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SILVER STAR BIBLE SCHOOL 1993

DEITY BEFORE MANIFESTATION IN FLESH

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Study #2

I Appeared Unto Abraham, Isaac and Jacob by My Name Ail Shaddai

Reading: Exodus 6:1-13

Bro. Chairman and our dear brethren and sisters in our Lord Jesus Christ.

Today, we intend to deal with two of the titles of The Deity under that general heading that was announced as, "I Appeared Unto Abraham, Isaac and Jacob by My Name El Shaddai", and we intend to look at those two titles which are "El" and "El Shaddai".

We, first of all, however, will go back and make the connections that are necessary to these considerations from our address of yesterday morning. And we would like to underline the matter that was presented by first of all turning to James chapter 3, at the 9th verse.

In James chapter 3, with which we are all familiar, James is very strenuously exhorting us about matters related to a small member which we all possess. Sometimes it possesses us. And he says in verse 8 of chapter 3, "but the tongue can no man tame; it is an unruly evil, full of deadly poison". And James does not actually mean to talk about the tongue as the physical member we use when we speak. He is talking about the way in which our minds power the movement of the tongue.

And he says in verse 9, that it is with that tongue connected to our brain, with which we bless God, even The Father, and therewith curse we men, which are made after the similitude of Deity.

And, brethren and sisters, we have James confirmation that when he talks about Deity who is The Father, he says to us quite plainly that, 'man is made in that very same image'. And he exhorts us very strongly, therefore, that with a little member which is very much uncontrollable by mere man, and our Lord Jesus Christ was not mere man, He did control the tongue. But by mere man that member is quite uncontrollable. And it is so fickle as to bless one image and curse another in the identical form.

And therefore, we are lead to the conclusion which we reached yesterday, of the

wonderful person, and the entirely wonderful personality together with that intense character of The Father, which has been revealed to us throughout the testimony of His Word.

And as we therefore consider that one grand first cause, who is the self existing Deity, we reach a pinnacle of our considerations in John, Chapter 4, and verse 24, where the Lord Jesus Christ says, "that Spirit is the Deity". John 4:24 in the Authorized Version says, "Deity is a Spirit". The real intent of the language there is that God, that Theos, that the one self existent Deity is Spirit. He is spirit substance because He is the source of all energy. He is, therefore, a condensation of all manifestation of the energy of every particle of the universe, and of course, far beyond the extension of our own very small universe in the endless bounds of space.

So the Theos is the spirit power which underlies and which is the substratum of all things. The Apostle Paul says in 1 Corinthians, chapter 8, and verse 4, to which we will turn, makes a very grand proclamation of Deity, who is Spirit, where he says in 1 Corinthians 8, beginning at verse 4, "as concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world and that there is no other God but one. For though there be that are called gods, whether in the heaven or in the earth (as there be gods many, and lords many,) But to us there is but one Deity The Father, by whom are all things and we in Him; and one Lord Jesus Christ, on account of whom are all things and we by Him".

And that means to say, brethren and sisters, in our understanding of the English language, that everything is in and out of the self existent Deity and Majesty of the Heavens. Therefore, everything being in God, we are not able to go anywhere, like the Psalmist says, without being in the precincts of the self existent Deity through the channel of His almighty power. And the Psalmist says, "Wither shall we go from Thy Spirit or were shall we go from Thy power. And though we go to the outermost parts of the earth or rise to the highest parts of Heaven, yet He is there.

The wonderful Spirit which He is, proceeds from Him and indeed fills all space. brethren and sisters, all things are in the Deity, but The Deity is not in all things. And it is that facet of our studies in the Scriptures this week, brethren and sisters, that we want to concentrate upon, that although the Deity controls all things by His Spirit, The Deity is not in all things. All things are in Him, but He is not, therefore, automatically in all things. It is that personality and that character which needs to be apprehended by us that we might in some small measure become like Him.

In the 16th chapter of Numbers, we read a statement by Moses, which is a very intriguing statement. Numbers 16:22, and here is an occasion immediately parallel with the incident of Korah, Dathan and Abiram in the wilderness, as they rebelled against the order that YAHWEH had established in the camp. And in verse 20 we read that "[YAHWEH] spake unto Moses and unto Aaron, saying, separate yourselves from among this congregation, that I may consume them in a moment. And they fell upon their faces, and said," and this is what Moses and Aaron said, "O [EI], the [Elohim] of

the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?". It is the former part of that verse that we want to concentrate on for a moment, brethren and sisters, where these faithful men, Moses and Aaron, in the face of these men having rebelled against God's order in the camp, plead with The Deity and they say, "O El". A singular word, which are told by men who understand languages, basically has the idea of power.

So they say, O Power, the Elohim of the spirits of all flesh. And transliterated into the English that means, O Power, who art being manifested through the mighty ones, and who art the spirit of the power that enlivens all flesh.

There is no flesh, says Moses and Aaron, that is not energized by the El, by the original self existing cause of all things. And that is the power which gives life and sustenance to everything that we see. Everything that we see, brethren and sisters, has been created out of and by that spirit power.

That's why Paul says that "out of The Deity hast all things been made", and that is a dimension, brethren and sisters, which is almost too high for our understanding. It is something that we can but accept in child-like faith, because [they] that cometh to The Deity must believe that he is, and therefore, that He is a rewarder of those who diligently seek Him.

Turning now to the prophets. In Isaiah, chapter 40, The Deity Himself expresses Himself through Isaiah in Isaiah 40:25, "And the [Deity] says, 'To whom then will ye liken Me or shall I be equal? saith The Holy One'.

And a further challenge in chapter 45:5 where The Deity also expressing Himself says, "I am YAHWEH, and there is none else, there is no Elohim beside Me; I girded thee, though thou hast not known me". In verse 18, "For thus saith [YAHWEH] that created the Heavens; [Elohim] Himself that formed the earth and made it to be inhabited; I, [YAHWEH]; and there is none else". And again at the end of verse 14, "Surely, [El] is in thee; and there is none else, there is no [Elohim]".

And the great challenge that is issued by The Deity in these passages is that He is making it known to all flesh that there is no other strength beside that One Great Self Existing First Cause, that it is the substrata, the spirit and the life of all flesh. That is The Deity, brethren and sisters, whom we are called upon to worship and serve. That is the image, in whose likeness we are made, so that we may be able with Moses, to endure as seeing him who is Invisible. He is the El, He is the strength, He is the power, He is the substratum of all things.

When we turn back to Genesis, chapter 1 and read from verses 1 & 2, we know that it says in verse 1, "that in the beginning Elohim created the heaven and the earth". 'Elohim', a plural word, created the heavens and the earth. And verse 2 goes on to say, "and the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of [Elohim] moved upon the face of the waters".

'The Spirit of Elohim', the spirit of the mighty ones - plural, the angelic ministers which belong to YAHWEH. Their spirit moved upon the face of the waters. There is, saith the Apostle Paul, but one spirit. And the Lord Jesus Christ said that, "the Theos is spirit". And so when we read Genesis, chapter 1, verse 2, we are looking at the person and the power of Deity, that is being manifested through the Elohim, so that it might hover upon the face of the waters to produce the order which we see revealed to us in subsequent verses of Genesis chapter 1.

Therefore, what verse 2 is saying is that the Elohim were charged with and were moved by the Spirit which is The Theos. It is the only power, it is not their power. It is a derived power so far as they are concerned, called in verse 2 here, the Spirit of the Elohim, Who is indeed that wonderful person, Who is the first cause of all created things.

And so we notice in Deuteronomy 10, were Deuteronomy, under the inspiration of God, where Moses writing in chapter 10 makes some remarkable proclamations about Him whom we worship and serve. And we read therefore, in verse 17, "[YAHWEH] your [Elohim] is [EI], He is a giver, He is mighty, He is a terrible one, Who regardeth not persons nor taketh reward. He executeth judgment on the fatherless and the widow and loveth the stranger, in giving him food and raiment."

And what is verse 17 saying to us, brethren and sisters? It is probably the most charged verse in the whole of the Scriptures regarding the Name and the titles of our Deity.

Why does it say then in verse 17, of chapter 10, that YAHWEH is a great EI?; That He is the Elohim of Elohim?; and He is the Adonai of the Adonim?; and in both places the Elohim of Elohim? YAHWEH is described by the basic force and power of the Mighty Ones of the Mighty Ones. He is described also as the ruler of the rulers.

And the only way we can unravel the secrets that are contained in this verse is to notice, as our bro. John [Knowles] introduced on Saturday night, that the Deity is intent on filling the whole earth and the heavens with a family all of whom are like Him. And therefore, there are two parts to this family - one part presently resides in the heavens, the other part on the earth, but both of the parts of that family are described as Elohim in the Scriptures.

Remember the occasion when the Lord Jesus Christ quoted from Psalm 82:6, where He tells Israel they were all Elohim, "Doth not your law say, ye are all Elohim and all of you are children of The Most High."

It is one department of that grand family, brethren and sisters, those that are called unto the name of The Everlasting Deity. The other part of that family is the angelic host, with whom we will deal, God willing, tomorrow.

And so what God is saying through Moses here is that: YAHWEH, your mighty ones, is both the family of the angelic host in heaven and He is also the power of the family that is drawn out of all nations and kindreds and tongues, to be a people for the name of the earth.

He is therefore, in those same terms, the ruler of the mighty ones in heaven and He is the ruler of the mighty or powerful ones in whom the spirit of God resides through His Word, in that family that is upon the earth. He is the great El of both departments of the one family that YAHWEH is developing both in heaven and upon the earth.

He is a mighty one, He is a terrible One, He regardeth not persons, He taketh not reward, He is not to be persuaded, He is the self existent cause of all things. With Him resides Wisdom, as we saw from Proverbs 8, brethren and sisters. There was never in a moment in the course of their existence, from eternity to eternity, when they did not possess one another. When power was not controlled by Wisdom, and when Wisdom was not executed by that One Executive Power, The El of all things.

And so the term, 'The El', which is not a very common term in our Scriptures, has the basic idea of drawing our attention to that one located source of power, which sits in the majesty of the heavens in some located place, which is hidden from our knowledge. But which power, in His personal and in His character manifestation will be seen by those who are pure in heart. Blessed are the pure in heart, brethren and sisters, for they shall be rewarded by being able to see the everlasting Deity, who is the El, the strength of the spirits of all flesh. Who is the Adonai of the Adonai, and the Elohim of tho was known by the name of 'El Shaddai' unto the fathers of old.

We therefore, brethren and sisters, begin to understand why we can so confidently say, that God, just a contraction of our English word good, is just so inadequate a word by which to describe the majesty that we have before us and as He has chosen to reveal Himself unto the faithful through the pages of His Word.

'Good' could mean anything. We apply the term to things that would be anything but good in the sight of that one Deity in the majesty of the heavens. He is good, there is no question about that, but He is far more than good. It is entirely unsatisfactory that just 'good' should be the appellation of The Father who is in the Heavens.

We would just like to look at the way in which the word, 'El' has been used in a couple of other places in the Scriptures.

For example, in Ezekiel, chapter 31. This is a very surprising occurrence of the word 'El', and when we understand that meaning that the term, when applied to The Deity, always has the understanding and meaning of the first great cause, that only source of power, that a person who is described in Ezekiel, chapter 31, who is by the way, Nebuchadnezzar, king of Babylon, could be described as being an El. But he is! Verse 1 says, "And it came to pass in the eleventh year, in the third month, in the first day of the month, that the Word of [YAHWEH] came unto me, saying, Son of man,

speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness? Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs."

And then we come down into verse 10 and it says, "Therefore, thus saith [Adonai YAHWEH]; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height; I have therefore delivered him (that is the Assyrian) into the hand of the [ail] of the heathen."

And in the days of which Ezekiel prophesied, he is talking about the power of Nebuchadnezzar. And he says, here is a power into whose hands I will deliver the mighty king of Assyria. The Assyrians shall be cut down and his place shall be taken by the Babylonian, and the Babylonian is then known as the Mighty, or as it is translated from the Hebrew word, 'El', he is the El of all nations.

And therefore, brethren and sisters, we are not to understand that the Hebrew word 'El' may only be applied to The Deity. It can be applied, as God does here, to the mighty one, to the power of the nations of this day, in exactly the same way as Isaiah 9:5, where Messiah is called 'El Gibbor'. He is called the El who is the mighty one, and it is therefore saying to us that although they may be an El, or a power in their own right, it is not a power that is underived, where The Deity's is totally underived. There is no other El but Him.

He makes that challenge to us and it was very soon proven, wasn't it, in the case of Nebuchadnezzar, the king of Babylon, that he was not a self existent El, that he was only a power while God chose to let him be a power, and that after that he was quickly taken off the scene, and to be replaced by another power of the nations, that is the Medo-Persian power.

And so we would like to come now, brethren and sisters, to Exodus, chapter 6, and verse 3, a passage which has been the subject of a number of different explanations. Verse 1 of Exodus 6 says, "Then [YAHWEH] said unto Moses, Now shalt thou see what I will do to Pharaoh; for with a strong hand shall he let them go and with a strong hand shall he drive them out of his land. And [Elohim] spake unto Moses and said unto him, I am [YAHWEH]; And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of [El Shaddai], but by My Name [YAHWEH] was I not known to them."

Now that seems to be a very strange statement, brethren and sisters, for in Genesis 22, and at verse 14, we remember that on the occasion of the offering up of Isaac, Abraham called the name of that place where he offered up of Isaac, Abraham called the name of that place where he offered up his only son, 'Yahweh-Jireh'.

How is it then that Moses here, under the inspiration of the spirit can say "that I was not known unto the patriarchs by My Name, YAHWEH", when the spirit record says that Yahweh was in the mouth of Abraham in Genesis 22 and verse 14? Well it just might be that the name, YAHWEH, was not in the mouth of Abraham in Genesis 22:14. We'll

come to that in a moment.

We'd like to take our minds back earlier, where the word Yahweh is first in the Divine record, put into the mouth of Eve in Genesis chapter 4, verse 1. In Genesis 4:1 it says, "Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from Yahweh."

And the Hebrew there, and I don't know anything about Hebrew, brethren and sisters, I couldn't say one word in Hebrew, but we are told that the Hebrew there can well be translated out of the mouth of Eve, 'I have gotten a man from the He who will be.'

And it is very probable that Eve is reminiscing upon the statements that were made to the serpent, to which she was privy in Genesis 3:15, where the record says, "And I will put enmity between thee and the woman, (speaking to the serpent) and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Because that we know that the whole background and the substance of Genesis chapter 3 is concentrated in this matter of verse 15, and is spoken only to the serpent, but obliquely to and about the woman, that she was going to have a seed, but in Genesis chapter 3 the man is never promised that he was going to have a seed, therefore, the only conclusion that we can come to about Genesis chapter 3:15, is that the seed that was promised, would be the seed of a woman, but not the seed of man.

Although Eve's understanding of that is only infantile, she makes this statement in the confident anticipation of the seed that was promised, in the Elohim's speech to the serpent. She, therefore, says in verse 1 of chapter 4, "I have gotten a man, the he who will be."

And she need not have said Yahweh, she may only have said 'Yah', which means 'he who will be', or 'I will be', and very likely, brethren and sisters, precisely what Abraham said in Genesis chapter 22.

When we turn to verse 14 of Genesis 22, and we know that it is the record of Abraham slaying his only son Isaac, verse 14 says that, "Abraham called the name of that place Yahweh-Jereh", as it is said today, "in the mount of Yahweh, it shall be seen", and as we understand from our marginal rendering, Yahweh-Jireh means, He who will be will provide. And it is quite possible that Abraham likewise had Genesis chapter 3, verse 15, in mind, knowing that God was intent on manifesting Himself through a son at some future time.

That, therefore, brethren and sisters, that the name YAHWEH may never have been crystallized before Exodus chapter 6. But that the doctrinal meaning of that name was always understood by the Patriarchs, but they had never had it crystallized or condensed in a name and in a memorial as Exodus chapter 6 tells us.

They were always called upon to worship One who was known unto them as 'El

Shaddai', the strength of the powerful ones. And now as we turn back to Exodus chapter 6 we try to unravel the secrets that are contained in the name, or rather in the title, that the Deity gave to the patriarchs.

And we are told that title was 'El Shaddai'. Exodus Chapter 6, verse 3, "I appeared unto Abraham, unto Isaac, and unto Jacob", I appeared, so it is YAHWEH saying that the 'I' who is the self existent Deity, is going to manifest Himself to the patriarchs, through 'El Shaddai'.

'I', the singular, appeared to Abraham in a plural form, and it is manifest as bro. [John] Thomas rightly points out on page 49, of the centenary edition, of Phanerosis, he says, 'that we affirm then that the Mosaic and the prophetic revelation concerning the Deity, is that there is one power, multitudinously manifested and that these manifestations constitute God. There is one power multitudinously manifested.

In other words, plurally shown forth or apparent, but those apparencies, those manifestations, constitute God.

And we use God, brethren and sisters, not in the loose way we usually use it there, it is probably one of the very rare occasions that bro. [John] Thomas uses the word 'God' in Phanerosis, and he uses it in that ultimate and executive sense as being the substance and substratum of all things. He is multitudinously manifested to the patriarchs by the title of 'El Shaddai', because YAHWEH only has one name, He has a number of titles, but only one name.

And so the title, El Shaddai, it combined of the two Hebrew words, 'El', which as we have mentioned has the basic idea of strength. It comes from the Hebrew word, 'Ayil', which means to be strong, specially to be chief, rendered 'ram' in Leviticus chapter 5, and verse 15. It is rendered 'oak' in Isaiah 1:29.

That's the word from which 'El' comes. It is 'Ayil', that's number 352 in Strong's Concordance. And 410 in Strong's Concordance is the Hebrew word 'El' and as we pronounce it 'El'. So that is the strength that appeared unto Abraham, Isaac and Jacob. But the strength was manifested, or appeared to them, through the 'Shaddai'.

And the 'Shaddai', brethren and sisters, is a word which comes from a primary word which means to be burly or powerful, to be impregnable, so that the strength that is going to be manifested from the Deity, is a strength that will be strong and burly and impregnable as it is invested in those whom YAHWEH chooses to invest it in. The word has been rendered 'destroyer'. It has been rendered 'oppressed'. It's been rendered 'robber' variously throughout our Old Testament Scriptures. And therefore, we can see the title by which YAHWEH was apparent to the fathers, to the patriarchs, is that He was going to manifest Himself in a power that would be impregnable.

But the word 'Shaddai' has another connection in the Hebrew language. The word, 'Shaddai', is a plural word, but there is another word which is singular in the Hebrew



language, which is almost identical with the singular form of our Hebrew word 'Shaddai'. It is simply the word, 'shad', and variously throughout the Scriptures, brethren and sisters, it has been rendered 'breast' as in the breast of a woman, 'pap' and 'teat'.

And so the connection that YAHWEH was intent on in appearing to the patriarchs was this, while He was going to be for them an impregnable strength, while He was going to be for them a very great shield, He is also going to be for them a wonderful nourisher.

It's no good, brethren and sisters, just shutting out the enemy. What has to be done within the precincts of our ecclesias and our homes, is to nourish. And YAHWEH was not unaware of that. He's a father, the best father, so now as we look at this particular term, 'El Shaddai', we find that it was first used in Genesis 17:1.

It is used in a really remarkable circumstance, because in verse 1 of Genesis chapter 17 we are told that, "Abram was ninety years old and nine when [YAHWEH] appeared unto him, and said, I am [El Shaddai]". Now brethren and sisters, Abraham was 99 years of age when El Shaddai first appeared to him. And El Shaddai said to him, "walk before Me, and be thou perfect. And I will make My covenant between Me and thee and will multiply thee exceedingly".

There are some very important secrets locked up in those words, brethren and sisters, and we must know the beginning of the story.

Why did God, when Abraham was of the age of 99 years, suddenly appear to him as 'El Shaddai'? It is because from the very day that He called him out of Ur of the Chaldees, He had promised him a seed. He had promised him, brethren and sisters, blessings of the breast and of the womb, and He is now, when Abraham is at the very extension of his faith, when YAHWEH has invoked from this man, the grandeur of an unshakable faith in the fact that He would make of him a multitude. It is right now, at 99 years of age, that YAHWEH wishes to appear unto him, as the impregnable strength that will give to him the blessings of the breast and of the womb, the meaning, brethren and sisters, of 'El Shaddai'.

And it is on the background of those circumstances that Abraham must have inculcated this belief in 'El Shaddai' into his progeny. Unto Isaac, and consequently through Isaac and Rebekah, into Jacob and thereby, the great family of Israel blossomed into 12 tribes and into a multitude of people. And as we now peruse some of the occurrences of this to 'El Shaddai', we can see that in every occasion, when the patriarchs used these terms, and when they had an appearance of YAHWEH come to them under this title, it was always in connection with the production of a seed.

Look at [Genesis 17] verse 2, brethren and sisters, "I am [El Shaddai], says [YAHWEH] unto Abraham, walk thou before Me, and be thou perfect. And I will make My covenant between Me and thee, and will multiply thee exceedingly, And Abram fell on his face; and [Elohim] talked with him saying, As for Me, behold My covenant is with thee, and thou shalt be a father of many nations".

And here are the secrets, brethren and sisters, being manifested to an old man of 99, in whose body the power to produce seed had dried up, and who had a wife who was barren, never had her womb opened, and in whom it had now ceased to be after the manner of women. And here is that altogether lovely illustration of the power of YAHWEH, that impregnable power, who can do anything, who is able to nourish children up, even unto a father who is past the age of producing seed, and in a mother in whom it was impossible in the natural course of events, to have a son. He is El Shaddai.

Chapter 28 of Genesis, and verse 3, we meet the same story. Genesis 28:3, "And Isaac called Jacob", (verse 1), "and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padanaram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. And El Shaddai bless thee and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; And give thee the blessing of Abraham, to thee and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which Elohim gave unto Abraham."

Again, brethren and sisters, the great benediction of Isaac, as he sent away his son Jacob that he might take himself a wife. He is invoking the Name of El Shaddai that He might bless Jacob and make him fruitful, that he might be multiplied and might become a multitude of people.

El Shaddai, brethren and sisters, is not just an impregnable strength that keeps out the enemy, He's a nourisher of babies.

And so we can go on into chapter 35, and verse 11, where the title again appears for us: "Elohim said unto Jacob, I, El Shaddai, be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins."

We're just running through these quite quickly, brethren and sisters. Again, in chapter 43, and verse 14, and we can see quite clearly the background, the whole circumstance in which El Shaddai appears to the patriarchs is, verse 14, "And El Shaddai give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved".

Who is Jacob invoking that He might look after his children? He says, "this man, who you have met down in Egypt, may it be that El Shaddai will overshadow him and will cause him to prevent me from being bereaved of my children."

In every circumstance, brethren and sisters, where it was imperative that the seed should be preserved, El Shaddai is there, nourishing by the Almighty Power that is invested in them. Yes, but in that power also, to nourish and bring forth children that might also be persons who know the covenant and might, therefore, be firmly established in the pathways of truth.

In chapter 48:3, we meet the title again, "Jacob said unto Joseph", here now is Jacob passing on this same message to Joseph, his favourite son, "Jacob said unto Joseph, [El Shaddai] appeared unto me at Luz in the land of Canaan, and blessed me, And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession."

And finally, brethren and sisters, in Chapter 49, and verse 24, where we are reading the prophetic blessing of Jacob upon his son Joseph, and at verse 24 says, "but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty of Jacob; (from thence is the shepherd, the stone of Israel:) Even by [El] who shall help thee; and by [Shaddai], who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the [shad], and of the womb. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

Brethren and sisters, in particular, El Shaddai has superintended the lineage that brought forth Messiah. The seed that was promised to Abraham was nurtured and brought up under the wings of El Shaddai. That name was perpetuated by Abraham to Isaac and from Isaac to Jacob, and from Jacob to Joseph, and it was by that title that YAHWEH had appeared unto the patriarchs to guarantee the existence and the subsequent springing forth, to be nourished upon the breasts of their mother, that nation who is YAHWEH's firstborn. And that is why in Exodus chapter 6, we turn to it again, and we read, "[YAHWEH] said unto Moses, Now shalt thou see what I will do to Pharaoh; for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. And I spake unto Moses and said, I am [YAHWEH]."

And the guarantee that you will have the whole nation relinquished from the oppression of Egypt is that I am El Shaddai. I am the impregnable strength and I am the nourisher, the beginner of that little family that began on that impossible background of an aged man and a woman who was barren, and had never had her womb opened.

El Shaddai was working, brethren and sisters, to bring forth a nation, and that nation is about to be released from bondage in the land of Egypt, to come forth to be YAHWEH's nation, that it might be unto Him a people and a name and a praise and a glory.

El, brethren and sisters, is that one located source of the power of the spirits of all flesh. It's the power that's being invested multitudinously in the Elohim of the Elohim. It has been the power that has been multitudinously manifested in the Andonai of the Adonim, and it is the power that is vitally interested in us today, as we in our own families, our own personal families and our own ecclesial families, rest confidentially under the wings of El Shaddai, that may not only hold at bay the enemy from without, but it might be able to give us the wisdom and the power and the strength, to be nourishers to the ecclesia at large, in particular to our own households, that they might become the strength of the

future ecclesia, if God permit, and if the necessity arise.

We pray the Living God, brethren and sisters, that we shall be successful and in the hand and under that wonderful manifestation of the strength of the powerful nourishers, so that we might be among that family, who shall be named in both heaven and earth, finally joined together that they might be at one as the Lord was with His own Father.