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SILVER STAR BIBLE SCHOOL 1993

DEITY BEFORE MANIFESTATION IN FLESH

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Study #5

This Was The Appearance Of The Glory of Yahweh

Reading: Exodus 24:1-18

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

This morning we are to approach, not only Exodus chapter 24, but also in connection with that chapter, because the matters dealt with are very much the same, we plan to look at Ezekiel chapter 1 and Ezekiel chapter 10 as well. And of course, we will all understand that we will only be able to explain the most simple elements of those figures which really do present some baffling figures before our minds as we come to them.

But we will be able to see, brethren and sisters, as we traverse our studies together this morning, that the cherubic figures are not difficult to understand. As a matter of fact, brethren and sisters, there is nothing in the Bible that is difficult to understand. If there are things that are difficult to understand in the Bible, either God is a mocker or He has only given the Bible to the intelligence of this world. God has given the Bible to the simple of this world, and it does confound the wise of this world, but the things of the Scripture are spiritually discerned, and they are discerned readily, brethren and sisters, on the basis of the plan of the Deity. And once that plan is apprehended in its simple elements, the perhaps more difficult things become easy to understand.

We'd like to begin our considerations this morning, where we would have liked to have concluded yesterday morning; and that's in Paul's letter to the Philippians chapter 2, because here we have a very grand statement by the apostle Paul. In verse 12, after a very wonderful explanation of the mind of Christ and the whole plan and purpose of the Deity being presented before us, concluding that in verse 11, 'so that all things will be done to the glory of God the Father', the apostle says in verse 12, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out you own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

For it is God which worketh in you both to will and to do of his good pleasure. Think,

brethren and sisters, for a moment, of some simple everyday duty of life. It may be a sister who is doing the weekly shopping, and as she writes down her shopping list she can see in the supermarket exactly what row and what shelf those items are on. She's familiar with the supermarket. Now she must do two things. She must join her will together with the facts of her shopping list and she goes and does what is written down, because she can already see it in her mind. Her action is simply a thought in rehearsal.

Here is what the apostle Paul says, he says now if it is possible for somebody to so control the will of that sister, in writing down her list, joining with her will and going and getting the items, it is just like us with the Deity. Because it is God which works in us both to will and to do of His good pleasure. And, brethren and sisters, what else is involved in our actions in life? If it is God that is working in us to do that, there is the grand and yet mightily simple principles of Deity manifested in the flesh. And the whole secret, brethren and sisters, is the secret of acknowledging that no flesh will glory in His presence, and therefore, it is the principle of total surrender.

It is that of yielding, it is that of respecting the will, it is that of submitting the will that we have, to the will of the Divine mind as it is expressed to us in the Scriptures. We could have no more simple explanation of the whole realm of the Scriptures than verse 13 of Philippians chapter 2. It is, brethren and sisters, the whole aim of the Deity, to get us to so respect and love Him, that we will totally surrender our wills as our Lord did, 'not my will but thine be done', so that the Deity therefore, has us at His disposal. He's taken control of the will because we have willingly, as the materials of the tabernacle were demanded, that they should be given with a willing heart. That when we apprehend those principles, brethren and sisters, we are but tools in the hand of the Almighty Deity of the heavens. It is therefore, to His honour and glory that our lives will be lived.

We need to ask ourselves sometimes, brethren and sisters, what is a good work? There might be many good things done, with anything but the intention of honouring the Majesty of the heavens. It is not a good work. It is only a good work when we surrender our wills and when it is God that worketh in us, both to will and do of His good pleasure.

And how little of our lives does that occupy, brethren and sisters, when we have attained unto that surrendering attitude in the sight of God, that He might use us in the performance and in the extension of His will and His purpose among the nations of this earth? We have been lifted, brethren and sisters, to a very lofty calling to be representatives of that Deity on the earth today.

And so we turn our minds to the cherubic figures and we will return to Genesis chapter 3, and at verse 24, to the passage in which they first occur in our Bibles. Genesis chapter 3 beginning at verse 22, Yahweh Elohim said, "Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore [Yahweh Elohim] sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the

man; and he placed at the east of the garden of Eden Cherubims", even, as the word 'and' is able to be rendered in the Hebrew, "even a flaming sword which turned every way, to keep the way of the tree of life."

And there is something new, brethren and sisters, that has now opened that was not there before sin; because the man and the woman have been expelled from the garden. There is a very grave fear that now in their state of having fallen into sinfulness and into mortality, that they might put forth their hand and eat of the fruit of the tree of life and by its power live forever. And so the angelic host saw the necessity of driving them out from the garden, but allowing them a clear passage of vision to the very centre of that garden, through which they might be able to see a pathway which led to the tree of life.

And the cherubic figures, we are told here, are to keep the way of the tree of life. They are to guard it from illegal intrusion; and, they are to make certain that the way is kept open when men recognize the right principles. So the cherubic figures therefore, even that flaming sword, which had the aspect of a flaming sword, but yet was almost certainly pictured with four faces, are the symbols of the residence of the principles of God manifestation.

Because as our bro. John Knowles rightly said, brethren and sisters, on Saturday evening: before this event, before sin and death came into the world, salvation was not an issue. Salvation has been offered from sin and death, neither of which were in the garden before sin. Sin came before death, it is the result of sin, so neither of those two things were in the spectrum.

So what was the purpose of the Deity before sin? He hasn't changed a bit, it was to fill the earth with His glory. It was the principles of God manifestation aside from salvation. And now, brethren and sisters, we see that these cherubic figures are visible illustrations of the principles whereby man might be joined together again with God, because religion was not an issue before sin. Religion is rebinding and religion was not a factor before sin.

here was no breach before the man and His maker. So in the very elemental matters of the cherubic figures, we are to see enshrined the principles of Deity manifest in the flesh. They kept open the way to the tree of life and they barred it from intrusion by persons who did not acknowledge the right principles. And so religion was established on a very set order as we could go on to show from Genesis chapter 4.

We'd like to turn to a couple of other scriptures, brethren and sisters, that might help us understand these cherubic figures - Joshua chapter 5. Here is the occasion, when on the west bank of the Jordan, Joshua meets a stark figure. Verse 13 of Joshua chapter 5, "It came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?"

And he said, Nay; you've got it all wrong, Joshua. I'm not taking sides; I'm captain of the host of Yahweh. And Joshua fell on his face to the earth, and did worship, and said

unto him, "What saith my Adonai unto his servant? And the captain of Yahweh's host said unto Joshua, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy."

Here is a picture, brethren and sisters of, unquestionably Michael, the archangel. One like Ail, the captain of Yahweh's armies, whose armies the people of Israel were (Exodus chapter 12 verse 40 and 41). And he is now the captain of the armies and he has a drawn sword in his hand; and, it is speaking to us of the fact that the cherubic figures of Genesis chapter 3 are an Elohist manifestation of the principles of God manifestation.

Here he is as captain of Yahweh's armies and he has a drawn sword. And he's not neither for Israel or for their adversaries, he's come as captain of Yahweh's armies. And whatever that means as regards the behaviour of Israel, this man will be seen to be executing the judgments of the Almighty Deity. Yahweh's Name was invested in him and therefore, they ought to fear him.

We could turn to other scriptures but we haven't time, brethren and sisters, about this matter. You might like to note some down. In Numbers 22:31, where it was, that finally when Balaam's eyes were opened, he saw the angel of Yahweh with a sword drawn in his hand; and, The occasion also in Chronicles where David also saw an angel with a sword drawn over the city of Jerusalem. And they are speaking to us of the fact that the first cherubic figures ever to be seen, were the angels of Deity's presence today. The cherubic figures take on different dimensions in different passages of the Scriptures.

And now as we turn to Exodus chapter 24, we read that the vision of these Elohist figures, these cherubic figures, have been reserved for a certain class of people. Here in Exodus chapter 24 we read of a situation where Yahweh said to Moses, "Come up unto [Yahweh], [(in verse 1)], thou and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near [Yahweh]; but they shall not come nigh; neither shall the people go up with him.' And Moses then goes and tells all the words of Yahweh to the people and they answer with one voice in verse 3, "All that [Yahweh] hath said will we do." So now Moses writes the words of Yahweh, verse 4, "And rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto [Yahweh]."

Now, brethren and sisters, is a very important procedure, the typical meaning of which will become very evident as we go through it. Verse 6, "Moses took of the blood and he sprinkled of the blood upon the altar". And from our considerations yesterday we arrived at the conclusion that an altar was Yahweh in sacrificial manifestation. It was a depiction of the principles of the extension of the Deity on behalf of His people, whose heart was right toward him. So now we have a covenant being made when the altar, which represents Yahweh is being sprinkled by sacrificial blood.

Next, says verse 7, Moses takes the writings that are going to be the subject of the enjoining of the two parties in the contract. And he reads all the words of that covenant in the audience of the people: and they return a very ill-informed answer, they say, "All that Yahweh hath said will we do".

And be obedient! brethren and sisters, that's a physical impossibility - a physical impossibility, all that Yahweh hath said will we do and be obedient. It is not even within the scope of our achievement nor of theirs, but in the mood in which they found themselves, they made a foolish statement. And they were held to it, because now in verse 8, Moses took the blood of the sacrificial victim and sprinkled it on the people and said, "behold the blood of the covenant which [Yahweh] hath made with you concerning all these words."

And they, brethren and sisters, were enjoined into a covenant the terms of which they could not possibly uphold. And it signifies to us, in its basic typical meaning, that likewise we ourselves can be joined together by Yahweh making a covenant with us. And we do that of course, through the sacrificial blood of the Lord Jesus Christ, who became the sprinkled altar and whose terms have been read out clearly to us in the Scriptures. And we have endorsed them willingly because we have been joined together in our Lord Jesus Christ through the principles of baptism. And on the basis, brethren and sisters, of that, verse 9 goes on to say, "Then went up Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And they saw the [Elohim] of Israel:"

They had a vision of the Mighty Ones of Israel. "And there was under [Elohim's] feet", his singular feet, "as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw Elohim, and did eat and drink;" And the record goes on to state in verse 16, "that the glory of Yahweh abode upon Mount Sinai, and the cloud covered it six days."

Verse 17, "And the sight of the glory of [Yahweh] was like a devouring fire on the top of the mount, in the eyes of the children of Israel." And we can see there, brethren and sisters, the gradients that Yahweh is very definitely impressing upon our minds.

Who was it who saw the Elohim of Israel, under whose singular feet there was a paved work of a sapphire stone and a body of heaven in his clearness? It was only Moses and Aaron and Hur and seventy of the elders of Israel - those who had been invested as the leaders of the nation, the spiritual leaders of the nation, the spiritual judges of the nation, the men of faith in Israel. They alone saw the Elohim of Israel.

The people were not allowed to come near. And it was only Moses himself who went into the cloud of glory, while the elders saw it from an approximate position, and the children of Israel were away back in the background and they saw the glory of Yahweh there upon the mount, as it were a devouring fire on top of the mount. And we can see

very clearly, brethren and sisters, that Yahweh is making a difference between certain individuals in the camp of Israel. And He is showing unto Moses and the elders, a view of the Elohim of Israel, whose feet were upon a paved work of sapphire stone and whose feet were above the body of heaven in its clearness.

Now that tells us something, brethren and sisters, it tells us, who the Elohim of Israel is. Remember what verse 10 says, 'that it was his feet', but Elohim is a plural word. How come that the record says, 'that they saw the Elohim, plural, but it was only singular feet. A singular man's feet that were visible above the paved work of the sapphire stone. Well, it's rather obvious, brethren and sisters, that because this Elohim of Israel is above the firmament and stands above the paved work of a sapphire stone, (which we are going to come across again in a moment in Ezekiel chap.1 and chap.10), it's quite clear that the Elohim of Israel in this place is above the heavens. It is therefore, an immortal Elohim that is being spoken about and since it is represented to us in the singular number, it's got to be a view of the Deity Himself, multitudinously manifested through the angels of His glorious presence.

And so that's what Moses and Aaron, and Nadab and Abihu and seventy of the elders of Israel, the faithful in the camp, were permitted to see in vision as they went up the mount again, subsequently to see Moses disappear into that cloud of glory while the general populace of the people only saw the sight of the glory of Yahweh like a devouring fire upon the top of the mount.

We are told in verse 16, that it was the glory of Yahweh that abode upon the cloud covered it for six days. For six days, and what happened then after six days?

And now, brethren and sisters, having seen that it is only consequent upon the sealing of covenant relationship that men are permitted to see the glory of Yahweh, the Elohim of Israel above the firmament, we turn our attention to the prophecy of Ezekiel. And as we said, we're going to look at aspects of chapters 1 and 10 of Ezekiel's prophecy. Before we concentrate our attention on those details, or some of the details of chapters 1 and 10, we'd like, first of all, to look at the overall picture of the cherubic figures as they appear to us in symbol of the glory of Yahweh, throughout the early chapters of Ezekiel's prophecy.

We first of all turn to chapter 8 and verse 3. Chapter 8 and verse 3, 'Son of man', as Ezekiel was, not the son of man, but son of man as Ezekiel was, is being conducted through the visions by a personality, an angel. And we read in verse 3 of chapter 8, "he put forth the form of a hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of [Elohim]". That's what Moses and Aaron and Nadab and Abihu and seventy of the elders of Israel saw. They saw visions of Elohim, and now Ezekiel is being brought in the midst of these visions of Elohim to Jerusalem, to the door of the inner gate, that looketh toward the north, where was the seat of the image of jealousy, which provoketh to jealousy, and behold, the glory of the Elohim of Israel was there.

Now Ezekiel has been taken in the spirit, by the spirit, in visions of Elohim, to see the glory of the Elohim of Israel in the inner gate of the temple. He sees it resident in a certain location, at the inner gate of the temple that looked toward the north. And then we turn over to chapter 9 and at verse 3, and because of the conditions that were extent in Israel at the time, we notice that the glory of Yahweh, the glory of the Elohim of Israel, verse 3 of chapter 9, "was gone up from the cherub whereupon he was".

So there is a certain aspect of Deity manifest which is now leaving the precincts of its residence. It has now become lifted up from the cherub, upon which it once rested, and it has moved somewhat to the threshold of the house. It is no longer at the door of the inner gate of the temple. It's moved out to the threshold of the house.

And we come to verse 19 of chapter 10 and we read, verse 18, "that the glory of [Yahweh] departed from off the threshold of the house, and stood over the cherubims. And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and every one stood at the door of the east gate of [Yahweh's] house; and the glory of the [Elohim] of Israel was over them above."

And we turn over the page, brethren and sisters, and come to chapter 11 and at verse 22, and the record says, "then the cherubim lift up their wings, and the wheels beside them; and the glory of the Elohim of Israel was over them above. And the glory of Yahweh went up from the midst of the city, and stood upon the mountain which is on the east side of the city".

And the glory, brethren and sisters, departed because the cherubim on earth and the cherubim in heaven have now parted company. And the rebelliousness and the waywardness, and the wickedness, and the faithlessness of the cherub on earth, has been noticed by the Deity and He's taken that which was resting upon them, off them. And it's departed entirely from the city, the place Yahweh has chosen to set His name there, forever.

It's departed, brethren and sisters, to return in the latter chapters of Ezekiel, from chapters 40 to 48, and in particular in chapter 43. What we are seeing now, brethren and sisters, is the fact that there were cherubim upon which the Elohim of Israel, the glory of the Elohim of Israel was resting. But now it is no longer resting upon them, but it is both cherubim which lift up and its cherubim that are left behind, and so we see in those two ideas the fact that the principles of Deity manifest are: there is spirit in the cherubim that lifted up and there [is spirit] in the flesh, in the cherub that where left behind.

And the whole idea of the word cherub or cherubim in the plural in the Hebrew, is the idea of something in which to ride. It's really a depiction of a chariot, which is being directed by the spirit of the eternal Deity. And anybody, brethren and sisters, who has submitted and has surrendered and has yielded, as Philippians chapter 2 and verse 13 describes, is one of the cherubim of the Deity.

And now we'd like to turn back to Ezekiel, chapter 1, and we are going to do a little exercise which will take a few moments. And we are going to look at the way in which chapter 1 and chapter 10 are very, very similar in the details that are presented before our minds. If we keep our fingers in Ezekiel chap. 1, and in chap.10 as well, this is what we'll find. Chapter 1 and at verse 1, "Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of [Elohim]." Chapter 10 and at verse 20, this, he says in summary of what he saw in chapter 10, "this is the living creature that I saw under the [Elohim] of Israel by the river of Chebar; and I knew that they were cherubim".

Turning back to chapter 1 and at verse 5, and Ezekiel says that as he watched this vision of Elohim, "out of the midst thereof came the likeness of four living creatures'. Chapter 10 verse 1, "then I looked and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne". What we need to notice there, brethren and sisters, is that there's the plural number used - Ezekiel saw over the head of the cherubims. And verse 8 reinforces that, by saying, "and there appeared in the cherubims the form of a man's hand under their wings", and verse 10, "and as for their appearances, they four had one likeness".

So we're looking at basically the same vision. Ezekiel chapter 1 tells us what Ezekiel chapter 10 doesn't tell us - that the whole aspect of them was as the likeness of a man. Verse 10 of chapter 1 tells us, "as for the likeness of their faces, they four had the face of a man, the face of a lion on the right side, and they four had the face of an ox on the left side, they four also had the face of an eagle'.

And verse 14 of chapter 10 says, "And every one had four faces, the first face was the face of a cherub, or a calf or an ox, the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle'.

In verse 21, brethren and sisters, of chapter 1, we make something which is very grand about this illustration that Ezekiel saw. Verse 21 of chapter 1, "When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them;". You can see that there is amazing unison and precision of movement in these cherubic figures. Why? "For the spirit of the [singular] living creature was in the wheels".

Here is something, brethren and sisters, which is really amazing. It is buried in the detail of these cherubic figures, and it is said again in chapter 10 and at verse 15, "the cherubims were lifted up", plural. This is the singular living creature that I saw by the river of Chebar'. Verse 20, "This is the living creature that I saw under the Elohim of Israel by the river of Chebar; and I knew that this [singular] living creature were [plural] cherubims".

What's he telling us, brethren and sisters? He's telling us exactly the same as we learned from Genesis 1:2. He's telling us that the spirit, which is the Theos, the spirit of the Elohim moved upon the face of the waters. One eternal Ail power, multitudinously manifested in glorified beings. The spirit of the one, eternal Deity is the very centre and the root of all these manifestations and of all these visions. Because, although it has a multitudinous aspect, first in four then in many, it is but one spirit that moves them all. And Ezekiel was wise enough to see that in all those different face facets of the cherubic figures, daunting though they are to our minds, brethren and sisters, there was a oneness and a unity about them, which struck him in a great awe stricken attempt to come to grips with the glorious picture that was being presented before his mind.

This is THE LIVING CREATURE, that I saw in the river of Chebar. It is because there is one spirit that motivates it all. And it didn't matter what they did, brethren and sisters. Verse 16 of chapter 10, "And when the cherubims went, the wheels went by them; and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them."

And the cherubic figures, as we have seen pictures of them, Brethren and sisters, (and I haven't got one today, I'm sorry), but the cherubic figures no matter how cluttered they may have seemed to be to our vision, because they are consisting of so many parts, they all moved straight forward, they all moved in perfect precision and harmony and unison together, because it was one spirit that moved them all.

And we'd like to spend the last few moments of our considerations together, looking at the aspects, the attributes of the Deity that are buried in these symbols. And we turn back to Ezekiel chapter 1, and we remember their faces, the four faces of these cherubic figures. And those four faces as we all very well know, are the lion, the ox, the man, and the eagle. And each of those creatures are really quite dominating creatures in their own field.

The lion is said to be the king of beasts and he answers to those many exhortations throughout the pages of the Scriptures, when we are told to be courageous and fearless. As the proverbs say that the wicked fleeth when no man persueth, but the righteous are as bold as a lion. And we must have those attributes, brethren and sisters, when the truth is confronted. We are, after all, the representatives of the Deity who is the possessor and the maker of the heavens and the earth. What a great and an exalted responsibility that is, brethren and sisters.

Who are we? Are we anybody different from those outside? We're just the same stuff. The only difference is, brethren and sisters, is that our eyes, the eyes of our understanding, have been enlightened to see visions of the Elohim. The only difference between us and them out there is that we have been given the wisdom that is able to make us wise unto salvation through faith, which is in Christ Jesus. In our flesh dwells no good thing, just the same as anybody else. But, brethren and sisters, we have been given a deposit and an extremely rich one at that, and who is going to defend it against the intrusions of the Gentile mind, the serpent mind? Who is going to

defend it if we don't, brethren and sisters? Especially in these last days of the Gentiles, when the truth, itself, is under siege everywhere. Are we courageous and bold as a lion, or do we take notice of our own standing? Do we care about our standing? Are we prepared to yield ourselves, as these cherubic figures should of?: which resulted because they didn't. The glory of Yahweh no longer rested upon them, but it lifted up from their community and departed out. Is our community a light bearing community? Are we maintaining those principles that we always have stood for, brethren and sisters, down through the existence of the truth, in these latter days?

Look at the ox, it's a domesticated creature. It's noted well for its service, for its endurance, for its patience, for its unstinting and uncomplaining labour. It's a clean animal, it chews the cud, it divides the hoof into two. And the record here in Ezekiel chapter 1 says, verse 7, "that the whole aspect of the feet of these four creatures, that took on the aspect of one creature, that had the overall similitude of a man, but whose feet were straight feet; and the sole of their feet was like the sole of a calf's foot".

We understand, brethren and sisters, that verse 7 where it says 'that their feet were straight feet', it means and has been rendered in other places of the Old Testament, upright. They were upright feet. And you go and have a look at a calf's foot, brethren and sisters, the foot of a clean animal, and there is very little definition between the toes and the heel. It's a straight foot, and it is particularly designed so that it is able to manage to walk on various conditions on the earth's surface.

And whereas a horse can go down into a boggy situation, and what happens because it hasn't got a straight foot, the mud comes up over the edge and it gets stuck in the mud. But here is a foot, a calf's foot and this is the way of the walk of the cherubic figures. It's a straight foot that will go down and is far more easily extricated from the bog of human activity in life and circumstance. And it can walk on the high places of the earth. It just as readily in fact, far more readily manages the rocky outcrops.

Think of the hinds and the deer that are around here, brethren and sisters, how do they manage to so effortlessly move over the rocky terrain of this area? There's only one reason, it's because they have a divided hoof, and two in the Scriptures is the number of division. And the stability of those animals is entirely related to the shape of their foot, and as their toes divide like that, they can gain tremendous grip on otherwise insurmountable slopes of rock, because there is a push both ways and it balances them in their movements on the rock.

Other animals which don't have hoofs divided into two, cannot manage those situations. No wonder the prophet Habakkuk says, if we turn to his third chapter and Habakkuk says these words, verse 18, in summary of his prophecy he says, "Yet I will rejoice in [Yahweh], I will joy in the [Elohim] of my salvation. [Yahweh] [Elohim] is my strength, and He will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instrument."

There was a brother, brethren and sisters, Habakkuk, who understood the principle, the

whole principle of the movement of the cherubic figures of Ezekiel's prophecy. He understood that the very secret of life, was to know the difference between the flesh and the spirit. And have the one fighting against the other, as the hoof is divided, because if we don't enjoin in that warfare, brethren and sisters, that warfare which was begun back in Genesis chapter 3 and verse 15, and has been perpetuated under the banner of Yahweh Nissi, as we saw from Exodus chapter 17, that '[Yahweh] will have war with Amalek from generation to generation' [we shall be as Israel of the flesh].

And the principles of that warfare, brethren and sisters, have been invested in us. And we, therefore, have got to maintain the cleanliness of that straight feet upon which the cherubic figures moved, so that the dividing of the hoof in our knowledge of the difference between flesh and spirit, that the flesh might lust against the spirit and the spirit against the flesh, and that there might be created in us, and perpetuated in us a warfare that will eventually result in the death of the old man of the serpent in the flesh.

And then we see the man. The face of the man. No more creative creature has the Deity ever made. No other creature has been given the image and the likeness of the Elohim, so that he might use his intellectual capacity to make it filled with the things of the spirit of the Deity. That it might guide and direct him in life, and therefore, having those intelligent witnesses, those intelligent utterances of the spirit, the word of God that is being tried in a fire 7 times, so that it might be able to have its right affect in our lives, brethren and sisters, intellectual capacity with that, so that it might govern our life and that it might spread into our emotions, that we might learn to love those things that we know our right and true and honest and pure and just and lovely and of good report. When our intellectual capacities are given over to that, brethren and sisters, we will become a cherub in the mortal state. It will be the very great pleasure of the Deity to ride upon it and to rest upon it.

And then we see the eagle, soaring in the heavens, with piercing vision, and if we manifest those principles and if we take them into our intellectual capacities and fill them to their utmost, brethren and sisters, we will be able to ride upon the heavens, we will be able to soar with great and majestic pinions like the eagle, and we will be able to see things that our contemporaries can't see. And we can. That's why the vision of the Elohim have only been given to those whose sight is lifted up above the natural plain of thinking. Our piercing vision as the eagle has will be able to be used so that acquired vision will be able to discern both good and evil, and that we might love the one and hate the other, and therefore, be with that one, who, because He hated the one and loved the other, was anointed with the oil of gladness above his fellows.

We'd like to conclude, brethren and sisters, by turning to the first of Peter chapter 4. In this place, the apostle Peter quotes the words of Ezekiel chapter 1 and chapter 10. He almost certainly quotes the words of Exodus chapter 24, and he unquestionably has in mind the fact that in the days of our

flesh we might be able to have a very wonderful crown today. And in the first of Peter chapter 4 and at verse 12 he says, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye;".

Why? Why can we actually experience the emotion of happiness because we are reproached for the name of Christ? Well, the answer comes in the rest of that verse, "because the very spirit of glory and of [the Elohim] resteth upon you". He's quoting Ezekiel chapter 1, brethren and sisters, and chapter 10. The very spirit of glory and of the eternal Deity resteth upon us now, and the Deity will allow that and will cause that to rest us, even though on their part He is evil spoken of, but on your part He is glorified.

Why is that? Because we have understood the cherubic figures. Because we have understood that the way to the tree of life is a very different and very opposite way to the choice of the Gentiles. It is because we know that the thinking and the ways of the Deity are high above the thinking and the ways of the flesh, even as the heavens are above the earth. It is because, brethren and sisters, we have been constrained to love that one upon whom we have come to depend for all things, and our acknowledgment of that is growing day by day, and because we have learned that without the altar of His providing, having been sprinkled with the blood of the everlasting covenant, we could never have peered into heaven itself and to see a vision of that eternal Deity, surrounded with that glorious enclave of the Almighty Elohim, who have been made the ministers on our behalf, that they might show themselves strong on behalf of the heirs of salvation.

Brethren and sisters, the cherubic figures do take some understanding. The elements of them are simple. We see one spirit guiding them all. That one spirit in multitudinous manifestation both in us today, when the spirit of the Elohim and of glory is able to rest upon us because we are faithfully enduring the fiery trials which are sent to try us, and which, because we know the end result, can be a cause of very great heaviness and of great rejoicing in our lives because we know it's the way to the tree of life. It has been opened by and guarded by the Elohim that are in heaven today, and they are preparing us, brethren and sisters, for the day to come, when the apocalypse of the sons of God will be made manifest in the earth.