

6185

SILVER STAR BIBLE SCHOOL 1993

DEITY BEFORE MANIFESTATION IN FLESH

Speaker: Bro. Colin Hollamby

Study #4

Let Them Make Me a Sanctuary

Reading: Exodus 25:1-40

Our Dear Brethren and Sisters in our Lord Jesus Christ

Well, this morning, brethren and sisters, as we have read from Exodus chapter 25, we are going to consider some of the principles of Deity manifested before He was manifested in the flesh. And those principles are very adequately set forth for us, particularly in the building which Yahweh prescribed that Israel should provide that it might become a sanctuary for Him, that He may dwell among them.

And as we turn our attention to Exodus chapter 25 and at verse 8, from whence our title has come this morning, there is a statement there, brethren and sisters, which we will see in the course of our considerations this morning, was totally inadequate so far as the Deity was concerned. Because the testimony there says, 'let them make me a sanctuary; that I may dwell among them'. And that statement, we want to reinforce to our minds, was totally inadequate. It was not the purpose of the Deity, as we read those words.

And we're going to see at the conclusion of this consideration, that the apostle Paul comes to our rescue, and he tells us what that really should mean. Because what we need to understand about the nation of Israel, brethren and sisters, is that the overwhelming majority of them were never faithful. And therefore, when there was a national enterprise undertaken, as the law indeed was, there were necessarily some very strange limitations placed upon the Deity because of the faithlessness of the nation.

And so we are going to see buried in the record, that Yahweh has always had the same purpose, but because of the waywardness and the rebelliousness of man, He has not been able to attain His desire under through the ages because of sin. It is something which is yet to be revealed completely and fulfilled and therefore, even the very words which He chose are inadequate in themselves.

We are not going to unravel Exodus 25 by any manner of means. But when we stand back and view the contents of that chapter, together with the ensuing ones which are a description of all the appurtenances of the tabernacle worship as described to Moses when he was in the mount), it is a very surprising thing to see, brethren and sisters, that at the first lying before the children of Israel, the raw materials out of which the tabernacle and its parts were to be made, the description that Yahweh gave to Moses of that building, began right in the Most Holy Place.

It is not a view, brethren and sisters, which a man would get of the finished product as he approached it. It is altogether a view that has had to be revealed by Yahweh because it begins in the very precincts of that place, where no man was ever allowed to go, save the High Priest on the day of Atonement once a year. And therefore, we have some very powerful lessons come to us, in the very way that God described the building of the tabernacle to Moses.

He began right in the very centre in the Most Holy Place, and gradually worked out through the Holy Place, through the curtains of the coverings of the building into the Outer Court. And it is telling us, brethren and sisters, in verse 8, that the whole purpose of that tabernacle was so that Yahweh may dwell among men. And in the individual parts of that tabernacle, which are described for us in verses 3 and 4, we have an altogether grand order of things presented to our minds.

Let's begin at verse 1 where it says that, 'Yahweh spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering'. And the term, brethren and sisters, 'willingly with his heart', is a term that is used in Psalm 68 of the willingness which Yahweh had in pouring out the gifts of the Holy Spirit at Pentecost in Acts chapter 2. So when the children of Israel were called upon to make offerings, Moses was told that he should make a difference between those who were willing hearted and those who were not.

And the very first principle that the children of Israel were taught by the Deity, was this, that if they were not to subject their wills to the will of the Deity, then they would not be accepted.

And even when they had decided that they would subject their wills to the Deity, Yahweh becomes very greatly specific about the articles which are going to be then built into that building which are going to be a sanctuary for Him, that He may dwell among them.

And the metals that are used or that are called for in verse 3, are gold and silver and brass. They are in a very special order. It would not have done for the Deity to place them in any other order. They're in a very special order of importance and value so far as the style of metals are concerned. Gold being the most valuable, silver the next, and brass the next.

And we must take our minds, for a moment, brethren and sisters, right into the Most Holy Place of the tabernacle, and right into the Most Holy Place of the temple that Solomon built. And we know that in there, the divine purpose was enshrined. And everything in those two places, in those two rooms, was overlaid with gold. And it is a symbol as we know of eternity.

But above that, brethren and sisters, the metal gold is a symbol of the Deity, Himself, because it is a tabernacle in which God, the Deity, may dwell among men, and we're looking at the Most Holy Place, the Holy Place and the Courtyard. So the very precincts of the Most Holy Place is entirely covered with gold because it represents the Deity Himself. Gold is the metal of the Deity.

Silver is the next metal that is mentioned, and we know that it is of less value than gold. In fact, we know and we will all remember very well, that silver right throughout the scriptures, is a metal which speaks of redemption. And brass is a metal which speaks of the flesh of sin.

And there we have an order, brethren and sisters, gold and silver and brass. And so we need to understand that that's the order in which Yahweh will be manifested - gold and silver and brass.

And then we move into the next verse, in verse 4. And the colours that are to be interwoven into that building, are blue and purple and scarlet. And the same principle is obtained there, that blue is the colour of the heavens. It is the colour of the Deity Himself.

Purple is a colour that will result in a mixture of blue and scarlet. It is an intermediate colour and it speaks to us in the scriptures, brethren and sisters, of the principle of mediation. And how is that mediation going to occur? It is going to occur because Yahweh desires to dwell among men.

And that's what we have in verse 8 of Exodus 25, that those 3 metals and those 3 colours have been prescribed by Yahweh, because in there we see in symbolism the divine purpose, that Yahweh may dwell among men. And those principles are everywhere in the scripture.

They are in the scripture, brethren and sisters, in the name that the Father chose to give to the Son, when He announced it to the mother of the Lord Jesus Christ. He was Immanuel and it was GOD WITH US. One of the verses that has been used by our other brethren, 2 Corinthians chapter 5 and at verse 19, it says that 'God was in Christ, reconciling the world unto himself'.

And if we turn to Exodus chapter 25, and at verse 22, we have another statement here. And it particularly has reference to the mercy seat in the Most Holy Place in the tabernacle. And verse 19 says, 'one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy

seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel'.

And so we have those parallels everywhere in our scriptures, brethren and sisters. They are the principles of Deity manifested in their most simple form. Seen in the metals of gold and silver and brass. Seen in the colours of blue, and purple and scarlet. Seen in the principle that Yahweh set forth in verse 8 of this chapter, that He may dwell among them. Seen in the principles of the name that God gave to His son, GOD WITH US. Seen in the principles outlined by the apostle Paul, GOD IN CHRIST, RECONCILING THE WORLD UNTO HIMSELF, and seen in the very centre of the tabernacle on the mercy seat where Yahweh said, 'this is the place from which I will meet with and will commune with the people of Israel.

And what we are noticing in all of these things, brethren and sisters, is this: that everywhere throughout the period of the tabernacle worship, Yahweh is holding man at bay. He is holding him at arms length. And He is saying to us, brethren and sisters, clearly that if anyone wants to come nigh Me, there are very specific requirements, through which and by which and in which that is attainable.

And now, as we just stand back again and in our minds eye, take the view that Exodus chapter 25 takes of the process of the erection of the tabernacle. And the Deity chooses to describe the innermost sanctum of it first, working out through the Holy Place, through the curtains that cover the building, out into the altar of brazen burnt offering in the yard and right out to the circular fence of linen on the outside of it.

We can see, brethren and sisters, that if anyone is ever going to get into the Most Holy Place, if ever they are going to be Deity manifest in the flesh, there must be certain rigorous things that they must undertake of a willing heart whereby they might be able to honour the arrangements of the Deity and thereby, come in finally into that innermost sanctum to be "Deity Manifested in Spirit".

And for the balance of our considerations this morning, we have chosen to look at one of the articles in the tabernacle, that is in the Court Yard. And we speak of the altar, but not particularly the altar of burnt sacrifice in the Court Yard of the tabernacle, but the principle of the altars in general in the Old Testament.

And we begin to do that by turning to the record of God's description of an altar that is to be satisfactory for His purposes, as it is contained in Exodus chapter 20 and verses 24 to 26. In this place, brethren and sisters, we have a very beautiful revelation of the principles of Deity before Manifestation in Flesh, because (as Bro. Thomas has rightly said) an altar is the Deity in sacrificial manifestation. An altar is the Deity in sacrificial manifestation, and because we are dealing with altars before the Lord Jesus Christ, here, brethren and sisters, in the description of the altar is a description of the Deity.

And it is more than that. It is an unlocking of the secrets of Deity Manifested in Human Flesh, and finally, in spirit. So, let us read the instructions that the Deity has given in verses 24 to 26 of Exodus chapter 20, 'An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.' And there in both positive and in negative ways, brethren and sisters, as we shall attempt to show, there is a description, a very potent description of the Deity and of Deity Manifested in the Flesh.

Let's have a look, first of all, at the qualities or the substance of which Yahweh says an altar shall be made unto Him. And remember, brethren and sisters, that the first, the very first principle of all these dealings, as outlined in Exodus chapter 25 and in the first two verses, is this: that if anyone wants to make an altar, they really do have to want to make an altar; they have to be free and unconstrained; they have to be of a willing heart, because no other altar is going to be accepted.

None other of the raw materials would be able to be assembled, in acceptable fashion before Yahweh, unless the person is of a willing and a ready mind. They must be unfettered and unfeigned in their desire. And therefore, when they are in that state of mind, says Yahweh, you've got two choices: you can either make an altar of earth or you can make the altar of unhewn stone. And this we are to remember, brethren and sisters, is a representation of the Deity.

How is earth and unhewn stone going to be a representation of the Deity? Well, it's because He made it. They were all made out of Him. And the earth and the unhewn stone, by definition, stone that has not been touched by the tool of man, it is the Deity. It is therefore, being touched by man's hand, yes that's true, but it is nonetheless, directly out of the Deity. And it's has not been allowed to be tampered with, so that the man might be able to make the pile of stones or the pile of earth, of his choosing, and that upon that he will be able to make an offering.

So the very first principle of this earth or this unhewn stone, is perhaps further outlined for us in Numbers chapter 19. And in Numbers chapter 19, we have a very strange offering, it's the offering of the red heifer. And we'd just like to note this morning, brethren and sisters, one aspect of the qualities of this red heifer, and it's noted for us in verse 2, 'This is the ordinance of the law which Yahweh hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke'.

Upon which never came yoke! This particular animal, like the unhewn stone and like the earth, brethren and sisters, of the altar, had never been brought under the dominion, or in the employ, of man. It was completely untouched by fleshly us, completely untouched by fleshly work. It had never been employed in the service of man, and it

would be very unlike many of the other offerings which were quite acceptable. They would have been domesticated animals, tame farm animals, probably used as beast of burden. This one was not allowed to have done that and so we see an equality with the unhewn stone. And the record in Exodus chapter 20 and at verse 26, especially says, that this unhewn stone, if it is not unhewn, it has been polluted. If any of the work of man has been expended on the shaping of those stones, it's polluted.

And there are principles, brethren and sisters, being set before our mind here, which we will very strongly bring to our attention as we go on in our consideration of this altar. But, that's the first one. It must be an altar of earth or of unhewn stone. Any other way, it will be polluted. And the man had to understand that it was Deity that he was polluting because the altar is Deity manifested to man.

Then it says in verse 24, that on that altar of earth or of unhewn stone, they were able to offer burnt offerings and peace offerings, whether they be sheep or oxen. And then the next qualification in verse 24 is 'in all places where I record my name I will come unto thee'. In all places where I record my name, I will come unto thee. Isn't that the same as our overhead was saying, brethren and sisters? Isn't it saying that through the altars Yahweh was going to come to man? That He is going to come and dwell with man through the altar? And this, brethren and sisters, bear in mind, is before the instructions of the brazen altar or of the altar of incense in the tabernacle worship. In all places where I record my name, I will be present, I will come unto thee.

And one of the wonderful places in which this has occurred is back in Genesis chapter 12, in the life of the patriarch Abram. And if we turn to Genesis chapter 12 and at verse 6, we read of the very first occasion, that we know of that Abraham built an altar. It is the very first occasion that Yahweh spake to him after he had passed over the borders of the land of Palestine. And it is therefore, going to be a very significant occasion in Abram's instruction about Deity manifested in him. And in verse 6 we read that, 'Abram passed through the land unto the place of Sichem, unto the oak of Moreh, because Sichem is a valley, there's no plain in the place of Sichem, it is valley situate between the two hills of Ebal and Gerizim, and in that place, says Yahweh, is an oak of Moreh, and the Canaanite was then in the land. And Yahweh appeared unto Abram, and said, Unto thy seed will I give this land; and there builded he an altar unto Yahweh, who appeared unto him.'

What does that mean, brethren and sisters, in the terms of the instructions in Exodus 24? If Yahweh appears when an altar has been built, there's unquestionably going to be benefits for Abram, isn't there? Because in all places where I record my name I will come unto thee. And here is a very wonderful situation in the life of Abram where he is learning the principles of Deity manifested.

And what is the name of the place in which Abram is being conducted? It's Sichem, and Sichem means literally between the shoulders. It is the place of the bearing of burdens. And even as a person walked through the land they would see a very fertile valley, because it is the most fertile place in Israel, and they would see two huge shoulder bluffs on either side of the valley. That's the burden bearer, Abram.

Abram made an altar there, brethren and sisters, and he was acknowledging in that altar that it was Deity who had carried him into this place. And it was there that he was confirmed in those promises, given to him so long ago, and which caused him to be a stranger and a pilgrim. And he's learning the lessons, brethren and sisters, of building up this altar unto Yahweh. And there Yahweh appeared unto him, in acknowledgement of the principle that Abram had built that altar upon the right basis - 'In all places where I record My name, I will come unto thee'. Yahweh was manifest in the altar. The work of Yahweh on behalf of Abram was readily acknowledged in that place, brethren and sisters, and his offspring also understood the same things.

And if we come now to Genesis chapter 33 we see it in the life of Jacob. And Jacob has just returned from his uncle's place in Padan-aram, and he has just met his brother of whom he was very much afraid, and he had no need to be afraid. And when he had experienced the cordiality with which Esau had met him, verse 18 says, 'Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan- aram; and he pitched his tent before the city. And he bought a parcel of a field, where he ahd spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar, and called it Elelohelsrael'.

He called the name of the altar, the strength of the mighty ones who are the princes of Ail.

Who was the altar? Jacob had come to understand , brethren and sisters, that the altar was Deity manifested in sacrificial ways. And he called the altar by that name and he expressed the fact that the very strength whereby he had moved from one place to another, and with his mighty ones, his offspring, who were going to be the mighty ones of Israel, that Yahweh, the great and everlasting and self-existing Ail, was the strength of all their movements.

And he built an altar at a price and built into this record here, brethren and sisters, is something which David, his great,great,great grandson acknowledged, when he said that I will not offer anything to Yahweh without price. And so he paid a hundred pieces of money to the children of Hamor, Shechem's father, so that he might make a sacrificial representation of the Deity who had carried him back into this land. And he memorialized that fact, and Yahweh was going to bless that man because Yahweh's name was appended to that altar. In all places where I record my name, I will come unto thee and I will bless thee.

And the principle is very clearly seen, brethren and sisters, in the way that these altars were constructed. We could go to a number of other altars in the Old Testament scriptures.

Remember the one that Moses erected when they defeated the Amalekites in Exodus chapter 17. And they called the name of that altar Yahweh-nissi because they had

marched under the unfulfilled banner of Yahweh. And they had, when Aaron and Hur were holding up the arms of Moses, they had advanced against their inveterate enemy, the Amalekites, and in memorialization of the warfare that Yahweh had begun, Moses built an altar and he called it the Yahweh-nissi altar; because he said, 'Yahweh will have war with Amalek from generation to generation. And he builded an altar there so that they might be blessed. And he appended Yahweh's name to it, brethren and sisters, because it was the right kind of altar and it represented to Moses the fact that really Yahweh was the strength in the battle.

And therefore, in these things we can gain some very great lessons about our own attempts to walk under the banner of Yahweh-nissi, to come to realize that in the altar, who is Christ, there is the strength, there is the Ail of the mighty ones, of princes with Ail. And so we come down to that final statement in Exodus chapter 20 and at verse 26, and there is a further requisite before acceptable offering might take place upon the altar, who is indeed, the Deity. Verse 26 says, 'Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon'.

Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon - We are familiar with the type of clothing that men use to wear in those days, dissimilar from ours, flowing gowns. And this is how carefully consistent the Deity was, brethren and sisters, upon acceptable approach unto Him. He said, if thou art to make steps when you approach My altar, the skirts of your garments will lift up and flesh will be seen.

And that doesn't of course mean, brethren and sisters, that we have to have every square centimeter of our flesh covered when we approach the Deity. What it does mean is this: that flesh is in a naked and sinful and in an obnoxious state to the Deity. And the covering of it, in the appropriate way, is absolutely essential when somebody approaches, no matter how willing they might be. We must very rigorously honour that arrangement. And that arrangement comes home to us throughout the pages of the Scripture very, very forcefully because the altar is the Deity. And those that approach unto Him will only be accepted if in some way there can be an equation or an equality between them.

I'm not saying, brethren and sisters, that there is a real equality between us and the Deity, but if there is not some measure of common ground, within the approachers, within the worshipers, then it is as good as lifting up our toga upon that altar and polluting the altar.

So what are these instructions? Well, there are many of them as we have said throughout the Scriptures, but we want to turn to one in the 1 of Corinthians chapter 1 and at verse 29. And we know this chapter well, it is a chapter which deals with the very ways in which the Deity has worked throughout the period of the history of mankind. And the ways in which the Deity has worked, throughout the period of the history of mankind has always been upon the principle that 'in the flesh there dwells no good thing'.

In the flesh there dwells NO good thing, not ANYTHING, brethren and sisters, that is good - that's what the apostle Paul says. And in 1 Corinthians chapter 1, and we will read from verse 28, these are the sorts of things that God has chosen, upon which basis, He may be acceptably approached by man. He's chosen things that are despised by the world. Those are the things that God hath chosen. Yea He has even chosen things which are not, to bring to naught things that are, and the one reason, brethren and sisters, is this; that no flesh should glory in His presence.

And what does that mean? Well, symbolically it means that thou shalt not go up by steps to mine altar. They had to make a ramp so the skirts of their garments would always conceal the flesh. And it has the meaning, brethren and sisters, that there are certain qualities that men hold as precious and dear, that are to be entirely rejected and entirely repudiated and entirely got rid of out of our minds, before we can approach the Deity. And they are these; its self-projection, its self evaluation, its self esteem, its self confidence, because in the flesh dwells NO good thing.

And they are the things, brethren and sisters, that are being outlined for us when the Deity said, 'thou shalt not go up by steps to mine altar - because I do not want to see anything of the flesh. NOT ANYTHING that originates with the flesh. And all those things have to go, brethren and sisters. They are the most dangerous and they are the most subtle things in our lives.

And in that instruction, 'thou shalt not go up by steps unto mine altar, we are being told that we must be entirely divested of any other motive, than the motive the apostle Paul outlines in 1 Corinthians chapter 10 verse 31 where he says, 'whatever you do, whether it's eat or drink or whatever we do, do everything for one reason - FOR THE GLORY OF GOD.' And that means the total and rigid exclusion of any emotion or intention or desire of the flesh. That's what it means, brethren and sisters. And here we are, all the same stuff, we've all got the same emotions. Some of us may have them in a stronger degree than others. Some may have them in a weaker degree.

We're all the same, brethren and sisters, and the Deity is saying, one motive, and we look at the things we do in life each day, and very often we wonder why we've done what we've done, don't we? And sometimes we hear the statement, Well, you know me, I'm honest, I know myself. Do we know ourselves, brethren and sisters? Are we able to separate out in our minds the reasons why we do things? Because it's not what is done (that's what the Deity is saying), He's saying, it's why you do it. Is it for the exaltation of the flesh in any of its departments? Or is it purely and simply and only for the honour of My name? Because we can be absolutely assured, brethren and sisters, that verse 29 of 1 Corinthians chapter 1 is entirely and absolutely true. 'There shall no flesh ever project itself in the sight of God'. We can try, we can give it a go, and we probably do it every day, brethren and sisters, every one of us; but when it comes to the day, the day of account, the day of reckoning, there shall no flesh glory in His presence.

And there is only one thing, brethren and sisters, in which we are allowed to glory, and

verse 31 tells us. Let's read verse 29 again. The whole intent of all of Deity's regulations and principles and commandments and precepts and judgments and testimonies is this, 'that no flesh should glory in His presence. But of him are ye in Christ Jesus, who of God is made unto us, what we haven't got, wisdom, righteousness, sanctification and redemption: that, according as it is written, He that glorieth, let him glory in the Lord'.

Yes, boasting is allowed, rejoicing is very proper, but it is only in one thing, it is only in this, 'that we know, because this is life eternal that they might know thee, the only true Deity and Jesus Christ whom Thou has sent'. That we might know the Deity, that's the only thing we're allowed to revel in, brethren and sisters. It's the only thing that is legally able to be a subject of boasting and rejoicing in our life. That's not self-projection, it's not self-evaluation, it's not self-esteem, it's not self-confidence. It is the quiet assurance and that calm that belies a true understanding of the fact, that no flesh will ever glory in the presence of the great and almighty Deity.

And we come back now, brethren and sisters, to our starting point in Exodus chapter 25, where the record quite clearly says in verse 8, 'Let them make me a sanctuary; that I may dwell among them'.

And we suggested, no we said, that that was a very inadequate statement, and it is, brethren and sisters. This statement has been taken up in other places in the scriptures. Let's turn over to Leviticus chapter 26, for in Lev.26 we read the statement again, and in verse 11 the record says, 'I will set my tabernacle among you: and my soul shall not abhor you, And I will walk among you, and will be your Elohim, and ye shall be my people'. It's the same statement isn't it, brethren and sisters? And it's a statement that applies to a nation of largely unfaithful people. And Yahweh had to be satisfied in the days in which that was written, but it was never His purpose. It was His purpose as related to Israel after the flesh, but it's never been His purpose as related to Israel after the spirit.

Yahweh is among us in this bible school. Yahweh is everywhere by His spirit. He is among all the Gentiles. It's not what He wants, brethren and sisters. And the apostle Paul comes to our aid in the 2 Corinthians chapter 6 and tells us what the Deity really meant when He said those words. In 2 Corinthians chapter 6 beginning at verse 14, and he says, 'Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

Brethren and sisters, we can walk amongst the Gentiles, can't we? What fellowship have we with the Gentiles? What fellowship hath righteousness with unrighteousness? What communion hath light with darkness? Who were the people of Israel among whom Yahweh was walking? They were children in whom was no faith. Was Yahweh going to have fellowship with them? No, He wasn't going to have fellowship with them. Verse 15, 'What concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell among them, no, brethren and sisters, I will dwell in them, and I will walk in them; and I will be their Elohim, and they shall be my

people'.

And what's that saying to us, brethren and sisters? It's saying this, That when we understand the principles of the manifestation of the Deity, through the typical altars of old, and when we honour the arrangements and the principles by which the children of Israel, the faithful, were governed in the erection and the approach to those altars (they understood the principle that no flesh would glory in His presence), and if there is a vestige of it in us, brethren and sisters, how could the Deity be in us?

He's not satisfied with walking among us. The scripture saith, 'I will dwell in them, I will dwell in them and I will walk in them, and then I can be their Elohim.' I can be their Mighty Ones and they can be my people. They're my offspring. 'Wherefore,' verse 17 says, 'come out from among them, and be ye separate, saith Yahweh, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith Ail Shaddai'.

Isn't it a wonderful way, brethren and sisters, that the apostle Paul concludes his consideration of the reasons why we should have no fellowship with darkness. And you will find, brethren and sisters, that a very real measuring stick, of our activities in life, will be the principle of fellowship. You know, there are many things we do, isn't there, in which we are far from fellowship with the Father. Our minds range over all sorts of things, and what's happening - we're going up by steps to the altar. The flesh is being displayed. Have no fellowship with the unfruitful works of darkness, whether it's in the chambers of our mind, brethren and sisters, or whether it's in reality.

Yahweh walks among that. He detests it. He wants to walk in us. He wants to dwell in us. He wants to live in us. He wants us, brethren and sisters, to be the brass. Yes, He knows we have to be the brass, but He wants us to understand the principles of the manifestation of Him, who can have no direct contact with the flesh, because of sin.

So He's given to us the principle of His manifestation through an altar - the silver. He's given to us the principle of manifestation of Himself through the colour purple, that mediatorship role of our Lord Jesus Christ. And the whole principle is, not that He may dwell among us, but that He may dwell IN us, and that He may walk IN us so that He will be our Elohim, so that He will be our Mighty Ones and we shall be His people. 'Wherefore come out, He said, from among them and be ye separate and touch not the unclean thing; and I will be a Father unto you and you shall be my sons and my daughters, saith Ail Shaddai'.