

# DR. THOMAS'S PICTORIAL CHART OF GOD MANIFESTATION

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DEAR BROTHER ROBERTS,—It may probably be somewhat interesting to you, and to some of the “faithful ones,” “scattered abroad,” to hear something about our welfare here. Well, we are still struggling, toiling along the straight and narrow way, realizing truly, that it is the “Pilgrim’s pathway.” But the faith, and the hope, so precious to all true believers lead us to realize also, that it is the only path that will eventually open out toward the Holy City.

The moral conflicts that fall to the lot of the Deity’s children, everywhere, have been of a peculiarly trying character with some of us here. Amid all the afflictions of the “furnace” however, we are able to see many tokens of that grace, and love, and mercy, which flow out through Yahweh’s name, toward those who put their trust in Him.

On occasional Sundays during the winter, a few of us have met for worship, in the Dr.’s old home. In the morning, our usual memorial service around the breaking of bread, was attended to. And in the afternoon, a few believers in our vicinity, have come in to hear words of truth, concerning the Kingdom of God, and the name of Jesus Christ. Some of our alien neighbours came on two occasions only.

The subjects presented in brother Coddington’s discourses, were of a character that could not fail to nourish the spiritual life of the believer. One of the auditors, an old friend of the Dr.’s and formerly worker for the truth in these parts, tendered his thanks for the opportunity he had enjoyed of hearing those things brought forward. The subjects were elucidated upon the basis of the *Pictorial Illustration of Deity manifested in the Flesh*; together with the expositions contained in the *Eureka*.

The speaker endeavoured to show that the Chart simply and beautifully illustrated the Dr.’s teachings as set forth in his exposition of the Apocalypse and Phanerosis, and succeeded in elucidating many of the glorious truths, that lie hidden within its symbolism.

A few jottings of some of the principal themes, discoursed upon, may probably be welcome to you, as one of those who find pleasure in hearing that Christ is preached in any part of the earth. A little synopsis, or condensation of subjects, I have endeavoured to present in the following pages in the hope that it may be useful in dispelling some misty conceptions that may have o’er clouded the spiritual horizon, in the minds of many.

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## Expository Jottings

The signification of the colours upon the Chart, is a most interesting portion of divine knowledge. All those colours are the subject of Bible testimony, indicative of certain principles and conditions in association with the manifestation of Deity in the flesh. “Scarlet,” is used to represent sin in the flesh. A certain testimony through the prophet Isaiah, conveying the word of Yahweh to certain degenerated ones of Israel, saith: “Come now, and let us reason together; though your sins be *as scarlet*, they shall be white as snow: though they be red like crimson, they shall be as wool.” Isai. 1:18. Light is thrown upon this testimony, through the representations upon the Chart, as they are shown by the light of other testimonies: bringing out the hidden depths of meaning contained in it.

The *Blue*, or azure tint of the heavens, overspreading the scene where Moses is represented, as standing forth, ministering in the shadows of things that belong to the Name, has been shown to signify certain cleansing principles, within those spiritual elements, that find their fulfilment in the Christ.

A shade of purple also appears over the hills, and the figures in the distance; this colour, we learn, represents the elements of *flesh*.

The *golden hue*, surrounding the symbolic orb of light, and the person of Jesus Christ, is the hue that pertains to the Spirit’s glory, and is suggestive of many glowing testimonies; such as the following, wherein Yahweh addressing Zion, saith: “Arise, shine: for thy light is come, and the glory of Jehovah is risen upon thee.” Isai. 60:1. Also the word through Moses, saying, “As truly as I live, all the earth shall be filled with the glory of Jahweh.” Numb. 14:21.

The fine amber light, encircling the countenance of Jesus Christ, as illustrated in the Chart, is suggestive of the words of the apostle Paul, as he said: “For God, who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. 2 Cor. 4:6.

Certain words and lines are written in black upon the chart. The name of Yahweh, when first manifested in the flesh, was made subject to the “furnace of affliction.” This appears to be illustrated by the letters in black. “This colour,” says the Dr. “indicates mourning, distress, intense depression of mind, from any kind of calamity that may befall. This appears from Job 30:26 31:—“When I looked for good then *evil* came: and when I waited for light, there came darkness.” “The days of affliction prevented me: mourning (Heb. *kodair*, darkening) I went without the sun. . . . My skin is *black* upon me, and my bones are burned with heat. My harp also is turned to mourning, and my organ into the voice of them that *weep*.” We need not multiply examples. This from Job shows that the outside blackness is caused by the inner heat of burning, or intense affliction.” *Eur.* vol. ii. p. 168–9.

The *white* underlying the black and red lines, is seen to be emblematic of the purity and righteousness, that belong to the character of those who put on the name of Christ.

Moses' crimson robe, in which he is represented as standing forth to minister in the typical shadowings of things concerning the name—seems to bear a most significant relationship to the cross. In this figure we are led to the contemplation of testimonies that tell of the sins of a world of believing ones, borne away through through the efficacy of the precious blood of sprinkling: even the blood of the “Lamb slain from the foundation of the world.” His golden waistcoat, or breast-band, appears a symbol of the “breastplate of righteousness,” which wrought out the golden element of a tried and precious faith. The trial of which, saith the apostle, “being much more precious than of gold that perisheth, though it be tried with fire,” &c., 1 Pet. 1:7. His head and hairs are represented as being *white*. This is suggestive of the testimony concerning the spirit symbol of the Son of man, in Rev. 1:14. “His head and his hairs were white like wool as white as snow.” Also of that which tells of the mitre of fine linen, worn by the High Priest, under the law. Symbolising “the purity of the head,”—also, the words of Yahweh through the prophet saying: “though your sins be as scarlet, they shall be as white as snow: though they be red like crimson they shall be as wool” Isai. 1:18.

How the initiation of the plan of redemption for those guilty, though repentant ones, was to be brought about, is most significantly symbolized in the scene of Moses' ministrations. He is represented there as proclaiming the memorial name to Israel: and also as elevating the brazen serpent in the wilderness. “Hear, O Israel, I will Be, our mighty ones, is One who will be,”—is the Dr.'s rendering from the Hebrew of Deut. 6:4. This proclamation is represented on the chart as terminating with two hands: one pointing towards the symbol of the memorial name at the top, and the other towards the person of Jesus Christ. And in the scene where Moses stands forth ministering for Yahweh, the “proclamation” is placed in association with the symbol that prefigured the flesh when it should be made an offering for sin. When sin should be condemned in the same nature that the children have inherited from our first parents in the garden of Eden. This is explained in the testimonies that were uttered by Christ. “As Moses lifted up the serpent in the wilderness, even so, must the son of man be lifted up,” John 3:14. “The bread I give for the life of the world is my flesh,” John 6. “My words are spirit and life: (or *spirit imparting life*.)” “The flesh profiteth nothing.” “I and my Father are one,” John 10:30.

If there had been only the flesh and its sufferings shadowed forth in the types, it could not have been shown that the spirit power, word, and name of Yah, were to be manifested through the flesh; and to be the redeemer and saviour thereof. This, however, is illustrated in the symbols upon the chart. The flesh apart from that manifestation of the spirit-power of Yahweh's name, could not have been the saviour of his people from their sins. For man “cannot redeem his brother, nor give to God a ransom for him,” Ps. 49:7. “The word was made flesh, and dwelt among us” (said the apostle John) “and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth” John 1:14. Jesus said unto them, “The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works” John 14:10. “I am come in my Father's name” John 5:43. “I am not alone, but I and the Father that sent me” John 8:16. “I have manifested thy name unto the men which thou gavest me out of the world” John 17:6. “I have declared unto them the name, and will declare it: that the love wherewith thou hast loved me, may be in them and I in them” ver. 26. These testimonies shed light upon the representation of Moses' ministry, pertaining to the name. And will be more

fully elucidated in the following unfolding of testimonies concerning the memorial and its *attributes*.

We are led, therefore, to an understanding of the words of the Eternal Ail, uttered through the prophets, in the “Times of the Prophetic Oracles,” when light is shed upon them through testimonies that were uttered by Jesus Anointed in the “days of his ministry,” and the ministry of John the Baptist. So that when the memorial, “Ehyeh, I will be,” proclaimed through Moses, came to be embodied in Jesus the Christ, its significance and power is revealed in all the attributes and official characteristics that belong to it.

When, therefore, we read the words of the Eternal Ail, through Isaiah the prophet, saying “I am Ehyeh your Holy One, the creator of Israel your king:” and am Ehyeh (or Jehovah) there is none else: Beside me there is no Saviour” (Isa. 43:11–15). we are led to apprehend the import of the words in the line of testimonies from the spirit of Christ, as it reads “I am Ehyeh the Saviour (*i.e.* JESUS) the anointed king of Israel.” The holy spiritname of “Ehyeh,” in his official character as “Creator of Israel,” “King” and “Saviour,” according to the testimonies given, finds complete manifestation, in the person and character of the Christ,—the anointed Jesus.

In the line of testimonies from the “Prophetic Oracles,” the Eternal Ail saith: “I am the first one and the last ones.” An explanation of this is given in *Eureka* vol. i. pp. 112–13. One is represented as inquiring through the prophet, saying—“Who hath wrought and done this, naming the generations from the beginning (at the bush?) To which inquiries the Eternal Spirit answers, ANI YAHWEH, *I who will be*: THE FIRST ONE, and THE LAST ONES: I—He.” Isai. 41:4. In this passage, *‘the last,’* is in the plural, but in Isai. 44:6—it is used in the singular, according to the formula “Thus saith YAHWEH *lz’vaoth* (or He who will be of hosts) that is “commander” of them (Ch. 55:4). I THE FIRST ONE, and I THE LAST ONE: and without me no ELOHIM.” . . . “The “*last ones*” of the forty-first chapter are comprised in the “*last one*” of the forty-fourth, which though expressed in the singular clearly indicates a plurality by its association with the sentence “and *without me no Elohim.*” Without the Spirit which quickeneth, there will be no glorified saints, for “the flesh profits nothing:” they are “*the people of Olahm*” destined to reign with Christ a thousand years—Apoc. 20:6. And here the reader is requested to bear in mind that the titles and expressions by which the ETERNAL POWER designates himself in the Scriptures of the prophets are all reproduced in the New Testament and the Apocalypse, and therein applied to Jesus and his brethren when “perfected in Spirit” or “glorified together” Rom. 8:17. Thus the prophetic YAHWEH ELOHIM styles himself *the first and the last*; so doth the symbolical Son of Man (see Rev. 1:17, the words of Jesus Christ “unto his servant John,” saying, “*I am the first and the last:*” Also the testimony in verse 8, that is recorded upon the Chart: “I am Alpha and Omega, the beginning and the ending, saith the Lord, Who is, Who was, and Who is to come, The Almighty).” “YAHWEH says, he is the only *Rock*:—Paul speaking of the Rock terms it Christ: “YAHWEH styles himself King of Israel,—Christ Jesus calls himself the same: YAHWEH declares that he is the Saviour, and that there is none beside him: The World made flesh, was called Jesus, because he should save his people, or be their Saviour: “I, I, YAHWEH, and there is no Saviour beside me” (Isaiah 43:11.)

In reference to those words of Christ, saying,—“The bread I give for the life of the world is my flesh” (John 6.) an explanation is given in vol. I as follows: “For the bread of the Deity is He, who descending out of the heaven, and giveth life to he Kosmos.’ This was as much as to say, that the manna was representative of a life-impacting 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.’ It was this Logos who said, ‘I am the Way and the Truth; the Resurrection and the Life’: ‘I am the Bread of Life,’ or the manna: ‘I came down from heaven’: this is the bread which descendeth 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: and the Logos appointed that Jesus should be eaten, and his blood drank in the even, by all who would become the subjects of resurrection to the life of the Aion. ‘Except ye eat the flesh of the Son of man, and drink his blood, *ve have no life in you*’ . . . . The Christ, then, or the Logos become flesh, is the ‘spiritual meat,’ represented by the flesh and manna in the wilderness. . . . “1st. It was typically necessary that Israel see the Glory of Yahweh before they eat heaven’s flesh at even, and eat from the the manna in the morning: 2nd. That they eat the first: 3rd. That they eat the bread afterwards: 4th. That they eat before they obtain Aion-possession of the land promised to Abraham and his seed. Under the 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 the 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*.” *Eur.* vol. i. pp. 310–11-12..

In subsequent discourses, the speaker drew our attention to the study of the topmost symbol upon the chart. Observing first its resemblance to an orb of light: a star, or a sun. Around its outer circle are inscribed the words, “from everlasting to everlasting, thou art Ail” Ps. 90:2. “Dwelling in the light, which no man can approach unto.” “Whom no man hath seen” 1 Tim. 6:16. The greatness, power, and majesty of the eternal deity, is conveyed in these testimonies. Also the unending continuity of existence, which belongs to Him. Thus God is the supreme idea presented to the minds of those who desire to know Him: and to obtain eternal life. And that His dwelling-place is the centre of light, unapproachable by man. That His existence is “from everlasting to everlasting.” According to the word through the prophet, and recorded upon the chart, saying, “Before me there was no God (‘Ail’) formed, neither shall there be after me” (Isai. 43.) That He is omniscient and omnipotent in all ages, and everywhere by His spirit.

We are then led to understand that the deity has formed a plan from the beginning. A plan and a purpose, in reference to the manifestation of Himself, and His name upon the

earth. And that this plan and purpose has certain arrangements with reference to certain ages, or periods of time. From the testimony we learn that Christ is the object and centre of the whole plan and arrangement. It is “for, or on account of him he hath constituted the ages” (Heb. 1.)

Our attention is next drawn to the fact which is significantly represented on the chart, that the typical foreshadowings of the Deity’s plan, purpose, and arrangement were unfolded through his servant Moses. And his *name* formed a fundamental element in that purpose and plan. This was shown to Moses at the bush: where Ail-Shaddai made himself known through His Angel messenger to Moses, by his memorial “Ehyeh,” “I will be.” In Phanerosis, the Dr. says,—“In this memorial, the eternal spirit is the ‘T,’ and the *Elohim* of Abraham, Isaac, and Jacob, are the *who*, of whom it is memorialised they ‘shall be.’ It may be proper to observe just here, that the word ‘Ehyeh’ is, in other passages pronounced Yahweh and Jehovah. Concerning this the Dr. remarks that *the pronunciation of these letters does not affect the meaning of the word.*

The figure placed over the face of the star or sun, is that of a double square, in which the memorial is inscribed. For the signification of this we are referred to the exposition contained in *Eureka*, vol. ii. p. 312, where it reads thus “It is the square of twelve, and as the symbol of a commonwealth, policy, or city, applicable only to a community all of whose citizens are based upon a square root of 12. In the *Apocalypse* this root is doubled in cha. 4:4, there being twenty four elders: and in ch. 21:12, there being twelve gates and twelve angels at the gates. The reason of this is that the holy square, styled Jerusalem, “holy,” and “new,” and “above the mother of us all,” both Jews and Gentiles in Christ, consists of *two classes*: the one based upon the prophets, and circumcision of the flesh, which made them citizens of the polity founded upon the twelve sons of Israel, their faith in the promises made and covenanted to the fathers, giving them citizenship in the Holy Square; one twelve, therefore is their symbol. The other class, without regard to flesh, are adopted in the Four square Polity, and partake of the square root 12 with those under the law: and are also based upon another 12, the Apostles of the Lamb, with whom the believers before Christ came, as yet have had no acquaintance. Hence, to represent these two classes united in one and the same square, the square root is doubled in the elders, and the gates and their angels: and in Chronicles, both the root and its square, where the numbers are 24 and 288, the last being a double 144.”

The “patterns of things,” pertaining to that heavenly constitution of things, were committed unto Moses; and a further descriptive explanation is given on the same page in the vol. as follows:—“The Apocalyptic 144,000, 144 furlongs, and 144 cubits, are the breastplate of judgment: that is, the thing signified in that splendid decoration worn on the breast of Aaron in the holy place, is fulfilled in those who are the units of the Holy Square.

To understand this, the reader must first comprehend the Aaronic symbol itself. The first place mention is made of it is in Exodus 28:15. It was not a plate of metal, but a texture wrought of gold blue, purple, scarlet, and fine twined linen. It was four-square, and of equal sides. It was filled in with settings of precious stones; four rows of them and three in a row, and each stone set in gold. Upon these twelve stones were engraved, as upon a seal, the names of the twelve tribes of Israel, thereby showing that these tribes

were represented by them; so that symbolically speaking, the whole nation of Israel was contained in the square ornament, and borne upon the breast or heart of the High Priest in the holy place. Having prepared the four-square texture, Moses was commanded to put into it, the Urim and the Thummim: that is, the twelve precious stones: not that the stones abstractly were the Urim and the Thummim, but were inespensable to its manifestation. The Urim were the *glistening* of the stones,—the *lights* refracted and reflected from their cut and polished surfaces, and developing *lights of divers colours*. These were styled *urim* lights: and the twelve stones themselves, *thummim* fulnesses: that is, of number and measure,—fulness of number and fulness of measure: or 144,000,—and 144 cubist and furlongs; because these are the perfections, or square of 12”. Eur. vol. II. pp. 313–14.

After reading from the expositions in *Eureka*, the speaker amplified upon nearly every topic: elucidating by corresponding testimonies from the Word, much of the hidden wisdom contained in the symbols and the reading. To illustrate more fully the idea of union of measure, and solid density, and symmetrical proportion, that is comprehended within the double square, he used the figure of a Cube: because a cube contains many cubits. All the parts thereof, having been subjected to the numbering, sealing, and measuring processes, that belong to Deity’s plan, the whole is made to answer to the description given by prophets and apostles in the Scriptures, “Jerusalem which is above, the mother of us all” (Gal. 4.). “An habitation of God through the Spirit.” “Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone: IN WHOM, all the building fitly framed together, groweth unto a holy temple in the Lord” (Eph. 2.).

“Jesus Christ, himself, being the chief corner stone:” this is the stone that was rejected by the builders of the Jewish nation, and over which they stumbled. But chosen of Yahweh, and “precious;” according to the Word through the prophet Isaiah, saying: “Thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation,” &c. (Isa. 28). The Spirit through the Psalmist, prophesying concerning the Christ, also said: “The stone which the builders refused is become the head stone of the corner” (Psa. 118:18–22). To this testimony, Jesus called the attention of the chief priests and Pharisees, and said unto them: “Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner” (Matt. 21:42). Peter, in his first epistle, speaking of Christ, saith: “To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious: Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ” (Ch. 2.).

We are led, then, to apprehend this grand truth, that Aaron, when invested with the holy garments belonging to the high priestly office, borne upon his person the Pattern, or symbol of the plan, or foundation, of that which has been, and that which will be fulfilled in the person of Christ: who is High Priest, after the order of Melchizedec. Therefore, the pattern, or symbol stands as a shadow of the manifestation of Yahweh’s glorious name, in and through Christ and his brethren when “perfected in spirit,” or “glorified together.” “For,” saith the apostle Paul, “Other foundation can no man lay than that is laid, which is Jesus Christ,” (1 Cor. 3:2.) “For by grace are ye saved through faith; and that not of yourselves; it is the gift of God.” . . . “For we” (brethren and sisters in Christ) “are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Eph. 2:8–10). Abraham looked forward to the

manifestation of this “spiritual house:” “For he looked for a city which hath *foundations*, whose builder and maker is God” (Heb 11:10). Upon these *foundations*, the “City” will be an impregnable fortification: having endured through all the windy tempests and storm floods of ages: because it is founded upon “*the Rock*:” even the spirit-word, power, and name of Yahweh Elohim,” manifested in and through the flesh. Through all the “Oracles” of the Deity, therefore, given in the form of types and symbols, and in the plain, literal testimonies of the prophets, and Christ, and the apostles, it is found to be declared what Yahweh “will be,” in “a generation of the race.” “Therefore,” saith Paul, “being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God” (Rom. 5:1, 2). “Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began” (2 Tim. 1:9, 10). The “purpose and grace, which was given us in Christ Jesus before the world began”—embraced within its manifold significance, the essential principle of the resurrection of the dead. And this was conveyed in the announcement of the memorial name, unto Moses at the bush. As we are taught by the testimony of Jesus, through Mark, where he said: “And as touching the dead, that they rise: have ye not read in the book of Moses, how *in the bush* God spake unto him saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living” (Mark 12:26, 27). And through the record of John he saith, “Your father Abraham rejoiced to see my day; and he saw it and was glad” (John 8:56).

Referring to the bush itself, all aglow with spirit fire, in which the angel messenger of Yahweh was concealed—we are shown by the light of other testimonies, that it is a beautiful type or shadow. Christ compares the Kingdom of Heaven to a tree, which, in its beginning, is “the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree,” &c. (Matt. 13.) Also, “the preserved of Israel,” nationally, are likened to a “good olive tree” (Rom. 11). And in the time of restoration, the word through the prophet Ezekiel, compares the nation to a goodly cedar tree. “Thus saith the Lord God: I will also take of the highest branch of the high cedar, and will set it: I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent. In the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing: in the shadow of the branches thereof shall they dwell” (Ezekiel 17).

The “highest branch” of the national Cedar, styled a “tender one,” points evidently to the Christ. The prophet Zechariah testifies concerning this branch, saying: “Thus speaketh the Yahweh of hosts, saying, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Yahweh.” Even he shall build the temple of the Yahweh: and he shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne: and the counsel of peace shall be between them both” (Zech. 6:12–13).

The High Priesthood belongs alone to him who bears the name of Yahweh: and in the future Aion of glory, Israel nationally, will become the recipients of the benefits and blessings which can only be enjoyed through the Mediatorial office of the name-bearer.



One of the grand, essential elements belonging to this office is mercy. This was revealed to Moses in the proclamation of Yahweh's name, in the top of Mount Sinai. There the voice of the Eternal spake to him and said, "Yahweh—Ail: merciful and gracious, long-suffering, and abundant in goodness and truth: Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty or "disobedient") (Exod. 34).

In order that Christ should be able to fulfil the functions of this priestly name, in relation to the people for whom he ministered, it was necessary that he should partake of the nature that is common to them. The Apostle Paul plainly testified concerning this: "For" (he saith) "verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a *merciful* and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted" (Heb. 2:16–18). In another place the same apostle says: "Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchizedec. Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared: Though he were a son, yet learned he obedience by the things which he suffered. And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:5–10).

The "*being made perfect*" is shown to have been accomplished through much suffering of the flesh. Obedience unto death; even the ignominious death of the cross involved the crucifixion of every natural desire belonging to the human mind. Through the strength and the power which he received of the Father, he was enabled to attain the perfect standard required for the Saviour of men. In view of the glorious victory to be won over the "power of darkness," the Spirit through the Psalmist sings prophetically, saying: "I will sing of the mercies of the Yahweh for ever: with my mouth will I make known thy faithfulness to all generations." . . . The Yahweh saith, "My faithfulness and my mercy shall be with him: and *in my name* shall his horn be exalted." . . . "Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him" (Ps. 89.)