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THE CHERUBIM- IN HISTORY, TYPE AND PROPHECY

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Study 5: The Wheels, Firmament and the Throne

Reading: Ezekiel 10

Thank you brother Bart, and good afternoon, brethren and sisters.

We read that chapter 10 and from thence the question came up in your minds about why the word 'cherub' is listed there rather than the 'ox'! I hinted at the last session, that maybe there are two suggested comments about the meaning of the word 'cherub' instead of the word 'ox'. One of those suggestions goes back to Psalm 80 and in Psalm 80 you have mention of the cherubim, and in the first two verses it says, 'Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that dwellest (and you can cross out 'between', it's in italics) the cherubim, shine forth. Before Ephraim and Benjamin and Manasseh'. Ephraim, Benjamin and Manasseh, where were those tribes? they were on the **west**, and that's where the face of the **ox** was. So even here there's no mention of the face of an ox because it's mentioned there with the cherubim or singular cherub, and those three tribes, the three tribes that belonged to the ox are linked with it.

When Ezekiel, as we read in chapter 10, saw the cherubim, this is what he saw (shows a drawing on a transparency). The Shekinah glory leaving the temple and the cherubim were there, and when the cherubim left, they went out by way of the east and Ezekiel saw them go up over the Mount of Olives, so he was standing looking toward the east, meaning the faces on the western side of the cherubic figures were directed to him, and that was the face of the ox. In mentioning the word 'cherub', he was really saying, the picture of the work of the ox; the service aspect, the servant aspect of the whole work of the cherubim, because the work of the cherubim is **a work of service**, and he mentioned the word 'cherub' instead of the word 'ox', he saw probably the bigger picture as these cherubic figures went away **taking away** the Shekinah glory. Tomorrow, God willing, we'll look at that departing of the glory from the temple.

Well, the most curious features perhaps of the cherubic figures were the **wheels**. Wheels within wheels, and the record says that Ezekiel said they were **huge**. He felt dwarfed as this great cherubic vision came to him from the north. The whole thing was a matter of motion, and as soon as we think of motion we do think of wheels! One of the interesting things about these wheels, they were full of **eyes**. Let's look at one of the wheels, full of eyes, we've already mentioned the aspect of an eye, the symbol of

intelligence and some of the features of an eye that we know in characteristics of eyes, when you think about this record back in chapter 1, the prophet described the **number of them, the colour of them, the construction, the purpose, the size, the position, the appearance, the unity of the operation, the command issued to them, the noise of them**. All these things about wheels and, of course, there were 4; there were 4 wheels, 4 living creatures, there were 4 faces, there were 4 wings representing the **true Israel of God as a mobile force**. As soon as we think of the wheels, we think of motion; well here was a mobile force, God at work in a multitude, and initially for the purpose of judgment. Now in Ezekiel 1, it records for us, the appearance in verse 16 of the wheels and their work 'was the colour of a beryl'. Now a **beryl** is a most significant gem, it's a greenish yellow or sea green colour and the colour doesn't seem to have any significance in the wheel, and we wonder why the prophet recorded the colour, the emphasis on this colour, the colour of a beryl.

Now where was the beryl found? The beryl was one of the gems in the high priest's garment and you know how each gem represented a tribe. Well, the beryl was one of those, in the dress plate of the high priest. When we go to Exodus 28 we read of these gems and this breastplate, the Aaronic breastplate! All these precious stones, Exodus 28, arranged according to the names of the tribes of Israel, each stone engraved with one of the names; the same order in which they camped in the four-square encampment. In verse 15, 'Thou shalt make the breastplate of judgment .....and so on; four square in verse 16, verse 17, 'thou shalt set them in settings of stone, four rows of stones'. Now where is the **beryl**? The fourth row, verse 20, 'a beryl, an onyx and a jasper'. It's the first stone of the fourth row, of which tribe? **Dan**, right! The first tribe on the north, the three leading tribes, the leading tribe was Dan, what does the word 'Dan' signify? **judgment!** (1835) interesting, isn't it? Here are the wheels all of beryl, here's a vision of the cherubim and the vision is about judgment initially, with all that movement with all that motion, with all that noise and so on. The wheels moving, the whole thing moving, **a symbol of judgment**, and the colour comes from the tribe of Dan, judgment.

We know the circumstances where Dan was the son of Jacob and Bilhah, Rachel's maid, and because of those circumstances under which he was born, Rachel called him 'Dan' for she said, 'she had been **judged** by God'. So he was chief of the tribes on the north; what was the face just for a bit of revision? the **eagle**, the sign of Dan. The Hebrew word for 'beryl' is actually 'tarshiysh' (8658) and means 'to break or subdue', so here's a breaking or subduing, a judgment aspect, and so the 'beryl' was associated with the tribe that speaks of judgment. Now Dan having this meaning is appropriate to describe the work of the cherubim. What about the saints' work? they shall judge the world, Paul tells us, 'break in pieces and subdue all nations' bringing them into subjection to the role of Christ.

Now what did Daniel, what did Daniel see in his vision? He saw a certain man whose body was like the beryl, Daniel 10. Now we've already seen Revelation 1, the one like unto the Son of man, we've had Ezekiel 1, now we're into Daniel 10 and verse 4. 'In the four and twentieth day of the first month' there he was by the side of the great river

Hiddekel. 'I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body was like the **beryl**. His face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass'. It's the same picture, a man of man parts, a man of one represent the multitudinous Christ, and there's the beryl again. What's Daniel's name mean? Dan-iel, judgment of God (1840) seeing that the man whose name means 'judgment of God', would see that vision and the colour of it was a 'beryl'. You see, we cannot but be impressed as we go through scripture with the little gems, the complexities and yet the simplicity of the same picture, the same story right through. What would be in the mind of Ezekiel, what goes through our minds as we read these things and as we try and visualize these things? It's not just another study, these things are real, we are going to be, God willing, part of this scenario. This is going to be part of our work in the future, subduing the nations, preparing them so they are ready to accept the day of the kingdom. This is what our hope's all about! Now you might think and felt perhaps so much of this study has been about judgment; but as we mentioned last class, the judgment time is very short compared to the days of the kingdom of a thousand years!

Now, where do we go to in Revelation to have some information about the 1,000 years? Right at the end of the book, we go to Revelation 21 and what do we find in those last chapters, the great visions there of the day of the kingdom. The new Jerusalem, the heavenly Jerusalem, the new heaven, the new earth and so on, well, we read in Revelation chapter 1 of a city; now it's not a literal city. It says 'this city had 12 foundations and in them the names of the 12 apostles, the city lieth 4 square, the length as large as the breadth: and he measured the city with the reed, 12,000 furlongs'. We probably don't use the word 'furlong' much today, they still actually use it in the racing fraternity in Australia, but how big's a furlong? Well, 8 furlongs was a **mile**, it made up a mile, this city is 1500 miles or 2 ½ thousand kilometres cubed. The length is 2,500 kilometres, the width is 2,500 kilometres and the height is 2,500 kilometres. It certainly isn't literal! this is the spiritual city. There are walls in this city and there are gates in this city, and it's very much like Ezekiel's temple.

'A golden reed was used to measure it, but when we come down to verse 19, 'And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was a jasper etc.' Is the beryl there? Verse 20, 'The beryl', what stone is it? **the eighth**, the eighth stone is the beryl. But when you go to Revelation 7 we read of the **tribes**; the 144,000, all the tribes, what is the 8th tribe? **Levi!** is Dan in there? it's not mentioned, see, Revelation 7 speaking of the tribes there, are not equal, they're not equivalent to the tribes of Israel after the flesh, these are the tribes of Israel after the spirit, and now the beryl which was associated with the tribes of Israel after the flesh being Dan, now is associated with the tribe after the spirit, **Levi**. Levi the priest, symbolizing the royal priesthood which the cherubim now constitute, when the wings are let down, when there is peace in the earth, the kingdom is established, now the **beryl** is associated with the priesthood, the work of teaching now, the work of ministering now. So the judgment's over, the beryl aspect of the old tribes, of natural

Israel, the judgment work, it's finished, now the kingdom's open, here's the multitudinous Christ, the cherubic vision of the saints in the day of the kingdom and their work, not judgment but **teaching priests**. Beautiful! a different role then, the wings have been let down but the beryl is still there, the colour is still there but it is associated now with the tribe of Levi.

Well then, back in Ezekiel chapter 1, and at verse 16 another comment was made that it was a wheel **within** a wheel, at the end of that verse. So the idea is of a circular wheel and then another wheel backing on at right angles to it, a wheel within a wheel. Each wheel really having 4 equal parts or half a circle; one half of a circle, second half of the circle, third half of the circle, and the fourth half of the circle; very unusual, and when it moved it went in any direction and it all moved together with the living creatures. So when we think of these as a unit, the wheels went independent of anything else, they were one unit, the whole thing was one unit. Whatever it was doing, the creatures, the wheels were all moving together as a unit and the motion corresponded to the work of the creatures. The time of judgment and then, of course, in the day of the kingdom, the work as we've seen. Now some may feel, 'why can you call it a wheel when there is no axle? but then, this is not a normal wheel. Normal wheels, yes, they do have axles but this is not a normal wheel. Just look at it, it has 4 parts to it, it's got eyes in it, but this is not a normal vision, these are symbols. So in all this, it's a divine vision requiring us to think about the principles of the characteristics, and that's what we're trying to do over these few days. A wheel immediately, of course, brings to our mind **mobility** and the interlocking wheel, 4 sections, there's Israel back again. Not just 4 wheels but each wheel has 4 parts to it, so you cannot get away from the **hope of Israel**, and the hope of Israel will lead us eventually, God willing, to an **never ending life**. Of course that's what the circle is, no beginning and no end, and in this wheel where do you say is the beginning of the wheel? there's no axle, there's no focal point, and so that's where the wheel begins. Everything about it is circular; but although they're 4, there is complete unity, this whole thing is moving as one unit, this is the **multitudinous Christ**, b&s, in that day when we are one! We may have our differences now in the times of our probation, we may have issues that we have to deal with and so on, and we don't always see eye to eye, but in that day we are one, absolute **unity** in the day of the kingdom, with Christ the head.

Well, as Ezekiel considered the wheels in verse 18, 'As for their rings, they were so high they were dreadful'. They were massive things, 'and their rings were full of eyes round about them four. And when the living creatures went the wheels by them; and when the living creatures were lifted up from the earth, the wheels were lifted up'. Everything about it was **unity**! when those went, these went, when they stood, those stood; when they were lifted up from the earth, the wheels were lifted up over against them; For the **spirit** of the living creature was in the wheels (verse 21), the spirit of it was there! in the wheels because of the symbol of that motion, the eyes and all the aspects of that, the whole thing really was full of eyes. As soon as you had eyes in the wheels, you had something that gave you the impression of something living! because it had eyes. From Ezekiel 10 as we read, this afternoon, we learnt that the whole vision was full of eyes,

not just the wheels.

So we think about aspects and what about our role in the kingdom? Do we think about this? What are we going to do in the kingdom? In my mind, I feel I will go back to be a teacher, it's been my profession, they were the skills given to me in this time of probation, and maybe those skills will be able to be used in the day of the kingdom. Others may see themselves in the great choirs, big orchestras; at home, we've done the study on the temple and we've got two brethren in our midst who are plumbers, and when we started looking at the temple, and what's going to happen, you imagine the plumbing work that has to be done before ever a foundation is laid to handle all that water coming hurdling out of the area that's going to go in underneath the buildings and so on. Imagine the plumbing work! and there will be those brethren supervising the labours that come in from the nations, the very best to build that temple. You see, we need to make things real about what's going to happen in the future.

Well then, 'Ezekiel saw **the firmament** above and One sitting on the throne', and arched over top of the throne was the bow, and so his mind now went to that aspect of the vision in the latter part. He'd spoken about the noise, and the wings and the noise of the wings, but at the end of verse 24 they were let down and then there was the voice from the firmament over their heads; and above the firmament, the likeness of a throne, as the appearance of a sapphire stone. Here's another stone, a sapphire stone, now was the sapphire stone in the breastplate of the high priest? Was it? Well, we need to go back to the Exodus record, was it there? yes! which tribe now? it's the tribe of Simeon, here in the middle of the south, what does Simeon's name mean? **hearing**, here's another little gem. What about Revelation 21? is the sapphire there? yes, verse 19, what number? 2, what tribe in Revelation 7? Reuben and what does Reuben's name mean? **seen**! what's it saying? Israel, national Israel, the Israel of the past, **hearing**, in the day of the kingdom **seeing**, no longer having to hear, they will be there and will see it. It's real, it's happened, no longer are we hearing the Word of God, we're actually seeing it in operation in that day. Here in this firmament above, Ezekiel is saying, 'the likeness of the throne as the appearance of a sapphire stone', and the whole world is finally going to see the things today that we have to take by faith. Faith comes by **hearing**, hearing by the Word of God, in that day we'll be there, God willing, **we'll see it**. There's another study! What colour do you assign to a sapphire? It's a deep blue colour, the Hebrew word means 'to scratch, to polish or to write' (5601) then it's colour is a deep blue, that's significant. What's the deep blue a symbol of? the blue end of the spectrum, the blue is always associated with **heavenly things or royalty**, and here's Christ sitting on the throne, He's the King of the earth, and there's the colour, the deep blue; the heavenly colour, things divine, this is a divine kingdom, this is the kingdom of God and this is speaking of God manifestation. Blue was an important colour in the Israelitish ritual, wasn't it? Where was the blue with the Israelites? The **hem of the skirt**! and it spoke to the people that they had a heavenly base to their life. There it was around the outside of the skirt and their feet were inside and as they moved, there was the ring of blue, the fringe of blue and they were walking inside that circular blue area. That's what we need to do, we stay within the blue, within the

heavenly things, the things divine.

Then it says that on the throne there was this likeness of a man, and the Hebrew word is 'Adam' (121) but what is it referring to? which Adam? the second Adam. Now there's a second Adam, the Lord Jesus Christ, the son of David, the Son of God. But you see, there was on the throne the likeness as the appearance of a man, but it's the second Adam now, and Christ will be exhibited before all mankind as being now the One who was originally clothed with human nature, but now a manifestation of the Father. There will be the saints with Him, once clothed with mortality, now immortality, and that's the whole story of the cherubim!

Then it says in verse 27, 'And I saw as the colour of amber', do you remember what we said the word 'colour' meant? The word 'colour' in the Hebrew is the same as the word for 'eye'; it can mean a 'fountain' (5869) and again, Ezekiel sees an 'eye'. The all-seeing eye of Yahweh that's how he saw it! through the One on the throne, the all seeing eye of Yahweh; the angels are here today (do you believe that? in our presence) scripture tells us that where two or three are gathered together, there they are! they are overlooking what we're speaking about today, and they'd be wondering when will this be a reality? when will we see all that occur literally?

Well, Ezekiel saw the King here encased in **fire**! from the loins upwards, from the loins downwards, and of course, we're back to the aspect of fire signifying and reminding us of the destructive purpose, to be poured out upon an unbelieving, unheeding, set of nations in this earth, that the same fire that can destroy can also heal, here's the counterpart of the flaming sword, that was in the garden of Eden turning every way to guard the way to the tree of life. But it also kept **open** the way to the tree of life. Ezekiel records there that the fire gave an aura of light and brightness and divine majesty to that man Ruler. In verse 28 is the appearance of the **bow**, there was the appearance of the brightness and we're introduced to the bow. How many times is the bow in scripture? how many times do we read of the rainbow? 4! is that just coincidental? Where's the first time? the flood; the second time? Ezekiel; third time? Revelation; fourth time? Revelation, twice in Revelation. What about the bow? I have to do this! first of all, there was the Ezekiel one, of course, and there was the Revelation one and it's twice in Revelation but here's the bow - red, orange, yellow, green, blue, indigo and violet, how do you remember it? roygbiv! anyone not heard of **roygbiv**? I'll tell you a story in a minute about roygbiv! When I was in England we were at a young people's study weekend and we did the flood, and I came up with **roygbiv**, and they didn't know about "roygbiv", they had "**Richard of York ...**" I can't even remember it! but 'r' was 'Richard' and 'o' was 'of' and 'y' was 'York' and they had this great long sentence to remember the colours of the bow. I said, 'you've got to be joking! it's simply red, orange, yellow, green, blue, indigo, violet = "roy-g-biv", that's how you remember it! Oh, no, no, no, "richard of york" is better! When I went to Perth, they had never heard of that! that's western Australia for you, never heard of "roy-g-biv"; but you guys will know it!

Well, let's look at a prism! Here's a prism and if you have white light coming into the

prism, when it hits the prism what does it do? It makes a whole lot of different colours, and what is that called? Refraction! it bends, refracts; which one refracts the least, bends the least? So you guys haven't been doing your physics right! the red! so when it hits this glass which is denser here, it doesn't go straight on like this, it bends and the red comes through there and then when it comes out it bends again and that's called 'refraction', it bends. Then when you go through the orange it bends a little bit more and so on, that when you get through to the violet it bends the most. So what you have on the other side of the prism are the colours, red, orange, yellow, green, blue, indigo and violet. I mentioned that it was in the flood, and years ago at school we use to have these great glass prisms (I don't like them any more, they have little tiny ones. This one I have is pretty bad, it looks like it came out of the flood, but if we put this prism in front of the projector light, (if this projector here in Canada is any good, because it always works in Australia); there are the colours. Of course, that was Newton, he wanted 7. Why would he want 7? completeness, spiritual perfection! white going into 7 colours. I'm not quite sure whether this is scientifically correct, because normally you need 2 colours to get another one, don't you? Like you take a blue and a red, you get one in between; when you see the bow where's the red? on the top! and we would probably think, why shouldn't it be on the bottom? earth, red, earthy, but it's not it's on the top and the violet's on the bottom and that's simply because of the way in which refraction occurs. Here's an interesting one! at the time of the Middle East peace talks, Time magazine had it upside down, huh, they didn't even have it right, they had the red in here, it's not even on the bottom, but it's really the wrong way around. See, there was Egypt, there was Israel, here was the dove with the little olive leaf: actually, at that time, I was sitting in a hotel in Tel Aviv when they signed that peace treaty; I was on Logos 2 in 1979, and we sat in Tel Aviv in the foyer and watched them sign that peace treaty. I remember at the time, we said to the Jews, will this treaty be kept? they said, treaties have been made before and been lost! But that one has stayed hasn't it, with Egypt? There has been peace between Israel and Egypt over 20 years now. But anyway, there was the bow with the symbols on it.

But when you come to the bow in the sky, the little water droplet is like the prism, water being denser than air, so when light comes into the little water droplet refraction occurs, there's some bending of the light, so when the light comes out of the little water droplet, you have colours. Now I don't know if any of you at any stage have done this, but at school we use to make a great big wheel and paint it red, orange, yellow, green, blue and so on, right around this wheel, then put it on the end of a drill and spin it, and it's white! all white, put all the colours back together and you get white. You might like to try it sometime, it's really quite fascinating, all those colours on that disk, but when it's spinning fast, it's white. Anyhow, with a water droplet, it goes something like this, the white light comes into the little water droplet, the red is the one that refracts the least, the violet the most; but normally when it gets through to the other side of the droplet, it is not at the correct angle to get out. So it bounces off inside the droplet like this, and then finally the angle is correct that it can get out; now the red is on the bottom and the violet's on the top, you'll say, why isn't the red on the bottom when you look at it? Now you see a colour when it hits the retina of your eye, and let's say, here's a droplet and

from that droplet the red hits your eye, so you see it red. Somewhere else there's a droplet and it hits your eye and you see yellow and somewhere else there's one that is violet. Now if the red is coming out at the lower end of this droplet, you will find that when you'll find a droplet where the red will hit your retina, it has to be higher than the violet droplet, so the red's up the top. But there is a bow where the red is on the bottom, anyone seen that bow? in an aeroplane you see it as a circle sometimes, some times there's a secondary bow. You see the main bow which is very, very bright and then there's a secondary bow, and the colours are reversed. It's much fainter but now the red is on the bottom and the blue is on the top and the reason for that is that sometimes the light comes into droplets like this, refracts once, internally reflects once, and then when it gets to the other side of the droplet, still cannot get out. So it reflects internally again before it finally comes out, and now the red is on the top and the violet on the bottom, and so the bow is reversed. But because it's travelling through this water droplet, it's losing a little bit of energy each time it bounces off it loses a little bit of energy, so by the time it gets out, it is nowhere near as bright; it hasn't got the same energy in the colours, but now you get a secondary bow that has the colours reversed.

You imagine what that bow must have been like when Noah came out of the ark! Were the colours of the bow seen before the flood? No! that's what you think, but I think they were! You can make the colours of the bow in your backyard, sprinklers on, water droplets, sun shining, if you're in the right place you'll see the colours of the bow. Were there water droplets before the flood? was there sunlight before the flood? people before the flood? Put the three in the correct position and you would have seen the colours, but not the bow; not the big arch that we see today because the firmament above was more of a misty type of situation. We know how that the firmament above wasn't like the firmament as we see it today, you wouldn't have seen bright blue sky, it was a different pattern of climate before the flood, but it doesn't mean the colours of the bow weren't seen. But the bow as the bow as we know it, would not have been seen; that bow was a **token of a covenant** that God had made, as the result of that flood and the aftermath of the flood. Well, that's a little bit of physics, I couldn't resist that!

So here in the record when we think about the flood, let's go back to Genesis 9 and Noah came out and there was that majestic bow, and this was to be a token of the covenant, who was involved in the covenant? First of all, God said, verse 12, 'This is the token of the covenant, I do set My bow, it shall be a token of a covenant **between Me and the earth**. It shall come to pass, in verse 14, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will **remember** My covenant, which is between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all the earth'. In verse 9, 'I, behold, I (the double 'I' the definite statement) establish My covenant with you, and with your seed after you, and with every living creature'. Why a covenant with the lower creation? You can understand God making a covenant with Noah and his sons, but why all the birds and the animals and the cattle and so on, the lower creatures, the lower creation, why a covenant with them? Because **that's what He said** and that bow was to be a reminder, a remembrance that God had made a covenant with Noah, with his family and with all



the creatures that were in that ark. So what's the type?

Noah, his name means? rest (5146) what's it pointing forward to? **the day of the kingdom, rest, peace!** The wings are let down of the cherubim, **the thousand year reign of Christ**, so here's Noah really representing **Christ**. What about the sons of Noah? and their wives, who do they represent in this little parable? If Noah's representing Christ, what about the other 7? **the saints, the multitudinous Christ**, so therefore, what about the birds and the beasts and all those? **the nations!** What was the means of saving? **water! baptism!** you can't miss it, can you? It's all there! we said the cherubim are from Genesis to Revelation, and the principles flow all the way through. The birds and the beasts and so on, the nations and the people, you have the clean ones and the unclean ones, what's that saying? In association with the nations, who would you say are the '**clean**'? what were the clean beasts associated with under the Law? **Israel**, they could eat of the clean; who were the **unclean** in their minds? **the Gentiles!** So even in there you could say Jew and Gentile, the mortals of the kingdom age all fit under that banner; there's Christ, the Head on the throne. King-priest, the order of Melchisedek, there are the multitudinous Christ, the saints, His bride, kings and priests with Him, and then there are the nations. In the nations, Jew and Gentile, and they will all be involved in the new covenant under Christ. The day of the kingdom, there will be a covenant in the service and everyone's involved in it.

What was said to Peter in Acts 10? He was taught that principle, wasn't he? They didn't want to have anything to do with the Gentiles, but Peter was shown that there were all those clean and unclean animals; the gospel will go to all, not just to Jews! to Jew and Gentile and in the day of the kingdom, b&s, we'll be the ones who will take that equivalent gospel message to all the nations, as teachers. So in that little group that came out of the ark, there was Noah, his family, the birds and the animals, they all stepped from that ark after that devastating storm, and there was a foreshadowing of the future, and there was **the bow!** And here we've got the bow with the cherubim, and you've got it in Revelation twice, because that's where it's all about the day of the kingdom! it was a token of God's covenant for the **future** with **all flesh** of which the cherubim, that we've been looking at, will finally come to fruition. Wonderful study, lots of little things to think about, b&s, Genesis to Revelation!