

Daniel 7: 9-14

Christ in the Book of Daniel
Christopher

III
THE ANCIENT OF DAYS

SUBJECT: The Decy of
Christ

The World of Jesus

Hawaii Conf. of Christy
4/78

D 1/72

GP

Day 7: 9-14 ^{Christophany, Epiphany} The Consistent 7 Days

Described 9:9 garment white
Head wool

Assignment 9:10 judgment
books opened

who is this? God the Father?

I. But there can be no description of ^{the Father} God.
no one can see, has ever seen, the essence
of essential Being,
of the Holy Spirit.

Ex. 33:20 "Thou canst not see my
face, for thou shalt no man see me
and live."

John 1:18 "no man hath seen the
at any time

Jo. 46 "no man hath seen
the Father"

I John 4:12 "no man hath seen
God at any time."

I Tim. 6:16 "dwelling in the light which
no man can approach unto; whom no
man hath seen, nor can see..."

Col. 1:15 "the invisible God"

II. Not In

the Father
God

 the Judge of Mankind

John 5:22 "For the Father judgeth
no man, but hath committed all
judgment unto the Son..."

II Cor. 5:10 "For we must all appear
before the judgment seat of Christ..."

III. The God We Know And He is Jesus
John 1:1 'In the beginning was the Word,
and the Word was with God [$\epsilon\pi\iota\sigma\tau\omicron\upsilon\varsigma\ \tau\omicron\upsilon\tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon\varsigma$],
and the Word was
God.'

1:18 'no man hath seen the at
any time; the only begotten Son... he
hath declared him.'

14:9 'he that hath seen me hath
seen the Father...'

20: 'and Thomas answered and
said unto him, My Lord and my God?'

(@ wall) Palatine palace - Rome. Human form, and
had hair + was a common Greek phrase in words. the
ill-spelled inscription; + $\alpha\delta\epsilon\lambda\phi\omicron\sigma\iota\varsigma\ \alpha\delta\omicron\upsilon\mu\iota\ \kappa\alpha\iota\ \theta\epsilon\omicron\upsilon\varsigma$.

Col. 1:15 'He is the image of the
invisible God...'

2:9 'for in him dwelt all
the fulness of the Godhead bodily.'

Titus 2:13 'the glorious appearing of
our great God and Saviour, Jesus Christ.'

Heb. 1:3 'He is the brightness of his glory,
and the express image of his father, upholding all
things by the word of his power...'

Rev. 5: 12 ⁷ Worthy of all praise that was
slain to receive power and riches and
wisdom → strength and honor and glory and
blessing

14 ~~and~~ they fell down and
worshipped him that ~~slain~~ slain for us?

¶ Dan 2: 44
stone cut out without hands - symbol
the great image - rest / Jerusalem says
I am identified as a the 2nd of the 3rd - had
no light rest of day.
the way of the way.

¶ Dan 3: 25 a Christophy

¶ Dan 7: 8 the little horn
the man, see II Rev. 2: 7-9
the big 7 Dan 11: 36-45
the seat of Rev 13: 4-10 the center
: 22 destroyed the center) Deep (7)

¶ Dan. 7: 9, 10 and B
: 13, 14 see I mean

The Father (God Parents)
There can be no description (God)
E. 77, 20

John 1: 18
Co. 46
7 Jan 4: 68

Heaven has
seen, can be
found in the name
of the Lord Jesus
Christ the Holy Spirit,
Dona. typed

3 Tim 6: 16
col 1: 15

no judge
John 9: 22
II Cor. 9: 10

X
Jan 1: 15
col 2: 9
Titus 2: 13
Act 1: 3
Jan 14: 9

Jan 20: 28



KULIMA HYATT RESORT HOTEL
KAHUKU, OAHU, HAWAII 96731

VI
Jan 8: 25 outside Eysen type
and of
egg mound

VII
Jan 9: 25 date) cut by M.
a net of lining
cut shell by in nest
replaced.

VIII
Jan. 10: 5, 6 - Dec. 1, 12-17
a chimney

IX
Jan 12: 6, 7, 8 "line"
- 0 or two

DANIEL 7:9-14

THE ANCIENT OF DAYS

(THE WORSHIPER OF CHANAN)

The two visions: 7:9, 10 Ancient of Days
7:13, 14 The Son of Man

I. Who Is This Ancient of Days?

He is described "personally"
He is presented as coming in judgment

1. But there can be no description of God the Father
2 Tim. 6:16 ^{divinity in itself} ^{no man has equal unto}
Col 1:15 ^{in spirit} ^{no man} ^{shall see the face}

No one has seen, can see, essential deity.
John 1:18; 6:46; 2 John 4:12
Ex. 33:20 ^{then shall no man see me & live}

no portrait, no description of God the Father in the Bible.
As - - - - -
A. 3:23 ^{dark & signified, unknown, dimmed}

2. The Father not speaking, only coming to judge the world
John 5:27
1 Cor. 5:10

3. A pre-incarnate appearance of X: a theophany, an epiphany
as Isa. 6:1-4 = John 12:41
" Ezech. 1:26
" Dan. 3:25
" Ex. 24:10. Deut 4:15 ^{no representation of the}
^{divine essence, but the glorious appearance of X present}

So here, a portrait of him who is 1 Tim. 3:16
" described in Rev. 1:13-16

The two visions of the same Lord: (A) absolute, essential
portraits of the same in different aspects; (B) as incarnate, visible being

7:13 = Matt. 24:30
Rev. 1:14

II In Christ Deity, And Can We Worship Him As Such?

1. He is expressly called God ^{the Son, the Son of God, the Son of Man}
 θεος ην ο λογος θεος ^{but for emphasis}
 Jn 20:28 by the son of God?

The incarnation the natural consensus of Jesus people
 The Word as God has never been said, by anyone else besides,

through the ^{divine} direct definite declaration of His deity
 Col 2:9 for in him dwelleth all the fulness of the deity
 Titus 2:13 the glorious appearing of the great God and Saviour
 1st Jn 1:3 ^{proprium, as (Jn) the express image of his person}
 Jn 14:9 He ... in, and with us, and in us.

2. The foreboding of that manifestation of God in Christ
 in the O.T.

Always, the, the, presence, Person who is no less worshipped.
 whose manifestation in angels & in human form foreboded
 the final manifestation in the flesh.

Gen. 22: 11, 16 { I am the angel of the Lord, standing before thee, saying, I will be with thee, and will bless thee.
 31: 11, 13 I am the angel of the Lord, speaking unto thee.
 Ex. 3: 2, 4. I am the angel of the Lord, appearing unto thee in a bush.
 23: 20-23 I send an angel before thee, and will keep thee, and bring thee out of Egypt into the land of the Canaanites.

a theophany, a self-manifestation of God, the only difference,
 distinct being of between person in being as such in manifestation.
 WE ARE TO EXPLOT THE LORD GOD
 1st Jn 4: 3 = Matt 7: 3

3. Our worship of An is the worship of the sun and of God.
The Xth may be the beginning of the year.
No. 24:52 is the name of the palace in Rome.
of a caricature sculpted on the wall of the palace in Rome.
duty and to bring the entrance; represents a Roman figure with an
and deal laughing upon a cross with a man stands before it
in the abstract, honesty. Under the figure is the ill. spelled
inscription: "aleo minor adores An God?"

In death to commit me souls to them.

Acts 7:59
6. Th. 23:46
a) In a dull year awful measure of Armenian Xth at JASSOVAN
me? the kindred message news heard to act: "with words that I had
given. they were really to? In this death against the Xth, the
styles, more early upon the name of the Xth.

In time - in reality to have in the presence.

Feb. 1:6
Sept. 2:10
a) Robert Brown in a letter to a friend re-tells the story of
Charles Funt, an copy of intellectual and giving more letters,
and not at all immediately the great part of the subject
appear, say for the name. Charles Funt says: "If I had seen
would not, all out of Xth, all dead."

Worship the King, all of you who
and gratefully my his wonderful love
over which and borders, the account of Day
Devilhood in splendour and great with justice.

come than almost by
help us by name to say
help us to please
Falls all of you
Us in all of you
come and say you in
about 1 Day.

14. Could such a thing be? Had He come to man?

The miracle of the incarnation: in the age of science
study, fact, experiment, day, discount the possibility of miracles
But not properly blind ourselves to the possibility of
all around us.

d. Fruit of the spirit. Fruit in the sun, water, light, heat,
This is accepted, natural thing. Taste, nature.
But if reversed, fruit like it is the ball, fruit in water,
with in sun, but it is not a thing.
Nature, not obtain, but it is natural thing.

e. Great law, dead as law. This is not.
But if dead law, see after 12 months, not since
then pronounce it is made, and is natural thing of things.

f. Miracles are all around us. Spirit, sun, water,
are so much the more, manifest of the sun, rain,
fog, heat, & so on, really in water, and so on are
occurrences to the natural phenomena, call them laws,
forget they are evidence of the power, presence of God.

g. If a man were born, sit on a throne, to own
as we are now, though unequal relationship. But the
the same, indeed, but not as we are now. But we
let the substance, power, manifest of God.