While, therefore, Jacob was a wall, enclosing the whole future nation in his loins, "the Root and offspring of David, and, therefore, of Jacob (Apoc. 5:5; 22:16), is the

jasper wall, great and high, "in whom" is contained all "the Israel of the Deity."—(Eureka, vol. ii. pp. 303 and 304.)

## The Alpha and the Omega and the Amen

The Son of Man, then, whom John of Patmos beheld in vision, was the Michael of Dan. 12:1, the Alpha (or Eternal Spirit) and the Omega (Jesus and the saints), the beginning and the ending, the one Yahweh, who is and who was, and who is to come, the Almighty.—(Phans., p. 73.)

I am the first and the last and the living one; and I was dead, and, behold, I am living for the aions of the aions.—Amen.

The Apocalypse being a revelation of the mystery hidden in the prophetic writings, it is to be presumed that it would certainly not omit to exhibit that cardinal element thereof, styled by Paul "the mystery of Godliness," which he says is "great." We find it, therefore, introduced to the attention of the reader in such terms and phrases as God, Jesus Christ, He who is and who was, and is coming, the Seven Spirits which are before His throne, "the Father of Jesus Christ," "the Alpha and Omega, the beginning and ending, the Lord who is and who was, and who is coming, the Almighty," "I am the first and the last and the living one, and was dead, and behold I am living for the aions of the aions."

These are very remarkable, and apart from revelation, very mysterious and impenetrable sayings. There is One who speaks of Himself in them as "I," and He saith of this "I" that He was the "First," "the Alpha," "the Beginning," "the Lord the Almighty." This is intelligible enough and we readily comprehend that the Deity, the self-existing and first cause of all things, is meant. We also recognise in the terms the epithets bestowed by the Deity upon Himself in the prophets, and with a claim to them as His exclusively. But when we come to read the Apocalypse, we find the same terms applied to one who saith, "I am the First who was dead." This would very naturally suggest the inquiries—"Did the Deity, who is the creator and upholder of the Universe ever die? And while He was dead, how was that universe sustained? And, seeing that death is an utter destitution of all power, how was life restored to the dead Creator of all things? These are questions which obtrude themselves upon the thoughtful, in view of the Apocalyptic sayings.

Apart from revelation they are unanswerable, for "the world by wisdom know not the Deity." . . . There is, then, a mystery in the premisses, which, as the apostle saith, "without controversy is great." By "mystery" is meant a secret—a secret which the Deity only could reveal. He has made it known, yet the revealed secret continues to be styled a mystery, in reference to what it was originally. Paul terms it "the mystery of Godliness." In particularising it, he shows that by "godliness" he means a visible manifestation of Deity, testified and believed by men. In specifying it, he saith of the mystery that it consisted, when revealed, of "Deity manifested in flesh, perfected in Spirit, seen of messengers, preached unto the nations, believed on in the world, received up in glory."—(1 Tim. 3:16.)

Here is Deity set forth by implication in two states Deity before manifestation and Deity in manifestation. Does the fact of manifestation transform Deity into that which is not Deity? Certainly not. Or, is not Deity in manifestation as much Deity as before he made Himself visible? Certainly He is. The nature of the medium through which the manifestation is made does not change the nature

of that which is manifested. Deity is Deity, though He manifest His wisdom and power through mortal flesh. The mortality of the flesh does not necessitate nor imply the mortality of the Deity; nevertheless, Deity becoming flesh and constituting a manifested individual, if that individual die and be raised again to life, and Deity again enter into combination with the resurrected body, so as to transform it into substance like the Divine essence; in other words, to make that Spirit which was before flesh, and exalt it to the Father, Deity may say, with the strictest propriety, "I am the first, who was dead," and yet, abstractly from the medium of manifestation did never die."—(Eureka, vol. i., pp. 87 and 88.)

These things (that followed) saith the First and the Last, who was dead and lived: Jesus when anointed with Holy Spirit and with power, after resurrection, is styled by Paul "the Lord the Spirit," "and the last Adam was made into a life-imparting Spirit;" for, as Jesus said, when in the flesh, "that which has been begotten out of the Spirit is Spirit."—(2 Cor. 3:18; 1 15:45; John 3:6.) Upon this principle the Spirit says "I was dead:" that element of the Spirit speaker, who had become Spirit, died; therefore, the become Spirit could say, "I was dead." Thus "the First" was dead, and lived by resurrection; and when all the saints shall have been begotten out of the same Spirit, and so also have become Spirit, the Spirit Speaker will have a still larger element of the once dead and lived, constituting him who spoke to John in Patmos "the Last," or "last ones," according to Isaiah.—(Eureka, vol. i. p. 221.)

"I was dead, and behold, I am living for the aions of the aions, Amen." This is from the Hebrew ahmain, "faithfulness." The Eternal Spirit, both absolute and incarnate, is the "Amen." In the letter to Laodicea, the Spirit speaks, and, in speaking, says, "These things saith The Amen," and in this first chapter, the Amen says, "I was dead." But the Spirit never died, therefore, here it must be understood of the Logos, speaking from a body personal and ex parte, with whom He has united in a resurrection thereof from the dead. All the elements of this Body are faithful and true witnesses, and believers of the promises of Deity, which, in Christ, are yea and within, Amen, unto the glory of the Deity by us (2 Cor. 1:20), the Son of Man being constituted of firm believers of the promises, is styled ὁ Ἀμην the faithful One; hence all his constituents are Elohai Amen, "Mighty Ones of Faithfulness," being all of that principle, faith, without which "it is impossible to please the Deity."—(Eureka, vol. i. pp. 187 and 188.)

As the brain in the head has property in the body and calls it his, so the Logos in Jesus has property in him and his brethren, and styles them members of his body, of his flesh, and of his bones, so that they all become one flesh; which is a great mystery, says Paul,—"but I speak concerning the Anointed One and the ecclesia."—(Eph. 5:22, 23.)

When this great mystery shall be consummated in the resurrection and the subsequent anointing of the One Body, "the Omega," the "Ending," and "the who is coming" will be manifested,—the whole multitude will be "Deity manifested in Flesh,"—glorified flesh, which is Holy Spirit, or πνευμα αγωουνης, the divine nature at present common to Jesus, and the angels, and then participated in by the Saints; all of which is the development of the principle affirmed by him to Nicodemus, that that which has been born of the Spirit is Spirit. Here, then, is "a multitude which no man can number," every individual of which is Holy Spirit flesh, glorified substance, "equal to the Angels;" the One Yahweh and the One Name. When they all attain to this Omega state, there will be nothing lacking; the ending will be manifest.—(Eureka, vol. i. p. 153.)



## The Son of Man on the Cross and in Death

Between the two living manifestations was interposed the death state. In this state the Cherubic Flesh was deserted by the effluence of the Eternal Substance. The effluent spirit forsook Jesus when he exclaimed upon the cross “My Ail, my Ail, why hast thou forsaken me?” The effluent power by which he had taught and worked was withdrawn from him for some time before he died. The spirit no longer rested upon the cherub, yet that cherub continued to live as other men. In process of time he expired. He was, like the cherubic veil of the temple, rent in twain. It was no longer affirmable that “I and the Father are one,” but that “I and the Father are twain,” for the Father was no longer in him, nor he in the Father. In the tomb of Joseph of Arimathea, the body was in the condition predicted in Psal. 38—“Yahweh’s arrows stuck fast in it, and His hand pressed it sore. There was no soundness in the flesh, its wounds stank, and its loins were filled with a loathsome disease: feeble and sore-broken his lovers and friends stood aloof from His stroke, which had consumed him and laid him low in a horrible pit.” This was the death state of the cherub. Will any one affirm that that body was the Father? That it had lived in the world before the world was? That it was the Creator of all things? Nay, it was the flesh only in which sin was condemned, and had it been left there, it would have crumbled into unprofitable dust.—(Psal. 30:9.)

But, in the wisdom of the Eternal substance, this could not be permitted. This flesh must be born again, and its ears opened—(Psal. 40:6; Heb. 10:5). The Eternal sent forth His spirit, and “healed his soul” of that “evil disease” which his enemies said, “cleaved fast unto him, that lying down he should rise up no more.”—(Psal. 41:48.) But the Eternal Power defeated their machinations, and proved them to be liars, for He turned the body into spirit and made it One in Nature with Himself—the Spirit Son of Eternal Spirit, equal in power and glory—GOD.—(Phanerosis. p. 45.)

“Messiah, the Prince,” or High Priest, was “cut off” or covenanted, as the spirit had revealed to Daniel. But before he died, he cried with a loud voice in the words of Psal. 22:1, saying “Aili, Aili, my strength, why hast Thou forsaken me?” Before he had uttered this exclamation, the Holy Spirit, which had descended upon him from the Habitation of Light and Power, in the form of a dove, and rested upon him, from the time of his immersion in the Jordan, had been withdrawn. The Father Spirit had evacuated the son of David’s daughter, who is styled in the Songs of Zion, “the handmaid of Jehovah—(Psal. 116:16). The Son was, therefore, left without strength or power and consequently without God. Still he was suspended to the tree a living man, a man crucified through weakness—(2 Cor. 13:4)—and dying of his own volition in obedience to God. . . . But things were only to remain thus for a short space. The man Jesus, who had left behind him a character which the Father Spirit acknowledged as His own, had been too excellent and admirable a person to be abandoned to the power of the enemy. The corpse rested, waiting to become the basis, or ὑποστασις, hypostasis, of a new revelation—a new or further revelation of Spirit. The Father Spirit had been manifesting himself for three years and a half, terminating at the crucifixion, in word and deed; teaching great truths, and working mighty wonders and signs, which Omnipotence alone could operate. This was Spirit-revelation through Mary’s Son—“power manifested in flesh.”—(Eureka, pp. 13 and 14.)

He “rose and revived” on the third day.—(Rom. 14:9.) He not only rose on the third day, but he revived on the same day. Rising is one thing, reviving is another, and two different words are used by the Apostle to express the different ideas. The Father, who is Spirit, had “forsaken” Jesus upon the cross, and left him to die there. Having become a corpse and been laid in a tomb, that corpse was

like all other corpses, utterly without intelligence and power; for “the dead know not anything” (Eccl. 9:5, 10), and the Lord (Yahweh) is not the Deity (Ail or power) of dead, but of living ones, for they all live by Him.—(Luke 20:38.)

When this corpse, named Jesus, opened its eyes, stood upon its feet, and came forth from the tomb, it “rose.” At this point of time it was neither Lord nor Christ. The Father, who had forsaken him and left him to die, had not yet returned to him; for if he had returned to the corpse while in the tomb in causing it to stand and walk, that risen body, after coming forth, would not have said “I have not yet ascended to my Father.” This was equivalent to saying, I am an earthy or natural body just come forth from the unclean place, and have not yet been “made perfect,” “justified by the spirit,” or “made a quickening spirit.” The Father hath not yet clothed me with my house which is from heaven; so that that which constitutes me earthy and mortal is not yet “swallowed up of life;” therefore “touch me not” until I have been “constituted Son of Deity in power, through Spirit of holiness, out of a resurrection of dead ones.”—(Rom. 1:4.) I am now simply Jesus born of the tomb, “of the earth, earthy,” but when my earthiness of body is instantaneously “swallowed up of life,” I shall be spirit. I shall be of equal and identical substance with the Father, and by this anointing I shall become Christ, or the Anointed One, and “the Lord from Heaven.”—(1 Cor. 15:47.)

This anointing with spirit and power was the revival in a greater degree of the former relations subsisting between the Father and the Son. He had been “anointed with holy spirit and power,” after he had been born of water. This did not change his body into spirit; it only invested the body born of unclean flesh, or “made of a woman,” with the wisdom and power of the Father in Heaven, who discoursed and worked through it.—(John, 5:19, 30; 6:38, 63; 8:42, 58; 10:30; 14:10, 28.)

But when the body was anointed again with holy spirit and power, or “spirit of holiness,” after it was born of the second unclean place, the tomb, it was not only endued and embued with wisdom and power as before, but it was itself transformed into an embodiment of eternal power, in which there is no weakness, corruption, or principle of death at all. It was the revived *ανεζησε*, as well as risen again, *ανεστη*. It became “the body of his glory,” *τοσωμα τηρδοξης αυτου*—(Phil. 3:21)—“raised in glory” from the earthy body which is without honour, *εν ατιμια* (1 Cor.15.43) and forty days after, taken up in glory.—(1 Tim. 3:16.)

Such was the model, or “Heavenly Man,” whose image, intellectual, moral, and material, all must bear who may become the future constituents of the Perfect Man, who comes upon the world as a thief.—(Eureka, vol. iii. pp. 587, 8, and 9.)

Paul styles Jesus “made Lord and Christ,” “the last Adam,” and says, that as the saints have borne the image of the first Adam, so also shall they bear the image of the last.—(1 Cor. 15:45, 49.) They shall be in nature like what he is now; but, in a moral sense they are required to be now like to what he was while on earth, “learning obedience by the things which he suffered.” This tuition developed the moral image of Deity, as the creative energy of the Spirit did the material image, after his resurrection. It is divinely predestined, therefore, (and the predestination is a necessity that cannot be dispensed with) that all who shall inherit salvation in the kingdom of the Deity shall be conformed to the image of His son, that he might be the First-born (or chief) among many brethren.—(Eureka, vol. ii., p. 146.)

## Jesus Anointed came in the Flesh

They affirmed that he came in another sort of flesh than that which is common to all men, in a holier nature, that was immaculate, or pure and undefiled. This dogma, of course, rendered null and void the teaching of the word which declares the condemnation of sin in the flesh, in his bearing in his own body the sins of believers to the tree, when nailed thereon by the predestination of Deity. This, says John, was that spirit of Antichrist that should come. It was a dogma that had many advocates so early as Apostolic times. Its teachers repudiated the fellowship of the Apostles, and “went out from them because they were not of them.” In denying the true nature of Jesus, they preached “another Jesus,” and in so doing, denied that the Jesus whom Paul preached was the Christ; and, in denying this, denied that the Father was manifested in common human flesh; and, therefore, denied the Father and the Son; “for whosoever denieth the Son, the same hath not the Father.” “He is the Antichrist,” saith John, “that denieth the Father and the Son,” and “this is the Deceiver and the Antichrist.” “He that abideth not in the doctrine of Christ hath not God;” of the true teachings of God manifestation he is wholly and necessarily ignorant.—(Eureka, vol. ii. pp. 76 and 77.)

## Believing on the Christ

That justification unto life and glory in the kingdom of God, is predicated upon three things:

I.—Upon believing the testimony concerning Jesus Christ.

II.—Upon receiving the doctrine of the Eternal Spirit he delivered to the world, and

III.—Upon one so believing, yielding an assured and affectionate obedience to the precepts he enjoins: “Thou hast,” said Peter to him, “the words of eternal life, and we believe and are sure that thou art the Christ, the son of the living God.”—(John 6:6, 8, ) In this, Peter connects the words and the personality of Jesus as the subject matter of faith. This is to “believe on Jesus”—to accept him according to his claims, and to receive his words as reported by those whom he commissioned to preach them. And this is the work (ordained) of God that ye believe into him whom εἰςον He hath apostolised, or sent forth. “As my Father hath taught me,” continues Jesus, “I speak these things, and if ye continue in My word ye are my disciples indeed; and ye shall know the truth which I have heard of God, and the truth shall make you free.”—(John 8:28, 31, 32, 40.) Hear all what he said on another occasion in regard to this matter. “He that believeth on me believeth not on me, but on Him that sent me,” which is equivalent to saying he believes the doctrine I am sent to teach—doctrine which originates, not from me as son of Mary, but from the Eternal Spirit who sent me and who through His effluence, dwells in me, speaking through me and working by me. Therefore, he said, “If any man hear my words and believe not (those words) I (the son of Mary) judge him not.” Who shall judge him, then? God, certainly; and because God’s doctrine is not believed; for, says Jesus, “He that rejecteth me and receiveth not my words hath that which judgeth him; the word which I speak, that shall raise him in the last day. For I have not spoken of myself but the Father who sent me. He gave me a commandment what I should make known and what I should treat of.” Nothing can be plainer, more intelligible, or emphatic than this; we may confess that Jesus is the Christ, the Son of God. . . We must not only believe this, but we must also intelligently believe the doctrine which that Son was sent to teach the Jews.—(Phans., p. 40.)

# HIS REAL TEACHING ON CHRIST

Or, short extracts taken without prejudice from the works of Dr. Thomas, on the subject of "God-Manifestation."

## The Spiritual Rock

In Exodus 17. the particulars of this strife are recorded. The question in debate was: "Is Yahweh among us or not?" This was affirmatively proved by his saying to Moses: "I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink," and by his doing what he said. Now, in all this there was a mystery hidden, which they did not see into, nor Moses, nor the Elohim themselves, but which we may discern, for in the revelation of the mystery taught by Paul, referring to this strife in 1 Cor. 10:4. he says: "they did all drink the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ."—The holy man iskkhasid, with whom they strove, stood upon the rock, and thus, in a figure, made the rock a part of himself, and representative of something afterwards to be smitten by certain, who, like Moses, should speak unadvisedly with their lips. In this way, it became a "spiritual rock."—Paul says "the rock was Christ," that is, it was representative of him. The holy man upon the rock was the elohistic representative of the Deity dwelling in light whom no man hath, or can see. (1 Timothy 6:16.)—He spoke the words of the Invisible One by whose power placed at his disposal, water was made to flow. Hence, eternal and Almighty power pervaded the rock in Horeb, so long as the water gushed forth and followed them in their wanderings. The Holy Man himself was an embodiment of this power, and as the same power was afterwards to be manifested in the nature of Abraham and thus become his seed, the rock became highly typical of Christ. Hence, the power of which the holy man or the rock was an expression, was Yahweh, or "he who shall be," first in Christ personal, or Jesus, and afterwards in Christ mystical, or the square of twelve.—(Eureka, vol. iii. pp. 314 and 315.)

## Jesus Overcame, and Voluntary Obedience

Thus, "Jesus of Nazareth," the king of the Jews, is brought before the reader as the only personage from among the dead, or among the living, who could open the words and unseal the mystery of God, as he hath declared the glad tidings to his servants the prophets . . . Had the second Adam failed to establish his worthiness, like the first, John's weeping would never have been assuaged. But Jesus did "prevail" for, though in all points, tempted as we are, according to the likeness of his nature to ours, yet he did not sin. Though a Son, he learned obedience by the things which he suffered. He was made perfect through sufferings, having been obedient unto death. He kept his body under, triumphing over its lusts; and, though sorely tried, he yielded not, but evolved a character that was holy, harmless, undefiled and separate from sinners.—(Heb. 2:10, 14, 16; 4:15; 5:2, 7–9; 7:26.) When he died, he was delivered from death and now lives for evermore. For he had power to lay down his life, and to take it up again; a commandment which he had received of the Father. This he did, and in so doing, abolished the power of death, having led captivity captive, and brought to light the life and incorruptibility of the gospel of the kingdom.—(Psa. 67:18; Eph. 4:8; 2 Tim. 1:10.) Having established his worthiness in the moral conflict with the world and the flesh, God accepted him as the most excellent of the intelligences of His universe; and in consequence gave to

him what no one else possessed, namely, power to unroll the scroll and loose its seals. . . . The Eternal Spirit then imparted to Jesus, after his glorification, the times and seasons, and mode and circumstances of his re-appearance upon earth; all of which constituted a revelation such as he had not yet been the subject of. It is a revelation of Jesus Christ very unlike the revelation of the Man of Sorrows, acquainted with grief. This was a revelation of the Son promised to Israel and David's house, as a helpless babe, born in a stable and cradled in a manger; as a fugitive in the earth, escaping from the sword of power; as a mechanic, labouring at the bench for his daily bread; as a preacher of righteousness, denouncing the hypocrisy and blasphemy of the clergy; and calling upon the people to renounce the traditions of their blind guides; and to become enlightened in the wisdom from above; as a man persecuted for righteousness sake by the pious and the powerful of the Church and State; as a man accused of blasphemy, sorcery and perversion of the people; as an alleged enemy to God, and a traitor to kings reigning by his grace, as a man, in fine, adjudged "guilty of death," and worthy only of "numbered with transgressors" and ignominiously executed with thieves.—Eureka, vol. i., pages and 13.)

Another reason why the Word assumed a lower nature than the Elohist was, that a basis of future perfection might be laid in obedience under trial. Jesus has been appointed Captain of our Salvation in the bringing of many sons to glory. Now, these sons in the accident of birth are all "subject to vanity, with inveterate propensities and relative enticements, inciting and tempting them to sin. A captain, therefore, whose nature was primarily consubstantial with the Deity, could not be touched with the feeling of their infirmities. He would be essentially holy and impeccable, and, of necessity, good. But a necessitated holiness and perfection are not the basis of exaltation to the glories of the Apocalypse. These are to be attained only by conquest of self under trial from without, by which "they come out of great tribulation."—(Apoc. 7:14.) Its promises are to those who overcome as their Captain has overcome, when it can be said his victory is apocalyptically complete."—(Apoc. 21:11, 15.) Hence, then, it became the Deity to make the Captain of His many sons perfect through sufferings; and to effect this, he must be of their primary nature, that when the Great Captain and his associates shall rejoice together in the consubstantiality of the Deity, they may all have attained to it upon the principle of voluntary obedience, motivated by faith, and maintained in opposition to incitements within and enticements and pressure from without. The flesh is, therefore, a necessary basis for this; and, making it possible for him to be tempted in all points according to the flesh-likeness, without sin. Hence, though the Son of the Deity, and heir of all things, yet he learned obedience by the things which he suffered, and, being made perfect, he became the author of Aion salvation unto all them that obey him.—Hebrews 4:15; 5:8. Perfection (of character and substance) then, is the consummation predetermined by the Deity in his manifestation by Spirit in Jesus and his brethren. In his wisdom, which is "first pure," he requires perfection of character first, and as a recompense for this, he confers perfection of substance, or consubstantiality with himself—this was the order of the divine manifestation in the son of David's daughter; who is the great model after which the One Yahweh Elohist development is to be apocalysed. Perfection of character was first manifested in Jesus, who was faultless before the Deity. The character of Jesus was the character of the Deity—a mirror in which was reflected the moral attributes peculiar to him, the Word, before manifestation in flesh. Nevertheless, though Jesus could truly say, I always do these things which please the Father, yet he said, "there is none good but the Deity," nor am I yet perfect. He testified his own imperfection in declaring that he could of his own self do nothing; that he must die; and that he would be perfected in the third day of his mission. Jesus, then, like all his brethren, is to be

considered in two states, each state having a nature peculiar to it. In the former state, “he was crucified through weakness,” but in the after state, wherein he now is, “he liveth by the power of the Deity.”—(2 Cor. 13:4.) In the former state, the flesh was “the filthy garments” with which the Spirit Word was clothed Zech. 3:3), “the iniquity of us all that was laid upon him, “the soul made an offering for sin.”—(Isaiah 53:6, 10.) But, as he now is, the filthy garments have been taken away, “his iniquity has passed from him,” and he is clothed with “change of raiment.” His flesh thus designated has been subjected to the transforming energy of the radiant power of the Eternal Spirit. By this energy, his flesh has been transformed into Spirit, styled by Paul, πνευμα αγιωσυνης, Spirit of Holiness. That is, a nature in which there is no filthiness of flesh or spirit. It is, therefore, Holy Spirit nature, a nature generated out of the Free Spirit radiant from the Eternal Substance.—(Eureka, vol. ii., pp. 107 and 108.)

## Some of the more important terms untranslated which occur frequently in these quotations.

Ail means strength, might and power; applicable to the Eternal.

Yahweh, He Who Shall Be, first in Christ personal, afterwards in Christ mystical, or the saints.

Elohim, organisations of the eternal power, whether angels or other created powers.

Ail Shaddai, the strength of the mighty ones.

Yahweh Elohim, One in Many and Many in One.

Deductions from the Foregoing Extracts.—See also Eureka vol. i. p. 105

1. —There is one eternal uncreated substance, which is essentially power, incorruptibility and life, dwelling in unapproachable light and unseen by mortal man, and who is also Wisdom—and out of whom are all things.
2. —From Deity, as the centre of the Universe, is intensely radiated spirit or power, which is all pervading and fills immensity and styled “free spirit,” the ocean of life, in which we live, and move and have being. And when focalized under the fiat of his will, things and persons without limit, as to number or nature, are produced by means thereof, also intelligence is communicated.
3. —Jesus of Nazareth was the only begotten son of the Deity, being a creation of the eternal power from the substance of Mary, or the word made flesh; at his immersion in the Jordan, he was anointed with Holy Spirit and therefore became Jesus the Christ, after which the Deity manifested himself in him, by the truth he spoke and the wonders he performed. On the cross this spirit by which he had spoken and done so much, was withdrawn from him. By the same Spirit he was raised from the dead and changed to Spirit, and thereby became “the Lord the Spirit,” and now lives for evermore.—Br. Laverock.

The Christadelphian : Volume 14, 1877, page 201.