

MAKING SENSE OF CATECHESIS

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MAKING SENSE OF CATECHESIS*

LOOK AT THE QUESTIONS IN THIS ORDER

- 51 Absolutely right! This expresses what we have always believed**
- 37 Adam NOT MORTAL at creation
- 32 The saints in Rome had MORTAL bodies
- 34 The Roman saints come from the grave with MORTAL bodies (also see 31-33)
- 35 Saints are quickened when the life of Jesus is manifest in MORTAL flesh
- 16 After resurrection we are as we were before we died
- 29 After coming forth from the grave, the mortal is swallowed up of life
- 24 What happened to Christ's body is the example which illustrates THE WAY we too receive Divine Nature

* The Doctor died in 1871. The 'Clean Flesh' heresy arose after the Doctor's death. Had it arisen before, then the Doctor, like Bro Roberts, may have expressed himself more explicitly in some areas. For example, he may have been more precise in his use of the word "mortal" and "mortality".

** (Answer No 51 needs to be read without pre-conceived ideas and without reading into it what is not there. Notice he refers to Question 35 which helps in understanding 51. Question and Answer 51 should NOT be read in such a way that Bro. Thomas is made to disagree with himself in such places as Eureka).

CATECHESIS PRIOR TO EUREKA VOL 3 (Log Vol 4 & 5)

Catechesis was published in pamphlet form by the Baltimore Ecclesia and was included in the Ambassador of the Coming Age Vol 5 page 155 - June 1868, so it was written before then. Eureka Vol 3 (Logos Vols 4 & 5) appeared at the end of 1868, though the diagram illustrating the interpretation is dated 1869." (Dr T. His Life & Work, p 209).

HELPFUL CITATIONS

1. Dr T. - Eureka, Vol 3, p 705 (Vol 5 p 363 Logos Ed)
"So long, then, as the Sin-nature continues to inhabit the earth there must be sorrow, toil, and death; for the sentence pronounced upon the sinning nature declares the continuance of the curse to be in all the days of its life.

To abolish the curse, then, is equivalent to the abolition of the nature cursed with sorrow, toil, disease, and death. This abolition is the consummation of all things, by which is introduced an entirely new creation; the basis of which is a nature that neither has nor can transgress - that is, the Divine Nature. All that comes out of the ground is cursed and unclean; so that even the body of Jesus, and the bodies of the approved saints, in resurrection, require to be justified, rectified, purged, or perfected, by all-absorbing spirit; which makes every atom of their substance instinct with incorruption and life; in other words transforms it into Spirit."

2. Dr T. - Eureka, Vol 3, pp 586-587 (Vol 5 p 236 Logos Ed)

'In Gal. 4:4, Paul says, the Son of the Deity sent forth, "was made of a woman, made under the law." The body so made and born was unclean materially and Mosaicly; and could no more "enter heaven itself to appear in the presence of Deity for us" (Heb 9:24) in that nature, than that flesh and blood should inherit his kingdom (1 Cor 15:50). **Would any one intelligent in the Word affirm that an unclean body, made yet more so by becoming a corpse, and therefore defiling to every one who touched it, becomes clean by being put into an unclean place,** and lying there for three days, less or more? **Would the simple fact of that corpse coming to life in a tomb which its presence had Mosaicly defiled, and walking out of it, make it a clean body, or nature?** If it be replied that it would, why then was not Lazarus, whom Jesus raised, clean of nature? If it be replied, "he was"; then Jesus was not the "first out of a resurrection of dead ones" (Acts 26:23).

But, passing through the grave cleanses no one. They who emerge thence, **"come forth" with the same nature they carried into it;** and therefore their coming forth is *Resurrection*. If the same kind of body did not come forth that was buried, it would not be *Resurrection*, but only *surrection*, as in the case of the first man. Jesus "*rose AGAIN*" (1 Cor 15:4); his coming forth was therefore *resurrection*. **He rose again the same Jesus that was buried, only that instead of being dead, he was alive again.** He was buried under the curse of the law, which "made him a curse for" our benefit (Gal. 3:13); he came forth while that same law was in force and operation. His coming forth upon the arena of his execution did not relieve him from the curse of that law, which sentenced him to continuous and everlasting death; so that, if they could have recaptured him, the Mosaic authorities would have doubtless returned him to death.'

3. Eureka Vol 5, Page 238 (Logos Ed).

"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. I have been rather particular in the exposition of the things connected with the body of Jesus, which being made subjectively to know *orach chayim*, 'the way of lives', became 'the Way' (Jhn 14:6) illustrative of the manner in which all his brethren will experimentally pass from the humiliation of death to the exultation of eternal life and glory. **They, as he, come forth from the unclean house of death earthy, and, therefore, unclean bodies.** As such, they are gathered together by angelic agency into the presence of the Judge, who awaits them in the wilderness of the South. There they pass their examination as candidates.....If the characters of the candidates for Divine honours be approved, then their 'mortal flesh' as Paul terms it in 2 Cor 4:11, becomes the subject of a spiritual operation, which, 'in the twinkling of an eye, 'justifies, or perfects it, and thereby causes it to ascend from flesh to Spirit, which is equivalent to ascending from the low origin and level of an earthborn, to the Heavenly father who is Spirit."

4. Eureka Vol 5, Page 18 (Logos Ed.)

"But the dead body (of the Lord) was made to live again. It was thus restored to its former life; brought back to what it was before; and so fulfilling the word, saying, 'Yahweh restoreth my soul' (Psa 23:3). Being thus *restored*, he came into the position of those Paul styles, 'the living who are left for the presence of the Lord;' that is the remnant keeping the commandment of the Deity and the faith of Jesus, who are living when he comes as a thief. These he says 'shall not sleep', or die. They are living persons such as Jesus was when restored to life; and like him, waiting for the same things to be wrought in them. The living Jesus waited to be changed or transformed, into what he was not on emerging from the tomb. The true believers, who hope not to die, knowing that flesh and blood cannot inherit the kingdom, are also waiting to be changed or transformed into what they are not. The position of Jesus and this remnant is identical. He had not long to wait for his change. When it did come, it was "in a moment, in the twinkling of an eye' - quick as a flash of lightning. This was his reviving after he rose, and by which he was made Lord and Christ."

5. Eureka Vol 1, Page 110 (Logos Ed.)

"The transformation of body is posterior to resurrection, as in the case of Jesus."

6. Christadelphian, Vol 10 (1873), page 407

....and of the fact that he (Christ) was brought into the world for the service of God alone; but what counterpart had his uncleanness? The answer is found in the fact that he was 'the seed of Abraham', the flesh of David, - **the sin-nature of the condemned Adam**, for the condemnation of sin in the flesh. **The condemnation** rested on him, which was the uncleanness, and this antitypical uncleanness of the 'one great offering' **could only be cleansed after the example of the type - by death and burning; the burning being the change effected by the Spirit on the risen body of the Lord** after his death for sin. The new theory contains no parallel to this uncleanness of the typical 'bodies of those beasts burned without the camp'.

7. Question

When were Joshua the High Priest's filthy garments changed? And what did his filthy garments represent?

Bro H P Mansfield - Prophecy of Zechariah page 28, 29, 30

(In dealing with the change of raiment of Joshua the High Priest he said:) "What an apt figure for the Lord Jesus Christ. At his first advent, we see him with soiled garments of humanity.....The work brought to a successful completion, the Lord received a 'change of raiment' (Phil 3:21)

"Filthy garments" - a symbol of fallen human nature, from whence come the promptings of sin.....Christ triumphed even in spite of this nature, but because he bore it, it is said of him that he can be touched 'with the feeling of our infirmities'

"I will clothe thee" - Divine nature (2 Cor 5:4)..... and in fulfilment of the type, the Lord became subject to **a change from mortality to immortality**"

Dr T. - Eureka Vol 1, page 169 (Logos Ed)

"Joshua, son of Josedec, a type of Jesus in the flesh, is first introduced as *clothed with filthy garments, representative of the flesh with its propensities and lusts*; but when the type is changed to represent Jesus in *pneuma hagnosunes*, - that is, in Holy Spirit Nature, *such as he acquired after resurrection*, Joshua's raiment is represented as being changed - 'Take away', says the Spirit, 'the *filthy garments* from him'. When this was done, then the Spirit addresses him, and says, 'I have caused thine iniquity to pass away from thee, and I will *clothe thee with a change of raiment*'. And when the time came to do it - to clothe Jesus, and *all in him*; symbolised in Joshua and 'his Fellows', 'they set a fair mitre (or priestly crown) upon his head, and *clothed him with garments*'."

Dr T. - Eureka Vol 1, page 108 (Logos Ed)

"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 (Isa 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 a 'change or 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, *pneuma hagnosunes, 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. It is therefore like that substance, and hence consubstantial with it. Begotten of Spirit it is spirit; as that which is begotten of flesh is flesh - Jho. 3:6. Therefore Paul speaks of the exalted Jesus, saying, 'he was made into a life imparting spirit,' and elsewhere he styles him 'the Lord the Spirit'.."

8. **Bro Robert Roberts - Law of Moses, page 267-268**

"The Mosaic imputation of uncleanness to any one touching a grave or a dead man, may enable us to understand why Jesus, having lain in the grave nearly three days, forbade Mary to touch him, **because of his non-cleansing as yet** (John 20:17), Though the Lord's death had freed him from the Law, Mary was still in subjection to it, and therefore it became him who 'magnified the Law and made in honourable', to recognize its ordinances in the actions of those on whom it still had claims."

SPECIFIC COMMENTS ON QUESTIONS AND ANSWERS IN CATECHESIS

Q4 What does experience teach are the characteristics of a body, or nature, created out of the dust of the earth?

ANS. That the earthy body is corruptible, without honour, or "vile", weak, and natural.

WHAT DOES EXPERIENCE TEACH

Our only experience is that of mankind after the fall. Our experience is that we are MORTAL i.e. subject to death

THE EARTHY BODY IS CORRUPTIBLE

As Bro Thomas uses "IN-corruptible" to mean IMMORTAL (see Question 20) it is not unreasonable to conclude that he uses "corruptible" to mean MORTAL or death-stricken, and something much more than "CAPABLE OF corruption" (see Question 5). Importantly, "corruptible" is used as a parallel expression to MORTAL in 1 Corinthians 15:53-54. See also the Doctor's use of the words "corruptible" and "mortal" in Questions 30 and 31 which makes it perfectly reasonable to conclude that he uses "corruptible" as a parallel expression to "mortal" here.

Q5 COMMENT:

Notice that in answering Question 4 Bro Thomas says that our bodies are "corruptible" by which I understand him to mean MORTAL. (See notes on Question 4 above, and the Doctors answers to Questions 30 and 31). Of Adam before the fall he says in Answer 5, that his body was "capable of corruption" and "very good". In Answer 37 he says that Adam was a CANDIDATE for mortality or immortality. If we wish to avoid confusion in our own minds and that of others, we should not describe Adam as "mortal" at creation. He was a candidate in a "very good" state who could become either mortal or immortal". BASF Clause 4 says that at creation Adam "was very good in kind and condition". BASF Clause 5 says that "Adam was adjudged unworthy of immortality, and sentenced to return to the ground from whence he was taken - a sentence which defiled and became a physical law of his being." This we know as MORTALITY.

Q9 COMMENT:

Whatever is understood by this answer has to be in harmony with what Bro Thomas clearly states elsewhere i.e. in the "very good" state (Question 5) Adam "was capable of corruption" (Question 5) but was not subject to "mortality" (Question 37). Seeing that Adam was "a candidate for" "mortality", it is unwise to say that Adam was mortal in the day that Yahweh created him.

Q29 COMMENT:

Seeing that at creation Adam was only a CANDIDATE for mortality (Question 37), "THE MORTAL" (Question 29) is NOT a fit description for Adam in his very good state, and therefore "MORTAL" cannot mean that those who come forth

from the ground as part of the resurrection process, do so in the "very good" state.

Q30;31,32,35 Notice that by capitals and italics in these questions and answers Bro Thomas emphasises that those re-created from the dust of the ground have "MORTAL BODIES"

Q51 COMMENT:

Lets take the first half of this answer phrase by phrase

TO BE "JUSTIFIED BY SPIRIT" IS THE SECOND ITEM OF THE "GREAT MYSTERY OF GODLINESS"

The phrase of 1 Timothy 3:16 where "justified by spirit" occurs, has been translated as follows - Rotherham "Who was manifest in flesh, was **declared righteous** in spirit": NASB "He who was revealed in the flesh was **vindicated** in the Spirit": NIV "He appeared in a body, was **vindicated** by the Spirit". The Lord Jesus Christ who was a manifestation of the Father in flesh, was "justified" or "declared righteous" or "vindicated" in that his mortal body of humiliation was changed into a glorious immortal body, so that in physical nature he was now one with his Father. Thus he was "justified by the spirit".

THE FLESH IN OR THROUGH WHICH THE DEITY WAS MANIFESTED WAS FOR THE BRIEF SPACE OF THIRTY-THREE YEARS, INFERIOR TO THE ANGELIC NATURE WHICH IS SPIRIT

Even Adam in his "very good" state had an inferior nature to the angels which was IMMORTAL. However that position worsened because Adam "fell from his very good state, and suffered the consequences of sin - shame, a defiled conscience **and mortality**" (Aust Unity Basis 1958). The flesh in which Deity was manifested, was mortal and sin-prone like that of Adam's after the fall, and therefore very, very inferior to angelic nature. The Lord was "made sin for us" (2 Cor 5:21) and consequently had "the body of sin" (Rom 6:6). Surely a body very inferior to angelic nature.

IT HAS BEEN PURIFIED BY THE SPRINKLING OF ITS OWN BLOOD ON THE CROSS

The sacrifice of the Lord which involved the shedding of his blood opened the way for human flesh to be "purified". However, the Doctor is not here setting out the TIMING of the Lord's purification. After all, we too have been sprinkled with the precious blood of Christ (1 Pet 1:2, 18-19) which we pray will be efficacious in our obtaining the redemption of our bodies **at some future time**. The ceremonial SPRINKLING and the PURIFICATION were not instantaneously linked either in the Lord's case or in ours.

IT CAME FORTH FROM THE TOMB AN EARTHY BODY

In the One Great Offering (Question 10) Bro Thomas says "In ascending from the human to the divine nature, he was 'clothed upon' with 'the house which is from heaven'; that **THE MORTAL** (to thneeton) **BORN OF THE EARTH**, might become the immortal born of the spirit; and so perfected to enter the Divine Presence."

WHICH IN ORDER TO BE BECOME SPIRIT, AND SO 'EQUAL UNTO THE ANGELS' HAD TO BE 'JUSTIFIED', RECTIFIED, 'MADE PERFECT', OR QUICKENED, 'BY SPIRIT' (SEE ANSWER NO 35).

In directing us to Answer 35, Bro Thomas is pointing out that the process the Lord went through in being made immortal and so 'justified', rectified, and 'made perfect', is the process that others will go through in being made 'equal unto the angels'. In Question 35 he is answering the question "What is it for a living earthy body to be 'quicken'"? Answer 35 says "It is for 'the life of Jesus' to be made manifest in our **MORTAL FLESH**' (2 Cor 4:10-11), that is for those saints 'who are alive and remain for the presence of the Lord, to be changed in a moment' (1 Cor 15:51-52; 1 Thess 4:16). It is a change of body, nature, or substance, by the transforming power of spirit, which makes the earthy living body so intensely vivescent that all its earthly properties are 'swallowed up' or obliterated; in other words its earthiness is superseded by incorruptible, glorious, powerful, and deathless consolidated spirit....."

THE LAW OF SIN AND DEATH

(The point of these quotations is to show that Bro Thomas believed that "the law of sin" and "the law of sin and death" was ONE law and not two, and that consequently it is not possible to abolish the "law of sin" and leave the 'law of death' in operation).

9. **Elpis Israel - Page 90**

"When their sin was perfected, the propensities, or lusts, having been inflamed, became '**a law in their members**'; and because it was implanted in their flesh by transgression, it is styled, '**the law of sin**'; and death being the wages of sin, it is also termed, '**the law of sin and death**'; but by philosophy, 'the law of nature'."

10. **Elpis Israel - Pages 137-138**

"**The law of sin and death** is *hereditary*, and derived from the federal sinner of the race; but the law of the mind is an intellectual and moral *acquisition*. **The law of sin** pervades every participle of the flesh; but in the thinking flesh it reigns especially in the propensities. In the savage, it is the only law to which he is subject; so that with his flesh, he serves only the law of sin and death"

11. **Eureka Vol 1 Pages 248-249 (Logos Ed)**

"This perishing body is 'sin', and left to perish because of 'sin'. *Sin*, in its application to the body, stands for all its constituents and laws. the power of death is in its very constitution, so that **the law of its nature is styled 'the law of sin and death'**. In the combination of the elements of the law, the power of death resides, so that '**to destroy that having the power of death,**' is to abolish this **physical law of sin and death**, and instead thereof, to substitute the physical law of 'the spirit of life', by which the same body would be changed in its constitution and live for ever.

"By this time, I apprehend, the intelligent reader will be able to answer scripturally the question, '**What is that which has the power of death?**' And he will, doubtless, agree, that it is 'the exceedingly great sinner SIN,' in the sense of '**the Law of Sin and Death**' within all the posterity of Adam, without exception. This, then, is Paul's *Diabolos* which he says 'has the power of death;' which 'power' he also saith is 'sin, the sting of death.'".....DIABOLOS is therefore a very fit and proper word by which to designate the law of sin and death, or Sin's flesh

RE: QUESTION 8 OF THE ONE GREAT OFFERING

In Question 8 Bro Thomas is speaking of **ANTI-TYPICAL, NON-LITERAL, CEREMONIAL events** in relation to the Lord's body. He is **NOT** dealing with **PHYSICAL** events and their timing.

The terms of Question 8 relate back to the terms used in Question 3 which deals with the **"TYPICAL relations" concerning the Lord's body in crucifixion and death**. See Question 3 and note the terms "altar"; "Mercy Seat"; "Holy of Holies"; and "typical relations".

The terms in Question 8 "sprinkled with sacrificial blood", "purified", and "lustrated" (* see footnote), are all ANTI-TYPICAL, **FIGURATIVE** TERMS, dealing with **NON-LITERAL CEREMONIAL ACTIONS** which do not **OF THEMSELVES** produce immediate PHYSICAL RESULTS, although on the basis of the ceremonies, **PHYSICAL CONSEQUENCES MAY FOLLOW AT A LATER TIME** - sometimes much later.

An example of a CEREMONY which has PHYSICAL consequences at a later time, is our baptism (at which we are FIGURATIVELY sprinkled with Christ's blood), which may lead to A PHYSICAL CHANGE OF NATURE at Christ's coming.

Peter speaks of believers being "elect through the sprinkling of the blood of Jesus Christ" (1 Peter 1:2). However that **NON-LITERAL OR FIGURATIVE CEREMONIAL SPRINKLING** has no immediate physical effect, although it may do so at some future time. So with the Lord. In Question 8 the Doctor says that the Lord as the Mercy Seat was sprinkled with blood AFTER death and BEFORE he awoke at the dawn of the third day. This sprinkling with his own sacrificial blood was NOT a literal event, but was FIGURATIVELY TRUE, being based on his blood which was literally shed, and resulted in PHYSICAL consequences AFTER the Lord was raised.

In subsequent questions the Doctor deals with the PHYSICAL CONSEQUENCES of the ANTI-TYPICAL, NON-LITERAL, CEREMONIAL SPRINKLING, PURIFICATION, AND LUSTRATION referred to in Question 8. The subsequent questions deal with literal physical events and their timing. Here is the essence of those questions and answers

Q.9 Why was the body of the Lord awakened?

A. That in might **not see physical corruption**

Q.10 Why was the Lord's body quickened after it rose?

A. That it might **receive a change of nature**. That the **mortal might become immortal**

This explanation is totally in harmony with what the Doctor has written elsewhere. There is simply no good reason to make the Doctor disagree with himself, when with a little thought, it can be seen that the Doctor's expositions are absolutely consistent.

*** LUSTRATION**

The meaning given by Macquarie Concise Dictionary "To purify by a propitiatory offering or other ceremonial method".