

4125U

OKANAGAN FALL CAMPAIGN - 2002

THE CHERUBIM- IN HISTORY, TYPE AND PROPHECY

Speaker: Brother John Saviour

Study 4: Holy, Holy, Holy, Lord God Almighty
Exhortation

Reading: Isaiah 6

Brother Presider, my dear brethren and sisters in our Lord Jesus Christ.

As we assemble this morning, I do bring with me the fraternal greetings of the brethren and sisters from the Cumberland Ecclesia in Adelaide.

Nowhere in the book of Isaiah is the word 'cherubim' mentioned, and yet in a sense, this book is **full** of the cherubic work and of the revelation of the remnant who will make up the cherubim in the age to come. So we had read for us this morning, Isaiah 6, and in those opening verses, we recall that it was in the year that the king Uzziah died, that Isaiah the prophet recorded, 'I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim, each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly'. Isaiah's vision here, was God manifest, manifested in Christ and the saints. Isaiah, b&s, saw the kingdom of God, he saw it that day as so real, he saw Christ sitting on that throne, he saw the saints as king-priests about Him. There was the train filling the temple, for a 'train' in the Hebrew means 'the hem or the skirt to hang down' (7757), the word is used in relation to the garment of the high priest, as that skirt covered the body. Here was the temple, and our minds go forward, of course, to the time of the temple in the age to come, Ezekiel's temple, and Christ sits there as King-priest.

So mention is made there of the seraphim. 6 wings, we read this morning in Revelation 4, 6 wings and as we've said already, 4 wings representative in the vision that Ezekiel saw there, four represents **the national channel of manifestation**. But six is **identifying the cherubim with flesh in a people** who were once of Adam's nature. So the 4 wings were joined as we saw in Ezekiel 1, two down always covering the body, two up, the mobility, the outpouring work of the judgment and so on, now there's an extra pair here in Isaiah 6. One pair covered the face, one pair covering the feet as we mentioned this morning, in this we are reminded, two now of the place of Yahweh's throne, it's the place of the soles of His feet, we read in Ezekiel 43 verse 7, when it speaks of the temple.

There is the place of the soles of God's feet, now seen in His Son. The redeemed are

assembled about Him as the kings and priests, and there's a play here upon ideas that are really wonderful to think about. The priestly garments covered the feet, how otherwise could a priest stand before God to minister unto Him; he was flesh, he had to intercede on behalf of the people. He couldn't have any righteousness of his own, any righteousness he had didn't belong to him, and so the feet were covered; and the word for wing, is also the word for '**skirt**', and we've spoken this morning about 'under the wings of God', and so all this covering here, when we're reminded as we remember the covering we have, because of the work of our Lord. We're about to be His bride, and when we were reading in Revelation 4, this morning; (last evening we were thinking about the letters of Christ in Revelation), do we think, b&s, that that book, the last words of Christ, that it's like a letter to the bride-to-be. We're about to be in the mercy of God, the Lord's bride, ought not we to read His last letter before the marriage? If ever we ought to be reading the book of Revelation, it is today! That's the last letter to His bride, we ought to be going over and over those words before we stand for the marriage.

One pair covering the face! Well, the hiding of faces is a constant symbol, from the day when Adam hid from the presence 'paniym' (6440) angels of earth, 'paniym' the faces of the angels of God, because of their shame of what they had done, what he had done and what Eve had done. Moses hid his face before the burning bush, he was afraid to look upon the manifestation of God. We know that Moses covered his face with a veil when he came from the presence of the angel up there in the mount, in whom was the name of the Father. David in his psalms recorded for us, 'Hide thy face from my sins' (51:9) and that would be our prayer this morning, from those things where we've missed the mark and fallen short in the past days, 'hide thy face from my sins', **but** 'cast me not away from thy presence'. Hide not thy face from me when I'm in trouble, and our prayer to our God is that when difficulties arise in our lives, we pray, 'don't cast us away', don't hide Thy face in that sense, be our protection, and we're encouraged week by week as we come around these emblems to think about how God does protect us. There's a source of strength there, when a newly baptized person is welcomed in, like this morning, we would have brother Jesse being welcomed in, probably right now; we say, 'the Lord make His face to shine unto him; be gracious unto him, the Lord lift up His countenance upon him and give him peace'. Wonderful words! and it was appropriate therefore, in Isaiah's unique vision, once only here, and John's in Revelation, there was an extra pair of wings noted for attention. The theme of Isaiah's prophecy is **the hiding of God's face from Israel, and His shining forth upon those whom He will take for Himself.**

Verse 3, 'Holy, holy, holy, the whole earth is full of His glory'. 'Holy, holy, holy is Yahweh of hosts, the whole earth is full of His glory', and when we go to Revelation chapter 4 again, as we read this morning, in verse 8, 'The four beasts had each of them 6 wings and they rest not day and night saying, Holy, holy, holy, Lord God Almighty, which was, and is and is to come'. John terminated his sentence differently to Isaiah due to the epoch, due to the conditions of the voice speaking; there were the voices, there were the wings, the prophecies of Ezekiel and Isaiah and John all relate to the saints; Isaiah was a vision of the cherubim as well, they weren't called cherubim, but called

seraphim, but the same vision though. Why did he call it the **seraphim**? Why wasn't the word 'cherubim' used? there's a reason, it seemed a very good reason, the Hebrew word for **seraphim**, is 'saraph' (8314). and it signifies **burning, fiery, deadly**. Now we go to Numbers 21, we know this incident, verse 8, 'Yahweh said unto Moses, Make thee a fiery serpent and set it upon a pole'. Fiery serpent in the Hebrew the word for serpent does not appear in the Hebrew, it's just 'fiery' and the word is 'saraph' same word. Now we compare back in verse 5 and 6 when the people spake against God and they spake against Moses, 'why have you brought us up out of Egypt to die in this wilderness? there's no bread, there's no water and our soul loatheth this light bread. Yahweh sent fiery serpents among the people'; now that word there 'serpents' (5175) 'nachash' is a snake. So there were snakes there! The children of Israel spoke against God, they spoke against Moses, they were dissatisfied, here was this impatient faithlessness, and God's judgment was swift and decisive, He put snakes in the midst of the congregation, and then He told Moses to make that '**fiery**', not a serpent, not a snake, just that **fiery**, burning, deadly aspect on a pole. 'And it shall come to pass, that when anyone is bitten, when he looketh upon that, he shall live'.

It was made of brass, polished brass, it glittered in the sunshine, would look fiery to anyone seeing that polished brass there in the midday sun, it would be a fiery burning sensation to watch it, a brazen serpent erected on a pole, to save Israel. A symbol of salvation and it was used by Christ to demonstrate a truth in John 3 as we know; let's go over to John 3 verses 14 and 15, in this incident in Numbers the Lord saw a lesson, John 3 verse 14, 'And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. That **whosoever believeth in Him** should not perish, **but** have eternal life'. The Lord saw that incident pointing to His own death, the difference between the serpents on the ground, the snakes, and the serpent on the pole; those serpents, those snakes on the ground had poison in their fangs, if you were bitten, death resulted. On the pole, no poison, it was brass purified by fire, the serpent stands for flesh, Jesus came in the same nature as all of us, He was made like unto us. But He conquered sin, there was no poison in Him, and hence we can assemble this morning around Him and remember His life, **He did no sin**. He was like that serpent of brass, polished, purified of all its dross; the serpents on the ground lead to **death**, the righteous character of Christ, His perfect obedience, doing no sin, is the promise, the gift, the hope of eternal life, even unto the faithful. Christ first, afterwards the saints.

B&S, there was no magic in that serpent of brass that was on that pole that day in the wilderness. There was no magic, the people had to **believe**, they had to believe Yahweh, they had to have faith that He could save. All through the wilderness, the problem had been that the people lacked faith that God would do what He said; He would bring them into the Land. The same way with Christ, we have to believe that we can go into the kingdom; that because of His work, we have to believe that God is prepared to forgive us. Wash away our transgressions because of what our Lord did! We've assembled this morning to remember those principles, and so in the wilderness God's way was represented by that brazen serpent on that pole, of what that serpent represented - it was flesh. It was brass, made of brass, and what was done with that,

that raw metal taken from the earth, put into the fire, refined, the dross taken out of it and what it would teach them was that the serpent on the pole no power of itself to save, it was what God was doing; God's word was what could give life. Teaching the people that day to put their trust and reliance upon God, no different today! we're taught the same things today; Israel was the ecclesia in the wilderness, in John 3 verses 14 through to 16 we have the typical parallel of Christ's crucifixion, as Moses lifted up that serpent in the wilderness, so was the Son of man lifted up. On the pole, Jesus therefore displayed before all, **flesh profits nothing!** and on that pole, the Lord showed that there was no power to save in flesh at all! It depended on the grace of God to save! The operation of the Spirit in the wilderness, those people that looked upon that fiery brazen serpent and believed that they could be healed, were healed. Christ, lifted up on that pole, we'll remember this morning, teaching those principles.

So in Isaiah 6 and verse 1 we have the seraphim, and it says in that record, 'In the year that king Uzziah died, Isaiah saw the Lord sitting upon a throne **high and lifted up**' and our mind goes to His sufferings, and then the **glory** that would follow, and that's implicit in this vision. He's **high and lifted up on the throne**, and no doubt various passages in Isaiah come to mind when we think about the sufferings of our Lord. We can go to Isaiah 52 verse 13 for example, 'Behold, my servant, He shall be exalted, extolled, and be very high', but the suffering came before the cross. No different in our lives, this is our time of probation, the time of glorification is yet to come! in Isaiah 57 verse 15, Isaiah the prophet there, 'For thus saith the high and lofty One, who inhabits eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, to revive the heart of the contrite ones'. We take comfort in those words!

Why then was it mentioned in the year that king Uzziah died? Why mention Uzziah? Well, the record of his death is in 2 Chronicles 26, if we go back to that chapter, at the end of the chapter in verse 23, 'So Uzziah slept with his fathers' (he's dead, they buried him with his fathers) 'in the field of the burial which belonged to the kings; for they said, He is a **leper**'. We recall back in chapter 26 at verse 4, that 'Uzziah did that which was right in the sight of God, according to all that his father Amaziah did'. Then we go back to chapter 25 verse 2 with Amaziah and we read, 'He did that which was right in the sight of Yahweh, but not with a perfect heart'. Now what did Uzziah do? His reign became very prosperous, and with that prosperity he became puffed up with pride, and we read in 2 Chronicles 26 at verse 16, 'BUT when he was strong,(when everything was going well) 'his heart was lifted up to his destruction', like with his father, 'not with a perfect heart. So he transgressed against Yahweh his God, he went into the temple of Yahweh to burn incense, upon the altar of incense'. This was the king of the holy nation and as king he wanted to be equal to a priest; he's now strong, his heart is lifted up, his pride is there and he wants to act the part of a priest as well as a king; that was not his role! What a foolish action, he challenged the authority of the priesthood, he really challenged God Himself, because God had set up the priesthood as to who could do what in the temple; and we know inside the temple, the priest opposed the proud monarch. We have in verse 18 when he went in to do this, 'they withstood Uzziah the

king and they said, 'It appertaineth not unto thee, Uzziah, to burn incense unto Yahweh, but to the priests the sons of Aaron, they are consecrated to burn incense; go out of the sanctuary, get out of this place', it's not for you to play this role! Uzziah hastened to continue what he wanted to do. He wanted to offer incense, and we know what happened; 'Uzziah was wroth and had a censer in his hand to burn this incense, verse 19, and while he was wroth with the priests, the leprosy even rose up in his forehead'. He was a **leper** and as a leper he was considered **unclean**, and pride, all that pride came before his fall. Now leprosy struck him in the **head**, in the **thinking**, There was his problem, he was thinking about being equal to the priests, I'm not just a king, I want to be a king and a priest, there was his thinking. How often he must have regretted that stupid and wicked action, b&s, and we are oft times like Uzziah; fleshly pride results in wrong actions. How important is it to control out thoughts, you see, it's when we start thinking about things that it's not right before God, we then act on them. We think first and then we act! keep away fleshly thinking and we keep away fleshly actions and Paul teaches us that we must try to bring into captivity every thought to the obedience of Christ. If we don't think evil thoughts we won't do evil actions. Uzziah was thinking the wrong thing and in he went and did that wrong action.

So why is he mentioned in Isaiah 6? Why is that incident in the year that king Uzziah died,

was the time that Isaiah saw this vision? Why mention Uzziah? Well, we'll go on in Isaiah 6, we read on and we come to verse 5, 'Then said I, Woe is me! for I am undone; because I am a man of **unclean lips**', unclean! 'and I dwell in the midst of a people of unclean lips (the nation was leprous, and leprosy is probably the most suitable symbol of sin; it's very contagious, eats away at a person. 'I dwell in the midst of a people of unclean lips: then flew one of the seraphim unto me, having a **live coal** in his hand, which he had taken with the tongs from off the altar'. What altar? we're not told, probably the altar of incense. Verse 7, 'he laid it upon my mouth' (the live coal was placed on the mouth of Isaiah, on his lips and he was no longer **unclean**. Sin had been purged! Incense!

Back to Revelation 5 again, we've seen all the way through in this story of the cherubim, that the key verse or verses are in Revelation 4 or 5, well, we're back to Revelation 5 and verse 6, 'Lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the 7 Spirits of God sent forth into all the earth. He came and took the book out of the right hand of Him that sat on the throne.' Here's the scenario! 'and when he had taken the book, the four beasts and the 24 elders fell down before the Lamb, having everyone of them, harps and golden vials full of odours, which are the **prayers of saints**'. Incense, the odours, the incense, the prayers of the saints. When you think about Isaiah 6, there he is in the temple, what temple? Ezekiel's temple, what's it called? **the house of prayer for all nations**. Wonderful, it's all tied up! and in Revelation chapter 8 verse 3, 'Another angel came and stood at the altar, **having a golden censer**; and there was given unto him much incense, that he should offer it with **the prayers of all saints** upon the golden altar which was before the throne'.

John 12, the whole of John 12 revolves around themes from Isaiah 6 and Isaiah 53, John 12 verse 32, 'And I if I **be lifted up** from the earth, I will draw all men unto Me; this said He, signifying what death He should die. The people answered Him, We have heard out of the Law that Christ abideth for ever: and how sayest Thou, The Son of man must be lifted up? who is this Son of man? Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth'. There's the chapter referring explicitly to the death of Christ, and John comments there, 'if I be lifted up from the earth, high and lifted up, I'll draw **all men** unto Me'. My dear brethren and sisters, here we are this morning, under normal circumstances, we would never meet probably, one or two maybe; we come from all different backgrounds, environments, work areas and so on. What's brought us into this hall today? He was high and lifted up and He's drawn us unto Him! God at work! What a privilege we've been given, what a blessing! let us value what we have, encourage each other, let us just hang in there, b&s, we have so little time to wait and we'll be there with our Lord. The seat of the Lamb as He sits on that throne, wonderful principles involved here, and God's servants can look upon Christ and see **release from death!** Finally, b&s, we pray in the mercy of our God when we receive immortality, **no more sin!** No more battling spiritual versus carnal, the battles over, we're one with our Lord!

So men like Isaiah were impressed with their own inadequacy; 'Woe is me, I'm undone and I'm clean' and the coal touched his lips, his sins forgiven; and we'll soon take bread and wine and we'll ask our God to forgive us of our sins, because of the One who was high and lifted up in His day and is about to sit upon the throne, high and lifted up with His train filling the temple. John 12 verse 36, 'While ye have light, believe in the light, that ye may be children of light. These things spake Jesus and departed and did hide Himself from them'. Although He had done so many miracles before them, yet they believed not on Him; that the saying of Isaiah the prophet might be fulfilled which he spake, LORD, who hath believed our report? and to whom hath the arm of the LORD been revealed? Therefore they could not believe, because that Isaiah said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Isaiah, b&s, **when he saw His glory**'. There's the exhortation for us! Isaiah 6 is all about the **glory of Christ** and Isaiah saw it , b&s. You would not have been able to speak to men like Isaiah and Ezekiel and Daniel without understanding that **they actually saw the kingdom!** Saw the things about Jerusalem and Judah; Ezekiel saw that temple, he saw it in operation as if he was there, he saw the day of the kingdom. We have too, in some measure tried and have these visions too, that we might see beyond today, see the day of the kingdom. God wants us there! the angels want us there, let us give our best in these last days, to see the end.

So in John 12 verse 41, Isaiah saw the Lord's glory, he spake of Him. He saw it! 'Holy, holy, holy', all drawn unto him that day. My dear brethren and sisters, we pray in the mercy of God we'll see the completeness of that great work. Revelation 4 again, that we

might then see the fulfilment of those words in Revelation 4 verse 8, 'resting not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to Him that sat on the throne, who liveth for ever and ever; the 24 elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever'. Do we see ourselves in that picture? Here's the day of the kingdom, there are the saints, one with Christ, kings and priests. Here's the high priest, Christ after now the order of Melchizedek, not an Aaronic order, the order of Melchizedek, the One whose right it is to sit on that throne, and we are with Him as kings and priests. Uzziah wanted to be a king and a priest, b&s, in the mercy of God we will be kings and priests in that day, and so now as we think about the bread and the wine, as we reflect upon the great work of God and the day that's soon to dawn in the kingdom, we pray that our Father in His mercy will allow us to be numbered among those that we read of in Revelation 4. That we might be numbered among those who will say, who will sing, 'Holy, holy, holy, Lord God Almighty, which was, and is, and is to come!