

8161

SILVER STAR BIBLE SCHOOL 1993

DEITY MANIFESTED IN SPIRIT

Speaker: Bro. Graham Harding

Study #6

Blessed Is He That Watcheth

Reading: Psalm 145:1-21

Our subject title today, brethren and sisters, being the last class of the Bible School for 1993, we selected, 'Blessed is he that watcheth', taken from the 16th chapter of the Apocalypse which we will look at a little later on. What do we mean, brethren and sisters, 'blessed is he that watcheth'?

The theme of the Bible School has been God Manifestation, Past, Present and Future. Deity before Manifestation in Flesh, Deity Manifested in Flesh, and Deity Manifested in Spirit. When we came to this school, we were looking to be assisted in these days before the return of our Lord Jesus Christ. We were looking for fellowship, we were looking for an understanding from the Word. Maybe that has happened in part, the work that has been put forward this week has only come from one place, brethren and sisters, and that is from the Spirit Word of Truth. None of the brethren have put forward their own ideas, it has been based firmly upon what the Word says.

Bro. Thomas, page 115 of vol.1, Eureka, 'In Apocalypse 1:3, the Spirit pronounces a benediction upon individuals of a certain class in relation to the Apocalypse. They are characterized in the original by the terms 'he that readeth', 'they that hear' and 'that keep'. But these renderings do not express the full sense of the original; for a man may read and hear and keep in memory the words prophesied, and the things commanded, and yet be very far from understanding, and heeding, and watching by the light of, what is written. The benediction of this verse is not pronounced upon such; but on those who answer to the import of the three words selected by the Spirit.'

The word signifies 'one who gathers exact knowledge of a matter or thing'. 'Hence', says bro. Thomas, 'in my translation I have rendered it, 'he that knows accurately'. Such a one might assume the position of an expositor; for knowing accurately the words of the prophecy, he would be competent to expound them to others. The first part of the benediction, then, falls upon him - 'Blessed is he that can expound the words of this prophecy'. But, alas! if the benediction were confined to him only, how few in the generations subsequent to John's would be of the number of the 'blessed'. Happily, however, it is not so limited. If one come to know accurately, others, who would never have been able to get an exact knowledge by their own unassisted efforts, may obtain

from him such a knowledge as will enable them to be not only hearers, but hearers who give heed to what they hear, and understand. They are not to be negligent hearers if they would be blessed; they must 'keep' or 'observe narrowly the things which have been written in it'. They must scrutinize them, and by their aid 'Watch'. 'Behold, I come as a thief,' says Jesus; 'blessed is he that watcheth'. But they only can watch to any purpose who 'narrowly observe'. The Apocalypse was given to this end-that the servants of the Deity, who are keeping their garments, might be able to discern the signs of the times preceding the apocalypse of Christ; No believer understanding this prophecy could be seduced into fellowship with the clerical institutions of the world; because he would see them all in their native deformity and sin.'

They can only watch to any purpose, who 'narrowly observe', the things that are written therein, things that are written for our learning. And the principle of our watching this week, brethren and sisters, based upon the power of the Spirit Word, is that we can see how that the Father, in His infinite wisdom and mercy, has revealed Himself, through His Word, through His Name, His character and purpose. Through that Name made Flesh, even in the Lord Jesus Christ, and shown how powerfully it's His good pleasure to give the kingdom to those that 'narrowly observe' these things. And that's what we have striven to put before you this week, that we might see the things that are written therein, and understand the phraseology which may have been difficult for us before we came.

Perhaps it still is a little difficult, but by going into the Scriptures as we have so striven to do this week, prayerfully, we trust that the Word has become a little more understandable, that our hope has become a little more enlivened, that our sight has become refreshed and clearer, that together, when we leave this place, brethren and sisters, we may be able to strengthen one another in our own ecclesial world, some smaller than others, some in isolation, but in all circumstances that we can be strengthened by coming back to the Word and only to the Word. And the days in which we live brethren and sisters, are the days when we are praying and longing for the return of the Lord Jesus Christ, which has been shown clearly.

Let's go back for a moment to Nehemiah and chapter 4. Some of us met together and were privileged so to do, four years ago, and part of the study we looked at there was Nehemiah chapter 4 we have there set before us, the opposition that came upon Nehemiah and those that were willing to build. Verse 9 says, 'Nevertheless we made our prayers unto our God, and set a watch against them day and night, because of them.'

Though there were those who would destroy the foundations, they set a watch, a total vigilance was there, brethren and sisters, day and night, and they did it prayerfully. And so they continue in this way, when we go over and we read at verse 17, 'They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other held a weapon.'

And so they had to strive for the building of the temple in their day, and whilst working to

build, brethren and sisters, they were prepared to fight for what they believed in. And we have the sword of the Spirit. Do we fight for what we believe in? Is this what we use, brethren and sisters, daily as our protection? Is this what we use daily that will give us that vision, that will help us in our watching? That we stand upon that watchtower and we are looking to Jerusalem.

The prophet says, let Jerusalem come into your mind? How often do we allow that to happen? And we're not talking about natural Jerusalem, brethren and sisters, we're talking about spiritual Jerusalem, the new Jerusalem which has got to be established in this earth. That time when we are gathered to be that 'spirit eldership' of the age to come. That time when we will be formulating the cherubim of that glorious time, when we will go forward into all the earth. Are we watching for that? How can we? lest we narrowly observe these things.

Let's just go back for a moment, to that 16th chapter of the Apocalypse from whence comes our title. Just have a look at a few verses there. Apocalypse chapter 16, again, is fairly straight forward. Reading from verse 13, and this is the sixth angel poured out his vial upon the great river Euphrates, the drying up of the Euphrasian power (the Turkish empire, we know), the water thereof was dried up, the way of the kings of the east - the way of the sun's rising might be prepared. It could only be after this historical points, brethren and sisters. And John says, 'I saw three unclean spirits like frogs'.

And we know that speaks of the liberty, fraternity and equality. But it was not the frogs that he saw, but the spirits. And that liberty, fraternity and equality spirit has from that time spread into the earth and it's spread like a canker into the earth and it's seen in this country, it's seen in the U.S.A.; it's seen in the U.K.; it's seen in Australia today, to a great detriment to the service and worship of Almighty God. And he says, 'He saw these spirits come out of the mouth of the dragon'.

And, of course, we know that the 'mouth' is an apocalyptic symbol of governments. And it says, 'Out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet'.

And the dragon there was representative of the Eastern Roman Empire, headquarters in Constantinople, later overthrown and fallen to the Ottoman power, which became a major part in the Turkish empire.

'And of the beast' (that's the beast of the earth; central Europe is involved) 'and out of the mouth of the false prophet'. And there is no greater false prophet, brethren and sisters, nor has there ever been, than that one which sits upon the throne, calling himself, God, even the Pope. And I shudder when people turn round to me and say, 'but he's a nice man'. He is the head of that system which will be cut off, brethren and sisters, of that there is no doubt. 'For they are the spirits of [demons], working [signs] which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.'

Because that day, that which is called 'great day', brethren and sisters, will witness the vindication of His promises. Three scriptures, Isaiah 2, and it's this vindication that we are watching for brethren and sisters, because we know, in the Father's mercy, we will be a part of these things. Isaiah 2:12, 'For the day of [Yahweh of Armies] shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low.'

And verse 11 which we looked at previously, 'the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and [Yahweh] alone shall be exalted in that day. For it is the day of [Yahweh of Armies].'

Malachi chapter 4 and verse 1. There are many scriptures we could go to, brethren and sisters, we're just trying to underline so we have a clear picture in our minds of what we can see, through the power of the spirit Word, what has to be, and then watch for it. Not only looking at the signs of the times, but watching the ecclesial situation, and watching our footsteps in the way we walk and the way we live. I'd mark Malachi 4:1, 'For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly' (same language as Isaiah) 'shall be stubble: and the day that cometh shall burn them up, saith [HE WHO WILL BE ARMIES], that it shall leave them neither root nor branch.' So devastating will it be.

And just go back one book to Zechariah 14, same principle again. 'Behold, the day of [Yahweh]' (Zechariah 14 - 'the time is the day of Yahweh, the place is Jerusalem), 'Behold, the day of [Yahweh] cometh, and thy spoil shall be divided in the midst of thee. And I will gather all nations to Jerusalem'.

He goes on to say, and we know what the prophecy goes on to talk about, brethren and sisters, but this is the great day of God Almighty that we have in the 16th of the Apocalypse and the 14th verse. And then, brethren and sisters, on the basis of the development of that frog-like spirits throughout the earth, and what they would bring about through governments and religious factions. When we see the signs of the 'going into all the earth' when it's coming up to that great day of God Almighty, even though we may be watching for these things, verse 15 says, 'Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.'

But this day, brethren and sisters, we should be waiting, and longing, and praying for. Why? Because we are told in the Acts of the Apostles, chapter 17 and verse 31, 'that [Yahweh] hath appointed a day, in the which He will judge the [earth] in righteousness, by that [One] whom he hath [chosen]' (even the Word Made Flesh, the Lord Jesus Christ).

And when that judgment takes place, brethren and sisters, upon these nations, who will be with him to do that judging, but those who have kept their garments, those who are the saints of the future age. And you know, we sometimes worry about using this title

of 'saint'. Well, you know, we can't really call ourselves saints.

Just come back to 1 Corinthians 1 and verse 1, and just understand what, Paul tells us, brethren and sisters, constitutes a saint. We're so worried about the religions round about talking about saint Matthew, saint Mark, etc., that we stand back from that calling which is ours. Verse 1, 'Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, Unto the [ecclesia] of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's.'

And in verse 1 and verse 2, brethren and sisters, we have the words 'to be' in italics, and in the original they are not there. Paul was called an apostle of Jesus Christ unto the ecclesia (the body of called out ones) of God, which is at Corinth, to them that are sanctified (set apart, made holy) in Christ Jesus. How does that happen? Not by just giving lip service, saying, Oh, yes, we believe in Jesus Christ. But by being baptized into his saving Name, brethren and sisters; those who are baptized into his saving Name are called 'saints'. We are the saints of the future age, of that there is no doubt. So, why do we back away from it? These are the ones, the saints, who will be with the Lord Jesus Christ in that glorious day, to pour out those judgments as we talked about yesterday.

Revelation 16:15 goes on to say, 'Behold, I come as a thief. Blessed' (or happy) 'is he that watcheth.' This happiness, brethren and sisters, this joy, this rejoicing, and we saw a lot of it last night, and if last night didn't touch us, brethren and sisters, from the little ones up to the adult choir at the end, with the singing of praise and the performing of scriptures of praise unto our God, maybe, we have a problem. Maybe we have a problem. But did we not witness to happiness in the hope of Israel, last night? Have we not witnessed as we have spoken one to another around the Word this week, happiness, joy, and rejoicing in these glorious things?

That's what the Word continually tells us, brethren and sisters, how we should remain in this state, not the state of the euphoric state of the churches round about, who would have us standing on chairs and beating tambourines and such like, but the state, brethren and sisters, that is brought about by a knowledge and an understanding and a working of the Word of God in our lives. For we read, 'faith is the substance (or the title deeds) of things hoped for, the evidence of things not seen', and we have that faith of those faithful ones laid out before us, brethren and sisters, which we can see in everyone of them, where they had a problem, and instead of just sitting back and saying, 'I don't know how they did that, I don't know how they didn't understand that. They walked with Christ, the disciples, why didn't they understand what he was saying?' Brethren and sisters, instead of looking at it from that point of view, look at it from this point of view: They had a problem which was written for our learning. They had a rejoicing which was written for our learning. Look at it and learn from it, that we can be 'happy' in the knowledge of these things.

Philippians chapter 4 and reading from verse 4, we read there, 'Rejoice in the Lord

always: and again I say, Rejoice. Let your moderation' (your forbearance, your gentleness) 'be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.'

That's by rejoicing, brethren and sisters, in Him. Rejoice in the Lord always and again, I say, Rejoice, because the Lord is at hand. And so, the writer in the Apocalypse says, 'Rejoice, rejoice, in watching. Rejoice in watching, and the idea of watching there, brethren and sisters, is to 'keep awake'. Maybe some of the afternoon sessions have been a little bit difficult for us this week, but we've got to keep awake, and if there is a subject which is guaranteed to keep us awake, it has to be the subject of God Manifestation. If we can go to sleep as we have gone through the principles of this chart, and we only need to go asleep mentally, brethren and sisters, it doesn't mean we close our eyes in slumber. If we could switch off our minds to the things of this glory that is manifest through the power of the Word, then, not only maybe do we have a problem, but I would go so far as to suggest that we haven't got the truth.

Luke chapter 21, the words of the Lord Jesus Christ, which we know so well in relation to the principle of 'keeping awake'. Luke 21:34, 'Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore', (keep awake) 'pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.'

And it's an exhortation to take with us, out of the context that it's talking about, brethren and sisters, and see what it is saying to us, as individuals. We've got to be able to stand before the Son of man. And the idea behind being able to stand there, is to stand having your heads held high. And the time we will do that is when we are on the right hand of the throne, brethren and sisters, accepted into the kingdom. That's when we can be happy, through keeping awake, because, by that keeping awake, brethren and sisters, we will undoubtedly see what is happening individually, ecclesially, and on a world basis. And use each one of those to guarantee our place in the kingdom. We are made kings and priests of the future age, we talked about that, but our garments are not guaranteed brethren and sisters. They are not guaranteed. 'Happy is he that keeps awake and keepeth his garments lest he walk naked and they see his shame'. That keepeth his garments.

I understand from Josephus that one of the situations that use to happen with a temple guard, was that if the temple guard went to sleep on duty, probably falling down into a corner, his garments, his tunic would be creased. And what the penalty was on one of those is that those garments would be burned. But more than that brethren and sisters, they would be burned upon the wearer, so he too, became burned at that time. And so he says, we have to be like 'temple guards' keeping our garments.

Just go over to Apocalypse 22. Some words there, which have a better translation, because we're continually talked at from the world, verse 14, 'Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates of the city.' And another translation I believe is a better translation is, 'Blessed are they that are 'washing their garments' to ensure that daily they are kept unspotted from the world.'

Blessed are they that are washing their garments, and so we are 'keeping our garments', brethren and sisters. And the reason to keep our garments is so that we do not walk naked, today. Because if we walk naked today and recognize our naked state, we are no different to Adam and Eve, who had to hide themselves in the garden. And when the Lord Jesus Christ returns, brethren and sisters, it's no time to hide ourselves then. We're there before the throne. We stand clothed or we stand naked, and if we stand naked, we stand in that nakedness where they see the shame.

2 Corinthians chapter 5 reading at verse 1, 'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked.' Is that a yearning? Is that our crying forth, brethren and sisters, in these things?

Come back to the Psalms, in Psalms 11. We looked yesterday, or the day before, at Isaiah, where he says we are clothed with garments of righteousness, as a Bride. That's the clothing we are striving to put on, isn't it? That in that glorious day, and the Father will clothe us this way, in that glorious day of His appointment, brethren and sisters, we'll be found not naked, but happy, having kept ourselves clean and protected our garments. Verse 1, 'In [Yahweh] put I my trust: how say ye to my soul, Flee as a bird to your mountain? For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart. If the foundations' (that's what we're talking about there in Corinthians) 'be destroyed, what can the righteous do?'

And the foundations, a better translation is 'if the settled order of truth' be destroyed, what can the righteous do? Now think about that for a moment, 'the settled order of truth', and the settled order of truth is based upon the truth as it was in Abraham's day, in the first century ecclesia, and the days when bro. Thomas revitalized the truth in the earth again. And we mustn't disturb that settled order. There is only one truth, we keep quoting from Ephesians 4, he goes on to say, Psalms 11:4, '[Yahweh] is in his holy temple, [Yahweh's] throne is in heaven: his eyes behold, his eyelids try, the children of men. [Yahweh] trieth the righteous: but the wicked and him that loveth violence his soul hateth.'

They don't even get a look in. Verse 7, 'For the righteous [Yahweh] loveth righteousness; his countenance doth behold the upright.' If the foundations be destroyed, brethren and sisters, what can the righteous do? Watch, keep his

garments, don't walk naked.

Third chapter of the Apocalypse, and we know these words so well, here we have the Laodicean state, brethren and sisters, looking at us so clearly and showing to us, I believe, the days in which we live. The seventh and final phase of the ecclesial situation, 'unto the angel of the [ecclesia]', (verse 14), 'of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of [Deity]'

Isn't that what we've been talking about this week, from when bro. Colin referred to the 'Invisible I' and the purpose of Yahweh, encompassed this One who was the Amen and faithful and true witness. Right back there, and He has been developed throughout the Scriptures, the prophets, through the gospel records, through the epistles, so we can see him. 'I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth' (so distasteful, brethren and sisters). 'Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see.'

And we know those words so well, brethren and sisters, and they have an affect upon us every time we read them. Or do they? The state of the ecclesia was unacceptable to the taste of Yahweh, manifest in Flesh, developed in Spirit, the One Who will be coming to establish that kingdom. And the problem was that they didn't know, isn't it, brethren and sisters, because they're fat on riches and increased with goods, have need of nothing. And you know we can have magnificent ecclesial halls, brethren and sisters, and it's a sad thing, you know, our ecclesial hall won't get us into the kingdom. But we know not that we are wretched and miserable and poor and blind and naked. So what do we buy, what can we buy, that going to overcome those things? The first thing, brethren and sisters, is that we've got to have the gold, the faith tried in the fire, that true faith, that gold tried seven times, purified seven times, brethren and sisters, that we may be rich, not in earthly things, but in spiritual things. And white raiment which we're told is the righteous actions of the saints. We've got to show righteous actions in our lives now, 'that the shame of our nakedness do not appear, and anoint our eyes with eye salve that thou mayest see.' And is there a greater eye salve than the 'spirit word of truth', brethren and sisters? that will give us that clear vision of where we are going in the service of Almighty God. A clear vision, brethren and sisters, that shows to us, very, very well that we are on the threshold of being taken away. And that eye salve, we believe, has been freely distributed this week, from our very young ones that we saw yesterday evening, and the work of those teachers in the classes, through every time we come down and read the Word of God. It is being distributed freely to us, brethren and sisters. And I'm sure there's not one person in this room, that has not benefitted from anointing our eyes this way this week, and understand what these things are for, brethren and sisters, and then we can be happy, and watching - our clear



vision will ensure that we are away from the world (in the world, but not of it). In the world but not of it.

Come back to Ephesians chapter 4, we referred to it two or three times during this week. I want to have a look at just one verse at this time, to draw together the principles that have been shown on our chart of God Manifestation. And we see here in one verse, verse 13, Paul says, 'Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure and stature of the fulness of Christ.'

And this is talking about that 'One', brethren and sisters, becoming a multitude. Bro. Colin has spoken about it, bro. John has spoken about it, we have spoken about it, and it's here in clarity in the power of the Word. We have got to take that 'One', and we have through the power of the knowledge of the scriptures of truth, to make ourselves part of that glorious multitude. And all we've got to do is to keep the Word, the commandments, his covenant. It's where we started in our exhortation on Sunday. All we've got to do is live the truth, brethren and sisters, and we will become that multitudinous body, in glorious revelation to the whole wide world. And in that 'One', brethren and sisters, we will not only reflect the glory but, therefore, we will give the glory unto the great Creator, the Increate, as bro. Thomas refers to our Father.

Just come back to the Psalms again, Psalm 90, now to develop a further aspect this principle of watching. Psalm 90 and reading at verse 10, 'The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.' Verse 12, 'So teach us to number our days, that we may apply our hearts unto wisdom.' Verse 14, 'O satisfy us early with thy mercy; that we may rejoice and be glad all our days.'

But we overlooked a verse, brethren and sisters, between 12 and 14, the verse which should be upon our lips day in and day out, 'Return, O [Yahweh], how long?' (and if that is our sincere prayer, brethren and sisters, then the rest of the verse follows on) 'and let it repent thee concerning thy servants.' (So that we will be accepted) 'Make us glad', (verse 15), 'according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of [Yahweh our Elohim] be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.'

And it's talking there, brethren and sisters, of that situation where the priestly garments which are for glory and for beauty, will be placed upon us that we will be the kings and priests of that age having watched, never shutting our eyes to what is happening round about us. Never falling asleep to the problems that are surrounding us, but having washed and fought for the principles of the truth.

Jeremiah chapter 31. You want an example of faithfulness, brethren and sisters, you want an example of how to keep what we are told, when you get home tomorrow, and you do your reading in Jeremiah, have a look at Jeremiah, and see what he talks about

the Rechabites and see the lessons there and the faithfulness. Jeremiah 31, reading verse 1 for connection, 'At the same time, saith [Yahweh], will I be the God of all the families of Israel, and they shall be my people. Thus saith [Yahweh], The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. [Yahweh] hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee.'

And the idea of the word 'drawn', brethren and sisters, is literally to drag with force, but He did that with loving kindness, brethren and sisters, He extended that loving kindness to have, through that 'One' Who became Flesh, that we all may be drawn together into these glorious things. Verse 9, 'They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.'

Verse 12, 'Therefore they shall come and sing' (where?) 'in the height of Zion, and shall flow together to the goodness of [Yahweh], for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.'

Verse 16, 'Thus saith [Yahweh]; Refrain thy voice from weeping, thine eyes from tears; for thy work shall be rewarded, saith [Yahweh]; and they shall come again from the land of the enemy. And there is hope in thine end, saith [Yahweh], that thy children shall come again to their own border.'

And this straight way, brethren and sisters, by the rivers of waters, is the way of holiness we're told by Isaiah in the 35th chapter. And in verse 12 where they sing in the heights of Zion, it says there that they also partake of the bread and the wine. There's the breaking of bread with the Son in the kingdom, brethren and sisters. And that's what we have got to be watching towards, so our tears will be wiped from our eyes and the glory will go through the land to Yahweh, He Who Was, Who Is, and Who Shall Come. Verse 31 of this particular chapter goes on, 'Behold, the days come, saith Yahweh, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith [Yahweh]: But this shall be the covenant that I will make with the house of Israel; After those days, saith Yahweh, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know [Yahweh]: for they shall all know me, from the least of them unto the greatest of them, saith [Yahweh]: for I will forgive their iniquity, and I will remember their sin no more.'

And what a glorious promise that is, brethren and sisters, and there is the promise clearly established for us, if we have eyes to see, if we continue in the things that we have done together this week, if we continue to communicate one with the other of the spiritual glories that are revealed. Understanding that that principle is, brethren and

sisters, right from the very beginning of time, that it was Deity manifesting Himself to a people, in a individual, that we might become the multitude and in all stages, we've said it time and time again, it has to be God-centred, so we have Deity, and Deity, and we have Deity. And we cannot get away from that. We are to be Deity of the future age, we are striving under that guise of Deity today, brethren and sisters.

But we don't understand it enough at the moment, I don't believe, but what we do understand, that we have got to live. That's the power of the things that are exhorting us from the Word of truth. And when we have done those things, we were talking about the song of Moses yesterday, bro. Thomas, in Elpis Israel, page 452 says this, 'Having gone through the period of Israel's probation', (this is under his heading of 'The purging out of the rebels and the glory of the restoration'), 'they will now sing the song of Moses, and the song of the Lamb, who will have given them such a mighty deliverance from all their enemies' (understand that, brethren and sisters, that the deliverance is not ours, it is given to us). 'Being now 'the ransomed of the Lord, they shall return, and come to Zion with songs, and everlasting joy upon their heads'. The prophet 'like unto Moses', mightier than Joshua, and 'greater than Solomon', will conduct them into the Holy Land, and, having delivered to them the New Covenant, will 'settle them after their old estates'. Having 'wrought with them for his own name's sake', and by them as his 'battle-axe and weapons of war', subdued the nations, and brought them to his holy mountain, he will 'accept them there', and 'there shall all the house of Israel, all of them in the land', as one nation and one kingdom under Shiloh 'shall serve Yahweh their Elohim'.

What a glorious picture, and a glorious way that bro. Thomas puts these things together for us, that we might fully see and understand these things.

First epistle of Peter chapter 4, reading first of all at verse 1, 'Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind:'. That 'arming' there takes us back to Ephesians 6, doesn't it? brethren and sisters. We're told to put on the whole armour of God, there's the multitudinous Christ, again. 'Arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.' Verse 7, 'But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent' (love) 'among yourselves: for' (love) 'shall cover the multitude of sins. And greater love hath no man than this, brethren and sisters, that he lay down his life for his friends, and he covers the multitude of sins, John 14:15.

'Use hospitality,' (he says), 'one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.' And that word 'God' there is the word we could translate 'Yahweh' brethren and sisters, because what we have there is Exodus 34. 'If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen', (says Peter). Amen - So be it

in truth. Are those the words of our lips, brethren and sisters? that in all those things that God may be all things, and be glorified through Jesus Christ. Do we give him praise and dominion in our prayers, to the Father, Who has given the Son on our behalf?

Let's just come back and see the words in the third chapter of the Apocalypse, this time reading at the beginning in the letter to the ecclesia of Sardis, 'Unto the angel of the [ecclesia] in Sardis write; These things saith he that hath the seven Spirits of [Deity], and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strength the things which remain, that are ready to die' (But they remain, brethren and sisters): 'Strengthen them; I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.'

And the exhortation again, is to watch, brethren and sisters. We know the kingdom is ours, we know we are to be the kingdom of priests, we know the work that's got to be done, we know how it's got to be achieved, we know what we've got to do today. And the exhortation is still as strong as ever. 'If thou shalt not watch, then I shall come upon thee as a thief. Blessed is he that watcheth, and they that keep their garments', because it is those, brethren and sisters, let's go back to the 15th chapter now of the Apocalypse, it is those who will be here in this glorious situation shown before us.

Revelation 15:1-4, he says, 'I saw another sign'. And here we have the final triumph in the first four verses and then the opening of the temple in the next five verses. Verse 2, 'And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.'

So we see when the song was to be sung, brethren and sisters, ruling the nations. What we have there is those that had gotten the victory or the victorious saints, and it is a complete and utter victory. Nothing left to stand against Yahweh. Fleshly man is done away with, is what it's saying, and there will be a ruling of the nations and they will have the harps of God. They will be giving thanks and rejoicing and praising Yahweh for His deliverance. And we are told in Psalm 149, which we looked at yesterday, that the saints will be joyful in glory. And it says in verse 3, 'And they sing the song of Moses the servant of God'

And we know, we looked at it yesterday, Exodus 15, the reason why that song was sung: 'Yahweh is a man of war, Yahweh is His name'. He had overcome, He had gotten the victory in those days, but not only the song of Moses, brethren and sisters, 'but the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty'.

Great and marvelous are thy works, Yahweh El Shaddai, taken from the Old Testament scriptures. Great and marvelous are thy works, the Lord Jesus Christ fulfilling in part

the song of Moses, brethren and sisters. For he goes on to say, 'Just and true are thy ways, thou King of saints'.

Righteousness was there in that 'One' who comes as King of Kings and Lord of all Lords. And we remember the words in Jeremiah, brethren and sisters, Jeremiah 23, when he says, 'This shall be the name, Yahweh Our Righteousness, He Who Will Be Our Righteousness, He will be thy King, and this is the 'One' when the righteousness is in the earth. And he goes on to say, in verse 4, 'Who shall not fear thee and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.'

In Moses' day, brethren and sisters, only the Egyptian was judged, but now it says that all nations will be judged according to these things. And the time is coming, brethren and sisters, when we will be called upon in the Father's mercy, to be a part of that immortal choir to sing clearly the words that are revealed in that song, a song of glory, a song of victory, a song which is based upon the principles of the manifestation of Deity, He Who Was, He Who Is, He Who Is To Come.

Let's go back finally to Psalm 145 which we read together, a simple psalm, and maybe a psalm we never even connected to much with the manifestation of God, and the work of the outpourings that we have. Psalm 145 says, 'I will extol thee, my God, O king; and I will bless thy name for ever and ever.' (We have 3 hymns based upon this psalm) 'Every day will I bless thee; and I will praise thy name for ever and ever. Great is [Yahweh] and greatly to be praised; his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts.'

And that's what we have in the Old Testament scriptures, and that's the responsibility we have as parents, brethren and sisters, that we shall praise the works of Yahweh and pass them down generation to generation, declaring the mighty acts from the very beginning of time, through and down to the Lord Jesus Christ, and the mighty acts there of obedience and then on through those that will believe on him, through their name, unto that time when we may become all and in all, that we may be one, with the Lord Jesus Christ, even as he is one with the Father, that we may be one, in unity and multiplicity.

Verse 5, 'I will speak of the glorious honour of thy majesty, and of thy wondrous works. And men shall speak of the might of thy terrible acts: and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.'

There we have Romans 1:17, brethren and sisters, that righteousness after the 'I'm not ashamed of the gospel of Christ', from the basis of righteousness. Right-way-ness! We have to sing of that righteousness, which we have seen in the hand of Yahweh delivering His people from the Egyptians. We have to sing of that righteousness, which we have seen in the hand of Yahweh in giving us the Lord Jesus Christ. We have to sing of that righteousness, brethren and sisters, when we look into the kingdom age, 'for

He is gracious and full of compassion', Exodus 34:6 again, 'Slow to anger and of great mercy; He is good to all that serve Him; and His tender mercies are over all His works. And all thy works shall praise thee,' verse 13, 'Thy kingdom is an everlasting kingdom, thy dominion endureth throughout all generations. [Yahweh] upholdeth all that fall, and raiseth up all those that be bowed down.'

And isn't that a glorious strength to us, brethren and sisters? He is with all of us when we fall down, and so we read in Corinthians, that there is no temptation taken us, such as we are able, but with every temptation there is a way of escape. That's the mercy of our Father, brethren and sisters. We have problems, the problems are there as a trial for us, to test us day in and day out, to see whether we would keep His commandments or no. It's our wilderness wanderings.

Verse 17, 'Yahweh is righteous in all His ways, and holy in all His works. Yahweh is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them. [Yahweh] preserveth all them that love him: My mouth,' (says the Psalmist therefore) 'shall speak the praise of [Yahweh]: let all flesh bless his holy name for ever and ever.'

And may that be true of us, brethren and sister, as we have striven this week, to try to show the principles of God Manifestation in Spirit, the He Who Is To Come, and see in the glory of those things revealed, through the Lord Jesus Christ, through the power of the Spirit Word, that all we have got to do is to continue to 'watch' and 'keep our garments unspotted'.

And the principle of speaking the praises of Yahweh and blessing His Holy Name, in this Psalm, as in all places, brethren and sisters, where we have the name, it is shown clearly in a three-fold distinction: It is the displayed Name, in other words, the Manifestation of the Name, it is the defending Name, He will fight our battles and defend us; it is the delivering Name, through the 'One' who has been made the Word Made Flesh. May we go on our way rejoicing, brethren and sisters, when we begin to realize, how forcibly the Father is working in our lives, today, for our benefits, to His glorification, that we might show in our lives the beauty of God Manifestation to all round about us, and be accepted at His hand.

'Behold, I come quickly; my reward is with Me, to give every man according as his work shall be.' He which testifieth these things, saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.'