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SILVER STAR BIBLE SCHOOL 1993

DEITY BEFORE MANIFESTATION IN FLESH

Speaker: Bro. Colin Hollamby

Study #6

I, Yahweh, The First One and with The Last Ones

Reading: Daniel 10:1-21

Bro. Chairman and Our Dear Brethren and Sisters in the Lord Jesus Christ

We were rather rudely interrupted yesterday morning, weren't we [time limit], in the middle of our consideration of the cherubic figures of Ezekiel chapter 1, but we would like to turn our attention there, for a few moments before we pass on to Daniel chapter 10, this morning.

We'd just like to concentrate on the unison of the figures that are there represented for our attention, brethren and sisters. In the 12th verse of Ezekiel chapter 1, we read that these altogether, overpowering figures which Ezekiel saw when he was watching the visions of the Elohim, verse 12 says, "that even though there were many of them, but there was just four of them, but there was only one of them,"; verse 12 says, "that they everyone went straight forward; whither the spirit was to go, they went;" and there was no semblance of diversion to the left or the right as they went; the one spirit obviously moved them all. And as we go on to read in verse 20, "Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the one spirit of the one living creature was in the wheels, When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the one spirit of the one living creature was in the wheels".

And a prevailing and overriding principle of the unity of the spirit, brethren and sisters, multitudinously revealed, in a glorious company of immortalized creatures, is now presented before our minds in these overpowering illustrations that were given by EI to Ezekiel so long ago.

The purpose of the Deity, brethren and sisters, has always been to produce real sons. For the moment the Deity is quite satisfied with the temporary provision of adopted sons and daughters, but here is a view of the real sons of the Deity.

Now, as we turn our attention to Daniel chapter 10 and verses 5 and 6 of that chapter, we are to have revealed before us, a multitudinous picture of the fact that Yahweh is the only El. That He is therefore, the strength of the very first of the Elohim and He is, of course, with the last of the Elohim. And beside Him there is no power, there is no strength, there is no Elohim.

We'd like to try and put it in a little setting, brethren and sisters, because most of us here have had the privilege of being parents of little children. It is true to say that in their formative years we have rejoiced, it has given us extremely great pleasure. Yea, we have boasted have we not, brethren and sisters, of the progress of our little ones. And as we look over their shoulder and as we superintend what they do, (and one of the greatest joys that we will ever experience with our children, is when they learn to read and to understand and to express themselves; that's the greatest joy we've ever had with our children), when we have taught them, slowly and painstakingly, as we have gathered around the readings at night; and first of all we read a word or two to them, and they repeat it, and gradually they get to understand the figures that are on the page, and slowly it comes that they understand what they read.

The Deity, brethren and sisters, has done nothing else than sit back in absolute delight, at stimulating the intellect of His creatures. And as we have gazed into heaven itself, into the very location of the throne of that everlasting and eternal Deity, we have seen that glorious conclave of the angels. And we can picture them, brethren and sisters, discussing the progress of the Elohim of the future age; as they, as it were, view us over our shoulders, and watch the slow and painstaking development of the minds of their creatures.

They're not really interested in much else, brethren and sisters, the seed of the incorruptible word has been sown into the mind, and it therefore develops an intellectual and a moral power that comes from the Deity himself. He is the first and He will be with the last. And it provides great joy and great satisfaction for the angels of the Deity in the heaven, and the Deity Himself, to see the progress of His creatures.

And as we have singularly tried to come to grips with the principles of God manifestation, brethren and sisters, throughout the week, we are able to easily apprehend them in their most simple form. It really is saying that what we eat is what we become. It's the law of nature everywhere, and: if we eat the fruit of the flesh, we will be flesh; if we eat the word of the Deity, we will become the Deity.

And that's as simple as we can ever say it, brethren and sisters. And it means, therefore, that our intellects must become filled with the seed of the Deity, and that it must be sown into a honest and a good heart so that it might grow and produce fruit, some thirty, some sixty, some an hundredfold. It doesn't matter, as long as the seed is sown and that it grows and it develops under the help and the shadowing wings of the Elohim, of the Elohim of the future age.

And as we come therefore, to Daniel chapter 10, we begin to unravel a very wonderful

picture. A picture, brethren and sisters, which only Daniel, out of the company of men that were there with him, only Daniel was allowed to see. Verse 7 says, "I, Daniel alone saw the vision", and our minds go right back to Exodus chapter 24, when there was a very distinct separation made between: Moses on the one hand, who was allowed to go right into the cloud of the glory of Yahweh; Nadab, Aaron and Abihu and seventy of the elders were able to see the visions of the Elohim; but the rest of the people only saw the effects of it afar off.

And what we are being told in verse 7 and in verse 8, is the only acceptable attitude that anybody can adopt in the presence of the Majesty on High. So verse 7 says, "That I Daniel alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves", just like Adam and Eve in the garden as they understood and came to realize their nakedness and their shamefulness because they had sinned.

Therefore, verse 8 goes on to say, "I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength".

Brethren and sisters, there is the only acceptable attitude before a focalization of all the wonderful qualities and the power that is resident in the Deity. There is no other attitude that we can adopt than that, that there will remain in us no comeliness, and there will be in us no strength when we see a focalization of all the powers of what the Deity is and what He will become.

So going back into verse 4. We know that Daniel was again on the side of the great river which is Hiddekel, and verse 5 tells us that "he lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz; His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude".

And it is our intention this morning, brethren and sisters, to spend a few moments on those several attributes that are there presented for our view, and presented in various places in scripture that we might see that Yahweh is indeed, the grand archetype of all the sons and daughters that He is developing out of the sons of Adam to become the Elohim of the future race upon this earth. He is making, as bro. John [Knowles] would have explained, brethren and sisters, from Genesis chapter 3, out of all the sons of Adam down through the last 6000 years and into the next 1000 years, He is developing a generation of the race, and it is the race who will be a manifestation of Himself, that in them might dwell all the fullness of the Deity and that He might be in them and among them, that He might be the very first of them because He has created them by His word as a new creation, and that He might be the very last of them, the eternal EL.

In verse 5 then, we are looking at a man who is described by Daniel as a certain man. Brethren and sisters, there is nothing uncertain about this man. This man is a very

definite man. He is a man in whom is invested the character and the power and the sight of the Deity Himself.

And the peculiar aspects that Daniel speaks about will be shown to be a focalization of all those things that our bro. John also spoke about in John chapter 17. And here is a picture of an answer to the prayer that they may be one as we are one. And so this certain man, as it is in the Hebrew, and as we very often refer to it through the writings of our beloved bro. [John] Thomas, it is the man of the one. The Hebrew words are, 'ish' meaning man and 'echad' meaning one, singular.

He's not a real man, but he is an appearance of a man. He is one like the similitude of the sons of Adam. He is obviously a symbolic representation; unquestionably a symbolic representation of a multitudinous man. The one Yahweh man about whom our bro. Graham [Harding] spoke the other evening. That one Yahweh man who is indeed a man of war.

When he was viewed by Daniel, as we have seen, there was only one result that was acceptable. There was only one result that was possible, even in men that didn't understand the principles that Daniel understood, and he therefore, stands before us as a representation of that new order of the Elohim, whom John saw in Revelation chapter 1 and at verse 13. It is, brethren and sisters, a depiction of the post resurrectional development of the Mighty Ones who were once the sons of Adam; and, as we have said, there is nothing uncertain about him.

Well then, what do we notice about this man? He is indeed, we read in verse 5, a man that was clothed in linen, and as we have already developed in our studies together, though only very briefly, we know that it is the colour or the linen of righteousness. The fine linen is the righteousness of the saints. And as we have read both in Jeremiah chapter 23 and again in chapter 33, brethren and sisters, because we know we have none of our own, it is Yahweh who is our righteousness. So, if this man who is to be clothed in righteousness, by being clothed in a garment of linen, he is essentially a man who is totally enclothed in righteousness.

He's got a garment on, not only that has been imputed unto him because of his faith, but because they have been genuinely involved in working together with the principles of the Deity in life, to weave for themselves a garment of righteousness. Because if our righteousness, brethren and sisters, does not exceed the righteousness of the Scribes and Pharisees, we will in no case enter into the kingdom of heaven.

And it's not a matter in Isaiah chapter 64, to which we will turn for a moment, Isaiah 64:6, these are not the attitudes, brethren and sisters, that are acceptable in the sight of God. Verse 6, when Israel in unfaithfulness, but beginning to realize their unfaithfulness as are prerecorded for us in verse 6 of Isaiah chapter 64, the prophet says on behalf of Israel, "we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf;"

It is not a voluntary humility, brethren and sisters, that we have to have today, but saying everything we do is like filthy rags. That's not what that is saying there, these are people who are just coming to grips with their unfaithfulness. They are just beginning to be persuaded of their unrighteous ways, and they pervade their life before and they start to recognize that all the directions in which they have been going are entirely wrong. They thought they were living a way of righteousness, but it turned out to be completely empty and void of the righteousness of God.

We have got to be, brethren and sisters, in our days, busily engaged in working the works of righteousness. Our righteousnesses are not as filthy rags. If they are, they've come from the flesh. It's only a work of the flesh that can be described as a filthy rag. The fine linen of the righteousness of the saints, brethren and sisters, is a very precious garment, and we need the dexterity of spirit guided minds, that is guided by the eternal principles of the word, so that we might weave for ourselves a garment that is honouring to the Father, because He is and will make up what is lacking in us, through His son, our Lord Jesus Christ.

The character of this man, brethren and sisters, is entirely righteous. He is entirely clothed and there is nothing about Him that smells of unrighteousness. There are no filthy rags upon Him. He's had His clothes changed and so we learn a lesson that it is very essential for us, brethren and sisters, in these days, that we might keep the garment, which was attributed to us by faith at our baptism. We might learn to weave our own garment and to keep it unspotted from the world.

It is essential that the exhortations out of this man be noticed by us, so that we might follow them out in our daily lives. We must remember to continuously wash our garments by the water of the word be without spot, at the coming of our Lord Jesus Christ. Yahweh our Righteousness, Yahweh T'zidkenu, is a very important and overall feature of this one certain man, that Daniel saw in chapter 10.

And then we look at the next quality of this man, 'he was girded', we are told in chapter 10 of Daniel and at verse 5. We are told "he was then girded with gold". He had upon his loins a girding of the finest gold that was available in those days, the gold of Uphaz. It had been refined, and it speaks to us first of all, brethren and sisters, of the gold that we mentioned from the tabernacle, one of the raw materials of the tabernacle, which was lavishly spread over the Most Holy Place, both of the tabernacle and the Most Holy Place in the temple of Solomon. It speaks to us, not only of the trial our of faith, but it speaks to us of that quality of the Deity, who only hath immortality.

He is the only one, brethren and sisters, who has the quality of eternal life, underived. But to us, in our moral and spiritual understandings of this, we have a picture of a man before us, who is clad with the long flowing robes of righteousness.

How is somebody like that going to expedite as we see in Ezekiel chapter 1, the cherubims rushing like a flash of lightning as they run and they return from the messages that the Deity gives to them, hearkening to the voice of His word? As the

angels of the future age, will their garments, (not necessarily, brethren and sisters, but it is altogether fitting, that these long flowing robes, the robe of righteousness which we wear in a figure today), need to be gathered together so that it will prevent an impediment as we move in the Deity's service? And the way in which we will do that is, to have our loins girded with a golden girdle, because to us, it does symbolize, the very great necessity of the trial of our faith. Gold is not so much, brethren and sisters, what is distilled at the end of the road, to us today it is the necessity of the trial.

Account gold, says Peter, as the trial of your faith. We have, as it were, golden opportunities every day that we might have our faith tried; because a faith that is untried is a faith that is dead. A faith therefore, which is not a faith, but merely an academic knowledge. And the only tool, brethren and sisters, which the Deity has at His disposal is the evil of our own circumstances. As bro. [Robert] Roberts said, very wisely, and very wonderfully, in 'The Ways of Providence', he said this, 'that out of evil and by means of it, God is working a great amount of good'.

That's the trial of our faith, as the Lord taught us to pray, don't ask to be taken out of it, but rise above it. And the only way in which we will be able to rise above it, brethren and sisters, is to see Him who is Invisible, is to take that glimpse that we have of Him, sitting upon His glorious throne in some place in the heaven, surrounded by that glorious company of the angels, who are our attendants.

They attend upon our necessities of life. They are guiding and they are controlling the evil that surrounds us day by day, and we know not how many times, brethren and sisters, they interfere with that, to preserve us from all evil as the Lord taught us to pray, 'deliver us from evil', "lead us not into temptation, but deliver us from evil".

We cannot escape the evil circumstances of our today, they are there for a good reason, so that the sons of the Deity might be developed under trial. So that their faith might be put to the test and they finally might be as this one man, girded with a golden girdle, a symbol of a triumph over the evil of our days.

The body we are told, the body that Daniel saw in verse 6, "was like the beryl". And how he would see the body, brethren and sisters, when it was clad with a long cloth of righteous linen, we don't really know, but it is fairly obvious that there are at least two dimensions to this vision that he saw; because he can see him clothed with a long flowing robe of linen, but he can see also that his body was like the beryl.

And we are reminded in this because the Hebrew word for 'beryl' is the word 'tarshish', which comes from a root word which means, 'to break in pieces, to subdue, to destroy.' And so the whole body of this community of people, because it is a community of people, is displaying the fact that as Exodus chapter 15 says, 'that Yahweh', the one Yahweh man, not Yahweh personal, but Yahweh mystical, 'is a man of war', and he has had to develop in the days of his flesh, a very healthy hatred of the things the Deity hates.

That's our job in life, brethren and sisters, we have to develop a very healthy hatred for the things that the Deity hates, because if we don't, we cannot take part in the judgments that are written. It is just an impossibility, brethren and sisters, that we should take part in the judgments that are written, if we don't develop a knowledge of what God hates, and develop that very emotion on the very basis upon which He hates. Because He hates, and it is a very right thing that He should hate. As a matter of fact, brethren and sisters, we absolutely marvel at the way in which, in the intensity of the Deity's mind, which has been stored up a reservoir, as it were, of fury and of anger against what man has done to His earth. And man has polluted his own life and his own circumstances to his own detriment.

We marvel that the Deity has not moved in a long time before now. It is a very wonderful thing, brethren and sisters, - is the long suffering of our God that waits and waits until there will be time no longer. We don't know when that time is, brethren and sisters, but we won't develop the emotions that the Deity has overnight; and we must be prepared to become part of this body that is part of that one Yahweh man of war, which is certainly going to break in pieces and subdue and destroy everything that opposes Him or that exalts itself against His name.

The stone beryl was in the High Priest's breastplate and it just happened to be, brethren and sisters, the stone for Dan, whose name means 'judgment'. And therefore, the aspect of this whole body that was portrayed before Daniel, was a body of judgment. And it is a body in which there is a reservoir of all the Deity's judgments for the last 6000 years. And it is a body in which is invested the power to execute the judgements that are written.

This honour have all His saints, says the Deity. It will be a glorious honour to do that, brethren and sisters, not that the Deity delights in destroying people, not that He delights in taking life; but that He knows, and that we have got to come to know, the manifestly poisonous and serpentine ideas that emanate from every man and every woman's flesh. If they are not prepared to acknowledge that, this destroying and conquering power, associated with the beryl, which was the overall aspect of that body of that one certain man, shall certainly come down upon them, in the fearful way in which it is designed to do its work.

Daniel further surveys this man, and he says that "his face was as the appearance of lightning, his eyes as lamps of fire". And throughout the length and breadth of the Scriptures, brethren and sisters, lightnings and fire are indicative of the judgments and of the wrath of the Deity. It is not only indicative of the way in which the spirit men, the spirit invested multitudinous men will expedite their mission, but it talks about the power of the lightning. And lightning, brethren and sisters, is an awesome power.

Lightning as we understand in storms, particularly in the country of America, has very devastating results. And they are the lightnings that flash forth from the multitude of intelligences, as we see the eyes are like lamps of fire; and those lamps of fire, brethren and sisters, are representative of the 7 spirits of the Deity, which really are that one

spirit, which really are the eyes of Yahweh, which really are a symbol of the intelligence of the Deity invested in all His people.

We remember our own experiences when our children were young. That we absolutely delighted in the progress as we saw those little intelligences growing in understanding and in knowledge. What, brethren and sisters, if they got to one or two years of age and we found out that there was something deficient in the brain. It would be the utmost sadness that we could ever experience in life, and we know that by seeing it in other people's families, don't we?

What would it be like, brethren and sisters, if the Deity has told us all about the singularity of the eye; What if He had given to us all the wisdom that He has seen fit to give us in the Scriptures; and we made a little journey of development along the way, and there was some potential there for development, and then something went wrong? The eyes and the intelligence have not been used for the purpose the Deity gave them. It would be just like somebody who had been 40 or 50 years in the truth, turning up at the judgement seat of our Lord Jesus Christ, and saying 'well, really I thought you would be happy with me learning about the milk of the words 'I know the truth'.

The Father requires development and it's seen in eyes, isn't it? And the flash of an eye can display the mood of the owner very very quickly. We can tell in one another what mood we are in by looking into one another's eyes. And here are eyes, brethren and sisters, that are invested and are impregnated with the intelligence of the Deity.

And it is a very wonderful thing, that the word 'eye' in the Hebrew language is the same word that is used for 'a fountain', because the eye is a fountain. The eye is forever secreting liquid so that the eyeball doesn't go dry. It would be dry and it would crack to pieces, brethren and sisters, in but a very few minutes, if there was not a continuous supply of liquid.

And what are these eyes? These eyes are fountains of the spirit and they flash forth as lamps of fire, as the intelligence of the spirit is displayed to those, those mortals with whom we may come in contact, in the days which are to come. But it's not telling us, brethren and sisters, in this particular aspect of things, about the way in which those eyes will look lovingly at the people of the future age, because the Elohim of the future age, who are being depicted here, those immortal Elohim developed out of the sons of Adam, will be fountains of spirit power. They will be fountains of intelligent spirit emanation and their vision will be used to pierce even to the dividing asunder of the joints and the marrow. They will be used, brethren and sisters, in the very way in which the fountain head of the spirit ought to be used on us today - that it might be used to completely eradicate the cancers that are in us, that are resident in us.

And we need to be prepared for something like this in the age to come, because if we are going to be among that number of the fountains of the intelligence of the spirit, we need to act upon those principles now, because in that day, brethren and sisters, there won't be business clubs, there won't be political alliances, there won't be sporting



affiliations, there won't be sporting affiliations, there won't be ecclesiastical contact, there won't be social gatherings. And our intelligences ought to tell us, brethren and sisters, that if we are to be the fountains of the spirit, to destroy those things in the future, How are we going to get on, if we are joining with them now? Are we prepared for that?

Do we know, brethren and sisters, what really is the very fundamental implications of our doctrines of God manifestation? We will not have fellowship with the unfruitful works of darkness in those days. And we can't secretly retain them today either, brethren and sisters, and expect to be among the fountain of intelligences who will pierce to the very dividing asunder of the thoughts and intents of the hearts of the peoples in those days. Men and women who want to become a part of this multitudinous and glorious man, this glorious but fearful man, have got to implement the principles that are illustrated by him in our own days and in our own generations, because we are being developed for that work, out of the sons of Adam today.

And then we go on to read, " that his arms and his feet are like in colour to polished brass'. His arms and his feet are like in colour to polished brass, and the idea of polished brass is not so much 'polished' in the sense that we understand it, but it's burnished. In other words, the way in which these arms and which these feet will be used is that they will be heated to white heatness. Yes, they will have been purified in the days of their flesh, because it is only he who has pure hands and a clean heart that will ascend into the hill of Yahweh. But because of the judicial aspect that is manifested here in this man, the arms and the feet especially, brethren and sisters, have been heated up until the heat of incandescence or shining heated copper and therefore, they are like the brazen altar of old.

And what did we see from our studies an altar represented? The brazen altar in the courtyard of the tabernacle was a representation of the Deity. But this representation of the Deity, as it is connected with the metal of the altar, is not a deity in sacrificial manifestation; it's a Deity in judicial manifestation, based upon the principles of understanding in the people who are associated together in this certain man with the sacrificial principles. But now, we are looking at a picture of the altar, who is Yahweh in judicial manifestation. It prefigures, as we saw from Genesis chapter 33 and verse 20, and as Jacob gave to it the name of El-el-o-he-Israel, El is the strength of the Mighty Ones of the princes with El.

And we're seeing a development of the principles of those altars, brethren and sisters, in the tramp of death that will be undertaken by this grand multitudinous man. Not that men rejoice in death. Not that the Deity rejoices in death, He's the Author of Life. But death is a necessary thing because there is no surrender, there's no yielding; and so, in the days of our flesh, we learn to walk under the banner of Yahweh Nissi.

And we've got to understand, brethren and sisters, that everything that Yahweh has instituted in His nation of old, yea, even the priesthood, it was said to them that they were men who should learn to war the warfare of the tabernacle. There was a military

character about the Hebrew priesthood and though, yes, they were designed to be priests, (and therefore, people who stood in the breach between the Deity and man, symbolically at least), but they were nonetheless charged to keep, and to war, the warfare of the service of the tabernacle. And that's memorialized in the Yahweh Nissi altar as Moses said in the end of Exodus chapter 17. He says, "[Yahweh] will have war with Amalek from generation to generation". And it doesn't matter under what basis Amalek has been disguised, and it doesn't matter into what strata of society he has become impregnated, Yahweh will have war with him.

And if he is found disguised in our minds, brethren and sisters, Yahweh will have war with him, and one of our grand objects in life is to come to know what the Deity thinks of us, so that we might be exposed before ourselves. That's why self-evaluation, brethren and sisters, has got nothing to do with the manifestation of the Deity. That's why self- engrandizement or self-projection has nothing to do with the principles of the Scriptures.

Self-confidence and self-esteem have all got to go, because Yahweh will war against that. He will place in us, brethren and sisters, a confidence and an openness that comes from knowing Him, but it is not to be confused with self-confidence and self- projection, because those things have all got to be dealt with - Yahweh will have war with them from generation to generation.

There was the glowing metal of amber. The glowing colour of amber that is seen in the manifestations of the cherubims in Ezekiel chapter 1 and at verse 4, which is telling us that these feet that are like in colour to incandescent brass, are that overall aspect of that cherubic figures of Ezekiel chapter 1. The glowing metal which signifies the destruction of a host at the hands and at the feet of those who will tramp a tramp of death throughout the earth, to rid the earth of those things that are obnoxious to the Deity so that there might spring up a generation who shall know Him, and shall love Him, and shall know the principles for which He has always stood, and which He has always testified throughout the Scriptures of truth.

And then we come in verse 6 to the fact, and the key indicator of the fact, that this man is suppose to be a representative multitudinous man, because his voice, the voice of his words, was 'like the voice of a multitude'. And our minds go back to Ezekiel chapter 1 and chapter 10.

And we know that the only time that they made an noise, was when they lifted up their wings in movement. And when their wings were let down, all the noise ceased. Here's a picture, brethren and sisters, when the voice of the multitude is employed here, and it's another dimension that is added to the vision that Daniel receives. In other words, his hearing intellect is also used, it's not just something that appears before his mind, his hearing is also used. And when Daniel saw this one Yahweh man, invested with the power and the knowledge and the sight of the eternal El, and when he heard the voice of his words, which were like the voice of the multitude, we are reminded in the beginning of verse 7 that Daniel, in verse 8, "saw the great vision and there

remained no strength in him for his comeliness was turned into corruption and he retained no strength".

And we now, brethren and sisters, begin to try to draw together some of the threads that we have been talking about during the week. We are reminded in verse 7, quite clearly, that the people who didn't see the vision, upon them a great quaking fell, so that they fled to hide themselves. And we are reminded very strongly by that, that fig leaf devices will only be as good then as they were 6000 years ago. They're quite useless. And that's what those men had on! That's why they weren't allowed to see the vision.

But we have been permitted to see the vision, and we've been permitted to understand the vision. We've been given an intellect, and that intellect has been effected by the germ of the everlasting and the indestructible word of God, which has been purified seven times, and which He has exalted above all His Name. There has never been a time in all time, when the wisdom or the word of the Deity has not been His perpetual companion. And our minds go right back to Proverbs chapter 8 and we think about those two great Eloahs, the one which was the substance or the reasoner, and the other which was the word or the revealer.

And those two powers have a common residence, in that one grand and glorious and self-existent and eternal EI, who only hath underived immortality. And this particular picture that Daniel has presented before his mind, is really a focalization of all those things.

There's coming a day, very soon, brethren and sisters, when we will personally meet a focalization of all those powers and of all those characteristics. A day is coming very soon when we will stand before the judge of all the earth. And what will be our attitude when we stand before all the powers of the Deity reflected through the eyes and the countenance of that one fellow of Yahweh?

We'll stand there before a penetrating gaze, and what will our attitude be? Everything will be unmasked. There will be nothing hid that won't be revealed. And there is perhaps, one of three attitudes that we could adopt when we stand before the man, who is the son of man, into whose hands all judgment has been given. Will it be the confidence of presumption on His benevolence? Will it be, brethren and sisters, a voluntary humility, carefully worn? Or will it be the genuine, and the frank, and the open, presentation which befits an honest and a good heart?

We could adopt any of those things, any of those attitudes. The day of the resurrection is near, brethren and sisters. The time of the apocalypse of the glory of Yahweh in the one man is very close. The manifestation of the sons of the new Elohim, who will have charge of the earth's affairs, is almost upon us, and it is only the principles that we have been learning about this week, and which have shuttered all of our three studies, they have spiced our language when we have talked to one another, all this week, brethren and sisters. And they are the only motive power that will ever prepare us for the day that is to come, because the Deity is One and He will not be satisfied with any other

attitude than the one which is totally taken over with the ideas and the ideals of the manifestation of the Deity in our lives.

As we said before, a good work is not a good work, it doesn't matter how good it would appear, unless it is FIRED BY THE DEITY. Because it is only if it is fired by Him that it can be a reflection of Him. Any other way, brethren and sisters, is a projection of the flesh.

As we started with the people of Israel, they were of their father, the Diabolos; and they had a statement of faith like ours, and they probably said they believed it well. The eternal spirit has declared war on Amalek throughout all generations, in whatever form he might appear or be disguised.

We'd like to come, brethren and sisters, to conclude our remarks in two places. Isaiah chapter 26, because in Isaiah 26, we read of this day that is soon to come, verse 19, "Thy dead shall live, my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is the dew of lights, and the earth shall cast out the dead".

We're right on the eve of the day of the resurrection of all those people who have had invested in them, the germ of the incorruptible word of the Deity. And they all live under Him, because without Him there could be none of them. And when we turn our attention carefully to that verse that we read, in verse 19, brethren and sisters, this is what it says, (We do well to remember that it is not Isaiah personal, who is saying these things, it's the Deity saying them and He is using Isaiah as His scribe, as the one who receives His words in dictation and who has written them down.), and this is what he says, "Thy dead shall live, my dead body shall they arise".

And what we're seeing in Isaiah 26:19, brethren and sisters, is the one who has depicted for us that awesome and yet majestic picture of the man of the one certain man, of Daniel chapter 10. And we are looking at a picture in Isaiah 26:19, at Daniel, together with all the constituents of his certain man, who are in a phase of prostration in death; and then, there comes the voice of the Son of God, and they that are in the graves, upon hearing the voice of the Son of God, they shall hear and live.

And we need to remind ourselves who is speaking in Isaiah 26:19 - It's the Almighty Deity who is self-named Yahweh. He is, brethren and sisters, the Adonim of the Adonai, He is the strength of the family of the Deity in the heavens, who is overshadowing the family of the Deity on the earth. He is the Elohim of the Elohim. And here is a picture of Yahweh's dead body. And when the Son speaks, the dead body comes alive, because it is not a body personal, it's a body mystical. And it is the One who said, 'I am the First and I am the Last', who is speaking in Isaiah 26 and He is saying, 'It is My dead body that shall arise'.

So, if we are to be among that people, brethren and sisters, a phanaroo, or a manifestation of the Deity, might with absolute propriety say, 'I was dead, and I am alive forever more'. That's the invitation that the Deity has extended to us, brethren and

sisters, to become a part of Him, because without Him there is no strength, without Him there can be no Elohim. He is the First and He is the Last, this is My Name forever He said, and this is my memorial unto a generation of the race. And He has begun that generation in the days of Adam, and He that hath begun a good work, brethren and sisters, will certainly finish it in the day of account.

We've looked at some of the titles of the Deity during our considerations. Can we just suggest, brethren and sisters, that when we now read the Psalms, (which are the prayers of faithful people), and when we come to understand the liberal way in which they are vitally spiced with the free use of the name and the titles of that glorious One, (who sits upon a throne, encircled by His mighty angels), might it be a form of teaching that we can indulge in for ourselves, brethren and sisters, that we can more intelligently express our dependence of, and our praise for, and our thanks for Him?

Can we see the Deity, brethren and sisters, hovering over us at this Bible School, as He has stretched our intellects, sometimes to the maximum as we have struggled with the concepts and with the principles that have been presented to our minds? Don't you think, brethren and sisters, that He has done it for a reason? That He has shown to us all these things, that we might benefit and that He also might be glorified?

And finally, we'd like to turn to Ephesians chapter 3. Ephesians chapter 3 and at verse 14, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God".