

GOD
MANIFESTATION

A Pictorial Illustration
and
Brief Explanation

by John Thomas and Other Pioneers

This is Life Eternal to Know Thee the Only True God & Jesus the Christ, whom Thou hast sent.

Times of the Prophetic Oracles.

Days of the Ministry of John & Jesus Christ.

From Everlasting to Everlasting Thou art ALL.

WHOM NO MAN HATH SEEN

EHYEH

I WILL BE

IS

MY NAME

the name which no man hath seen

Before Me there was no All formed, neither shall be after Me.

"I am Ehyeh your Holy One, the Creator of Israel, your King."

The Song made shall be called Wonderful for I am the Everlasting Father, the Prince of Peace, the Holy God.

"I am the first One and the Last One."

I will be who I will be, I will be King in My Name for the Dark and Light.

This is My Memorial for posterity that I am Ehyeh, Jehovah, or Yah, is a Man of War."

I am Ehyeh, that is My Name, and my glory I will not give to another."

"As I Live, the Whole Earth shall be full of my glory."

I am Ehyeh (or Jehovah) and there is none else beside Me there is no Saviour."

The Man My Fellow
sent me!

אֲשֶׁר אֶתִּית

"WHO I WILL BE"



Lion of the Tribe of Judah, the Blood & Offspring of David.

THE VEIL, that is to say, THE VEIL OF THE WHOLE EARTH he shall be called.

IHS

"The Alpha & the Omega the Beginning & the Ending, Who is, Who was & Who is to come, The Almighty."

"I am the Bread that came down from heaven, As Moses lifted up the Serpent, so must I be lifted up."

"I am the Bread that give for the life of the world is My Flesh."

"Before Abraham was, I am, I and my Father are One."

"My words are spirit & life. The Deity is spirit."

"He that hath seen Me hath seen the Father."

"The Father is in Me & I in him. I proceeded & came forth from him."

"The Father hath committed all judgment to the Son, that all should honor the Son as they honor the Father."

"No man that I do know, and ye receive not Our testimony."

"I am the Judge of the invisible God, first born of every creature, by whom all things were created."

"The flesh profiteth nothing."

"No man glorify Me with himself with the glory I had with him before the world was."

"I go to the Father who is greater than I."

"I was in the world & the world was made by Me, but it knew me not."

"I am Ehyeh the Saviour (i.e. JESUS) the Anointed King of Israel."

"I will ascend where I was before, but I will come again, as a thief. Blessed is he that watcheth."



Moses' Proclamation Rendered from the Hebrew of Deut. vi.



John, "the Burning & Shining Light"

DESIGNED BY THE LATE JOHN THOMAS IN 1857
REVISED BY THE LATE JOHN THOMAS IN 1881
PRINTED BY THE LATE JOHN THOMAS IN 1881

PICTORIAL ILLUSTRATION OF DEITY MANIFESTED IN THE FLESH

**“GOD-
MANIFESTATION”**

**A PICTORIAL ILLUSTRATION
and
BRIEF EXPLANATION**

by J. THOMAS & Other Pioneers

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BRO. THOMAS' EXPLANATION OF THE CHART

from a letter he wrote explaining the meaning.

“Dear Brother Coffman,

Yours of the 9th . . . came safely to hand. My health is slowly improving, but my mental energies are still below par. This to me is an indication that the body still requires rest. I am glad to hear that you are better. Our mortal bodies are frail, and under continual strain on nerve, brain, or muscle, we will give way at last. The past must suffice for me and you in this state. We cannot always be young. With age weaknesses will come .

:Enclosed, I send you a sketch illustrative of the GREAT MYSTERY. It is the rough. I have a more artistic drawing in my book. This I keep as a copy for the lithographer, if ever I may be able to publish it. It is thought by those who have seen it to be very beautiful, and to simplify the subject wonderfully.

:In the upper corner on the left, you will notice the letter *I*, surrounded by rays of light. See 1 Tim. 6:16, for what is represented: unapproachable light, in which dwells the invisible *I*. You will also notice that the lines all converge to a point, which is the mouth of the figure whose head is the word ‘Who;’ *the visible who*; the ‘I’ manifested in the ‘WHO’.

“From the mouth of the “Who I will be’, all the lines diverge. Between the converging lines are the prophetic sayings of the invisible *I*; and between the diverging lines from the oral point of the visible Who, are the New Testament oracles concerning him. By comparing the utterances, it will be seen that it is *the invisible I who is the speaker throughout*.

“The visible Who, the image of “the invisible God’, you will perceive, is standing upon the earth, His future dominion, under which is the ancient monogram, I.H.S., consisting of the initials of the sentence, *Jesus Hominum Salvator*, which signifies Jesus, the Savior of men.

“In my original, it has Moses addressing a company of Israelites, in the lower corner of the left, and pointing to the ‘I’ and the ‘Who’ as the practical illustrations of Deut. 6:4.

“In the lower corner of the right is John the Baptist, pointing to the visible *Who I will be*, and declaring that ‘he was before him’.

“At the feet of Who is a symbol of Who’s relation to Judah, as the lion of the tribe of Judah, the root and offspring of David.

“If you imagine the human figure removed, the convergence to, and divergence from a common center, would be destroyed, and the utterances would all be confused and without consistent signification. The flesh is the focus of the invisible I’s converging utterances and assumed power, as a veil for the purpose of condemning sin therein; after which, the same power (Ail) converts it into his own substance -- spirit.

“Take away the *converging* POWER, indicated by the lines following upon the back of Who’s head, and you have an illustration of the mere-manism of the profane babblers of our time; blasphemers, who make a mere man affirm that he came down from heaven, and is the equal of God . . .”

Waiting and watching, I remain,

Yours,

JOHN THOMAS.”

INTRODUCTION

The second edition of this small booklet was reproduced to make available to the Brotherhood a complete explanation of Bro. Thomas' last work - a "Pictorial Illustration of Deity Manifested in the Flesh". This illustration simplifies and beautifully illustrates the subject of God Manifestation, as Bro. Thomas wrote:-

"Men were not ushered into being for the purpose of being saved or lost, God manifestation not human salvation was the grand purpose of the Eternal Spirit.... The Eternal Spirit intended to enthrone Himself on the earth and, in so doing develop a Divine family from among men every one of whom shall be spirit because born of the Spirit, and that this family shall be large enough to fill the whole earth, when perfected to the entire exclusion of flesh and blood."

The article contained herein are not an exhaustive exposition of the subject but rather a companion to and illustration of the works such as Phanerosis & Eureka vol. 1 .

This booklet will be found to contain a reproduction of the "Deity Manifest in the Flesh" illustration together with three articles of explanation. To lay a sound foundation for the subject at hand we must first clearly understand what flesh is, therefore you will find an extract from a letter by Bro. Thomas reproduced on the facing page, in which he was moved to counsel restraint and moderation to his friends and disciples and to turn to what the Bible says about "flesh". The three articles mentioned are : firstly a letter to Bro. Coffman written some three months prior to the Doctor's death; secondly an exposition by Bro. C. C. Walker; and lastly the work of Sis. Lasius (Bro. Thomas' daughter) helps to amplify the significance of the colors used in the Chart, which she jotted from an address given by Bro. Coddington in America.

May all true servants of Yahweh labor towards that time when the Father shall be manifested in the earth in Christ and his brethren as the "Mighty Ones" of Abraham, Isaac, and Jacob.

Compilers

WHAT IS FLESH

“I would suggest that discussion of the very knotty and intricate subject of the *quo modo* of the manifestation of the Deity in the flesh be suspended among you, till each member of the Ecclesia be furnished with a copy of my forthcoming Pictorial Illustration and explanatory Key. In the meantime it may not be amiss for our metaphysical friends to see if they can agree among themselves with regard to the more simple, proximate, and primary question, “What is flesh?” before they undertake to speculate dogmatically concerning the manifestation of Deity in flesh, who is spirit.

You will excuse me, perhaps, just reminding you here that metaphysics are of a very insubstantial and shadowy nature. As a system, it is a science so-called that treats of things immaterial, and, therefore, intangible and ethereal, or visionary, and which may be considered quite beyond the sphere of all profitable inquiry by plain, un-philosophical men, whose faith is based upon the revealed testimony of God, and not upon the *modus in quo*, or manner in which essences are generated; and how entities and quiddities are induced. We can believe the testimony of John, that Deity can of stones raise up children to Abraham, with a true and valid faith, which is not at all impaired by our metaphysical inability to explain the process by which He is able to arrive at such a result; for the faith which saves men is the belief of testimony divinely given, not a metaphysical or scientific comprehension of processes.

Metaphysics are capital things for ‘doubtful disputation’, and admirably adapted to the development of ‘sounding brass and tinkling cymbals’. Let our friends, therefore, who would grow in the knowledge of God, and in His favour, eschew metaphysics, by which they can be neither enlightened nor improved; for as they say in Scotland, which has been befuddled and befooled by the science falsely so-called:-

‘Metaphysics is when twa men talk thegither, and the ane who hears disna ken what the ither says; and the ane who speaks disna ken what he says himsel.’

To give our friends a start, then, towards the solution of the primary and proximate question of '*What is flesh?*' they will, perhaps, allow me to direct their attention of what He who made all flesh says it is. The Spirit in David testifies (Psa. 78v39) that '*flesh is spirit that passeth away, and cometh not again*'. The common version says 'flesh' is 'a wind'; but in the Hebrew the word is "ruach", which, in Gen. 1v2, is translated *spirit*, as also in a multitude of other places. Flesh, then, is spirit, if we are to believe the word. Hence Peter, all of whose ideas that were really good, came from the Spirit, styles the dead antediluvians, who were flesh in common with ourselves, 'spirits in prison'. But if you and I, and all mankind, and other beasts in general, be spirit, what is the most obvious difference in view of the divine testimony, between men and angels, who are incorruptible and deathless? Men and angels are both spirit in a certain sense; for in Scripture they are both styled spirits, only the one class '*a little lower than*' the other; what, then, is the most obvious or striking difference between the two kinds of spirit, or nature the human and angelic? It is this: human nature in general is '*spirit that passeth away, and cometh not again*'; while angelic, or divine nature or substance, is '*Spirit that doth not pass away*', and is therefore incorruptible and immortal.

There is, of necessity, an essential difference between these two kinds of spirits, which constitutes the one kind transitory, and the other permanent. This difference is not obvious. It is beyond the ken of the generality. There is a constitutional difference made between them by the Creator, and upon such a basis that the one can readily and instantaneously be transformed or made to pass into the other. This is a question, not of essence, but of *organization*, which metaphysicians and theosophists have not been able to expound.

Now, in illustration of this, let us consider the relations of steam power and the metal, iron. Look abroad, and behold the almost infinite diversity of results, operated by steam-power through iron. If the iron be in the state of ore, bar, or pig, steam-power develops nothing; and for the

obvious reason that the iron is in a raw, crude, and unorganized condition. But suppose that by the wisdom and science of the artificer, the iron is made to assume the form of the machinery of an ocean steamer, and steam-power be applied, what then? The iron fabric is set in motion, and the vessel is propelled by the steam-power through the deep.

Now, the steam-power will spin and weave cotton, print newspapers, and grind corn, but will the steam-power spin, weave, print, and grind, by setting in motion the machinery of a steamship? Why not; it is an iron machinery and steam-power? True, but the artistic organization of the metal is not adapted to such results. Steam-power and iron will spin, weave, print, grind, and do anything else, if the power be applied to iron properly and scientifically organized.

Thus much by way of illustration. Now, for steam-power, let us substitute divine creative power, and for iron ore, the dust of the ground. This abstract relation of elements develops no spiritual or mental and physical phenomena. Why? There is no wisdom and power that can be all things, and there is the material for developments! True, but the dust of the ground is not organized. It must be artistically developed into diversities of machinery, that each diversity may give development to diversity of results. If the creative Power, which is spirit, organized the dust of the ground into different kinds of living machines or organisms, these are the *spirit forms*, which become capable of giving expression to an almost infinite variety of operations.

These spirit forms are styled by Moses 'the spirits of all flesh,' to which Adam gave appropriate names, when the Creating Power, in whom they 'lived and moved and had their being', caused them to pass in review before him. One of these spirits was a lion, another an elephant, a third a horse, and so forth. We all know what sort of spirit manifestation can be displayed through the high-mettled spirit form conventionally termed horse; why cannot the same results be operated through a sloth or an elephant? It is the same power that works in them all to do or act.

Because the animal machine termed elephant is the dust-of-the-ground organization of a particular contrivance, designed for elephantine and not equine manifestations. It is the Creator's artistic organization of the dust of the ground that gives diversity of expression or manifestation to His power, on which account He is styled by Moses 'the Elohim of the Spirits of all Flesh'.

According to the constitution of the organism, so is the manifestation of results. Divine Power has made spirit out of the dust of the ground, and called it man. He so made or organized it, that if not further interfered with by His power, it may pass away. This is called flesh, or spirit that passeth away; and, under ordinary conditions cometh not again. The human organism is the most perfect of all animal machines; hence its mental or spiritual manifestations are of a higher and more perfect order than all the rest. His more perfect cerebral organization is the long sought for, but hitherto never found boundary line between instinct and reason. The transforming energy of divine power will convert spirit that passeth away into spirit that passeth not away. They who may be the subject of this operation will be exalted to equality with the angels, whose substance doth not waste nor pass away..."

"And with this sentence, appropriate to be his last, the Doctor laid down his pen, to lift it no more in the arduous work in which he has spent his life, and spent it not in vain."*

*Extract from "His Life and Work", page 232.

DEITY MANIFESTED IN THE FLESH

A PICTORIAL ILLUSTRATION BY DR. THOMAS

The chromo-lithograph, illustrating 'The Manifestation of Deity in the Flesh', which was the last work of Dr. Thomas, has just been republished; and it may not be out of place to devote a little space to a brief exposition of the matter, as represented in the illustration, a rough photographic facsimile of which appears on the opposite page.

The wonderful divine phenomenon which is the subject of this illustration, and of so much divine testimony in the Scriptures of truth, was by the Father exhibited in the land of the Palestine now about 1900 years ago, and continued about the space of 33½ years.

The time had been appointed of the Father: "When the fullness of time was come, God sent forth His Son, made of a woman, made under the law." (Gal. 4v4). The angel Gabriel had spoken to the prophet Daniel of this time, as we read in the 9th chapter of Daniel's book. The pictorial representation of this division of time is indicated in the lines at the head of the chart running across the buff-colored ground against which the converging and diverging rays of light shine. There are "the times of the prophetic oracles" before the manifestation of the Man, Yahweh's fellow, and on the right hand, after his appearing, the "days of the ministry of John and Jesus Christ".

Over all is the superscription in Christ's words: "This is life eternal, to know thee, the only true God, and Jesus the Christ, whom Thou hast sent". A neglected truth is thus well insisted on; for apart from an intelligent and affectionate understanding of these great truths, eternal life is impossible. It is an apostolic doctrine that ignorance alienates from the life of God (Eph. 4v18) which is but the converse of Christ's own statement. Well placed, therefore, is this headline over all.

The division of the chart into the two portions representing time is also a statement of the truth as against Trinitarianism on the one hand, and Unitarianism on the other. The pre-existence here indicated, and revealed in all the Scriptures, is that of the Father-Spirit who created the earth for His good pleasure and glory, and who for it appointed a Head, a King, a Son of God, raised up in Israel by the operation of the Holy Spirit upon a virgin of the house of David. The opposing doctrine of the Apostasy, which finds full and formal expression in Milton's "Paradise Lost", makes the Son the Pre-existence, and represents him as in converse with the Father in heaven in the days of Adam and Eve before the Fall. According to this, Jesus is the manifestation of an eternally pre-existent Son and not of the Father, which is an absurd and impossible as it is unscriptural.

The Sun at the left hand of the chart represents the Father before manifestation in the flesh. The symbol is not unscriptural. "For the Lord God is a sun and shield" (Psa. 84v11). The sun as the proximate source of light and life for things terrestrial is a fitting figure of God, who is light, and with whom is no darkness at all (1 John 1v5), and who is the great Fountain of life (Psa. 36v9), out of whom are all things (1 Cor 8v6). Over the sun is the legend expressive of this doctrine: "From everlasting to everlasting Thou art AIL"* (Psa. 90v2). Ail, or El, as it is most frequently transliterated, is the Hebrew word that stands for God in this place. It denotes power. Power, light, and life, inherent and underived, are the attributes of the Father who is Spirit (John 4v24). The light-colored star super-imposed on the Sun is formed of a double square, as it were, the Israelitish associations of which will occur to attentive students of the Mosaic economy, and of the Messiahanic revelations in the last book of the Bible. The testimony of Paul is 1 Tim. 6v16, draws attention to the unapproachable light and glory of the Father in heaven. The Hebrew word transliterated EHYEH, and translated I WILL BE, is that found in the 3rd chapter of Exodus, 14th verse, where we are told that at the burning bush God said unto Moses, *Ehyeh Asher Ehyeh*, translated in the Authorized Version, *I am that I am*, but more correctly in the margin of the Revised Version, *I will be Who I will be*. Many years ago,

those conversant with Hebrew challenged the translation of the Authorized Version upon the basis of the fact that *Ehyeh* was found in Hosea 14v5, importing an unmistakable future: thus, "I will be (*Ehyeh*) as the dew unto Israel". Dr. Thomas' judgment endorsed this, and now, many years afterwards, the Revised Version, in the margin, justifies it. The necessities of the case obviously demand it, for the Memorial Name is not merely a reminder of the Father's existence, or of any then existent manifestation of His power, but rather of His purpose in Israel to be manifested in Christ and his brethren as Elohim (Mighty Ones) of Abraham, Isaac, and Jacob.

From the Sun representing the Father before the Manifestation in the Flesh, many rays of light converge upon the central figure of the chart. These are the Spirit and Life Words of the Father in "the times of the prophetic oracles" converging upon the future manifestation of the Father in Jesus, who was "The Word made Flesh". They are affirmative of two great principles - namely, the absolute and undervived life and power of the Father, and His purpose to be manifested in a Son whose name should be Wonderful, Counselor, the Mighty God, the Father of Eternity, the Prince of Peace, and who should be in the time appointed a Man of War, and by whom the whole earth should be filled with Yahweh's glory.

Beneath the Sun and these converging words is the representation of Moses lifting up the serpent in the Wilderness, a type that Jesus appropriated to himself in his discourse with Nicodemus, and that imports that Jesus, though the manifestation of the Eternal in Israel, nevertheless partook of flesh and blood in the mortality that came by the serpent-suggested sin.

The central figure of the chart represents Jesus in relation to the earth and the Father's purpose, both in his sacrificial and kingly relationship. Overhead is his description by the Father as "The Man, My Fellow". The Hebrew under this is *Asher Ehyeh* (translated underneath, *Who I will be*), importing that the Father will be manifested on earth in Christ, personal

and multitudinous. This is conveyed also by the line encircling the globe, "The Elohim of the whole earth shall I be called". *Elohim* is a plural term, and stands for a multitude of mighty ones, the head of whom is Christ. Underneath of the earth, and standing, as it were, for the foundation of the royalty to be revealed, is the pictorial representation of the sacrifice of Christ. The symbol of the Cross has become offensive through its use as "the Mark of the Beast"; nevertheless, "the Cross of Christ" has its true and indispensable place in the purpose of God, and the symbol is of necessity here retained as the pictorial exhibition of the truth concerning "Jesus Christ and Him Crucified". In no other way could his voluntary obedience unto death in conformity with the Father's will have been so conveniently represented. The color (red) is the Spirit's coloring for sin, "Though your sins be as scarlet". It is blood-color, appropriately significant of the flesh which was lifted up in sacrifice in Jesus. It corresponds with the brass of the serpent, which also signified in the flesh. The monogram I.H.S. stands for Jesus, or the Latin phrase *Jesus Hominum Salvator*.

On either side of the central figure are divine allusions to Jesus, conveying the truth concerning his relation to God and man. Thus "Lion of the Tribe of Judah, the Root and Offspring of David", gives us the idea of a Son of God by the Spirit and a Son of Man by Davidic extraction; while the legend, "The veil, that is to say, this flesh", is a brief statement of the truth so often insisted upon by Jesus, that he was the manifestation of the Father in Israel - Emmanuel, God with us, God veiled in flesh, as it were; so that, as Jesus said, he that saw him, saw the Father, and not merely a son of David. This is fatal to the antagonistic speculations of those who declare him to have been merely a son of Joseph, and thereby make God a liar.

Radiating from the central figure is the divine "light of life" (John 8v12) condensed from the Father in him. His words were so evidently superhuman that even his enemies were constrained to say: "Never mean spake like this man". In this they bore unwitting testimony to the fact

that he was the promised prophet like unto Moses, speaking “God’s words”. Thus, as Paul afterwards testified, God, who in times past spoke unto the fathers by the prophets, in last days of the Mosaic economy spoke to Israel by a Son (Heb. 1). His words are absolutely incomprehensible and inexplicable apart from the reception of the knowledge of “the only true God and Jesus the Christ”. Hence all the strife and bloodshed among ignorant professors of Christ’s name. The “words of God” that Jesus spoke were such as the Father could not have spoken apart from manifestation in the flesh; and far less could be a “son of man” have spoken them apart from the divine origin and paternity that Jesus claimed, and that the Father audibly and visibly attested on Jordan’s banks, and by the measureless gift of the Holy Spirit, and also by the inspired testimony of John the Baptist. In the lower right hand corner of the chart this “burning and shining light” figures with retrospective gesture pointing to the ‘man Yahweh’s fellow’; and his words of witness attest to the superhuman status of the heavenly “bridegroom” - “Though born after me he was before me”. Jesus himself referred to John’s testimony when arguing his own divine origin and power not only to forgive sins on the earth; but hereafter to sit in judgment at resurrection for the final blotting out of sins in the bestowal of eternal life (John 5). He then declared that no man could believe his words who was ignorant and faithless of Moses’ writings and the truth has caused us to realize this intensely. His “hard sayings” are misunderstood by the world because they perceive not the Father, who spoke and wrought in him. The truth has changed all that for us; and though we see not yet all things on earth put under him we see Jesus glorified, as Paul says (Heb. 2). He is the King of Israel. He has ascended as he said he would; and he will come again as he has promised. “Blessed is he that watcheth” is a fitting conclusion to this representation of His spirit and life words.

*There is an unfortunate misprint in the chart as this point. The word ALL appears as ALL. It is a vexatious illustration of the value of jots and tittles. The error may be corrected by the erasure of half a letter.

DR. THOMAS'S PICTORIAL CHART OF GOD MANIFESTATION

Jersey City (N.J.) U.S.A.
April, 1887

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 Doctor'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 neighbors 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 Doctor'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 Doctor'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.

Eusebia J. Lasius

EXPOSITORY JOTTINGS

The signification of the colors upon the Chart, is a most interesting portion of divine knowledge. All these colors 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". (Isa. 1v18.) 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 fulfillment in the Christ.

A shade of *purple* also appears over the hills, and the figures in the distance; this color, we learn, represents the elements of the *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 Yahweh is risen upon thee". Isa. 60v1. Also the word through Moses, saying "As truly as I live, all the earth shall be filled with the glory of the Yahweh", Num. 14v21.

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 the 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. 4v5.

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 color", says the Dr. "indicates mourning, distress, intense depression of mind, from any kind of calamity that may befall". This appears from Job 30v26-31: "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. (Eureka volume II, pages 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 to testimonies that tell of the sins of a world of believing ones, borne away 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 breastband, appears a symbol of the "breastplate of righteousness", which brought 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", etc., 1 Peter 1v7. 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. 1v14 "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. Symbolizing "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" Isa. 1v18.

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. 6v4. 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 3v14. "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 10v30.

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 savior 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 savior of his people from their sins. For man "cannot redeem his brother, nor give to God a ransom for him", Psa. 49v7. "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 1v14. 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 14v10. “I am come in my Father’s name”, John 5v43. “I am not alone, but I and the Father that sent me”, John 8v16 “I have manifested thy name unto the men which thou gavest me out of the world”, John 17v6. “I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved me, may be in them and I in them”, v26. 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 the 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 Yahweh), there is none else: beside Me there is no Savior”, (Isa. 43v11-15) we are led to apprehend the import of the words in the line of the testimonies from the spirit of Christ as it reads “I am Ehyeh the Savior (i.e. *JESUS*) the anointed king of Israel. The holy spirit-name of “Ehyeh in his official character as “Creator of Israel”, “King” and “Savior”, 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. 1 pages 112-113. 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 inquires the Eternal Spirit answers, ANI YAHWEH, I who will be: THE FIRST ONE and THE LAST ONES: I – He. Isa. 41v4. In this passage, “*the last*”, is in the plural, but is Isa. 44v6 – it is used in the singular, according to the formula “Thus saith YAHWEH Tzvaoth (or He who will be of hosts)” that is “commander” of them (ch. 1v4). “I THE FIRST ONE, and I THE LAST ONE: and without me no ELOHIM...” The “last ones” of the 41st chapter are comprised in the “last one” of the 44th, 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 profiteth nothing”: they are “*the people of Olahm*” destined to reign with Christ a thousand years – Rev 20v6. 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. 8v17. Thus the prophetic YAHWEH ELOHIM styles himself *the first and the last*; so doth the symbolical Son of Man (see Rev. 1v17, the works of Jesus Christ “unto his servant John”, saying, “*I am the first and the last*”. Also the testimony in v8, 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 Savior, and that there is none beside Him: the Word made flesh, was called Jesus, because he should save his people, or be their Savior: “I, I, YAHWEH, and there is no Savior beside me” (Isa. 43v11).

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. 1 as follows: “For the bread of the Deity is He, who descending out of the heaven, and giveth life to the Kosmos”. This was as much 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 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 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: and the Logos appointed that Jesus should be eaten, and his blood drunk 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, *ye 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

1. It was typically necessary that Israel see the Glory of Yahweh before they eat heaven’s flesh at even, and eat from the manna in the morning;
2. That they eat the first;
3. That they eat the bread afterwards;
4. That they eat before they obtain Aion possessing 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

fullness 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 of our *Elohim*'." Eureka volume 1, pages 310-11-12.

In subsequent discourses, the speaker drew our attention to the study of the top-most 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" Psa. 90v2. "Dwelling in the light, which no man can approach unto; whom no man hath seen" 1 Tim. 6v16. 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 the center 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 He there was no God ('Ail') formed, neither shall there be after Me" (Isa. 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 center 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 'I', and the *Elohim* of Abraham, Isaac, and Jacob are the who, of whom is memorialized they 'shall be'." It may be proper to observe just here, that 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, pg 312, where it reads thus – "It is the square of the twelve, and as the symbol of a commonwealth, polity, 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 ch. 4v4, there being twenty four elders: and in ch. 21v12, 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 286, 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 volume 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 28v15. 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 indispensable to its manifestation. The Urim were the *glistering* of the stones, - the *lights* refracted and reflected from their cut and polished surfaces, and developing *lights of divers colors*. These were styled *urim* lights: and the twelve stones themselves, *thummim* fullnesses: that is, of number and measure, -fullness of number and fullness of measure: or 144,000 - and 144 cubits and furlongs; because these are the perfections, or square of 12.” Eureka volume II, pages 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 destiny, 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 cornerstone": 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", etc. (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. 118v18-22). 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. 21v42). 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, bore 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. 3v2). "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. 2v8-10). 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. 11v10). 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. 5v1-2). "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" (II Tim. 1v9-10). 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 12v26-27). And through the record of John he saith, “Your father Abraham rejoiced to see my day; and he saw it and was glad” (John 8v56).

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” etc. (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 a 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 branches thereof shall they dwell” (Ezek. 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 Yahweh of hosts, saying, Behold the man whose name is the BRANCH; and he shall grow up out his place, and he shall build the temple of Yahweh: and he shall bear the glory, and shall sit and rule upon his throne: and the counsel of peace shall be between them both” (Zech. 6v12-13).

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 precious, 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'" (Exodus 34).

In order that Christ should be able to fulfill 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 behooved 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 succour them that are tempted" (Heb. 2v15-18). 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, today have I begotten thee. As He saith also in another place, thou art a priest forever 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. 5v5-10).

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 Savior 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 forever: 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 forevermore, and my covenant shall stand fast with him” (Psalm 89).

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