

10128U

GLENLOCK BIBLE SCHOOL - 2002

EZEKIEL - THE MAN OF SIGN

Speaker: Bro. John Martin

Study 2: The Vision of Elohim

Reading: Ezekiel 1

Brother Colin! Good evening brethren and sisters.

Well, b&s, I do hope and trust that by now you will deeply appreciate what a great and a difficult message Ezekiel and Jeremiah both had to deliver. As I tried to point out to you this afternoon, and I can't stress this enough, b&s, everything they said would appear to be anti-Jewish, anti-tradition, just absolutely anti everything that Israel ever stood for. They would never have understood, many of them, could not understand why these two prophets should be preaching submission to Babylon; but that was the gospel message, **'to live is to submit and to resist is to die'**. It was that very, very tragic message, b&s, that they had to convey to the nation. Now if Yahweh calls upon anyone, to do anything difficult, there's only one way, b&s, that we're ever going to get through any problem in life that's difficult, we have to have **a vision of the future**. Now we all know that, we hear it so many times said, but it is so true! If we have not got our eye fixed on the future, we will never survive the present, we will give it away. We've got to continue in life, b&s, and sometimes you know, it's very difficult to stand for what you know to be right, when it all seems the other way around, and you just have to have your eye fixed on the future, trust in Almighty God and to go forward, b&s.

Now it was no different for this man, and Yahweh knew that, and was going to give him this classic vision, probably the most detailed exposition that you'll ever get in the bible, on the cherubim. I don't intend on giving you a detailed exposition, only in as much as it effects this man's message. So, b&s, we have that 30th year mentioned which I believe, is obviously his **age**, so Ezekiel is now 30 years of age and we have it in verse 2, 'the 5th year of Jehoiachin's captivity'. Now remember the little formula, Jehoiahaz - 3months, Jehoiakim- 11 years, Jehoiachin - 3 months, and then Zedekiah - 11 years. So if this is the 5th year of Jehoiachin's captivity, **it wants but 6 years from now on to the end of the city of Jerusalem**. That's the terminal epoch of this prophecy - the end of that city where Yahweh proved His point beyond all doubt, as to who were His people and who were not! But 6 years were to go before that was to come to pass!

We learn that this Ezekiel, it says, was in this year and he was among the captives, it says, in verse 1, b&s, and it says 'the hand of Yahweh was upon him there'. In other

words, God was with the captives, and constantly in this record and you're going to read this again and again, that 'the Spirit of Yahweh came upon him'. Or sometimes it says, 'the Spirit of Yahweh fell upon him', and sometimes it says, 'the hand of Yahweh was stretched out', but time and again, Yahweh had indicated to Ezekiel, 'I am with you in captivity', I am not in Jerusalem, and so the hand of God was with him there, it says.

Now he was to see this vision! Now they're not called '**cherubim**' here, but later on you'll note it, b&s, in chapter 10 they are called **cherubim**; so what he did see, was what we know today as the **cherubim**. Now it's very difficult because the Hebraists are all divided about what the word 'cherub' means; cherubim, of course, is the plural, cherub is the singular. So there is no such thing as 'cherubims' it's just 'cherubim', that's plural. They're all divided about that, but you know, one thing is clear, and that is the basic idea of the cherubim, there's no question about it! Ah, you get massive detail, wonderful detail, they talk about gems and their colours and feet and arms and wings, but b&s, whatever else the cherubim mean in detail, one thing is clear, that when they first appeared in the garden of Eden, they were there **to keep the way of the tree of life**; not to **block it**, not to make it **impossible** for people to traverse it, but to make absolutely certain, b&s, and this is the absolute bottom line of the cherubim, the real meaning was **to make certain that any one wanting to come back to God, must come back the right way!** Now if you've got that in your mind with the cherubim, you'll never go wrong, because that's what it's all aiming at. If you want to come back to God, if you've gone away from God in any way, if you want to come back to God, you've got to do it the **right way!** That's what the cherubim were all about!

Now here is an astonishing fact, the **three major revelations of the cherubim** were given to people **in exile**. You think about it! In the garden of Eden, Adam and Eve were out of the garden, they want to come back, they've got to come back the right way! Ezekiel was in Babylon in exile, the way back to God has got to be the right way. The other great revelation of the cherubim was given to John on the isle of Patmos, right out there in the Aegean Sea; the way back to God had got to be the right way. So the three major revelations of the cherubim were given to people, all of them, in exile. But there's a way back, b&s, that's got to be the right way!

Now Ezekiel was there we're told in verse 1, 'among the captives by the river of Chebar', now the river really in the Hebrew text is really a **canal**; he was there by a canal, by the river of Chebar. You know, it's a well known fact of archeology, b&s, that when they excavated Babylon, they found what was known as the 'royal canal', the royal canal! Do you know where it ran? it's amazing! You know, the river Euphrates comes down, doesn't it? out of Asia through Turkey, there's a conflux of the Tigris and Euphrates a bit lower towards the Persian Gulf, but the river Euphrates would come, of course, into the Persian Gulf and the city of Babylon was up there in the middle of Iraq (it's called Iraq today but it was Babylon in those days). Lower down, b&s, was the city of Ur of the Chaldees where Abraham came from, but because of the torturous nature of the river there, they built a royal canal from Babylon to Ur; a complete cycle, isn't it? Abraham came from Ur of the Chaldees and his seed finished back in Babylon. There

they were with a canal that ran from Babylon to Ur! incredible! Now you won't believe this, there they were there, and there were the false prophets saying, 'You know, within 2 years, 2 years, they were saying in Jerusalem, 'don't worry about it, in 2 years we'll all be home! and the people in captivity said, 'in two years we'll all be back home, that's where we belong! because all God's people are in the city, if you're outcasts, you're outcasts from God, that's what they were saying! Do you know what the river 'Chebar' means? it means, b&s, 'a long time' (3529), that's what Chebar literally means, **a long time**. So they're going to be in Babylon a long time, 70 years as the prophet told them, and there was Ezekiel right there among the captives, by the royal canal in a place that means 'a long time', and **the heavens were opened**. God opened the heavens to him, b&s, now you think about it, about when the heavens were opened, you know what God was doing? He was inviting people to come back, Ezekiel saw the heavens opened and God was going to invite His people back the right way! The Lord Jesus Christ, b&s, came to save us from our sins and when he came out of the water, the heavens were opened, it says, because here's the way back, b&s, and if ever there's ever been a right way, there certainly was with Him! He's the Way, the Truth and the Life, and the heavens were open because that's the way back! When Peter was on the housetop, before being sent to all those Gentiles, who knew nothing about God, the heavens were open to Peter on that housetop because he was to instruct the Gentiles about the way back! So the heavens were opened on those significant occasions. All of which were opening the door of faith to people to make their way back to the God of Israel.

Ezekiel saw '**visions of God**', **Elohim**, **visions of the Mighty One**'. You know, there were three major movements that he made, and every time he made them, he went in the chariot of the cherubim to make those movements; and he says he came in the visions of Elohim. Do you know what they were? When he first saw the vision of God's intention of His affairs in humankind here in chapter 1, in chapter 8 when he saw a vision of the judgment seat of Christ, and in chapter 43 where he saw the vision of the return of the glory of the God of Israel leaving the temple. You know, b&s, we are the 'elohim' of God, He is Yahweh Elohim of Abraham, Isaac and Jacob, He who will be the Mighty One, and there's going to be three massive revelations of God to us; we've already had one! **The truth** was a revelation, it opened our eyes in the visions of Elohim, we saw the visions of the Mighty One, and we're about to stand at the judgment seat of the man with the writer's inkhorn in another vision of Elohim, and our eyes will be wide open, as to what is going to happen there. We'll find out that day, b&s, whether we're in the kingdom or whether we're not! and it will come with Him from the way of the east, and we'll see more than visions of Elohim, we will see the reality of the mighty ones of God coming from the way of the east, b&s, and the earth will ring with the glory of Yahweh, it will be majestic! and he's taken in exactly those three stages; **the call of the gospel, the judgment seat, and the kingdom of God**. He came and saw in the visions of Elohim, six years before that city fell!

Now a word of the cherubim, so that we can get the idea. You know, there's been as I said, a lot of different ideas about the derivation of the Hebrew word; brother Thomas said it came from a verb 'rekeb' (7393) which means '**to ride**' and I believe he's

absolutely correct. If you turn to 1 Chronicles 28 verse 18, b&s, let's get this clear in our minds, whatever else the word means, we have this clearly defined here for us. In 1 Chronicles, speaking of Solomon's temple, chapter 28 verse 18 we read, 'And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubim, that spread their wings and covered the ark of the covenant of Yahweh'. So here they're called **the chariot of the cherubim**, now you don't have to turn this reference up (we will a little later for another reason, so we'll leave it now) but you might recall these words, b&s, written in a famous psalm, a psalm that's recorded several times in David's life actually, Psalm 18 where it says, '**He rode upon a cherub, yea, He rode upon the wings of the wind, He did fly**', and so here is God's chariot, b&s! Do you know what Ezekiel is being shown? he's going to be shown a chariot that he's going to be lifted up in, and he's going to go places in that chariot! This is what God's going to tell him! He's watching, b&s, his own means of motivation and locomotion, he's watching it come towards him and whenever he moved, he moved in that chariot. So this is the chariot of the cherubim coming out of the north and he gets a vision of this, b&s.

As I told you before, the idea of the cherubim was **to keep open the way to the tree of life**; now you remember these incidents! When Elijah was to leave the earth, and he crossed the Jordan from the west to the east, he went the other way, and Jordan split and he and Elisha went over together; and Elisha had prayed for a double portion of that spirit and Elijah said, 'if you see me go, you'll get a double portion of the spirit'. But what happened, b&s? he **saw chariots of fire come out of heaven**, and they zoomed out of heaven and what they did, the chariots went straight towards the two of them and split them. Threw one, one way and the other one the other way, and just split them apart, and a great whirlwind came down and swoosh!! away went Elijah and Elisha saw it and said, 'my father, my father, the **chariots of Israel and the horsemen thereof**'. He saw Elijah as the man who came as God's cherubim to say to Israel, 'do you want to come back to God? **do it right!**' It's gone! where did the chariots go?

If you pick up a book, a kiddies' book for Sunday School that you buy in the book shop, it shows Elijah going up in the chariot! he never went to heaven in a chariot, doesn't say that! He went up in **a whirlwind** but where did the chariots go? 2 Kings 6 comes to our attention, Elisha's in the city of Dothan, he's got his servant there and the Syrians have surrounded the city, and the servant is fearful, and Elisha says, 'open his eyes, Yahweh, open his eyes!' Do you know what he saw? This is what the record says he saw, 'he saw **chariots of fire around about Dothan? NO, around about Elisha!** He didn't see them around the city, he saw **Elisha, the hub of the wheel of those chariots**; they'd never left the earth, b&s, they stayed right with Elisha; they split the two of them, the whirlwind took Elijah, and the chariots swished around Elisha and there they were! Elisha could see it with the eye of faith, and in reality he could see them in Dothan. God opened his servant's eyes and there they were around about Elisha. When Elisha lied on his deathbed, Joash the king of Israel came in and as Elisha died he said, 'my father, my father, the chariot of Israel and the horsemen thereof', because he could see that this was the one that God had appointed in Elijah's room, that if

you're going to do it, do it right! if you're going to come back to God, do it the right way! Now, b&s, the wonderful thing for you and I, and this is so marvellous, you just sit and contemplate this, do you know that we're being trained to do that job? you know that don't you? But you imagine, **we are going to be the cherubim, we're going to be the chariots of fire of God**, and we're going to go into the world and say to people, 'this is the way, walk ye in it!' if you want to come back to God, do it the right way!

Now come with me to Isaiah 6, because this is so essential to see this, and you'll see why Ezekiel was given this marvellous vision. In Isaiah 6, they're not called 'cherubim' here, they're called 'seraphim' but they're the same creatures, the same sort of symbol with a bit of addition to it. In this chapter we are reading about our future, b&s, verse 1, 'In the year that king Uzziah died I saw Yahweh sitting upon a throne, high and lifted up and His train filled the temple. Above it stood the seraphim; each one had six wings (ah, we've got 2 extra wings now, b&s) with two he covered his face, and with two he covered his feet, and with two he did fly. And one cried to another and said, Holy, holy, holy, Yahweh of armies, the whole earth is full of His glory'. The whole earth is full of His glory it says, you know, that's us, b&s. How do we know that? That is quoted of **us**, in Revelation 4, look at it! here it is, and here it's speaking of the redeemed, b&s, here they are! that verse is quoted. In Revelation 4 we have the same vision that Ezekiel was given, a few different details here and there, basically the same thing; verse 7 says, 'The first **living creature** (as the word 'beast' is to be understood, it's the equivalent of the Hebrew word 'living creature' that we read in Ezekiel 1) 'And the first living creature was like a lion, and the second living creature was like a calf, and the third living creature had the face of a man, and the fourth living creature was like a flying eagle' (exactly what Ezekiel saw). 'And the four living creatures had each of them 6 wings (Isaiah 6) and they were full of eyes (Ezekiel 1): and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy Lord God Almighty (Isaiah 6) which was, and is, and is to come'. In chapter 5 they're singing unto God in verse 10, 'Thou hast made us unto our God kings and priests and we shall reign on the earth'. **That's the same people!**

So here we are, b&s, all of us up here at Glenlock, trying to improve our understanding of the Word, trying to inspire each other for the future; we're going to have to tell people, that if you want to come back to God, this is how you do it. You know, b&s, no one's going to be there that doesn't know how to do it; we won't be selected to tell some one to do something that you don't know anything about. The time we're going to learn about it, is not then, it's **now!** Ezekiel's got to learn that! he's got to learn it the hard way, he doesn't know what's ahead of him yet, because when he gets his commission, God is going to put on him insuperable difficulties and he's going to have to fulfil that but if he wants to ride in that chariot, that's what he's going to have to do.

So you see, this is what the thing is all about. So Ezekiel's watching this vision; as I said, we're not going to give any sort of a detail exposition; I'm not going to use an idle boast that I don't know about Ezekiel, but I say this, b&s, if you were to do in detail, Ezekiel chapter 1, it's another Easter camp on it's own, it really would make another

Easter camp on its own. There's so much detail there, so we don't want to blind ourselves to the real issue of this, I just want to show you what it's about really. It's about this man becoming the one who's going to bring Israel back to God! He's going to see how that's going to be done and he's going to see what it all means. Now we're told in verse 4 of Ezekiel 1, that a whirlwind came out of the north. Okay! a whirlwind came out of the north, so he's seeing this cherubim in this tremendous whirlwind caught up with **fire**, and fire by the way, enfolding itself. Fire going around the circle, and a eye in the middle, a great big eye in the middle. An enormous eye and these huge wheels went from heaven to earth and the wings stretched out, and all sorts of peculiar things. He saw this huge thing come at him! out of the north; and he describes, b&s, their faces in verse 10. Now I'm in front of you, so I'm backwards to you and you to me, and so I'm going to try and use my left hand as your right, I hope I get this right! So he's looking to the north, you see, and so he sees on his right, which is my left, so you're Ezekiel and you're looking at me and I'm in the north. He sees on his right (first of all, he sees the face of a man, and we're not told what direction that was, it's obvious that he saw that first, straight ahead of him, he saw the face of a **man**); then it says he saw the face of a **lion** on the right side, and he sees the face of an **ox** on the left side, and they four had the face of an **eagle** (which he obviously describes last, which is obviously the back).

So what he saw, b&s, was the **glorified Israel of God**. Now we're not told anywhere in the bible that the standards of the camp of Israel were the lion, the ox, the man, and the eagle. But here's the proof of it! because again using my left as your right, on this side of the camp if we say it is east for our purpose of illustration, was Judah, Issachar and Zebulon; down the south here was Reuben, Simeon, Gad; and on my right and your left, you have Ephraim, Manasseh, Benjamin; and over there behind us to the north we've got Dan, Asher, Naphtali. So Judah, the lion is on the right side, isn't it? The man he'd seen first because it's facing south looking straight at him from the south, the first thing he sees is the man so he doesn't describe that, except first. The face of the ox would be Ephraim down on the western side of the camp, the flying eagle of Dan was behind them, wasn't it? because he describes it last; so he sees, b&s, the Israel of God **foursquare**. Now he didn't see them peel off in their marching order, Judah, Issachar, Zebulon, and then slotting in behind them, Gershom and Merari came with the tabernacle; then Reuben, Simeon and Gad, and then Ephraim, Manasseh and Benjamin, and then slotting in behind them, the Kohathites; and then Dan, Asher, and Naphtali bringing up the rearward. **He didn't see that! he saw the camp of Israel in tact, a square coming at him.** It never broke formation, but the amazing part about it is, there was in the centre of that square, as I'm going to tell you in a moment, **an eye like silver and gold!** like a burst of flame, like lightning, and it's going every which way! and yet the square never gets it out of the middle.

Look at verses 12 to 14 of Ezekiel 1, b&s, look what it says! He would have been absolutely mesmerized by watching this. It says, 'they went everyone straight forward: whither the spirit was to go, they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of lamps: it went up and down among the living creatures; and the fire

was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning', and he couldn't believe what he had seen! Because he could see, that here comes the camp of Israel, it's not breaking formation at all! and yet in the middle of this camp, there's this lightning and fire flashing everywhere. You know what lightning's like, b&s, flash! flash! flash! and yet he sees the square keeping it in the middle, running, running all over the place and never, ever getting it out of the centre. Now just imagine if we had two brethren up here, one had a square made of timber say, a perfect square and he holds that; and another brother has got a torch in the middle with the light on. So the brother in the middle moves his torch around, I defy any brother to keep that in the middle while the other brother moves the torch. He'd never do it! you would get out of kilter, you would never keep that in the centre, but Ezekiel saw it happening, and he saw, b&s, the day coming when God will so unite His people, He will so weld them as one in Him through His Son, that wherever His Son is, He will be in the middle of His community. The community will keep Christ the centre of their attention, the centre of their life, or their very being, for ever and ever, and it won't matter where He moves or how He moves, or how quick He is, He will always be the centre of the camp of Israel. Not literally, of course, we're not going to have the saints running around in a big square keeping Christ in the middle, what I mean to say, b&s, is that He will be the **centre of everyone's life, the dead centre!** and that's what Ezekiel saw.

He saw that they made a straight movement; how were they able to do this? Well, they had in verse 16, 'a wheel within a wheel', one went that way and the other wheel went that way; now that's a mechanical impossibility, we know, but you see, this is not talking about mechanical possibilities. There's a wheel within a wheel and those wheels enabled the cherubim to keep going straight without turning. So it didn't matter what happened to the light in the middle, they just went with it, but you see, b&s, that the wheels were able to do that because there was a motivating principle within those wheels - verse 20 of Ezekiel 1. Here's the reason! 'Whithersoever the spirit was to go, they went, thither was their spirit to go: and the wheels were lifted up over against them'. **Four!** now here it is, 'For the spirit of **the living creature** (single), b&s, was in the wheel.' Now we've got a creature, b&s, single! Rotherham puts it like this, 'the spirit of the living one' was in the wheels'. We will move together, b&s, when the spirit of the living creature (1) singular, is in everybody! If Christ is in you, and Christ is in me, then we'll move together. That's what kept those wheels on the one direction all the time, because there was a singular living creature who motivated those wheels, and they could go every which way and follow that spirit.

Now look, they had wings! and they were joined one to another'. You know, this is absolutely wonderful; those wings were tremendously symbolic. When they let down their wings they were stopped, when they started up the motors, as it were, the wings whirled and the wheels made a noise and the wings whirred and came up, b&s, and touched one another. When they went there was a tremendous rushing sound, we're going to see some of that later on, when the vision took him all over the place. It was his chariot and he was riding in it, and Yahweh was showing him that!

But if you turn to chapter 3 of Ezekiel, there's another detail about the wheels which we'll add in here, verse 13, 'I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing'. so the wings and the wheels were all in unison! what the wings did, the wheels did and there's a tremendous unison between this wheel within a wheel. You see, they were locked together like that, one this way, one that way. They were able to take us every which way because we're locked together, b&s! we're absolutely **locked together**. Now these wings are the same, but here's the difference! You see, the word 'one', b&s, is the word 'ishshah' (802) woman, and the word 'another' is 'sister' (269). 'When their wings touched **one another**', it's ishshah's sister; so they were women that were sisters. As the margin says for the word 'touched' they 'kissed' (5401); what about the symbol? So when the cherubim moved together, with the spirit of the living one in the centre that was the motivating factor of those wheels, and the lightning in the middle, that went every which way and kept them all together, when the sisters kissed and touched one another and formed the square (later on we're going to learn, b&s, that when these sisters spread their wings out and kissed, there was an earthquake and a tremendous noise). So when you see at the next meeting, two sisters greet each other in the aisle, hang on to your seat! It's a marvellous symbol; Rotherham tried to capture that and says, 'they gently touched each other' because he could see that it was all about the feminine here, it's all about the sisters, isn't it wonderful? So our Bridegroom is with us, b&s, He's the Spirit, He's the motivating Spirit, isn't He? and we aren't going to go anywhere without Him; it's lovely to see a married couple be they young or old, walking along hand in hand. I saw it today (I see it a lot of times) but I saw a couple around middle age, I won't mention any names, but they came from Perth some time ago, but it was just lovely to see them hand in hand and I thought about that! I thought, they're husband and wife, she isn't going to let him go and he doesn't want her to let him go; she wants to go where he wants to go, and he wants her to go where he's going! Now they're sisters so they reach out and they kiss each other, and they're going to stay that way! They've kissed for eternity, and they're not going to let that spirit get away from them, b&s, and the spirit doesn't want that either! That's just a marvellous symbol, it's an absolutely wonderful symbol.

Do you know, there's a development of the idea in the cherubim! You can see what's happening that when Yahweh had them first made, here they were looking **down** on the mercy seat and their wings went across the top and they touched in the middle. There they were, the brethren and sisters over that mercy seat, looking down with great admiration and **thankfulness** to the blood-sprinkled mercy seat by which they are saved from their sins. Everybody looking at that with tremendous thankfulness!

Ah, but Solomon didn't build them like that! He had one wing across there, and the other wing across the mercy seat, but the other ones stretched to the walls. Here is Solomon's temple and we don't know where this came from, except this: that David had the blueprints of the temple, it was David that drew up the plans for Solomon's temple and he said, 'he did it by the spirit' (1 Chronicles 28 verse 12). So God said to design it

that way, so he designed this cherubim with the wings touching the mercy seat, but now two of them going up and touching the walls of the temple. You know, God was clearly indicating, b&s, that the truth was going outside those walls one day; lo and behold, Ezekiel sees them now, all joined together, and off they go. Wonderful ideas conveyed in those wings.

Now these faces that he saw, all Ezekiel is being shown, b&s, is that's the true Israel of God, they're the people! You know, just to emphasize this, when he finally went back in vision, (I don't believe he ever left Babylon, when he went down to the image of jealousy in Jerusalem, I believe that was a vision, clearly a vision) but in vision he went to Jerusalem, but when he went back to report to his little group of 10,000 (that's how many there were of those good figs) they're described as 'the house of Israel wholly', not 'holy' but 'wholly'. (Ezekiel 11 verse 15). See, **they are the real house of Israel**, so here's the **real house of Israel**, that's what he's saying here, because he sees them altogether, it is God's Israel, and these faces he sees, verse 10, what were they? **man, lion, ox, and the eagle**, everyone of them a king, everyone of them king of their realm! God said of man that His intention was for him to 'have dominion'; He made him in the image of the Elohim, in the image of God Himself, in the likeness of God that he might manifest his Creator; reflect on the marvellous personality of the God of Israel, and therefore says 'you reflect Me, so have dominion', because God was King of the creation. the **lion**, king of the beasts, Genesis 49. 'Judah the king, is a lion's whelp! Revelation 5 verse 5, 'the Lion of the tribe of Judah', because the lion is the king of the beasts. The **ox**, b&s, we may not today see this issue, but Israel clearly saw it, the domestication of their whole life, in the farm life they lived, b&s, the **ox** was king of all the domestic animals; he was the tractor of the farm, he was everything, he was a king! The **eagle**, 'I've borne you on eagle's wings and brought you unto Myself'; 'they shall mount up with wings like eagles', king of the skies, b&s, soaring everywhere! The whole idea of those faces, **was royalty and kingship that the Israel of God will exercise in the age to come!** Imagine Ezekiel with this spine-chilling experience, b&s, and the thrill of it all to see this! He's got to realize that there's a lot of things needful to be done later; but now that vision has got to be burning into his head. That's why it's so different, isn't it?

When he came to walk around the temple of the future with the man of brass, who has a measuring rod in his hand, which we'll come to, God willing, you don't see the **ox and the eagle**. Come to chapter 41 and verses 18 and 19, he says, 'It was made with cherubim and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces; So that the face of a man was toward the palm tree and the face of the lion was toward the palm tree on the other side', in other words, b&s, what he sees in that temple is **the man-king**; the lion is king of Israel . Primarily now, the **lion-king** the lion of the tribe of Judah, a man after God's own heart in every sense of the word; he sees a man-king, doesn't he? the other two are gone, but that's what's left.

When we come back to Ezekiel 1, we have to get this vision in our mind, b&s, because

this is what has to burn in his mind to carry him through his difficulties. You know at verse 18 of this 1st chapter, it says, 'As for their **rings**' (that is, their **rims**) a wheel, of course, has got spokes, it has an axle in the middle and it has the rim on the outside, doesn't it? it's the rim of the wheel and he describes the rim as being full of eyes, he says in verse 18, 'as for their rims they were so high they were awesome, and their rims were full of eyes round about them four'. Now you've got these huge wheels, as a matter of fact, the way he describes the wheels it's almost out of proportion with the image that he sees in the middle. So at times, he sees the wheel from heaven to earth, other times he sees it running along the earth, then it takes off and he sees it soaring into the heavens and he sees these huge wheels which are so capable of getting that thing from one place to another, be it up or down or sideways. Then he notices on the rims of these huge wheels, it is absolutely packed with eyes. You can see the point of it, can't you? You turn to 2 Chronicles, b&s, you know this reference well, the words of the prophet, it's about the only place that something like this is said, 2 Chronicles 16 verse 9, 'For the eyes of Yahweh run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him!' Oh, what a magnificent expression, 'for the eyes of Yahweh', imagine, b&s, a **huge wheel**; when you're looking at this thing it goes from the earth to the heavens, and it's got these huge rims packed with eyes. Now you imagine a big wheel, well, by the time it does a full circle, it's gone miles into that wheel, it's gone a long way! This huge wheel from heaven to earth rolling along with an eye everywhere. Eyes running everywhere! that's what Ezekiel saw, and the angels are called in Daniel's prophecy, '**the watches**'. The eyes of Yahweh are everywhere, b&s, they are going every which way and they cover the world. He saw them running all over the place on these huge wheels, such was the fascination that he had with the eyes.

In verse 7, he describes their **feet**. They were straight, and it's lovely to see a straight foot, you know, b&s, walking in the truth is so important. Platitudes are easy, and everyone talks to you about promises they're going to do, look immediately at their feet. See where their feet are; I think you'll be surprised, watch where their feet are, it's an infallible sign where their heart is! While the words are coming out of their mouth, **where are their feet?** Well, these are **straight**, when they went down they went absolutely straight. They were like burnished brass it says. Brass has gone through the furnace, it glowed with heat and the impurities are gone. In Revelation 1 verse 15, the man of One has got feet like they were burnt in a furnace, b&s, they're very straight because they've been through the crucible of trial, fiery affliction, and tried in every way, and they came out straight; the experiences of the life of our Lord as the man of One, of Revelation 1 verse 15 said, 'He walked upright', He put his feet where His mouth was! they went straight along the line. In Revelation 10, the same man is described with feet '**like pillars of fire**'; huge feet that come down upon the earth and upon the sea. Sizzling hot, b&s, that's what Ezekiel tells us. He knows the principle, doesn't he? that 'you'll tread down the wicked like ashes under your feet! Just like ashes to the very touch of the feet, b&s, will burn them up.

Don't you long for the day when straight feet will walk through the earth like that? The

eyes of Yahweh have gone ahead and they've seen everything, the spirit of the living One, the Lord Jesus Christ, has activated His ecclesia, they're immortal like Him, and like lightning they move with Him, b&s. When they move, when the sisters, the bride of Christ, stretch out their wings and kisses her sister, the earth shakes and their feet go through the world, straight feet, and all the crooks under feet, b&s, turn to ashes with the touch! Oh, look out! There's judgment coming on Israel, this thing is coming out of the **north**! It's amazing how he goes down to Jerusalem and he's in that same city, and he sees all the abominations, do you know where he saw them? all on the northern border looking north, watching it coming. The chariot's got a path from the south, it went around the other side of the temple and got parked in the car park on the south, opposite to the idolaters. He had to walk to the city, to the north, and everyone was looking to the north, and here it was coming! and they couldn't see it, because you see, b&s, and we're going to see later on, without a shadow of a doubt, that that cherubim was Babylon. It was Babylon! Yahweh was going to ride that nation like a cherub and they were going to be His cherubim, not in the sense of keeping the way of the tree of life, they wouldn't even know the truth, but you see, the angelic manipulation with Babylon, and you see, he loaded this chariot with coals, he saw it full of coals of fire. What did they do with the coals of fire? Ezekiel 10 verses 1 & 2, have a look what happened! When he went out of Jerusalem in vision to see the dreadful things that were going on there, in chapter 10 verses 1 and 2, 'Then I looked, and behold, in the firmament that was above the head of the cherubim, there appeared over them as it were a sapphire stone (this is all chapter 1, of course), as the appearance of the likeness of a throne. And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire, from between the cherubim, and scattered them over the city. And he went in in my sight'. (now we won't read on any further, but just to tell you we'll come to that later). But he went over there and the hand came and from under the wings, reached out, picked up a whole lot of coal, burning coals, put them in the hands of the man with linen, and he walked over to Jerusalem and scattered them through the city. That's exactly what Nebuchadnezzar did to the city, he came down, b&s, and burnt the place with fire; that chariot was loaded with coals and Ezekiel saw it coming out of the north loaded with coals, and they're going to go across that city.

Turn now to Psalm 18 and look what it says! So God is going to ride in His chariot, the Director of the warfare of Nebuchadnezzar the great, His servant, to execute His purpose upon His people and upon the nations. Psalm 18 verse 9, 'He bowed the heavens also, and came down: and darkness was under His feet. He rode upon a cherub, and did fly: yea, He did fly upon the wings of the wind. He made darkness His secret place: His pavilion round about Him were dark waters and thick clouds of the skies. At the brightness that was before Him, his thick clouds passed, hail stones and coals of fire! Yahweh also thundered from the heavens, and the Highest gave forth His voice: hail stones and **coals of fire**. Yea, He sent out His arrows, and scattered them: and He shot out lightnings, and discomfited them'. Do you know what the context of that psalm is? b&s, you know why it's there? Do you know what the context of that psalm is? it's David in trouble, falling on his bended knees and praying for deliverance,

and in his imagination he saw God like that! Do you see God like that in your prayer? Pray to God at night, to die or whatever it is, to get out of trouble, because you're in deep trouble and you don't know the way out! and you pray to God and say, 'please help me!' Do you sit back, b&s, and imagine going to work like that? On the wings of the cherub, on the wings of the wind! whooom! and all your enemies and everyone's against you and boom! boom! and lightning strikes and that was David's imagination about an answer to prayer. But you see, that's a description of the cherubim, and here it comes loaded with coals, and one of those hands are going to reach under the wings and he says 'take that!' So Ezekiel, b&s, sees the cherubim, not only as a vision of the future of glory, he came to understand (not then) but I believe he did later when he went down to Jerusalem, he came to understand what it was all about for the very, very near future, as far as Jerusalem was concerned, because Yahweh was getting a chariot ready, and He was going to ride upon the wings of the wind. Oh, b&s, what an awesome day! isn't it fantastic? You know, you go to bed and you think about that awesome day! You think about Catholic Europe and you hear of all these reports of these child sex abuses, and these so-called ministers of their religions, and you hear about all the other abominations that are practised; you hear about this new fellow who's going to be the leader of party in New South Wales, because he's got a more liberal attitude to homosexuality! I can't wait, b&s, to call the fire to be spread over those abominations and to see them just sizzled out of existence! Not any of us are a criterion of righteousness, we know that! but we hate those things, b&s, we hate them like poison, and that day is going to come when Yahweh is going to make us a chariot, a wheel within a wheel, sisters in Christ, because we're the bride (not the bridegroom), the bride of Christ. We'll join wings and we'll kiss and **the world will shake**, that's what Ezekiel saw. He saw that rushing out of the north!

When I went through that I was just taken away by what all that really means, and there's a whole lot more to it, believe me! Sufficient for our purpose at the moment. Then in the end, what did he see in verse 26? He saw this vision take on another form, b&s, in fact, he saw something above the vision. It was above the vision and he says in verse 26, 'And above the firmament that was over their heads, was the likeness of a throne'. He saw it as the likeness of a throne, 'as the appearance of a sapphire stone and upon the likeness of a throne was the likeness as the appearance of 'adam', a man, **above and upon it**'. So Ezekiel starts to see the whole thing as it gets near to him, this awesome, terrifying vision, and it has a firmament above it like a platform; it's like a platform above the cherubim, so it's as high as the wheels were, as high as the wings, as high as it went. The rims, high, high, and yet now he notices now a platform over the whole thing; and he looks up and he sees on the platform, this magnificent throne like sapphire, translucent blue, and he sees a man upon it. But he's of the human race, amazing! of Adam, you wouldn't expect that, would you? you wouldn't expect to see that, why up there? above and upon it, why above? One like Adam, well, we expect it, b&s, because we know how that is, don't we? You see, that throne, that platform had the appearance of a sapphire, the blue of the expanse, translucent, you know what it says in Numbers? 'that Israel were to walk with a ribbon of blue around the bottom of their garments, that they might remember all the commandments of Yahweh

their God. It's a good exercise, b&s, to go out on a real clear day in the sun, and look up in the sky when there are no clouds and have a look at it. It's so beautiful! especially in this country where we experience such blue skies, it's magnificent!

I'll never forget going into Petra in 1994, I'd never seen a sky like it in my life; talk about blue, ah, you couldn't believe it, it was so blue! Then you think of how wonderful it is, that there's heaven (that's the platform, b&s) and on that platform way above it is a throne, **not a man on it up there!** but **Yahweh Elohim**, but we can look at that. Numbers says 'do you remember the commandments of Yahweh your God, they were on the bottom of their garments, because you see, their feet had to be straight feet, they couldn't get outside the ring of blue, could they? Walking, wherever they walked the ring of blue was right around them. The alternative to doing that, you see, goes on in that verse to say, **'lest you go a whoring after your own eyes'**, that's the alternative. There are some garments, it's also impossible when you see people walking in sun garments, not to go a whoring after them with your eyes. They would certainly look totally incongruous with a ribbon of blue around them. Totally incongruous! When he saw that blue up there, he knew that here was One that issued commands, because there's a throne there! and He can issue commandments, and on that throne was the last Adam.

He tells us what that was! He says what it was, 'it was the appearance, he says, as the glory of Yahweh'; in verse 28 he says, 'this was the appearance of the likeness of the glory of Yahweh in Adam, **not the first Adam**, but the last One. So the man up there is the glory of Yahweh! **He's the glory of God**, that's who He is! Also it says in verse 27, 'I saw as the colour of amber'; now that word 'colour' is the word 'eye' (5869), an eye of amber and he'd seen it, b&s, back in chapter 1 verse 4, 'And I looked and behold, a whirlwind came out of the north, a great cloud and a fire enfolding itself, and a brightness was about it, and out of the midst thereof **the eye of amber**'. So you see, in the middle of that great vision, with all the eyes around the rims, hundreds and millions of them around these huge rims, b&s, **there is in the middle, one magnificent eye, that sees for everybody, and it's amber!** The Septuagint Version calls it 'electron' an alloy of silver and gold. So there is there, b&s, as the quintessence, the absolute essence of that vision, this great eye, of silver and gold. Faith redeemed, and man who is redeemed by his faith, saved out of death, b&s, and there maybe a lot of other eyes, but not an eye like that! and it's in the centre, it's in that man, and that Man is like the glory of Yahweh. This is what he says!

And he described this thing, he said in verse 27, he said, 'Look, I saw as the eye of amber, as the appearance of fire around about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward', in other words, that man, that sight, the eye and the light of the world is the centre of that man; from here up and from there down, it's not in the middle, He's the absolute eye of the world, He's the light of the world, b&s. That's how he saw Him, and he said, 'I saw at the appearance of fire, and it had brightness round about it. As the appearance of the bow that is in the cloud in the day of rain. Now it's interesting! what did that **bow** in the day

of rain signify to Noah, because that's where it's coming from? We called it in Revelation the Rainbowed Angel, but if you come back to Genesis 9, b&s, this is where we read about the bow, isn't it? as in the day of rain. Verse 13, 'I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth', so we say it was the token of the covenant; that's right! and the word 'covenant ' here, b&s, is just exactly 7 times, which we know, without a doubt from Leviticus 26, is the number of the covenant! What is that? what is that covenant? Well, you'll say, it's the covenant of the rainbow, it's the covenant of Abraham! yes, it was, but what is it particularly about that covenant?

Well, you read with me what it's about, because it's 7 times said this covenant, and 7 times it tells us what it is. Let's read verse 9, 'And I, behold, I will establish My covenant with **you**, and with **your seed** after you; And with **every living creature with you**. Verse 11, 'And I will establish My covenant with you; **neither shall all flesh** be cut off'. Verse 12, 'And God said, this is the token of the covenant which I make between **Me and you and every living creature**'. Verse 13, 'It is a token between **Me and the earth**'; verse 15, 'I will remember My covenant, which is between **Me and you and every living creature of all flesh**'; verse 16, 'the everlasting covenant between **God and every living creature of all flesh**'; verse 17, 'And God said unto Noah, This is the token of the covenant, which **I have established between Me and all flesh that is upon the earth**'. There's not a shadow of a doubt of what that covenant is, b&s, it's **God's determination to save men and women from every nationality upon the face of the world**. That's what it is! because Genesis 8 said that man's heart was only evil continually and God said, I will never again flood the earth like I've done, because it's going to be a series of disasters if I do that; what He's going to do, b&s, is to introduce a system into the world, **to change men's hearts**. The rainbow is an absolute symbol of God's determination, to save out of all nations, people for the kingdom of God. That's what Ezekiel saw!

Now you come to Isaiah 54, you'll see that's exactly the point! for here is what that covenant's about! put very, very beautifully and briefly in Isaiah 54, it says this in verses 7 to 10, 'For a small moment, says God, have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith Yahweh thy Redeemer. For this is as the waters of Noah unto Me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith Yahweh that hath mercy on thee'. Who is the **'thee'**? You might say to me, 'but brother John, you're talking about all nations, that's talking about Israel?' Is it? Have a look at verse 5, 'For thy Maker is thine husband; Yahweh of Armies is His name; and thy Redeemer (now just have a listen to this) the Holy One of Israel; **The God of the whole earth shall He be called**'. So the 'thee' is **anyone who wants to be saved!** For **the Holy One of Israel is the God of the whole earth**, and God said this is My covenant with every living creature of all flesh and 7 times He said that! Ezekiel may not have

perceived that immediately, b&s, but what he was looking at coming out of the north, was an impartial God who is not influenced by traditions, by family relationships, by patriotic spirit. He is a God of truth, He's moral, as a matter of fact, He's the Source of morality, He's interested, b&s, in **truth, justice, in righteousness, in holiness**. He's interested in **loving kindness, in mercy, and compassion**, and He doesn't care whether Jew or Gentile shows that! it doesn't matter to God what nationality you are. Ezekiel's going to learn that! because you see, the **rainbow** properly seen, of course, goes from horizon to horizon, and its apex is touching heaven. So it's God's covenant, it's from horizon to horizon, from the rising of the sun to the going down of the same, **My name shall be great among the heathen**.

It is the little globules of water that's coming down through the rays of the sun, which shine through that prism, b&s, and refract the pure white light of the sun into its seven colours; they all go together to make white; you see, it's a marvellous thing! isn't it? So Ezekiel is shown the direct connection here with God's determination, that He will have men and women in the kingdom of God from everywhere, on the basis of His character, b&s, and on no other basis. Ezekiel's got to learn that! and these national Jews that are arguing their case with Jeremiah, and arguing their case with Ezekiel, whether they were in Jerusalem or supporting them in Babylon, b&s, their arguments didn't wash with God at all! because He was interested in morality. Never let us forget that, b&s, never let us forget that! because that's what He's interested in because He's a moral God. Wonderful! Ezekiel saw all that, b&s, and the voice spake to him from the throne! He now knows where he's going to go, doesn't he? He saw all this and it never leaves him and now we're going to watch him as we proceed with our studies, b&s, we're going to watch him being picked up by a lock of his hair, put in that chariot and it takes him here, there and everywhere and in the end, we're going to see him, b&s, actually walk with that chariot to the east of Jerusalem, because God wants him to see that he's the chariot of Israel and the horsemen thereof; that's what He wants him to see! That he is **God's representative among the people**, he's the one to tell them, 'this is the way walk ye in it!' It's an awesome responsibility! it's a marvellous vision! He's had the marvellous vision, now we're going to get into our studies and learn the difficulties that God put in the way of him to perform that duty he had to perform and put impossible things in front of him; and to see, b&s, whether he believed it.

It's a tremendous exhortation to us, isn't it? and as we proceed with our studies, we hope, b&s, that we're all going to be duly impressed; that if we've got our eye on the future, if we really believe in the book of Revelation that we are that cherubim, it states we are, then whatever difficulties God Almighty may put in front of us in life, we will master, we will surmount them! if we believe, b&s, that above everything else is a throne, and on that throne there's a man like us; ah, He's different now, because He is the absolute essence of God's character, He's the glory of Yahweh. But He came from Adam, we believe, b&s, that He is there on our behalf, knowing of our experiences, and sharing them with us now, guiding us in life under the direction of His Father, with His angels, b&s. We won't have any problem with all the difficulties; then let's have a look at some of the difficulties and see if we would surmount them as Ezekiel did!