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SILVER STAR BIBLE SCHOOL 1993

DEITY MANIFESTED IN SPIRIT

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Study #3

He Liveth By The Power of Deity

Reading: 2 Corinthians 13:1-14

Jesus, brethren and sisters, is to be considered in two quite distinct states. The two states, both had a nature peculiar to itself: the first state we have already dealt with in the which he was crucified through weakness; the weakness of that flesh nature that he bore, but in the latter state, the state in which he now dwells at the right hand of the Father, he lives as our title suggests, 'By the Power of Deity'.

Let's have a look at that chapter we read together, in 2nd Corinthians chapter 13, and just pick out one or two pointers from these verses and see how Paul deals with this specifically, and shows to us the difference, the great difference, between the power of the flesh, or should we say, the weakness of the flesh, and the power or the strength of the Spirit. He says at the beginning, 'This is the third time I am coming to you', and he gives us the reason now why he's speaking to them, because he's going to deal with offenders, 'in the mouth of two or three witnesses (everything) shall be established' (everything shall stand).

But he says clearly, brethren and sisters, and as an aside, a point of exhortation, Paul clearly says, in dealing with offenders, I will use the law, and I will require full proof of everyone's guilt. That's a subject, but have a look sometime at chapter 10:28, and you'll see how he develops that aspect. He says, "I've warned you before, as if I were present (second time), being absent now, I write to them which heretofore have sinned, and all others, that, if I come again, I will not spare."

Verse 21 of chapter 12, 'And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already.' He's talking to the brethren and sisters of Corinth. We know what their problems were, brethren and sisters; there's no need to go further into them, but he has gone now through this second epistle, dealing with areas that they ought to know better about. So he says, in verse 3, 'Since ye seek a (test) of Christ speaking in me, which to youward is not weak, but is mighty in you'.

You see, they didn't. Many of them didn't accept the authority of Paul, even at this stage. They still had remembrances of the time when he went about persecuting the

ecclesia of God, and so he says, 'since you seek to test me, concerning Christ speaking in or through me, which to youward is not weak, but is mighty in you. For though he was crucified through weakness, yet he liveth by the power' (dunamis - the dynamo, the special power, the miraculous power of God). 'For we', says Paul, 'we also are weak with him, but we shall live with Him by that 'dunamis' of God toward you'.

He then goes on to say, that on that basis, we have to examine ourselves. But let us understand what he is saying, brethren and sisters, because the key to our thoughts today, the key to the subject, 'He Liveth By The Power Of Deity', is there in verse 4. You see, he had said that he was talking about proving to them, accepting the test, that Christ was speaking in him. And he is saying that he who hast worked, and still works through me, and not feebly but mightily amongst you, because Paul says in another place, 'For me, to live is Christ, and to die is gain'. And he meant that brethren and sisters. Now we may well give lip service to it, but do we mean it, can we prove it the way that Paul is about to prove it? 'Though He was crucified through weakness of the flesh, yet He liveth by the power of God,' (of the spirit). You see, the Son, (this is paraphrasing the words of bro. Thomas in Eureka, vol.1, 'the Son was therefore, through this crucifixion through the weakness of the flesh, left without strength, without power, and consequently', says bro. Thomas, 'without God.'

We have to understand that at that point of death, still he was suspended from the tree as a living man (that's flesh being crucified there). A man crucified not only through the weakness of the flesh, brethren and sisters, but a man that was dying of his own volition, and in total sustained obedience to God. And consider, we must, the thoughts of the man, Christ Jesus as he hung upon the tree.

Come back to Psalm 22 for a moment. Keep your hand in Corinthians, we're coming back there. Psalm 22 and just picking up two or three verses from there, and bearing in mind, brethren and sisters, as we read through this Psalm, which I believe shows the Lord Jesus Christ as a sin offering; Psalm 40 is the burnt offering; Psalm 69 is the trespass offering; etc. We read these words that Christ would have known. verse 1, 'My Ail, My Ail, why hast Thou forsaken me? why art thou so far from helping me, and from the words of my roaring?' My Ail' (my power) 'why hast thou forsaken me? 'O my God, I cry in the daytime, but thou' (answereth) 'not:' (not hearest not, we can see that in verse 21, thou hearest). 'In the daytime thou answereth not' (at that time). And in verse 6 he says, 'I am a worm, and no man' (the man 'ish', no great man) 'a reproach of men' (the Adam) 'and despised of the people' (Isaiah 53 - 'despised and rejected of men').

Time, will not permit us to go into the 'worm' (the 'towia', the scarlet grub), and the principles of leprosy (being cleansed through the blood of Christ). But that's why he uses those words there, brethren and sisters.

Verse 14 he says, 'I am poured out like water, and all my bones are [separated]: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.'

Notice those words, 'thou hast brought me into the dust of death'. The recognition totally, brethren and sisters, that the time had come in the purpose of Yahweh, where he should be brought to death. That time spoken of from Genesis, 'Dust thou art, and unto dust shalt thou return'. And in Genesis, brethren and sisters, it is a prophetic word specifically related to the seed of the woman, first and foremost, even the Lord Jesus Christ.

Verse 15, 'I may [count] all my bones; they look and they stare upon me.' And knowing all of these things were going to come upon him, brethren and sisters, it is also prophetically written that he says 'my loins are fallen in pleasant places'.

You read Psalm 22 sometime when you're meditating on the emblems, and you see the agony that he went through, and he says, 'I delight to do thy will'. And we have none of those things upon us, brethren and sisters, yet can we say, 'I delight to do thy will', for we are in that stage of crucifying the flesh daily before him; cutting it off, that weakness of the flesh, through the strength and the power of the spirit word. Are we able to talk about those things in our life? Are we able to live those things in our life, to recognize that weakness first, for without the recognition of that weakness, brethren and sisters, there can be no power of Deity in our lives? NONE!

Remember, we quoted earlier in the week, 2 Corinthians 5:21, 'God made Jesus, who knew not sin, to be sinful flesh for them, that they might be constituted God's righteousness in him.' Constituted God's righteousness in him, again, that we might know, as Paul says in Ephesians 1:19, 'What is the exceeding greatness of his power to us-ward who believe, according to the mighty working of his power'. Have we seen the mighty working of his power, brethren and sisters? Have we understood those things that have been done for us? performed on our behalf? when we have considered this week the development of the manifestation of Deity in each of these three stages, on the magnificent chart there. And you know, the more we look at this chart, brethren and sisters, the more our minds should look into the Word and realize the glories that have been revealed through our brethren like bro. Thomas, bro. Roberts and bre. C.C. Walker and John Carter, and understand how their mind worked with the Word.

And brethren and sisters, the point we must remember, they only had finite minds as our minds are finite. And the difficulties we have are the difficulties they had in trying to understand this vast expanse of the Glory Being revealed to us. And as we said yesterday, it is a simple subject, once we understand Deity, Deity All and in all. And in that simplicity, we have the profoundness of the power of that word of God Himself.

Having said then, brethren and sisters, that he died through the weakness of the flesh, as we read in Ephesians 1, 'He liveth by the power, the miraculous power of Deity, and we also will live with him.

That's what Paul says, the confidence, brethren and sisters, is that we also shall live with him by that same miraculous power. We've got to:

- a. know of it;
- b. understand it;
- c. realize we have a need for it; and,
- d. accept it.

And none of those things are easy, brethren and sisters. You see, in the fleshly state, in that former state we were talking about, it's referred to in the scriptures, and I'd like us to go back to Zechariah chapter 3, and it's referred to as the 'filthy garments'. And we know, in Zechariah chapter 3, that there we have Joshua standing forward as a 'type'. We know the Hebrew and the Greek names are the same 'Joshua' - he who will be salvation. And we see in verses 1 through 4, 'and he showed me Joshua the high priest standing before the angel of Yahweh, and Satan standing at his right hand to resist him. And Yahweh said into Satan, Yahweh [restrain] thee, O Satan; even Yahweh that hath chosen Jerusalem [restrain] thee; is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment' (with special garments, brethren and sisters).

The prophet was instructed here, by the spirit from Yahweh, that the action represented, the putting away of iniquity; that's what had to take place. As we say, Joshua here, is representing Christ as Yahweh's messenger. I'm sorry, the high priest is represented as Christ, Yahweh's messenger, the angel of the covenant. And the Satan, which stood at his right hand, is representative of the power that brought Jesus the enemy, against his flesh. They took him and they nailed him to that tree, brethren and sisters, that was the time when they stood against him 'in the days of his flesh'.

Yahweh said unto Satan, 'Yahweh restrain thee'. Although this power, this adversary, would stand against him, although this would fulfil the first part of Genesis 3:15, in 'the bruising of the heel', we are told that Yahweh would restrain him, wrest Jerusalem from his grasp and bind him and restrain him again, and that's what we have, and I'll quote to you, brethren and sisters, the 20 chapter of Revelation, verses 1 to 3, 'And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Diabolos, and Satan, and bound him a thousand years, And cast him into the bottomless pit and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed for a little season'.

He was clothed here, with the clothing which is the flesh of sin, we've looked at Romans 7:17-18, no need to go to it now, in which Paul tells us, 'dwelleth no good thing, and that is why that nature had to be taken away, brethren and sisters. Because no matter how we try, with our flesh nature, no good thing can dwell in it and the idea of 'dwell' is to be there permanently. It's only when we have the change of nature, when we look at this 4th verse, 'take away the filthy garments from him', here we see his change of nature.

He was crucified 'flesh of sin'; he was condemned in the flesh, he was raised a spirit body, called by Paul 'the spirit of holiness' in Romans 1:4.

Now the angel-high priest of Yahweh, clothed in a garment white as snow (Daniel 7:9) down to the foot (Rev.1:13 which bro. John was looking at earlier on today), and it's understanding that glorious change, brethren and sisters, that will help us put on the power that is being revealed through this word to us today.

Let me quote to you, Elpis Israel, and reading from page 87 [p.86, new edition], 'Understanding then, that sin, or the transgression of God's law, evinced by doubts, fears, and shamefacedness, is the morbid principle of an evil conscience, what is the obvious indication to be fulfilled in its removal? The answer is, blot out the sin, and the conscience of the patient will be cured. The morbid phenomena will disappear, and 'the answer of a good conscience towards God' remain (1 Peter 3:21). From the nature of things,' said bro. Thomas, 'it is obvious that the sinner cannot cure himself;' (and how many times we have to continue to tell ourselves of those things) 'though superstition has taught him to attempt it by fastings, and penances, and all 'the voluntary humility and vain deceit', inculcated by 'the blind'. Adam and Eve vainly imagined they could cover their own sin, and efface it from divine scrutiny; but the very clumsy device they contrived, betrayed the defilement of their consciences. Their posterity have not learned wisdom by the failure of their endeavour; but, to this day' (bro. Thomas' day, and even to our day), 'they are as industriously engaged in inventing cloaks for their evil consciences, as were their first parents, when stitching fig-leaves together to cover their shame. So true is it that, though God made man upright, he hath sought out many inventions. But after all the patching and altering, and scouring, they are but like 'the filthy garments' taken from the high priest, Joshua, to which all the iniquity laid upon him adhered with the inveteracy of a leprous plague. Men, bro Thomas says, have not yet learned the lesson, that all they are called upon by God to do is to believe His word and obey His laws. He requires nothing more at their hands than this'. And whatever it is, brethren and sisters, that we try to do to cover over our very weaknesses, are no more than fig leaf inventions, whatever it is. And when we understand that, and our minds go back to the garden and the realization that Yahweh showed to them, because Adam recognized that he couldn't cover his sins. And that is why he stood in the garden, brethren and sisters, hid in the garden, having covered himself and Eve. And Yahweh said to him, 'Why hast thou hid thyself? Who told you thou wast naked?' And Adam says, 'I was naked and I was afraid.'

But, brethren and sisters, he had just covered himself, and he said 'I was naked'. You see, there was a recognition, I believe there, that he could not cover the sin. Cover the shame but not cover the sin. And, therefore, God provided that sacrifice and that covering, their coats of skin.

So Paul draws out the principle in Hebrews 9:22, 'Without the shedding of blood, there is no remission for sins'. So anything else, whatever we try to do, brethren and sisters, are no more than mere fig-leaf inventions. Let us remember that in its fullness.

So this 'putting away' of iniquity, then this change of garment to a special garment, where he now becomes the angel-high priest of Yahweh, clothed in this garment white as snow down to the foot, we see by the light of the New Testament scriptures, the change of nature in relation to the Lord Jesus Christ, who, says Paul, 'we know, henceforth, no more after the flesh'. Now, that's a very powerful statement that he makes, brethren and sisters, 'That we henceforth, know no more after the flesh', because what he's saying is, brethren and sisters, that through the crucifixion, the 'putting off of the flesh' and the 'putting on' of the power of Deity, in the resurrection and the change of nature, Paul says, 'there is no reason we should look at flesh, because flesh now has become nothing in all of our eyes, because it has been totally covered by the glory of Deity manifest in His Son's resurrection'. Verse 7 of Zechariah chapter 3, 'Thus saith Yahweh of armies; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also [rule my kingdom] and shalt also [be high priest of Israel] and I will give thee places to walk among these that stand by.'

Here we have the angel, the princes of Elohim, brethren and sisters, being manifest in those things, is what bro. Thomas brings out so magnificently for us in his writings, and therefore, we see why and how the words of Yahweh are addressed to him.

Let's go into the New Testament into the gospel recorded by Luke and the 20th chapter. Again, bro. John has referred to this, where the Sadducees were being rebuked by the Lord Jesus Christ. They denied the resurrection, they denied the angels amongst other things, and Jesus here, when refuting the Sadducees, expounded to them the manifestation of God, through Moses at the burning bush. And he spake of this very angelic state, this nature, for himself and his children. Verse 34, 'Jesus answering said unto them, The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed at the bush, when he calleth [Yahweh] the [Elohim] of Abraham, and the [Elohim] of Isaac, and the [Elohim] of Jacob. For he is not a God [or Elohim] of the dead, but of the living: for all live unto him.'

Now we know those words and they are very straightforward to us, brethren and sisters, but have we seen the power of the words of the Lord Jesus Christ in verse 36. Once those become equal 'unto the angels' through the resurrection, having gone through the judgment seat, which we are developing later in the week, that we may also live by the power of Deity, what do we become? He says, 'Then', the Lord Jesus Christ says this, brethren and sisters, 'Then, when they are equal to the angels, then they are 'the children of God'.

And so how careful we have got to be, when we start using phrases like 'children of God'. We're the 'children of God', brethren and sisters, we're not the children of God, until that stage there. We are part of God's chosen heritage; no doubt about that, but we are not the children of God until we become equal unto the angels, being the

children of the resurrection unto life, because we know, as Daniel tells us that 'there's a resurrection unto death also'. But that, brethren and sisters, is when we become the children of God.

The emphasis is to understand Yahweh working in the lives of individuals when he says in 37, 'How that Moses showed at the bush, when he calleth Yahweh the [Mighty Ones] of Abraham, the [Mighty Ones] of Isaac, and the [Mighty Ones] of Jacob'.

In other places in the Scriptures he refers to 'Yahweh Elohim of Abraham, Isaac and Jacob; but at this place, and in other places he individualizes Abraham, the Mighty Ones of Isaac, and the Mighty Ones of Jacob. Why? Because each one of those individuals had to, and indeed did, appreciate Deity working in their lives. That's why it's written that way. And notice, brethren and sisters, He's not a God of the dead, but of the living. 'For all live unto Him'.

We didn't read on in Zechariah chapter 3, but it goes on to tell us about the branch, and Jesus, being that Branch of Zechariah chapter 3, and as he says, 'Joshua's fellows', were a sign of those fellows of Jesus who are, at last, anointed with him. Let's just repeat that statement, because we might be getting into language which now seems a little confusing. Jesus being the Branch of Zechariah chapter 3 and Joshua's fellows, as it says, were a sign of the fellows of Jesus, who are, at last, anointed with him. Come back to the prophecy as recorded by Isaiah and the 61st chapter. Isaiah 61, and we're going to read the first three verses, 'The Spirit of [Adonai Yahweh] is upon me; because Yahweh hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of [Yahweh], and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion' (you know how he specifies that brethren and sisters.), 'to comfort all that mourn' (but to comfort them that mourn in Zion - only those who mourn in Zion); 'to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise of the spirit of heaviness; that they might be called trees of righteousness, the planting of Yahweh, that he might be glorified.'

God centred, brethren and sisters, that he might be glorified; those who will be anointed with him, that we will be given those garments, and become the righteousness of the planting of Yahweh. Only to the end, and if we strive for any other end, only to the end, that he might be glorified, not flesh, but Deity manifest in Spirit. And so we read, brethren and sisters, in verse 10, 'I will greatly rejoice in Yahweh, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh with ornaments and as a bride adorneth with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so [Adonai Yahweh] will cause righteousness and praise to spring forth before al the nations.'

Now, we haven't got time really to develop that verse 11, brethren and sisters. Go back in your own time to Song of Solomon, chapter 2:11, and look at the glories that

are revealed there, and these garments of salvation covered with a robe of righteousness, it goes right back to Genesis 3:21. That's what it was, the covering of Yahweh, brethren and sisters, was the covering of the garments of righteousness, and as such were the garments of a bridegroom.

And when we begin to unveil and open the Word, brethren and sisters, and put the scriptures together, we certainly realize there's a little bit more in Genesis. It's called the 'seed pod' of the Bible, isn't it? There's just a little bit more in these things. His flesh then, we are told, has been subjected to the transforming energy; come with me to Romans 1, been transformed to the energy of the radiant power of the eternal spirit, and by this energy, brethren and sisters, and we're looking at Romans 1:1, by this energy his flesh has been transformed into Spirit, styled by Paul, 'spirit of holiness', Romans 1:1, 'Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (Which he had promised afore by his prophets in the holy scriptures), Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared the Son of [Deity] with power' (remember bro. John was saying this morning, that in most incidents when you look at God, the word God like that, it has the reference to Deity manifest, and here it is) 'and declared the Son of Deity with power' (How?) 'according to the spirit of holiness' (When?) 'by the resurrection from the dead: By whom,' (brethren and sisters), 'we,' (says Paul), 'have received grace and apostleship, for obedience to the faith among all nations, for his name: Among whom are ye also the called of [He Who Will Be Salvation, The Anointed]: To all that be in Rome, beloved of God, called saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.'

What powerful words Paul uses to open up this epistle to the brethren and sisters at the ecclesia of Rome. And there in those first seven verses, brethren and sisters, we have enough material for a Bible School in itself. But the simplicity of the words again are straightforward. Concerning his Son and the words Jesus Christ our Lord, in the original are in parenthesis. So concerning His Son, which was made of the seed of David, according to the flesh, and declared (or determined), the Son of God with power, according to the spirit of holiness by the resurrection of the dead. And there we see Zechariah 3, and we see the change of those garments and Paul has brought it all together so beautifully in two little phrases.

So then, we come back to the verses that certainly bro. John and I have quoted several times this week, and possibly bro. Colin as well, verses 16 and 17, 'For I am not ashamed of the gospel of Christ (The Anointed):'

(Speaking therefore of the resurrection, speaking therefore of the spirit of holiness dwelling in Him) 'for it is the power' (dunamis) 'of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.' (There's our hope, that we can also live in this same power) 'For therein is the righteousness of God revealed from [the] faith to [the] faith: as it is written, The just shall live by [the] faith'.

Hebrews chapter 10. Many areas we could go to, brethren and sisters, because what's



happening there is we've got a quotation, as you have it in your margin, from Habakkuk chapter 2. We'll go there in a moment, let's just have a look at Hebrews 10:35, Paul says, 'Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.'

All we have to do is keep the Word. Remember bro. Thomas' words, 'For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by [the] faith: But if any man draw back, my soul shall have no pleasure in him. [For] we are not of them who draw back unto perdition; but of them that believe to the saving of our [lives].'

And you notice there, he says in verse 37, 'Yet a little while and he that shall come will come and not tarry', and Paul takes Habakkuk chapter 2, and let's go back there, and he translates it correctly, and he takes away all of the problems that are found in Habakkuk chapter 2. He says verse 1, 'I will stand upon my watch, and set me upon the tower, and will watch to see what he will say [in] me, and what I shall answer when I am reproved. And [Yahweh] answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it' (Haven't got time - Jeremiah 23:2, Prov.18:10). For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. [Because], his soul which is lifted up is not upright in [man]: but the just shall live by his faith.'

Now Paul takes that aspect of verse 3 there, and he translates it as, 'at the end, he shall speak, and not lie. Though he tarry, wait for him, because, he will surely come, he will not tarry. Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith.'

And Paul in Hebrews 10 takes away the peculiarities that have created so many problems in that third verse. And in passing, the end of that fourth verse, 'the just shall live by his faith', is one of three main points found in Habakkuk chapter 2.

The first point being 'the faith' which is 'his faith', which allowed him to go to be smitten, to be spat upon, to be beaten with rods, to have the crown of thrones pressed hard down upon his head, to be nailed to that tree. That was his faith, brethren and sisters, the perfect obedience. And because of that faith we are told, verse 14, 'For the earth shall be filled with the knowledge of the glory of [Yahweh], as the waters cover the sea.'

It couldn't have happened before the crucifixion of the Lord Jesus Christ, that's the second major point. So first it is the faith, 'his faith'; secondly that we must have the knowledge of the glory of Yahweh. We must have it, not just wait for it, we must be developing it, brethren and sisters, if we are to be amongst those who will go forward and fill the earth with His glory. And the third point is in verse 20, where we're told that 'Yahweh will tabernacle with His people', 'Yahweh is in His holy temple, Yahweh will tabernacle with His people.' And those are glorious things, brethren and sisters, that

are revealed to us. The nature then of the Lord Jesus Christ, referring back to Romans, 'Now without the filthiness of flesh, that change of nature, is therefore, holy spirit nature.

And it becomes easy to understand when we've taken it step by step. In other words, that which is generated, from the eternal substance, from Deity. As such, it is of like nature, or as bro. Thomas says, a beautiful phrase he continues to use, is, consubstantial with it. The basis of which, says Jesus, without turning to it, in John 3:6 and 7, 'That which is born of flesh is flesh, that which is born of spirit is spirit. Marvel not that I said unto thee' (speaking to Nicodemus), 'ye must be born again.'

1 Corinthians 15, for here we find Paul, when speaking of Jesus exalted, he says this, 1 Cor.15:45, 'And so it is written, The first man Adam was made a living soul' (creature); 'the last Adam was made a quickening spirit' ( a life-imparting Spirit). 'Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man of the earth, earthy: the second man, the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.'

And compare that with what we have in 2 Corinthians 3:17, 'Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all', (he says), 'with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord.'

And it becomes understandable when we look at things like that, and bro. Thomas again, a small quotation from Eureka vol.1, page 13, he says, 'Now, Jesus Anointed is Power, or Spirit, manifested in flesh, and justified in Spirit - 1 Tim.3:16: or', (he says), 'Made of the seed of David according to flesh' (which we've already quoted) 'and constituted Son of God in power, according to spirit of holiness, out of a resurrection of dead ones'; and therefore styled 'The Lord the Spirit,' or 'a life-imparting Spirit.'

Straightforward words when we compare the scripture with the scripture, and here what we have, brethren and sisters, is the Spirit and the flesh, as we've heard so many times this week. The Spirit is Deity and the flesh was the son of Mary, named Jesus. And when anointed for the second time, not at his immersion, anointed at his resurrection, with the Spirit, became Jesus Christ, the Anointed, better translated, the Anointed Jesus. This anointing then, was his begetting of Spirit, which, when he became Spirit, and as the Lord the Spirit, let's go over to the first of the Apocalypse, bro. John looked at this and developed this morning, but it's a verse we have in our comments to refer back to Revelation 1:4; Revelation 1:4 - we see Jesus here as 'the Lord the Spirit', the manifestation which is represented in the Apocalypse and we read at verse 4, 'John, to the seven [ecclesias] which are in Asia: Grace be unto you, and peace, from him which is, which was, and which is to come'; (and that comprehends the whole of our chart, brethren and sisters) 'and from the seven Spirits which [is] before his throne; And from Jesus [Anointed], the faithful witness, (the chief born from among dead ones), and the prince of the kings of the earth.' [Eureka, Vol.1, p.109].

Those seven Spirits then are the One Spirit in sevenfold or perfect manifestation. Paul speaks of the One Spirit, 'even as ye are called into One hope,' Ephesians 4:4. And he says, 'there are diversities of gifts, but the same Spirit'; and he says, 'by One spirit we were immersed into the One body', and again, 'we have all been made to drink into One spirit' (1 Corinthians 12:4 and 13).

And again, brethren and sisters, don't take a verse out of context, put the scriptures together which speak of the same thing and it unfolds for us such a glorious and such a clear picture that we cannot fail to see what is written and we cannot fail to understand those things put before us.

And Jesus in the gospel record of John chapter 5, in view of his exaltation, said to those of his day these words, John 5:19, 'Then answered Jesus and said unto them, Verily, verily,' (the gospel of John is peculiar in having 'verily' repeated like that, and if you look at the Greek language, you'll find the word is 'amen', and you'll find it means 'sobeit in truth'), 'Then answered Jesus and said unto them, Sobeit in truth, [sobeit in truth], I say unto you, The Son of man can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the son: That all should honour the Son, even as they honour the Father. he that honoureth not the Son honoureth not the Father which hath sent him.'

The greater works, brethren and sisters, are those exhibited in the Apocalypse which will be manifested at his second coming, even the judgment hour, bringing together all nations into obedience (Revelation 15:4). And we are brought into this relationship. Acts 20, the words of Paul and his charge to the ecclesia at Ephesus, Acts 20:28, 'Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the [ecclesia] of God, which he hath purchased with his own blood.'

How can we understand that unless we understand Deity manifestation. Overseers to feed the ecclesia of Deity manifest, which he hath purchased with his own blood. Remember we quoted Isaiah 43:11, 'I am Yahweh and besides Me there is no Saviour.' It's not a trinity, it is nothing like a trinity, it couldn't be further from a trinity, brethren and sisters, but unless we start to develop this understanding of God manifestation we can never understand these principles. 'He hath purchased with his own blood', and there were sheep waiting to be perfected, brethren and sisters, that there might be one fold, and one shepherd.

Let's conclude by going to John 10 and reading five verses there. Again the words of the Master, therefore, words we need to know, brethren and sisters, so very, very clearly. John 10:14, 'I am the good shepherd' (a study in itself), 'and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I

lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again.'

How could he take it again, brethren and sisters, how do we understand that unless we understand God manifestation? 'No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.'

Do we understand those things, brethren and sisters? God manifestation, in a simple form, in a form which says that as he liveth by the power of Deity, so will we in the mercy and wisdom of the Father. All we've got to do, says bro. Thomas, is 'love His word, obey His word and keep His word, and we will be with him in that kingdom'.