

Forsake Not The Assembling of Yourselves

Each week we have the privilege of assembling in pursuance of the commandment of Christ, delivered to his disciples before he departed from them into heaven. We may be very thankful that he gave that command, for otherwise, we should have had no scriptural ground for periodical assembly, that is to say, not such ground as would have enabled faithful servants to silence quibblers. But for such commandment, many would have been found to say that it was not necessary, and not obligatory to meet together in a stated and collective capacity, to celebrate the love of Christ. It would appear that there were some of that class in Paul's day, even among those who believed the truth, for he says—

“Forsake not the assembling of yourselves together, as the manner of some is.”

So that it had been “the manner of some” in those days to stay away from the assembly, to stay at home, to take it easy, to excuse themselves the trouble of coming out stately to the meetings of the brethren, under the idea, no doubt, that it was unnecessary for them to attend the meetings, and that they could serve God as effectively in the quietness and seclusion of home as in the assembly. Now, God, in these things is always wiser than we; and the very fact of Christ commanding his disciples to assemble for the purpose of breaking bread, must be taken as proof that it is in itself a wise thing. A moment's reflection will show it is so.

Our position in Christ requires us to be active and faithful in the discharge of the duties that devolve upon us in ordinary life. We have not to withdraw ourselves from the world; Jesus and Paul distinctly prohibited such a thing. That they might be kept from the evil that was in the world, was Christ's prayer concerning the disciples.

“I pray not,” he said, “that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.”

Paul also says, reminding the Corinthians of an exhortation he had given them, not to keep company with a certain class of individuals, “yet not the fornicators of this world, for then must needs ye go out of the world.” But if any man that is called a brother, be of the description that he specifies, then we are not to keep his company as a brother. As regards the world, we are to be in it, but not of it; we are to bear our testimony in it, but not fellowship it; we are to serve God in it, but not league ourselves with it; we are to glorify Him by refusing the evil in it, and choosing the good, by bearing witness for Christ's name before men; that the light of our testimony may perchance entice good and honest hearts into the right way, and thus multiply the jewels which God will make up in the day of Christ's glory.

—Bro. Robert Roberts

THE BEREAN CHRISTADELPHIAN ECCLESIAL NEWS

A monthly magazine devoted wholly to the Berean Christadelphian Ecclesial welfare, with the object of providing Ecclesial news, exhortations, articles and information of fraternal interest to the Brotherhood. Defending the original, foundation principles upon which the Truth was uncovered from darkness and upon which the Christadelphian movement was developed. Opposed to the dogmas of papal and protestant christendom. Upholding the Truth as The Berean Christadelphians since 1923.

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God Willing, The Berean Christadelphian Ecclesial News will be published monthly as an avenue of providing information of Ecclesial interest to the Brotherhood. Ecclesial news and correspondence, Fraternal Gathering notices, special activities and upbuilding exhortations are encouraged. This is an effort to upbuild and prepare us in heart and mind for the return of our Lord Jesus Christ.

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

LAMPASAS, Texas – Sunday School 9:50am-adult class Nazareth Revisited; Memorial 11:00am; Eureka class 1:15pm; Wednesday Bible readings 7:30pm in Lampasas and Austin area. Bro. Lee Freeburg, 200 Gabriel Forest, Georgetown, TX 78628; 512-869-2008, email freebs@gtwn.net

Greetings in the one true hope,

It has been a while since we have reported news from Lampasas. However for those who receive the EW's, most news is posted as it happens. However we have some good news mixed with some sad news. As most brothers and sisters already know Sister Dottye Banta fell asleep in the Lord this past May and now awaits the return of the Master. Brother Bud has his good days and his bad days. I'm sure he would still appreciate all letters of encouragement.

Sister Marie Cassidy, a long time faithful member of our meeting, also fell asleep with the hope of Israel. Due to failing health Sister Marie had been living with Brother Harry and Sister Cindy Cassidy in the Houston area. Both of these sisters are greatly missed.

Brother Chip and Sister Joyce Edwards have joined us and are very faithful members of this ecclesia. Brother Craig Kiley has returned to fellowship and is also a faithful supporter of our meeting. We welcome them and hope and pray their walk in the Truth will be rewarded when the Lord returns. We are happy that Bro. Craig's wife Lacy has been coming with him.

Jason Carroll was examined last night Friday August 1st, and will be baptized this Sunday morning August the 3rd. He is the son of Sister Linda Carroll of this ecclesia. We extend the help and support of the ecclesia to our new brother.

This past June our annual gathering was held and was well attended. Our thanks go out to all who helped make it come together. All gatherings such as this are always uplifting and a source of spiritual strength.

Brother Lee Freeburg

LITTLE ROCK, AR - Memorial 10am. Bible class 11am. Meeting held at 2904 Dickens Circle, Conway, AR 72034. Brother Bob Widding (501) 329-5013. Cell (501) 680-6499. piano.techno@gmail.com.

Dear brethren and sisters:

Loving greetings in Yahshua Anointed,

Sister Mary and I were pleased to have been visited by brother Freddie and sister Ruthie Higham of the Detroit ecclesia for two days in July. We enjoyed fellowship, the readings and a nice trip into the Ouachita mountains.

Brethren and sisters passing through the Greater Little Rock area are invited to visit. Please call ahead: 501-329-5013.

With love to all of our brother and sisters,

Fraternally,
Bro. Bob Widding

Spirit styles his flesh, or his soul. That dead flesh, or soul, was not the Holy One; but when that mortal and corruptible flesh, or soul, was made alive by the Spirit of Ail, it became the "Yahweh Elohim, the Holy One of Israel;" or Yahweh, and his Holy One" — the Light, the Fire, and the Flame of Israel.

"That which has been born out of the Spirit is spirit." The Spirit Logos first became flesh; and at its resurrection, that flesh became spirit; and therefore, "the Holy One and the True One;" for the Spirit is holiness and truth.

The glorified Jesus is the Logos or Divine Spirit, in Holy-Spirit flesh—pneuma hagiosunes — the Holy and True One. Before he was "perfected by Spirit," in speaking the words of the Spirit, he said, "I am the Way, the truth, and the Life;" and "he that hath seen me hath seen the Father;" and the reason he gave was that he was "in the Father, and the Father in him" — John 14:6, 9, 10.

In reference to this Elohal manifestation of the truth, John says, "We know that the Son of the Deity hath come, and hath given to us understanding that we may know the True one — and we are in the True one in His Son Jesus Anointed: the same is the true Deity and the Life of the Aion;" or Aion Life — 1 Ep. 5:20. To be "in him" is "the Way;" therefore he is "the Way:" the True Deity is the Anointed Logos in flesh, styled "Jesus Anointed;" and therefore "the Truth;" and the Aion-Life is "Christ our life;" and therefore "the Life."

"The law was given through Moses, the gracious gift and the truth came through Jesus Anointed" — John 1:17. He that saw Jesus did not see that "gift and truth," which was Deity. John plainly declares this in the next verse, for he says, "No one hath seen Deity (or the Godhead, the Fountain and Origin of all things) at any time: the only begotten Son, who is in the bosom of the Father, he hath revealed him." Paul also testifies the same thing in 1 Tim. 6:16, saying, "No man hath seen, nor can see him." The Revealer, then, is the Faithful and True Witness, and what he saith about the Deity, his purposes, and so forth, is "the truth;" and that truth in its power, wisdom, and fullness, was deposited in Jesus; for "it pleased that all the fullness should dwell in him." The law contained the form of the knowledge and of the truth. It was only a shadow of future things; a figure for the time then present; the patterns of the things in the heavens; the antitypes of the true — but the knowledge and the truth, and the heavenly things themselves, constituting "the body" or substance, are of "The anointed." Without the anointing there is nothing.

Arranged from the writings of Bro. Thomas by Bro. Bob Widding

interpreter. These ranked in the order I have stated them, and being all inspired men constituted a "a star" of divine brightness to all in Philadelphia disposed to avail themselves of its light. They were what Paul styles in his letter to the Philippians, the Episcopoi and Diakonoi, the overseers and servants of the flock; and it is worthy of remark, that no accusation is brought against them, as in the case of the angels of Ephesus, Pergamos, Thyatira, Sardis, and Laodicea; which were troubled with pastors of ambitious and haughty manners; and others who sought to figure as such as a means of emolument at the general expense — merchandizers of souls, who saw no more in godliness than the lucre to be gained.

The Holy and True

In the epistle before us, the Spirit presents himself as "the Holy One and True One:" as the Holy One of whom the prophets spake. In the vision which Isaiah saw concerning Judah and Jerusalem, he styles Yahweh, the Holy One of Israel — ch. 1:4. He predicted that Judah would turn his back upon him; and that if "a very small remnant" had not been left, the nation would have become like Sodom and Gomorrah, and would have partaken of their fate. This "remnant" is that portion of the Jews which accept Jesus of Nazareth as "the Holy One of Ail;" who in Apoc. 1:18, says, "I am the First and the Last and the Living One; and I was dead, and behold I am living for the Aions of the Aions: the Amen." This is the Ail Givbor, the Hero-Power, or "Mighty God," to whom Shearyahshuv, or the "remnant shall return," called the remnant of Jacob, "which shall stay upon Yahweh the Holy One of Israel" Isa. 10:20, 21.

If the reader peruse this prophet attentively, he will see that the Eternal Spirit, who styled himself Yahweh at the bush, identifies himself with "the Holy One," as in the form quoted, "Yahweh the Holy One of Israel." But in Hos. 11:9, the Spirit saith, "I will not Return to destroy Ephraim; for I am Ail, and not man, the Holy One in the midst of Israel." Now in Isai. 10:17, a distinction is apparent between Yahweh and the Holy One. Yahweh is there presented as "the Light of Israel for a fire;" and the Holy One as "His Holy One for a flame:" but in ch. 43:3, 11, he saith to Israel, "I am Yahweh thine Elohim, the Holy One of Israel, thy savior: I even I, Yahweh, and beside me there is no savior." Yet the Spirit saith to Ail, concerning his "flesh" or his "soul," "My flesh shall dwell in confidence; for thou wilt not leave my soul in Sheol (the place of the dead) nor wilt thou permit thy godly one to see corruption" — Ps. 16:9. Here the "godly one" in death, the

FRATERNAL GATHERINGS & ACTIVITIES

(To be held Yahweh Willing)

CANTON ECCLESIAL PICNIC..... **Aug 23—24, 2008**
 Bro. Don Miller, 6695 Carriage Lane, North Canton, OH 44721 1-330-494-7717
CANTON FRATERNAL GATHERING..... **Oct 11—12, 2008**
 Bro. Don Miller, 6695 Carriage Lane, North Canton, OH 44721 1-330-494-7717
GOLDTHWAITE STUDY WEEKEND..... **Nov 28—30, 2008**
 Bro. Curtis Hurst, 250 CR 517, Mullin, TX 76864, USA. 1-325-985-3868

The Living Creatures and the Bow

"The four Living Creatures rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come"—Rev. 4:8

EZEKIEL CHAPTER ONE

THE two deepest and most beautiful symbols of the Scriptures are the Cherubim and the Rainbow—God-Manifestation and the Everlasting Covenant. Both appear in the first chapter of Ezekiel. The Rainbow occurs 3 times only in the whole Bible: Genesis, here, and in Revelation. The Cherubim are mentioned many times, from Genesis to Revelation, but this first chapter of Ezekiel is by far the fullest and most detailed reference.

We must have a clear picture of the eternal purpose of God as revealed in the plain and literal portions of Scripture to understand these symbols and to appreciate and enjoy their deep beauties and lessons. Viewed in the light of the Yahweh-Name and the Gospel of the Kingdom, these symbols fall marvelously into place.

God-Manifestation—the Yahweh-Elohim Name—"*He who shall be Mighty Ones*"—is the true and beautiful Bible picture of which the Trinity is the confused and ugly counterpart. The Trinity is an attempt by Greek philosophers to define the relationship of Christ to God. The Cherubim and the Multitudinous Son of Man symbols are the BIBLE representation of that relationship, and of the Eternal purpose of God with mankind.

God's purpose is to manifest Himself through a multitude of redeemed, perfected, immortalized and glorified men and women whose Head is Christ, and this community is symbolized by the Cherubim. Paul, writing to the Hebrews, calls this community the "*Cherubim of Glory*"—the vehicle and medium of the manifestation of God's glory, and the instrumentality by which the earth will be filled with that glory.

The Cherubim are the ruling powers of the Age to Come: the 4-square Camp of Spiritual Israel. Eze. 1, like Rev. 4, portrays the Messiah of Israel in glory upon his throne, surrounded by his saints, and all energized and made glorious by the Spirit of God.

The opening visions of Ezekiel and Revelation are very similar. Both Ezekiel and John were captives and exiles. In both visions appear the throne, the One sitting on it, the brightness, lightning, Rainbow, fire, lamps, crystal, voice, 4 living Creatures full of eyes: man, lion, ox and eagle, feet of burnished brass. Both had wings (but John's, like Isaiah's, had 6; Ezekiel's had 4). Both prophet and apostle fell on their faces, a symbol of death and resurrection.

Ezekiel's prophecy opens with “visions of God” (E1). It ends with the magnificent Millennial Temple of the Age to Come, the center of world worship. Its closing verse names the new world capital of Jerusalem, Yahweh-Shammah, “THE LORD IS THERE.”

Chapter 1 is clearly the beginning of Ezekiel's prophetic ministry. He prophesied for 20 years, from the 5th to the 25th of the captivity (chs. 1 & 4).

“Now it came to pass in the 30th year” (v.1).

The 30th year of what? It would seem most probable that it was the 30th year of his life. Christ and John began their ministries at 30, and Ezekiel, the “Son of Man” of the Old Testament, was typical of both. His last vision, that of the Millennial Temple, would then be in his 50th year. This was the period of priestly service, 30-50, and Ezekiel was of the Priesthood. It would be very fitting, too, that he had the vision of the new Millennial Temple at the end of his period of Mosaic service.

Isa. 6 is similar. This depicts the beginning of Isaiah's ministry. He sees the Seraphim, or “Burning Ones,” (a variant symbol of the Cherubim multitude), who sing “Holy, Holy, Holy,” as do the Cherubim or 4 Living Creatures in Rev. 4. John applies this vision to Christ when he says (12:41) that Isaiah—*“Saw his glory, and spake of him.”*

* * *

“In the 5th year of king Jehoiachin's captivity” (v.2)

This was, of course, the 5th year of Zedekiah's reign, the year after Jeremiah wrote to the captives in Babylon to build houses, for the captivity would be long. Ezekiel prophesied at a time when the Temple, the City, and the Nation were to be destroyed. He was the one to make the announcement to the wicked house of David—

“Remove the diadem, and take off the crown: I will overturn it, and it shall be no more, till he come whose right it is” (21:26-27).

Ezekiel prophesied in a time of trouble and captivity and darkness and fear. God's Kingdom was being eclipsed and scattered and possessed by the heathen. The long 2520 year Gentile night of “7 times” was beginning.

But shining above and through all is the eternal reality—the glorious, divine, eternal, unfailing purpose—

The Day of Coverings was a day of sacrifice in a pre-eminent degree — a day of death, of burning, and of blood — *“A day of blood, and fire, and cloud of smoke”*. (Joel 2:30; Acts 2:19) It was a day also of confession of sin, tribulation, and pardon; so that it became *“a time of acceptance, and a day of salvation”*. This was the character of the Mosaic Pattern; of a single day in every year of the Times of the Ages; and it foreshadowed a day of like character — a “Now”, which, Paul says, is the time of acceptance and the day of salvation (2 Cor. 6:2).

This Antitypical Day of Coverings has already continued for many centuries. Its preparation began with the entrance of the Eternal Spirit into its personal Temple (John 2:2 1) when he descended on Jesus in the form of a dove; the slaying of the bullock and the goat, the burning of their carcasses without the camp; and the carrying of the burning censer into the Holy of Holies, have been fulfilled in the death and resurrection, and ascension of Jesus, who, like the Scapegoat, is absent from the camp of Israel. The *handful* of incense, the prayers of the little flock, still smokes before the Ark. The censer remains there; yea, and must remain there till the day is terminated, and its service complete. While it is smoking before the Ark, blood flows and the fire burns. Sin has been condemned in the flesh; and the household or sanctuary of the Eternal Spirit reconciled; but all its members have not yet been brought in. When these are complete, “the Hour of judgment”, (Rev. 14:7) the last hour of the day of atonement, will have come. The law will then be proclaimed from Zion by the High Priest in his golden garments. The jubilee trumpet will sound, and Israel shall return. In this terrible crisis, Babylon falls, the harvest is reaped, the vintage gathered, the wine-press trodden, and the times of the Gentiles fulfilled. Their kingdoms become the kingdoms of Yahweh; Israel is pardoned; the nations blessed in Abraham and his Seed; the Day of Atonement consummated; and the Feast of Tabernacles, the feast of the 15th of Tisri, inaugurated to the joy of all the earth.

—Bro. John Thomas

Analecta Apocalypticae (27)

The Philadelphian Ecclesia

This epistle of the Spirit, like all the rest, is to the ecclesias, or associations of the called, in all the habitable of the Fourth Beast dominion, through the Angel-Presbytery of the ecclesia in Philadelphia. How many ruling and gift-possessing brethren the Philadelphian 'Angel' consisted of, cannot be told. We may conjecture, however, that there were not fewer than seven; to each of whom was given grace, or a spiritual gift, "according to the measure of the gift of Christ." This official seven may be enumerated as constituted of an apostle, a prophet, a teacher, an inworker of power, a healer of disease, a helper or discernor of spirits, a linguist, and an

sprinkled the Golden Altar, and vessels of the sanctuary; and going out, poured the remaining blood under the Brazen Altar.

These things transacted, he next sent away the Scapegoat, having laid his hands on his head, and confessed the sins of the people. While the Scapegoat was being conveyed away, the High Priest went on with the service of the day. He divided the bullock and goat he had slain, and whose blood he had taken within the Veil: he burnt their fat and inwards upon the Brazen Altar, but sent their carcasses to be burnt without the camp or city. By this time the Scapegoat had reached the wilderness, which event, they say, was known by the whitening of the scarlet fillet on the door-post. The High Priest then read certain sections of the Law, recited eight prayers, washed his hands and his feet, put off the linen garment, bathed, put on his golden garments, and washed his hands and feet. He then offered a ram for himself, another for the people, and seven lambs as extra oblations for this day. At length he offered the daily evening sacrifice, washed his hands and feet, put off the golden garments, bathed, put on the linen garments, washed his hands and his feet, and going a fourth time into the Holy of Holies, brought out the censer and the dish, which he had left there at the beginning of the service of the day. Washing his hands and feet, he put off the linen garments, bathed, put on the golden garments, washed his hands and feet, offered the evening incense, and trimmed the lamps. Then finally washing his hands and feet, he put off the golden garments, resumed his ordinary dress, and went home, followed by the people, and congratulated by his friends.

In solving the enigma of this Mosaic Day of Coverings, it should be remembered, that Christ's person, Christ's office, Christ's sacrifice and one time of offering it, the Eternal Spirit in Flesh, or Christ alone could fill — to show forth any one of these, several types combined; and as each type requires its own time, there must be for each one of Christ's offices several times in the types. The Christ, in his single person, embodies the paschal lamb and its blood of sprinkling; the victims of the Day of Coverings and their blood of sprinkling; the bodies burnt without the camp; and the High Priest who entered the Holy of Holies. All the types concenter in the Eternal Spirit Incarnate — the Christ; and therefore in applying them to him, we are under the necessity of giving our whole attention to the meaning of the emblem, not to its circumstances. We must stop, in our application of the types to Christ, at that point where they foreshow his person or offices, and not apply to the Great Antitype the various times, places and circumstances which are only meant to give necessary locality to the several types. But when the finished work of the Christ comes to be applied to the faithful, or to successive generations; or when we endeavour to trace out the course of his future manifestations, the time and order observed in the type become important features in our inquiry, and an attention to this distinction removes some difficulty in the case.

“As surely as I live, all the earth SHALL be filled with My glory!”

—and all who are stedfast and faithful in present, passing adversity will share the glories of that endless day. The Cherubim are the instruments and the result of filling the earth with God's glory. All the divine purpose with man is compressed into this chapter, but its principal aspect is the final phase—the latter days—the establishment of the Kingdom—

“They turned not as they went: they went every one straight forward.”

And finally, at the end of the chapter, they stood still, and let down their wings and the glory of the Lord appears encircled by the Covenant Rainbow, signifying that the storm of conflict is over and, as Zechariah shows in a different symbol of the same time—

“All the earth is quiet, and is at rest.”

The Cherubim have a warlike aspect: they are a “host” or an army. They manifest thunder and lightning. From them the avenging angel gets coals to scatter on Jerusalem for its destruction. In the Revelation they direct angelic judgments on Babylon and the nations.

The Cherubim are the conflict between good and evil: they are the victory and glorification of good. This is a ceaseless, deadly conflict, from the Garden of Eden to the Paradise of God, and in our every act, word and thought, we are on one side or the other.

The world's man-oriented religions fail to realize that God MUST be justified and vindicated, and evil MUST be punished and destroyed, before good can be enthroned and the nations blessed. Many prophets and apostles speak of the coming of Christ and the setting up of the Kingdom as a time of worldwide judgment and display of divine power and wrath—

Psa. 46: *“Behold what desolations He hath made in the earth!”*

Psa. 149: *“To execute vengeance on the nations, and punishment on the people.”*

Isa. 26: *“When thy judgments are in the earth, THEN will the inhabitants of the world learn righteousness.”*

Isa. 66: *“By fire and sword will the Lord plead with all flesh: and the slain of the Lord shall be many.”*

Jer. 25: *“The slain of the Lord shall be at that day from one end of the earth even unto the other.”*

Dan. 7: *“The Beast was slain, and his body given to the burning flame.”*

Dan. 12: *“A time of trouble such as never was.”*

Hab. 3: *“Before Him went the pestilence, and burning coals: He drove asunder the nations: He threshed the nations in anger.”*

Zech. 14: “I will gather all nations against Jerusalem to battle. Then shall the Lord go forth and fight.”

2 Thess. 1: “The Lord shall be revealed from heaven, in flaming fire taking vengeance on those that know not God.”

Rev. 19: “In righteousness he doth make war, and smite the nations: he treadeth the winepress of the wrath of God.”

But the fiery, flashing, irresistible Cherubim symbol is not just war and destruction. That is but a minor, necessary, preliminary aspect of their glory. They are God manifest in the flesh: God's eternal, joyful family.

The broad picture is clear and beautiful, though many details are very difficult to fathom. This is as we would expect and desire: the basis clear, but always more depths to plumb and explore. The Cherubim represent the glorified saints, doing God's will and worshipping Him. They are Yahweh Elohim—God manifest in the flesh—partakers of the divine nature.

How do we know they represent the redeemed? It is clear in many ways: they are connected with man, their general form is human, they share Christ's throne, they are holy, they are glorious, they worship and serve God, God inhabits—or dwells in—them, their faces connect them with the camp of Israel, their principal characteristic is life, their voice is both the voice of God and the voice of a multitude.

But perhaps the clearest indication of their identity is when they sing to Christ (Rev. 5:9)—

“Thou hast redeemed us out of every nation, and hast made us kings and priests, and we shall reign upon the earth.”

The Cherubim symbolize mankind in perfection: fullness of life, holiness, glory, unity, worship, service, knowledge, unchangeableness and power.

Whenever the Cherubim occur—usually in times of great change and tribulation for the people of God—they are symbols of hope and promise and future glory for faithful men. They proclaim the Everlasting Covenant—

“Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.”

The Cherubim occur in the Garden of Eden, the Mosaic Tabernacle, the Psalms, Solomon's Temple, Isaiah, Ezekiel's visions and Temple, and in Revelation.

They always appear in the nearest relationship to God: in the Garden of Eden, excluding natural man; in the Most Holy, where men could not enter; in Isaiah and Ezekiel they execute the judgments of God. God rides on them and

3. With the blood of the goat;

4. At the conclusion of the sacrifices to bring out the Incense.

When the Day of Coverings dawned, the High Priest *put off* his ordinary garments, immersed his whole body, and five times washed his hands and feet; he then *put on the holy garments*, and addressed himself to the service of the day.

He first slew the daily sacrifice, a lamb, burnt its members, offered the morning incense, trimmed the lamps, and went through the ordinary morning service. He then offered the bullock, and seven lambs, appointed for extraordinary significant days, and again washed his hands and feet. He then put off the golden garments, bathed himself, and put on the *linen garments* appropriate to the day (Lev. 16:4); and now began the service peculiar to it.

He first went to his own bullock (ver. 6), which was between the temple and the altar, and putting both hands upon his head, confessed his sins. Leaving the bullock in the hands of a keeper, he went to cast lots for the two goats in the north-east quarter of the Court below the altar. The lots were inscribed, the one “For Yahweh”; (Lev. 16:8) the other, “For Scapegoat”. (Lev. 16:8) After drawing them, he tied a scarlet fillet on the horns of the Scapegoat, when it was taken to the east gate of the temple, which looked towards the Mount of Olives, whence it was to be sent into the wilderness in due time, the victim-goat remaining where it was.

He returned to his bullock, and confessing again over him his own sins, and those of the sons of Aaron and of the holy people, he slew the bullock and gave the blood to a priest, who stirred it up to prevent coagulation. He now took the censer, filled it with burning coals from the Brazen Altar; then took a *handful* of incense from a vessel which was brought to him, and threw it into another dish. He took the censer of coals in his right hand, the dish of incense in his left, and entering the *first* time into the Holy of Holies through the Veil placed the burning censer in front of the Ark of the Covenant, poured the incense into his hand, scattered it on the coals, waited till the place was filled with smoke, and then came out backwards, his face being towards the Ark.

On reaching the Court of the Priests, he took the blood of the bullock, which had been kept stirred, and sprinkled it upon the Mercy Seat, eastward; and before it seven times. Coming out again from the Most Holy, he left the remaining blood in the *Holy Place*. He now went out, and slew the victim-goat, and going with his blood into the Holy of Holies a *third* time, sprinkled it also before the Mercy Seat. Coming out, he set it down in *the Holy Place*, and sprinkled the blood of the bullock *before the Veil*, then the blood of the goat also. He then *mingled both bloods* in one vessel, and

The Day Of Atonement

“Behold, now is the Time of Acceptance; now is the Day of Salvation”.
(2 Cor. 6:2)

THE day of atonement, its numerous sacrifices, and the various rites enjoined, all deserve our most careful attention; not only from the supreme importance attached to them under the Mosaic Law, but from their frequent mention in the New Testament, and from their typical bearing on the events of our own time, or those which will shortly come to pass. By the Jews, it is called emphatically THE DAY. It is the day of condemning, avenging, and coverings of Sin, yom hak-kiphurim — a Day of Coverings: on it the sins of the whole Jewish nation are covered over; on it the High Priest performed all the functions of ordinary priests; and on this day only he entered the Holy of Holies, or the most holy chamber or division, of the temple beyond the Veil. This day was considered as a Sabbath, or rest, a festival, and the strictest of fasts; and it concentrated in itself the solemnities proper to each of these, and it had a longer period of preparation preceding it than any other holy day required. The High Priest performed all those services appointed for the Tabernacle - the daily, the sabbatical, and the festival services, as well as those peculiar to this day, and he finished by reading to the people. Tisri was the first month of the Civil Year, and the seventh of the Ecclesiastical Year, and the 10th of Tisri was the Day of Coverings, termed in the English Version, “the Day of Atonement”. (Lev. 23:27, 28; 25:29) From the first to the seventh are called days of conversion; because in them they turned to Yahweh in preparation for the 10th. The 8th and 9th were styled terrible days. On these they clothed themselves with sackcloth, and began to afflict their souls. At sunset on the 9th Tisri the fast began. No food was allowed, except in cases of extreme necessity, and even then the quantity was limited to what a date shell could hold. Seven days before the fast, the High Priest took up his abode in the temple, purifying himself, and practising those various sacrifices, and other offices on the 10th. On the 9th, he fed sparingly, concluding before sunset; during the night he was attended by the younger priests, who read to him, and prevented his sleeping, lest his dreams should be unholy. Others watched for the approach of day, and at the first streak of dawn, they roused the High Priest to the arduous duties of the day. There were fifteen victims which he must slay, divide, wash, and offer in sacrifice, as far as possible with his own hands. He must wash his whole body five times; wash his hands and feet ten times; and change his garments six times during the day; and the fast must be as strictly observed by him as by the rest of the people. He went into the Holy of Holies four times during the day;

1. With the incense;
2. With the blood of the bullock;

dwells in them. In Rev. 4, they are about the throne and also in the MIDST of the throne.

Christ is the Mercy Seat: the solid gold cover-lid of the Ark of the Covenant. The Cherubim, standing upon the foundations of the Mercy Seat, are solid gold also, and of one piece with him.

They are IN the Most Holy; they have access thereto by sacrifice and prayer and unity with Christ, and in their future solid gold state they will be there with him forever.

“And this was their appearance: they had the likeness of a man.”

—of One Man, THE Man. This is the basic key to their identity: they are the “Man of One”—the Multitudinous Man.

They are described in this their first mention by Ezekiel as “LIVING Creatures.” Their fundamental characteristic is LIFE (just as natural man's fundamental characteristic is death).

And life not just as passive existence, but intense, endless, tireless activity and motion—never stopping, never resting. To our weak, mortal constitutions, even contemplation of this is tiring. This helps us to realize in a faint way the glories and joys of immortality. We are so used to mortality that we tend to project its frailties and limitations into the eternal future. In Ezekiel's vision, the Cherubim are always in flashing, lightning-like motion, and in the Revelation they—

“Rest not day and night.”

—from rejoicing and worshipping God.

* * *

The meaning of the word “Cherubim” is uncertain. Several meanings have been suggested. Actually in this chapter they are not spoken of as Cherubim, but in ch. 10 he speaks of them at length again, and says at the end of the chapter—

“This is the living Creature that I saw under the God of Israel by the river of Chebar, and I knew that they were the Cherubim” (v. 20).

The simplest and most fitting explanation of Cherubim (singular, Cherub, with a hard 'ch' sound in the Hebrew) seems to be from Che-rab, “like the Head” (compare Mi-cha-el, “Who like God.”) Certainly the basic idea of the Cherubim is likeness to the Head—no meaning could possibly be more fitting or significant.

And Rab, “Head,” means greatness, especially numerical greatness. It is translated “great” 128 times, “many” 190 times, “multitude” 7 times. They are a “great multitude that no man can number.”

This matter of likeness to the Head is indeed the very heart of the Truth. The Redeemed who form the Glorious Cherubim figure will be so constituted SOLELY on the basis of their LIKENESS to God and to Christ. Only such as have spent their lifetime endeavoring to develop this likeness will form part of the heavenly host. Those who have spent their energies on other things will not be there.

The Ark and the Cherubim were the heart and center of the whole Mosaic system. This was the only object in the Most Holy Place, and God's glory as it dwelt in the midst of Israel was manifested "between the Cherubim." The Mosaic Cherubim were of "beaten gold." Gold is Faith, and beaten gold is tried, proved, adversity-tested Faith. In Ex. 25:20 we are told—

"Their faces shall look one to another; toward the Mercy Seat shall their faces be."

The Cherubim looked perpetually toward each other and toward the Mercy Seat. They looked nowhere else: their interest was nowhere else. Only such as do likewise will become part of them. In like manner, Ezekiel's Cherubim "turned not" (1:12)—

"They went every one straight forward: whither the Spirit was to go, they went."

* * *

Natural Israel never saw the glorious golden Cherubim: the veil was in the way—the "veil of the flesh." The priests who served in the Holy Place continually looked on representations of the Cherubim, for they were woven on the inner veil and the 10 inner curtains.

The Mosaic Tabernacle represents the wilderness journey; the Solomon Temple represents the Millennial state. So we find the Cherubim more prominent and visible in Solomon's Temple. Representations of them are there found in the outward Appointments of the Temple, so they can be seen by all the worshippers and not just by the priest. The Cherubim multitude will in that day have been manifested to the world.

In addition to the 2 golden Cherubim on the Mercy Seat, Solomon's Most Holy Place had 2 great Cherubim 15 to 20 feet high, of olive-wood covered with gold. These are the 2 glorified Olive-trees, or "Sons of Oil"—the golden Spirit-oil (Zech. 4:14). This makes 4 Cherubim in the Most Holy: the complete Cherubim number.

Likewise the outer doors of the Temple are 4-fold: 2 double-doors, and on them Cherubim are represented. And again we find them portrayed on the 10 lavers in the court.

The first item David prepared for the Temple was gold for the covering of the 2 giant olivewood Cherubim, and in the reference recording this (1 Ch.

says, rather than take the time to study for themselves. They usually will say, "well, the preacher went to divinity school or college to learn all this stuff, so that's the way it is."

Religion is just another thing on most people's list of priorities that gets done on a Sunday morning. Without any study on their own, they just blindly follow what is taught. It says in Matt. 24:24, three things would happen. *"For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."* We have to realize that God has not prevented them from learning the Truth. They just don't have much regard for what the Bible teaches, because all they know is what the preacher tells them. There is also a business aspect to all these religions which governs what is taught. So we see in verse 11, *"And for this cause God shall send them strong delusion, that they should believe a lie."* Paul spoke of the same scenario in Romans 1:21-25, *"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves; who changed the Truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever."* It was the people's own will to not follow God, and we can't say it will never happen to us. We have to be continually on our guard. Paul exhorts them to stand fast in the faith. We read in the 15th verse, *"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."*

This is our time of reflection on what we have done this past week in our walk in the Truth. Are we comfortable with what we've accomplished? Christ endured much suffering in order to please his Father and open up the way of salvation to all who would follow God's word in the Bible. We are here this morning to remember the ultimate sacrifice - the death of Christ on the cross. This bread and wine symbolize his broken body and poured out blood on the cross. We partake of it, because we have been baptized into his death and have put on Christ. Our love and knowledge of the Truth have brought us to this point. Let us continue in well doing so we may, through God's mercy, be found worthy of a place in His Kingdom.

—Bro. Jim Rankin

another and promote love and harmony in the ecclesia and the fellowship. One thing we should not ever do is look for an issue to get an argument started. Our approach should be the opposite. Now continuing with Heb. 10:25, *“Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as we see the day approaching. For if we sin willfully after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.”* If we are not found worthy, we will find ourselves across the great gulf separated from those who are worthy.

We can pray to God not only for ourselves but for all those in the Truth as Paul says in verse 11, *“Wherefore also, we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.”*

Paul goes on in the 2nd chapter, to remind them to not become complacent, thinking Christ was about to appear. They had to remain vigilant. There would be a falling away from the Truth before Christ returns. We’ve read and heard how people receive the Truth and then over time for different reasons end up leaving the Truth. Even in the first Century many of the ecclesias Paul started soon fell away. Other religions got a hold and deceived many people. Back in Paul’s day a Christian was a follower of Christ and the Truth. Now we can’t consider ourselves Christians, because of all the false doctrines which are associated with them. Catholicism got started in the 4th Century and the Pope gained such prominence for quite a long period. Under the guise of following God, they have corrupted millions of people. They have promoted the Pope to a point where he holds a position of being “god on earth.” In Paul’s day it was Paganism that was the religion of the time. He was constantly trying to keep the ecclesias pure. In I John 4, we read of the advice John gave in verses 1-3 *“Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the spirit of God; Every spirit that confesseth that Jesus Christ is come in the flesh is of God; And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.”* So we wonder how so many people could be deceived. Man wants power, preeminence, status, wealth and will go to any means to get it. The easy way out for the majority of the people is to believe what the preacher

28:18), the Cherubim are called the *“Chariot of the Cherubim”*—so-called because they are God’s vehicle of war and majesty.

This connects them both with Zechariah’s Chariots (6:1) and Ezekiel’s 4-square wheeled representation. In Zech. 6, horses and chariots go forth from between 2 mountains of brass. They are called the “4 spirits of the heavens” which subdue and quiet the earth. These 4 Chariots are the *“Cherubim of glory”* which constitute the *“Chariot of Yahweh.”* Psa. 104:3 says—

“He maketh the Clouds His Chariot.”

These are the Clouds of glory that accompany Christ: another symbol of the Redeemed. This was the symbolic Chariot of God-Manifestation that Elisha saw when Elijah was taken up. Habakkuk speaks (3:8) of God’s wrath poured out on the sea—the great, churning, mire-and-dirt sea of nations—by God’s “Chariots of salvation.” In Ex. 25:22 God says—

“There I will meet with thee, and I will commune with thee from between the two Cherubim.”

In 1 Sam. 4:4, God is spoken of as “dwelling between” the Cherubim, or, more correctly and meaningfully, as “inhabiting” the Cherubim. God “inhabits” the righteous. Jesus said of his faithful and obedient friends (John 14:23)—

“We (God and Jesus) will come unto him, and make our abode with him.”

Paul told the Ephesian brethren (2:22)—

“Ye also are builded together for an habitation of God through the Spirit.”

“Ye are the Temple of God.”

—God’s holy dwelling-place. The Cherubim were at the very center of the tabernacle and Temple symbol: the dwelling and manifestation of God’s glory. The basic significance of “Tabernacle” or “Temple” is the dwelling place of God. The idea of a place of mediation or reconciliation is a secondary meaning—a means to an end. The end itself is DWELLING.

The Hebrew word for Tabernacle is Mishkan, meaning “dwelling place, residence, abiding place.” It is related, in meaning, to “Shekhan,” the “indwelling”—the Hebrew name for the glory of God that rested on the Cherubim.

The Hebrew word for “Temple” has a similar meaning, but goes further in the sense of size, spaciousness and splendor. It is often translated “palace”—the dwelling place of a King. Both the Tabernacle and the Temple are frequently spoken of in Scripture as the “house of God,” using the general, basic word for “house.”

We are told the Edenic Cherubim were “placed” at the east of the Garden. The word for “placed” is shakan, “caused to dwell” (from the same root word as

Mishkan and Shekinah). The Edenic Cherubim represented a promise, not a punishment. Cain said—

“Behold, thou hast driven me out this day. . . and from Thy face shall I be hid.”

The Edenic Cherubim were God's throne, presence, meeting-place, place of sacrifice and mercy.

“And, behold, a whirlwind came out of the north, a great cloud.”

Ezekiel's “vision of God” came from the north (v. 4), and the first thing he sees is a whirlwind and a cloud. In ch. 38, Ezekiel speaks of God as “coming like a cloud” to cover the land, and Daniel speaks of the King of the North as “coming like a whirlwind.”

This is the dark and troublous background of the vision. The cloud and whirlwind from the north were the judgments of God embodied in the Northern invader both of that day and of the latter-days, but they were judgments heralding & leading up to a manifestation of deliverance and glory.

The Northern invader, for all his power and pride, is but an incidental aspect of the glorious and unfailing divine purpose of self-manifestation. The major, permanent aspect is the coming of Christ in the glory of his Father, with his saints and this we MUST see in every step of the development of Russia's position and power.

Russia is nothing in the picture: a mere blind instrument; a mere brief and passing phase. The more bitter and evil and threatening Russia gets against Israel, the closer the end is.

It is out of this whirlwind of judgment that the glory of the Cherubim, and the Everlasting Rainbow, and the Eternal Throne, appear. And so it will be when the latter-day Assyrian comes in fury against God's land.

And out of the cloud a —

“. . . fire infolding itself. . .” (v.4).

—or revolving with flashing brilliance—

“And out of the midst thereof as the color of amber” (v. 4).

This is not amber as we know it: all authorities agree upon that. What it is, is not positively known, but most agree that it is electrum—a mixture of gold and silver, which was much used and highly prized in ancient times, and which has greater brilliance and beauty than either gold or silver alone. The Hebrew word is “chashmal,” of which a Bible dictionary says—

“Supposed by Gesenius and most to be a brilliant amalgam of gold and silver.”

And International Standard Bible Encyclopedia says—

We see in verse 6, Paul says, “*it is a righteous thing for God avenges the enemies of the Truth.*” The believers suffered rebuke and cruel mocking, which not everybody is able to handle the same way. Look at our own selves. Some of us can take verbal abuse about our commitment to the Bible from people in the world and not let it bother us. Others may have a hard time taking criticism from outsiders and it becomes a test of our strength in the Truth. Also, the early believers were physically abused for their beliefs. Could we stand up to that type of treatment? Some had to endure with their possessions being taken or destroyed. God is just in taking vengeance on those who afflict His followers. We have a quick example of driven justice in the case of Herod. He had killed James and put Peter in prison, and then while giving an oration to the people, God smote him and he was eaten of worms on the spot. The Jews who persecuted the saints and killed Jesus were dealt with severely in A.D. 70. After the return of Jesus to the earth and the judgment, vengeance will then take place on the wicked. The “rest” for the saints will be for those who receive immortality.

In verse 8, it is talking about two groups of people, the wicked of the world and those who know the Truth but do not obey it. Now concerning the first group, they will be destroyed during Armageddon and the conflict after during the setting up of the Kingdom. You will have ten years of preaching followed by 30 years in which the seven thunders or campaigns subdue the world. This vengeance is spoken of in Psa. 79:6, “*Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon Thy name.*” In regards to the second group, the mental anguish will be more intense.

We can be in this group if the Truth is not our focal point. We in a sense know better. We have the Truth and we know what is required of us in living it. Paul exhorts us in Heb. 10:23-27, “*Let us hold fast the profession of our faith without wavering (for He is faithful that promised;). And let us consider one another to provoke unto love and to good works;*” Let us stop here for a minute. Those of us who listen to the news media a lot notice that what tends to dominate the news is bad things which happen to people or nations or governments. That's the tendency of human nature. It's almost like we revel in someone or something else's misery. And you know, we in the Truth can get caught up in the same thing. Talking about someone else's problems where we think they are wrong, wondering why he/she did this or that, looking for anything negative which in turn makes us feel better in our own mind. If this is the case, we miss the whole point of this 24th verse. We are to consider one another. In other words, we need to look for the positive things in our fellow brethren and sisters and try to encourage one

II Thessalonians 1 & 2

The first chapter of 2 Thessalonians begins with an inscription and a customary salutation, and then moves on with thanksgiving for the flourishing condition in which the love of the Truth was in these followers. It also expressed consolation for them under their suffering circumstances. Paul mentions their faith and how it grew exceedingly and how their charity or love for one another continues to grow in spite of the trials. That is a wonderful thing to say about an ecclesia and it shows they not only knew the Truth in a book sense, but also did their best to make it a part of their lives, which governed how they treated each other and how they lived their daily life.

They set such a wonderful example that Paul says in verse 4, “*So that we ourselves glory in you*”. The word glory comes from the Greek word “Kanchaomai” which means to boast, in this case in a good way. In other words, Paul is saying that the Thessalonians were setting such a good example of how to live the Truth, he was using them as examples to the other ecclesias on how they should be handling their own situations when problems arose. The reason Paul was talking about these to others was not to be giving glory to the Thessalonians, because we should not puff up others in the sight of God. We should only give glory to God. What was impressive to Paul was their patience and faith in all the persecutions and tribulations that they endured. They endured many and sore reproaches, afflictions, and persecutions that came on them for the sake of Christ and their profession of him and the Truth. We have it pretty easy today living the Truth. How would we hold up if we were singled out for believing the Truth? Have we ever stopped to think how we would react if we were to have our job threatened because we believe what the Bible teaches and not what the churches around us teach? These early ecclesias had to endure the tough persecution just because of what they believed; a good example of faith in the Truth. They were totally convinced of the Truth and realized the reward in store for them if they held fast to the end. Do we have that same conviction? Would our ecclesia be used as an example to others of how to live and walk in the Truth?

In verse 5, it says, “*they were a manifest token of the righteous judgment of God*”. Sometimes it seems the wicked prosper to the detriment of the righteous. Our faith could be challenged, but things will work out and in the end there will be a righteous judgment and justice will take place; for God is neither unrighteous nor careless nor negligent. We just have to bear with these things patiently that we may be counted worthy of the Kingdom of God.

“Thothmes III is represented as standing in his chariot of electrum.”

This is very fitting. Gold and silver combined are more glorious than either alone. A refined golden Faith, tried and perfected in the fire, is very glorious. But it is not glorious enough for salvation. It must be combined with silver, for silver is Ransom and Redemption.

Silver is the original word wherever we read “money” in the Old Testament. Literally translated, therefore, we have—

“*The atonement silver*” (Ex. 30:16).

“*The redemption silver*” (Num. 3:49).

“*The trespass silver, the sin silver*” (2 Kings 12:16).

Every male Israelite gave Moses a shekel of silver as a ransom for his life, and this silver was made into the foundation sockets of the Tabernacle. The brilliant electrum glory of the Cherubim was a combination of Christ's atonement and men's faith.

Why 4 Cherubim? It would seem primarily because the Cherubim are a dwelling place and a vehicle, both of which typically have 4 sides. The plan of the Camp of Israel, God's abiding place on earth, naturally formed a square; the Cherubim are an encampment, an Israelitish encampment. Four-square is a feature of many aspects of both the Tabernacle and Temple. 4 denotes universal dominion: the 4 winds, the 4 corners of the earth.

* * *

4-square is perfection and completion of the PLAN. The Holy City goes a step farther: the length and the breadth AND THE HEIGHT were equal—a perfect cube. This was the shape of the Most Holy Place: perfection and completion of BUILDING.

“*As the appearance of the Bow that is in the Cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord.*”

“*And their feet were straight feet*” (v. 7).

“Straight” is “jasher.” This Hebrew word is never applied to shape but always moral condition. It is almost always translated “right” or “upright.”

“*Like a calf's foot: and they sparkled like the color of burnished brass.*”

Brass represents the flesh, and burnished (or refined) brass is purified flesh. These calves' feet are hooves of judgment, a symbol of the Jews, God's appointed weapon of war in the last days (Mic. 4:13)—

“*Arise and thresh, daughter of Zion: I will make thy hoofs brass, and thou shalt beat in pieces many people.*”

Malachi uses the same symbol (4:2-3) and John's multitudinous "Man of One" has burnished brass feet (Rev. 1:15).

"And they had the hands of a man under their wings" (v. 8).

Here is the human agency: man's place in the divine purpose—the human hands UNDER the Spirit wings.

"As for the likeness of their faces, they four had the face of a man, of a lion, of an ox, and of an eagle" (v. 10).

These are the heads of the 4 divisions of animate creation: man over all; lion, wild beasts; ox, domestic animals; eagle, birds. These, too, were the 4 standards of Israel's camp. Israel was God's son—

"Israel is My Son" ... "Out of Egypt I called My Son."

It seems strange that we are not told in Scripture that the 4 standards of Israel's camp were the same as the 4 faces of the Cherubim. We have to glean this important link from Josephus who is notoriously inaccurate and undependable. But in this case it seems strongly confirmed in these ways—

1. It fits the picture exactly: just what we would have to assume if not told.
2. The arrangement is identical, viewed looking north, as Ezekiel was—

LION — Judah — right — East

MAN — Reuben — front — South

OX — Ephraim — left — West

EAGLE — Dan — back — North

3. Judah is elsewhere identified by the lion, and Ephraim by the ox. These are the 2 principal tribes or encampments.

In this use of the Israelitish encampment as the natural basis of the spiritual Cherubim symbol, we have emphasized the Jewish foundation of the Way of Life—

"Salvation is of the Jews."

"Though I make a full end of all other nations, yet will I not make a full end of thee."

"Any nation that will not serve thee shall perish."

These 4 faces or aspects of the Cherubim symbol of God Manifestation primarily refer to Christ—the phases of his work and character:—

MAN: He was THE MAN; the one and only true Man; *the "Man made strong"*; the *"Man of God's right hand."* To him in its fullness Paul (in Heb. 2) applies Psa. 8—

in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."

The reason, therefore, that the blood of animals could not take away sin, is because animals do not sin, and it was essential that sin was to be condemned in sinful flesh, as Paul says in Rom. 8:3, *"For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin (or as we read in the margin, by a sacrifice for sin), condemned sin in the flesh."*

To make this human sacrifice efficacious, God required that the victim should be free from personal transgression so that when he suffered, he should rise from the dead and be a living sacrifice. Jesus met all these requirements, and thus became the true covering for sin, of which the skins of animals given to Adam and Eve were types.

And now we go back to conclude our remarks about the seed of the woman, and the ultimate destruction of the sin power. As long as sin is in the earth, man will be separated from God, for it was sin that brought about this separation. Therefore when sin is removed, there will be no more death, *"For the wages of sin is death."*

"Then the meek shall inherit the earth, and delight themselves with abundance of peace."

In the opening chapters of our Bible we have the record of the introduction of sin into the world, and in the last two chapters of Revelation, we have the record of its abolition in these words in Rev. 21:3-5—

"Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful."

The victory will then be complete; the serpent's head will be bruised, and the prophecy of Habakkuk will be fulfilled—

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea"—2:14.

This is what we stand related to because of our belief and obedience of the Gospel.

—Bro. G. Gibson

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”

Upon examination, it will be found that the putting of “enmity” between the serpent and the woman is allegorical of the establishment of enmity between sin in its various forms and the obedience of faith embodied in the saints, which is the woman.

The seed of the woman is allegorical of the servants of righteousness, who become such by their belief and obedience of the Gospel. Now the head of the body of believers is Christ, and he is therefore individually The Seed of the Woman because of the manner of his birth.

In this 15th verse, it is indicated that the seed of the woman, at some time in the future, would bruise (or overwhelm) the seed of the serpent; and likewise the seed of the serpent would bruise (or overwhelm) the seed of the woman.

In both cases the bruising would be fatal in causing death. With respect to Jesus, the sin-power incorporate in the Scribes and Pharisees and the Roman government did bruise his heel. The bite, or sting, of the serpent-power caused him to die, as Paul says in 1 Cor, 15:56, *“The sting of death is sin . . . But thanks be to God, Who giveth us the victory,”* for the seed of the woman rose from the dead, and now death hath no more dominion over him.

We look briefly at Gen. 3:7, *“And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons”* (or things to gird about).

By this action their bodies were covered, but it did not heal their consciences, for their transgression of God’s law had taken away the answer of a good conscience, and changed it to an evil one.

But a sinner cannot cure himself, so Adam and Eve learned shortly, for we read in verse 21, *“Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.”*

Thus their fig-leaf invention was repudiated, and they were covered with the skins of animals that had been slain or sacrificed for that purpose. But that covering was only temporary, for Paul says in Heb. 10:4, *“It is not possible that the blood of bulls and of goats should take away sins.”*

But why not? If it could not take away sins, why were sacrifices instituted? The first part of our answer arises in Clause 5 of our Statement of Faith: *“That Adam broke this law (that is, the law of Eden) and was adjudged unworthy of immortality, and sentenced to return to the ground from whence he was taken—a sentence which defiled and became a physical law of his being, and was transmitted to all his posterity.”*

This state of our flesh is fully explained by Paul in the 7th chapter of Romans, from which we read verses 18-20, *“For I know that in me (that is,*

“What is man, that thou art mindful of him?”

“Thou madest him to have dominion over the works of Thine hands.”

LION: On the right side; majesty and dominion; the Lion of the tribe of Judah; the side of honor.

OX: On the left side; labor, service, sacrifice. The left side is rejection: as a servant and a sacrifice, Jesus was rejected (Isa. 53). But (Psa. 110) his people shall be willing in the day of his power: the day of lion-majesty.

EAGLE: The back: not seen from the front; the last face, contrasted with the first (man), as the lion on the right side is contrasted with the ox on the left: first the natural, then the spiritual. The eagle is the symbol of the endless youth and strength and freedom of the Spirit-body—

“They shall mount up with wings as eagles; they shall run, and not be weary.”

“Thy youth is renewed like the eagle's” (Psa. 103:5).

The eagle, too, is a symbol of God's Spirit-care for his children—

“I bare you on eagles' wings” (Ex. 19:4).

“As an eagle stirreth up her nest, fluttereth over her young. . . so the LORD alone did lead him” (Deut. 32:11-12).

These 4 Cherubim faces, in the order that they appear in Rev. 4:7, fit very beautifully into the pattern of the 4 gospels, as emphasizing the respective phases of Christ's mission—

MATTHEW: The lion, the King of Israel, addressed to Israel, tracing the line from Abraham and David.

MARK: The ox; the servant; the gospel of work and activity, no genealogy.

LUKE: The man, tracing the line from Adam; addressed to mankind.

JOHN: The eagle; the spiritual presentation, the spiritual discourses; again, as fitting, no genealogy.

“And every one had four wings” (v. 6).

We are told several things about their wings:—Each had 4; 2 covered their bodies; 2 were spread upward and joined the wings of other Cherubim; the noise of their wings was like the noise of great waters, like the voice of the Almighty, the noise of a host; when they stood, they let down their wings.

Wings represent the spiritual aspect (as the eagle does), and they symbolize 4 things; overshadowing, dominion, exaltation, and swift, free movement.

OVERSHADOWING AND CARE—

“Under whose wings thou art come to trust.”

DOMINION—The word for “wing” is also translated “uttermost part,” “end (of earth).” The Cherubim have 4 wings—universal dominion.

EXALTATION—

“They shall mount up with wings as eagles.”

The Cherubim were joined together into one by the union of their wings above them; that is, they were spiritually united, and this was the basis of their unity.

Two wings covered their bodies, and 2 were spread abroad: the necessary inner and outer aspects—inward covering, spirituality, holiness, perfection; outward glory, overshadowing and dominion.

“Whither the spirit was to go, they went” (v. 12).

They were wholly and exclusively the Spirit's instruments, vehicles of divine power. They were in complete unity and harmony with God. There was nothing about them contrary to or disharmonious with God.

“They went every one straight forward: they turned not when they went.”

There was no deviation nor wavering. And they were irresistible: they could not be stopped, diverted, or delayed.

“Their appearance was like burning coals of fire” (v. 13).

“Coals of fire” are to purge and cleanse and purify (Isa. 6:6-7). Fire is judgment and destruction, but *“coals of fire”* carry the idea of controlled, purposeful, constructive and ultimately beneficial burning. *“Coals of fire,”* as in the natural, represent fire under control and put to a good use.

“And like the appearance of lamps” (v. 13).

These are the 7 Spirits of God, as we see in a parallel passage (Rev. 4:5)—

“And there were 7 lamps of fire burning before the throne, which are the 7 Spirits of God.”

While coals of fire indicate judgment, lamps indicate guidance and illumination and instruction. These are the twin and inseparable duties of the Living Creatures in the Age to Come: they must discipline men and guide them in the Way of God.

“It went up and down among the Living Creatures.”

We are immediately reminded of the angels of God going up and down upon the Christ-ladder that Jacob saw (Gen. 28:12; Jn. 1:51). Here is communication between heaven and earth, another aspect of the work of the Living Creatures. The Cherubim are the Zadok priesthood, the communication and mediation between God and man. The Spirit of God is in constant living motion among and within them—continuous direction and guidance and energizing.

Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.”

Here we are informed that the Gospel was first preached to Abraham, to whom God made wonderful promises relating to his seed, whom Paul says is Christ, and then explains that when we are baptized into Christ, we become Abraham's seed, and heirs according to the promise.

But immersing a person in water is useless unless it is preceded by an affectionate belief of the Gospel, for without faith, says Paul, it is impossible to please God.

In Matt. 13, Jesus speaks the parable of the sower and explains that the seed is *“the Word of God.”* In verse 23 he says, *“He that received seed into the good ground is he that heareth the Word, and understandeth it.”*

Therefore, when this Word of the Kingdom is received by a person, it germinates in his heart, and begins to grow until he believes the things concerning the Kingdom of God and the Name of Jesus Christ. Having reached this stage, he is convinced of sin and sees himself and the world around him in a different light, and like the Philippian jailor, wants to know what he must do.

He obtains his answer from the scriptures and applies for baptism, for he knows that by baptism he will receive remission of sins, and will become Abraham's seed and an heir to the promises God made to him. He will then be constitutionally in Christ and will realize that he must walk in newness of life, or as Paul says in his letter to the Ephesians, *“That ye walk worthy of the vocation wherewith ye are called.”*

This great change is explained by Paul in chapter 2:13, 19-20—

“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ...Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God, And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.”

To such a class of people, Paul says in his letter to Titus 2:11-14, *“For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”*

In our reading from Romans, Paul directs our attention to the transgression that took place in the garden of Eden, which resulted in the entrance of sin into the world. Let us go to that record and read Gen. 3:15,

But it has been said by some, that Paul changed his method of preaching later on. There is no foundation for this, because in verses 30 and 31, we read that *“Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.”*

There is the answer to our question, when we say, What does it mean to preach “the word of the Lord?” The result in the case of the Philippian jailor is shown in Acts 16:33—

“And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.”

At this point one might well say, I now agree that it is right to be baptized, but what will it do for me? This is a reasonable question, and deserves an intelligible answer, so we go back to Paul who in Rom. 6:3-6 says,

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.”

This might be termed the moral aspect, or result of baptism. It is an act in which the death, burial and resurrection of Jesus is demonstrated. He died and was raised to a newness of life, and Paul says in verse 9 that *“death hath no more dominion over him.”*

In baptism, we are buried in water, and rise to walk in a new way of living, that henceforth we should not serve sin, but should turn and serve God.

We now go to Paul’s letter to the Galatians chapter 3, verse 8, *“And the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed.”*

Then in verse 16, *“Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.”*

Now to verses 27-29, *“For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male, nor female: for ye are all one in Christ*

“The Living Creatures ran and returned as the appearance of a flash of lightning” (v. 14).

Lightning is brilliance and power and rapidity of motion: undeviating, irresistible. Lightning, the most stupendous and awesome of all the manifestations of the powers of nature, travels at the speed of light and electricity: 186,000 miles per second—the maximum speed in the universe.

Electricity is the most elementary form of the manifestations of the Spirit of God. All matter and all energy are forms of electricity. This—in striking confirmation of the Scriptures—is one of the most significant and stupendous facts that man in his little scratchings of nature, has stumbled upon.

The atom bomb is the result of disturbing the electrical composition of the basic elements. A simple handful of common dust is in reality a vast storehouse of locked-in and incalculable power. In light, and lightning, and electricity, we are on the borders of the Spirit-world.

“Behold one wheel upon the earth by the Living Creatures.”

In this context, what is the wheel symbol?—the “rolling, whirling thing”—as the word means, “so great they were dreadful” (v. 18)? This is perhaps the strangest and most difficult part of the picture. The wheel, the circle, is a symbol of perfection, endlessness, eternity, and it is also the CHARIOT aspect—the “Chariot of the Cherubim” (1 Ch. 28:18), God’s chariot of royalty, God’s chariot of war—that in which and with which He crushes and threshes His enemies.

Dan. 7:9 records of the Ancient of Days (and here again we are in the same time and same events as the Cherubim portray)—

“His throne was like the fiery flame, and his wheels as burning fire.”

A forward movement in the accomplishment of purpose: especially judicial and administrative purpose. In the same context in Daniel we have the thrones cast down and the 4 Beasts—the nations of the earth—judged.

There are 2 words in Hebrew for wheel: “ophan,” meaning “circle”; and “galgal,” meaning “roll.” (The word for “roll of a book” is from the same root as this latter). Both words are used by Ezekiel for “wheel,” and apparently interchangeably, though there must be a significance in the difference of use. Both are used in Eze. 10:13—

“As for the wheels (ophan-circles), it was cried unto them in my hearing, O wheel! (galgal—rather, Roll on!).”

Wheels indicate going forward, progression, unfolding, movement, mobility. The laver of the Tabernacle was singular and stationary; but the lavers of the Temple were 10-fold, and had wheels. The former was for the cleansing of Israel alone, the latter symbolized the going forth of the Gospel of purification to all the world in the Age to Come.

To “bring the wheel over” someone is to crush and subdue them, as the millennial promise in Prov. 20:26—

“A wise king scattereth the wicked, and bringeth the wheel over them.”

This is the wheel of threshing, as in Isa. 28:27-28 (where again we find both words for wheel used.)

But “wheel” in this vision symbolize much more than rolling and motion. The Cherubim fly, the wheels are lifted up with them, and they whirl even when the Cherubim are standing still. The Spirit of life is in the wheels, and the wheels are full of eyes.

There is something that adds great power and fittingness to the wheel symbol of the spirit, that has only become known in our own day. Man, in his little scratchings on the surface of the limitless depths of the glories of creation, has discovered that all creation is made up of wheels; that all the infinite varieties of Creation—from the rose to the hippopotamus, from the ant to the glorious sun—are simply varieties of the arrangement of wheels within wheels: atoms, neutrons, protons, electrons, etc.—an inconceivable variety of arrangement of a few simple basic things.

And these in turn break down to one basic thing—electricity. And the life and power of all these “wheels within wheels” is the spirit of God. Each infinitesimal atom is a tremendous concentration of pure divine power, so that a handful of dust could easily send a rocket to the moon. Every atom is a miniature universe, whirling at astronomical speeds.

“The noise of their wings was like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host” (v.24).

The same symbol of the roar of mighty rushing waters as the noise of an invincible host occurs throughout Rev., as in 19:6—

“I heard as it were the voice of a great multitude, as the voice of many waters, as the voice of mighty thunderings.”

“When they stood, they let down their wings” (v. 24).

Then, when the Cherubim have completed their work of subduing the earth, and have let down their wings, vs. 25-28 give us the final vision of the chapter: the Voice, the Throne, the Man, and finally, the Bow in the cloud.

The Rainbow is the Everlasting Covenant of God to man. There are 2 essentials for a rainbow: water and the sun. Water is life. The cycle of water is the cycle of life for the earth: drawn up by the sun, formed into clouds, poured down on the earth in rain, running into rivers, then down to the sea, and then up again into the clouds to begin its joyful and beneficent cycle over and over again.

them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.”

The response to this command is given in verse 41, *“Then they that gladly received his word were baptized.”*

This was the beginning of the ministry of the apostles, and as we follow them in their work, we come to an important example in the preaching of Philip. In Acts 8:5, we read, *“Then Philip went down to the city of Samaria, and preached Christ unto them.”*

It will be noted that nothing is said of baptism, only that he “preached Christ.” But does it not seem reasonable that “to preach Christ,” would involve many things concerning him? That it does is shown clearly in verse 12 of the same chapter, *“But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.”*

Another remarkable example is found in Acts chapter 16, where we learn of Paul and Silas having been put in prison because of their preaching. That night there was an earthquake, which opened the prison doors and loosed all prisoners from their bands. Because of this, the keeper of the prison was about to kill himself, *“But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?”*

Now it is deeply interesting to hear their answer to this question in verse 31, *“Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.”*

The question that comes before us at this point is: what does it mean to “believe on the Lord Jesus Christ?” What does it involve?

Evangelists, such as Billy Graham, say all we have to do is believe on Jesus and take him as our personal Savior. But surely it involves more than that: for we read in verse 32, *“And they spake unto him the word of the Lord, and to all that were in his house.”*

If we can determine what “the word of the Lord” signifies then we will have the answer to our question. This will not be difficult, for all we have to do is to go back to Philip when he was in Samaria. You will recall that the subject matter of his preaching related to *“the things concerning the Kingdom of God, and the name of Jesus Christ.”* And furthermore, it will be found that Paul’s preaching was on the same subject, for when he was in Rome, it is testified of him, in Acts 28:23 that *“when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the Kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.”*

This statement shows us the utter helplessness of man before he complies with the law of God. But Paul does not stop there; he goes on and shows the result of being placed under the constitution of the Kingdom of God. In verse 13, he says, *“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.”*

And in verse 19, he adds, *“Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God.”*

A remarkable change, is it not? How was it effected?

The answer is, through the belief and obedience of the Gospel. You will recall that the constitution of sin had its root in the disobedience of the First Adam, and so we learn that the constitution of righteousness has its root in the obedience of the Second Adam, or Jesus.

Therefore, says Paul, in Rom. 5:18, *“As by the offence of one judgment came (or sentence was pronounced) upon all men to condemnation; even so by the righteousness of one (sentence was pronounced) the free gift came upon all men unto justification of life.”*

Then he further clarifies this in the next verse by saying, *“For as by one man’s disobedience many were made (or constituted) sinners, so by the obedience of one shall many be made (or constituted) righteous.”*

From this we learn that all sinners are in (or descended from) the first Adam; but all the righteous are in Christ on a different principle: that is, by belief and obedience of the Gospel, through which they become subject to the resurrection of the dead. For, says Paul in 1 Cor.15:21, *“For since by man came death, by man came also the resurrection of the dead.”*

Then he adds in the next verse, *“For as in Adam all die, even so in Christ shall all be made alive.”*

The word “all” is small but it carries two different meanings in this short verse, as we have just explained. With reference to the phrase, *“in Christ shall all be made alive,”* Paul says in verse 23, *“But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming.”*

They that are Christ’s, are such because of their belief and obedience of the Gospel, and as a result of that, they become subject to resurrection and justification of life. For said Jesus, in Mark 16:16, *“He that believeth and is baptized shall be saved.”*

There are many who contend that baptism is not essential to salvation.

In doing this, they set their opinions against the commandments of God, for it is a command, and becomes the dividing line between a state of sin and a state of righteousness.

In the matter of baptism, we have both precept and example in the works of the apostles. On the day of Pentecost, following the ascension of the Lord Jesus, we have Peter speaking in Acts 2:38, *“Then Peter said unto*

Water—joyful, flowing, cascading, glistening, living water—is the dominant aspect of Ezekiel’s Millennial Temple. Water is everywhere around. Water flows in abundant profusion from its central and holiest point, the up-raised Altar on the top of the mount. It cascades down the slopes and pours forth out of every entrance. Without water, the beauty of the Temple would be but the beauty of a tomb: bare dead stone, and bare dead sand.

The Rainbow reveals the whole range of colors that make up light. The Covenant Rainbow is spoken of as emerald green in the Revelation (4:5). Green is the central color of the natural rainbow. The word for “green” in Hebrew means moist, fruitful, flourishing, LIFE.

With it, the whole Temple swarms with life and greenness. The vast and beautiful masonry of the Temple structure is but the underlying form and foundation of a great flourishing canopy of lush and verdant flowering greenery that transforms it into one huge and glorious arbor of most delightful shade and atmosphere and perfume.

Here, indeed is the HOLY CITY—not a “city” as the horrible, crime-laden, corruption-filled, rat-infested ant hills of man’s creation have given us a picture, but a true, beautiful divine polity—

“The Wood of Life in the midst of the Paradise of the Deity.”

The Rainbow manifests to us all colors. Color is prominent in the symbols of Scripture; red, purple, blue, green, and the yellow-gold of faith. Where does color come from? What is color? Why do we see red, purple, green, etc.?

THE COLOR IS IN THE LIGHT. Light contains all color. Objects of themselves have no color. They just have the capacity to reflect color that shines upon them. In the dark they are all the same. They are all NOTHING.

There is a great lesson here. In our natural darkness we are all the same—all nothing. There is no royal purple, no spiritual heavenly healing blue, no fruitful, verdant, living green, no yellow-gold of faith. In any active, meaningful accountable sense, there is even no red of sin for—

“Where there is no law, there is no transgression.”

“The times of this ignorance God winked at.”

“Man that is in honor and understandeth not is like the beasts that perish.”

There is just the solid black darkness of death. Black is the absence of all color, as white is all colors combined. Let us always remember that—

THE COLOR IS IN THE LIGHT.

We must come to the light to be anything. We must keep the light shining on us to continue to be anything. As soon as we step, even for a moment, out of the light into the darkness, we immediately become nothing again. We have nothing

in ourselves, no matter how long we have been in the Truth. Cut off from the Vine, we are useless and dead.

“God is Light, and in Him is no darkness at all.”

—John declares (1 Jn. 1:5). All is of God. The light of God for us is manifested through the Sun. The sun represents Christ—the *“Sun of Righteousness”*—*“God with us.”*

In the Rainbow the glory of the light of God is manifested in a multitude. The Rainbow is the Covenant, the symbol of the Eternal Purpose. In it we see revealed all the colors that together make up the Divine Light for man.

How does the Rainbow separate the light and manifest the different features of the Divine Plan? The rainbow is the Sun's light reflected from multitudes of tiny drops of water in the air. These drops are a very fitting symbol of the Redeemed. They are from the great ocean of nations—the *“waters of the Great Sea.”* But they have been called out, separated, drawn up into the heavenlies by the mighty attracting power of the sun. In this process they have been purified.

We hear much today about polluted waters. Man has suddenly been jolted by discovering that in the stupidity of his cleverness he is destroying the earth and himself. Even under the curse that man brought upon himself by disobedience, God has given man a beautiful earth, a beautiful habitation, and has in infinite wisdom and love established thereon a beautiful, balanced self-purifying natural cycle of life. But man in his godless ignorance and greed and violence is rapidly destroying all the beauty and balance, and bringing death and desolation to whatever he touches.

But these tiny drops of water have been purified from all this as they have been drawn up by the power of the sun.

As they are being drawn up, they are invisible to the world. But suddenly, at the proper time, they will be manifested in clouds which will cover the earth, streaming down in floods and torrents: God's long pent-up wrath and judgments against the universal wickedness of man. Then the sky clears, the Sun is revealed, the Rainbow appears, and the glory of God is manifested to the world in all the marvelous details of the Divine plan for mankind.

Each of these drawn-up drops of water is a sphere—a circle or wheel in 3 dimensions. The different colors are the different wave lengths of which light is composed. Each separate color is reflected in the raindrop at a slightly different angle—so each ray of white light is thus spread out in all its range of colors, and the glorious beauty of the rainbow appears.

To us, a Rainbow is an arc. How can an arc, a part of a circle, represent the fullness and completeness and endlessness of the Diving Glory? Here, by deeper examination, we find a beautiful hidden fitness. If we ascend high enough, we discover that the Rainbow is a complete and perfect circle. It is only

the earth and our low viewpoint that obscures this fact for us. The higher we ascend, the more of the circle we see.

Viewed from a mountain top under the right circumstances, the whole circle of the Rainbow would be revealed. The lesson for us is that we must constantly be ascending the mountain of the Lord, never satisfied with the present limits of our understanding or our spiritual accomplishments.

“As the appearance of the Bow that is in the Cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD.”

“And when I saw it, I fell upon my face, and I heard a voice of one that spake” (v. 28).

This is the culmination of the vision of the manifestation of Yahweh—Christ and the Saints ruling a peaceful and purified earth. The Cherubim of Glory have let down their wings. Their work of destroying the wicked and subduing the earth is ended—

“The Temple was filled with smoke from the glory of God, and from His power.”

“And no man was able to enter into the Temple, till the 7 plagues of the 7 angels were fulfilled” (Rev. 15:8).

But now the plagues are over, and all the smoke of judgment and destruction has cleared away. The horsemen among the myrtle trees have accomplished their work, and—

“All the earth sitteth still, and is at rest” (Zech. 1:11).

This final verse of Eze. 1 is the glory of God now revealed in full and unrestrained effulgence. The Tabernacle of God is with men, and God is all in all—

“As the appearance of the Bow that is in the Cloud in the day of rain.”

—G.V. Growcott

The Constitution of Righteousness

God is the Creator of all things, and He has set forth in His Word certain laws. Therefore, if we are to benefit from any action we take, it must be in harmony with what He has determined. In Eph. 2:12, Paul speaks of the natural state of man,

“That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.”