

Chapter 15

The Royal Chariot

Because this chapter carries considerable material that requires the development of deep insight, there is a repetition of previous concepts to help with visualizing the truths of the types presented. If you have read and studied the first fourteen chapters, it helps you to be able to accept some of the following metaphors our Lord has held hidden within the pages of His wonderful book. He provides and hides these truths to be revealed at the appropriate times. This is not new truth but a revealing of hidden truth. Take your time with this chapter and as always have your Bible open to search the Scriptures.

The Identity and Purpose of the Chariot

God describes six symbolic beings, in His Word, who have perplexed Christians for millennia. They are never far from Christ and seem to be constantly praising Him and carrying out His commands. In uncovering the identity of the beings we find not only The Two, their position and purpose in Christ, but we identify those who help and support The Two. There is a hierarchical structure of command in heaven, which is modeled here on earth during the last age and is being perfected to some extent at the end of this age. The hierarchical structure that our Lord uses to bring forth His perfect will is dependant on the “free will” of all participants.

There are some very important finishing touches that the Lord implements on the six beings during this age. At the end of the age, our Lord lays out the final blueprints that complete the Lord’s living temple, the bride, on which He has been working since the beginning of time. Now, as the end of this age approaches, all of the rest of the “materials” necessary for the temple’s construction are being procured. The Lord’s Royal Chariot is representative of the very top of the leadership hierarchy of the temple with only Christ as the capstone above it. His entire chariot, which carries Him for all eternity, is none other than the completed bride of Christ.

The Beauty of the Shulammitte

In ancient times a chariot was used for transportation but mostly its primary use was in times of war. It carried men of rank and privilege into battle.

There are a few references to the Lord’s personal “chariot” in Scripture. Remember, all we Christians carry His Holy Spirit to one degree or another depending on the amount of “work” the Lord does to transform us to His image. There are some mature Christians in whom He has done a magnificent work. These are the ones at whom we want to look; these are the ones the rest of us desire to see over and over as with the Shulammitte in the book, Song of Songs (S.O.S. 6:13). Her friends ask to see her again just to marvel at the degree of beauty that our Lord brings forth in her. Watching someone like her gives the rest of us hope that change is possible. What we really are looking at is our Lord within. That idea deepens our faith so we can persevere in our own Christian walk. Taken from a literal position, what is described is her physical

beauty, but if you know symbolism, as defined by the Word, her beauty is purely spiritual. She reflects so many cherished aspects of Christ.

Before we begin, we should look at some references that introduce us to the next level of discussion --- so that we can be prepared to look at this wonderfully complex corporate entity, His Chariot, which is designed and built by our Lord. Remember, from the study at the beginning of Song of Songs, the Shulammite represents a young woman who has just accepted Solomon (the risen Christ) as Savior.³² She is very enamored by Him and by her salvation experience. But she is still very young and inexperienced having just come out of the world. Nevertheless, our Lord looks at her and is able to encourage her with a complement.

NKJ SO 1:9 I have compared you, my love, to my filly among Pharaoh's chariots.
NIV SO 1.9 I liken you, my darling, to a **mare harnessed to one of the chariots of Pharaoh.**

To put this in perspective, Solomon purchases many chariots and horses from Pharaoh (1 Kings 10:26). Egyptian chariots and horses are much venerated for quality in those days. However, there is a type here that shouldn't be ignored. *Pharaoh* is a type for *Satan who uses the Law to accuse and condemn*. Our Lord purchases us from him by His act on the cross, so that each of us becomes free to become what He (Christ) intends to make of us. The Shulammite is compared to a warhorse of excellent breeding that enables a chariot to fulfill its purpose. The analogy here is that of a new believer who is in the outer court learning, as well as, supporting the leadership through giving and through her works. The Lord also claims her as His own.

Now, much later in Songs we visit a very different Shulammite in S.O.S. 6:12. She is now speaking from a position of maturity being tried, tested, and trained. She now knows her Savior as Lord and her love for Him is transformed from a friendly enamored love to one now able to display a great sacrificial love for her Groom if necessary. She makes this statement:

NKJ SO 6:12 Before I was even aware, **my soul had made me as the chariots of my noble people.**

NIV SO 6:12 Before I realized it, **my desire set me among the royal chariots of my people.** (*or among the chariots of the people of the prince*)

She now carries His Holy Spirit in fullness and moves among the leadership of the true church and apparently displays a high level of the fruit of the Spirit. With this fullness comes a great responsibility, her ambition being for Him and His desires alone, forsaking all else in life. This does not mean that if a man were married with young children that he abandons his family allowing them to starve in order to "serve the Lord." This deep devotion is not something naturally inherent within anyone, but our Lord develops this level of devotion and dedication within those who are called to be close to Him. Consider the ability of His apostles to sacrifice in their service to Him.

Although the entire body of Christ is a chariot of our Lord, there are many successive enclosing walls of protection that surround Him. Even the way the early

Hebrews camp around their tent of the meeting reflects these living walls. There is an outer wall consisting of the twelve tribes. Inside of that wall is another made up of the Levites. Finally, there are the actual sides of the tent that cover and protect the Holy things, which may be associated with Moses, Aaron, and Miriam, or, let us say, the priesthood. Even within the tent is a separate rear chamber that is set apart from the front.

This chamber is the innermost, strongest, and most protective enclosure that is made up of The Two that I am calling the Royal Chariot. There is a second wall around the innermost wall that I also must identify because it is so very closely connected to the purpose of the innermost wall. Each of these protective enclosures is comprised of cherubim, two different types, and I will attempt to prove that these cherubim are typologically comprised of Christians.

For those of you who understand and can accept the concept of *election*, these individuals making up the two separate central enclosing protective walls are the “very elect” (Matt. 24:24). These are the ones least likely to be deceived by the antichrist and those who follow him, having as their purpose the task of testing the church and deceiving the world.

There are two scriptural titles that apply to the creatures: seraphim, and cherubim. The term, *seraphim* (Hebrew – *burners*), only appears twice in Scripture (Isaiah 6:2,6). Each time it is used, the Holy Spirit, through the prophet Isaiah, describes these creatures and shows a part of their purpose. The word, *cherubim*, is used in all other references to them. Naturally, due to the two titles, most people assume that the two names designate two levels of these creatures. This is not necessarily the case because the partial description of these creatures given by Isaiah matches that of the four creatures in Revelation 4:8, which belong to the second outer surrounding wall. In one case the name *seraphim* is used and in another *cherubim*, but both groups have six wings. Nowhere in Scripture are the two cherubim that represent The Two shown as having six wings, but instead in all instances they have only two wings each. Another connecting characteristic is that seraphim and the four cherubim are both shown to continually profess the Lord’s holiness and glory. Each kind can and do act as praise teams. The cherubim and seraphim also utilize their six wings for the same purposes.

ISA 6:2 Above it stood **seraphim; each one had six wings**: with two he covered his face, with two he covered his feet, and with two he flew.

ISA 6:3 And one cried to another and said: "**Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory.**"

RE 4:8 The four living creatures, **each having six wings**, were full of eyes around and within. And they do not rest day or night, saying: "**Holy, holy, holy, Lord God Almighty, Who was and is and is to come!**"

In the Scriptures below can be seen the purpose and motivation of these four cherubim. They desire to cleanse and restore the Lord’s people. One of these seraphim (cherubim) takes a hot glowing coal from the altar and touches it to Isaiah’s lips after he expresses insight that he is unclean (repentance). This *hot coal* today is *what Christ did for us on the cross*.

ISA 6:6 Then one of the seraphim flew to me, having in his hand **a live coal which he had taken with the tongs from the altar.**

ISA 6:7 And he **touched my mouth** with it, and said: "Behold, **this has touched your lips; your iniquity is taken away, and your sin purged.**"

A question from the review of the above Scriptures arises: if these are the same beings, why are two different names used to describe them? The answer may come from an examination of the ancient use of the terms, *Seraphim* and *Seraphs*, in ancient Greek history.

The term *Seraphim* originated from the Areopagus (Mars Hill), or rocky hill, in Athens where the Athenian supreme tribunal and court of morals were held. The individuals, seraphs (archons), were in charge of judging citizens regarding their life styles, behavior, etc. Seraphs were elected to a life long position to judge those who were members of Greek society who were thought to have broken societies' laws.

Knowing this, it puts in perspective the very great concern of the four cherubim (seraphim) for the cleanness of those who approach the Lord. Indeed the acceptance of the necessity of the "fire" that consumes Christ on the cross is what allows us to be seen as clean in our Lord's sight.

In Schofield's opinion, the two different names indicate different beings, and he asserts that the seraphim are associated with the laver and the cherubim with the altar.²¹ To my knowledge, he makes no distinction between the two types for cherubim, those having six wings (originally four, as seen in Ezekiel) and those having only two wings. In the old temple there are ten lavers or washbasins that are used to cleanse the animal sacrifices before the priests offer them up to the Lord. The Levites have the job of cleaning the animals before the priests offer them. In the following view of the two types for cherubim, I maintain that the four cherubim originally represent the old Levitical temple workers who support the priesthood. The two cherubim of Glory (on the ark of the covenant) could represent the two priests who support the high priest who serves to placate the law. The distinction between these two groups of cherubim (temple castes) becomes clearer as we proceed in this study.

The Two Cherubim – Symbolic Types of the Two

In chapter six, it is pointed out that there are actually two groups of two. One group of two belongs to Satan, who uses the law to prevent those who are unclean from having access to Christ (tree of life). Another two belong to Christ. They are given many great spiritual abilities used for the purpose of positively affecting the bride of Christ. Two prime gifts that mark The Two are those of *intercession* and *evangelism*. The Two strongly desire to bring the unregenerate to repentance and to an acceptance of Christ's death on the cross to give access to the Tree of Life (Christ and His bride). Setting the captives free for the purpose of having a mature relationship with our Lord is also a high priority of these two.

It is this second innermost group, which flanks our Lord, that I refer to as the Royal Chariot. The members appear in many forms in Scripture as our Lord changes them and molds them into what He desires them to eventually become.

The first mention of the Cherubim of Glory in Scripture is in Genesis 3:24. The term Cherubim of Glory is derived from the fact that the visible glory of God (being used to refine) rests on these two (even though they belong to Lucifer).

The original two “Cherubim of Glory,” who serve under the law, are found attached to the top of the Ark of the Covenant on each side of the mercy seat. The arrangement of these two on each side, or end of the mercy seat, is different from those flanking the “ark of the covenant” in the Holy of Holies in Solomon’s temple. Again, I must repeat, Solomon represents a strong type for the risen Christ sitting at the Father’s side during this age and ruling at the end of the age. The old Ark of the Covenant, that contained the law, shows the attached cherubim actually using their wings to block access to the mercy seat. The four outstretched wings of these two almost make a square, like a wall, surrounding, protecting, or enclosing the mercy seat.

This portrait of a protective purpose is much like that of the original two cherubim in Genesis 3:24 who prevent access to the Tree of Life (Christ). They use a flaming sword (probably representing the law that does not allow any unclean individual near the Tree of Life). The blood of Christ permits us access to the Tree of Life in that it satisfies the law. Picture the original two raising their wings to allow you access as you approach the Holy of Holies covered with the blood of Christ to speak with your Lord in prayer.

In Solomon’s temple both giant cherubim are physically facing forward toward the door of the Holy of Holies permitting and even inviting access to Christ. This is much like the original apostles, who do this at the beginning of this age. The tribulation days’ apostles, The Two, do the same at the end of this age. So then the question comes: why leave the two smaller ones on the top of the Ark of the Covenant if the blood of Christ permits a person access to the mercy seat? What about those who have not accepted the grace of salvation through repentance? For those who are unrepentant, the old two cherubim on each side of the mercy seat still must prohibit access to the Lord of life because the unrepentant are profane! Repentance is a necessary part of the key that unlocks salvation along with acceptance of what Christ does for us.

There is another reference to a chariot that is at first puzzling in 1Ch 28:18: the gold covered cherubim found within the Holy of Holies, or the room of twenties, in the temple that Solomon built. These cherubim are introduced previously as a type for The Two at the end of this age. We see below in 1 CH 28:18 that they corporately are called a chariot. A chariot is designed as an instrument of warfare and partially, at least, encircles a warrior in such a way as to give him as much protection as possible while still allowing him to fight well. The wings of the two giant cherubim mentioned above lovingly cover and protect the “Ark of the Covenant” which is a type for our Lord the Christ. The old wooden gold-covered Ark of the Covenant, holder of the Ten Commandments, the law, contrasts with our living Ark of the Covenant, Jesus, who carries the new covenant of grace, having lived a perfect life under the law.

1CH 28:18 And refined gold by weight for the altar of incense, and for the construction of **the chariot**, that is, **the gold cherubim that spread their wings and overshadowed the ark of the covenant of the Lord.**

Wings enclose and protect so possibly the 20-cubit walls, which make up this room, represent a type identified by the fleshy enclosure that the 24 elders, who surround

the throne of our King in Revelation, provide. The identity and purpose of the twenty-four elders and these two cherubim are thought to be one and the same because they are perfect cross types.

There is a second less likely possibility that resides here as well. Since the two cherubim cover and surround the ark, they act as one wall. The enclosing cube of twenties could be a second wall of protection and may well stand for those (the other four cherubim) carrying out the will of the Christ as given through The Two. The problem with this picture is that *twenty* stands for the *prime purpose of The Two, intercession*, but the four cherubim do not have as strong a gifting in that area.

Three Cross Types for The Two

The Two Cherubim, The Twenty-four Elders, and a 20 x 20 x 20 Protective Cube

From a study of the number *twenty*, it marks *those who would intercede for mercy and for propitiation for sin*. The square of the number twenty equals *four hundred* and points to *those people of the world who need forgiveness*. The cube of the number twenty equals *eight thousand* and this number signifies *the Lord's desire for those He would call to have circumcised hearts leading toward full restoration and freedom in Christ*. I suppose all of this could be sheer coincidence but these pieces of the puzzle fit well. At this point, from evidence to follow, let me state that these two mighty cherubim are very strong types for "The Two" or the finished priesthood (warrior apostles) of our Lord who serve during the tribulation week and the millennial age.

2 CH 3:8 And he made the Most Holy Place. Its length was according to the width of the house, **twenty cubits, and its width twenty cubits**. He overlaid it with **six hundred talents of fine gold**.

The cube that the two cherubim are housed in is described, in part, above. Using numbers to examine its purpose leads to some deeper insights. In the above Scripture the number *six hundred* is a bit incongruous when allied with gold. *Six hundred* can mark *what or who holds us in bondage*. *Gold* indicates *righteousness* that implies a setting free from the bondage that holds us captive. Perhaps the total translation is that these individuals who make up this inner wall, or cube, the two cherubim, are fashioned from a position exposed to a great refining fire into individuals exhibiting the righteousness of Christ. Their positions and the numbers that mark them, or parts of their bodies, point toward the use of intercession. The intercession covers the asking for mercy to procure forgiveness for the sin involved in the lives of others. Praying for someone's salvation and cleansing is a strong representative type for the most important purpose of The Two. Further examination, below, of the construction of this cubical room called the Holy of Holies provides more insight as to its purpose and what it contains.

2CH 3:9 The weight of the nails was **fifty shekels of gold**; and he overlaid the upper area with gold.

Nails hold things together. The people, whom our Lord can trust with His spirit to do the same for his living temple, are certainly worth a great deal. They must have a significant portion of His Holy Spirit to do this type of work. These individuals are analogous to our Lord's apostles. They connect the head (Christ) to his body (the church). Have you ever met Christians that are peacemakers? They keep order and hold a church together by enabling those having differing gifts to understand each other or at least help them to continue to work together. Unity is promoted by peacemakers as they are given a greater ability to give grace, evaluate, and love others. A good illustration is a perfect father or mother. Such is the position of those our Lord selects to shepherd His undershepherds. As Jesus paid the price to allow us to enter His freedom, so these leaders are also willing to emulate the actions of their leader doing the same for others. That is precisely what *fifty* stands for, *the ability to sacrifice oneself that others might live and function within the body*. To have the ability to do this, Christ alone can and must impart his righteous *agape* love because it simply does not exist within us.

When putting all the numbers from Scriptures, in 2 CH 3:10-13 and in 1 KI 6:23-28, that pertain to these two cherubim, referred to as a chariot, we find human qualities. One wing is *five* cubits designating, *sin* or *derived from uncleanness, taken from sin*. Two wings means *grace given to cover sin*. All four wings add up to 20 cubits, which equals the width of the room of twenties. This measurement connotes *intercession for mercy to forgive and restore*.

Carved from olive wood holds this meaning: the olive tree is the *tree of life that we are grafted into with Jesus being the root and stump of Jesse*. The one who does the carving is the master carpenter who is an expert in all kinds of wood, this again being our Jesus the Christ. Covered with *gold* designates *imputed righteousness* by His blood. Finally the number *ten*, that is the overall width of two wings, which can mean: *in spite of ourselves (our sinful natures) He will and is able to work through us to accomplish His desires for Himself and that which is best for each of us*. This is an expression of His absolute sovereignty and this knowledge should give peace to the believer.

Similarly, notice that *twenty* designates these two cherubim in the total length of the four wings (twenty marking *extreme intercessory abilities for mercy and grace*). Each wing being *five* denotes that these individual corporate entities are originally *unclean* but because of grace (2 + 5) they are redeemed. The wings touch each other at only one point and that is over the mercy seat (what I believe to mean "in Christ"). Law and Grace at first simply cannot agree and they are diametrically opposed to each other, however our Lord uses both to love us and transform us. These two giant winged cherubim are the closest things to Him in this "temple" (His body) that is mentioned in Scripture. They touch the *walls* that symbolize *those people who are called to carry out what messages are given to them through these beings or corporate entities*. The walls also could simply mean they are an extension of these two beings in that they enclose and protect Him. These two, being the end days' apostles (the twenty-four crowned elders of Revelation), are certainly close to those immediately below them (the four cherubim) in the hierarchy. They interact with them in giving care and direction for the sheep much as the early apostles did with their churches.

Purpose and Transformation of the Cherubim (Chariot)

In a nutshell, as we study cherubim from Genesis to Revelation, there are some significant observed changes from the original guardian cherub, Lucifer, to the new guardian cherub, Christ and His Body. Please remember that a guardian cherub is a corporate being. For instance, Christ at the top (the head) with The Two (all apostles) immediately subordinate to Him represents Christ in His fullness. Typologically speaking, below Christ are the apostles (The Two) followed by the four cherubim that are made up of prophets, evangelists, teacher-pastors, workers of miracles, healers, those with helps, and governing specialists (1 Co 12:28-29, Eph 4:11). Accompanying the physical changes down through time in the cherubim, as noted in Scripture, there is a dramatic symbolic transforming maturation in form and purpose within the attending personnel of the top two levels of leadership under the head.

There is no mention regarding a description of a face on either of the two cherubim on the top of the Ark of the Covenant or the two giant cherubim in the Holy of Holies of Solomon's temple. There is one Scripture in Ezekiel that may give us a clue as to how they might have looked.

EZE 41:18 And it was made with cherubim and palm trees, a palm tree between cherub and cherub. **Each cherub had two faces,**
EZE 41:19 so that the **face of a man was toward a palm tree on one side, and the face of a young lion** toward a palm tree on the other side; thus it was made throughout the temple all around.

In the above Scriptures we see two cherubim each having two faces. One face is that of a man and the other is that of a young lion. Each of these cherubim is beside a palm tree. As this author maintains the *palm tree* is symbolic of *Christ*. If the two flanking cherubim are The Two, their faces symbolically reveal their character, qualities, and personalities imputed by Christ. The face of the young lion represents the kingly aspect of God (that of the Lion of the tribe of Judah), and the face of the man represents the sacrifice of the suffering servant Christ upon the cross. These two aspects of Christ, one of absolute authority and one of absolute obedience and subjugation to the cross from a position of agape love, seem to be diametrically opposed but typically paradoxical. Jesus does say in the gospels, "*But many who are first will be last, and the last first*" (Mt 19:30). We also consider that these two aspects of Christ relate quite well to absolute law and absolute grace. The completed Two reflect these two critically necessary aspects of Christ just as do the lives of the apostles of old. Many see them as the lowest of the low on the earth when they appear and are not well thought of by many, even by the true church. However, they speak with all the authority of Christ and always attempt to glorify Him. Just as Christ dies for the many and is raised to the greatest glory, so The Two also die as an expression of the love of Christ for His sheep and are raised to the glory Christ gives them.

To contrast the traits imputed by Christ to The Two, it is necessary to look at another corporate being. We now take a look at a trait of the original guardian cherub, or Lucifer, as connected with his trading.

EZE 28:16 "By the abundance of your **trading** You became filled with violence within, and you sinned; therefore **I cast you as a profane thing out of the mountain of God**; and I destroyed you, O **covering cherub**, from the midst of the fiery stones.

Trading is associated with money, power, and things that feed pride. In our Lord's eye, to place these things in a position of importance that would replace Him is idolatry. Lucifer is created to be very close to our Lord, being for a time, the innermost protective wall as a type for the law. The human type that fits him is the old Hebrew high priest and the support leadership that flank him. Because of the attraction of money, power, and things, they also are "thrown down" at the end of the last age for a new and better priesthood. In the above Scripture, do you notice the term "*covering cherub*" (*NIV guardian cherub*)? The wording is the same that describes the function of The Two with Christ. The mighty wings of The Two, as described in Solomon's temple, when complete, cover and protect our Lord. These cherubim are a type for the apostles at the beginning of this age and also those future apostles (The Two) who come at the end of this age. The portion of the Scripture above that states that Lucifer is cast out of the mountain of God is referring to his being thrown down at the third trumpet when he loses access to the throne. His destruction is when he is placed in the fiery pit.

One of the meanings of the names of these creatures, *cherubim*, is that of a *snake* or *serpent*. *Nine* in Scripture often points to the *serpent* (Eze 28:13, the King of Tyre with nine stones). The old Hebrew symbol that predated the more modern Hebrew alphabet for the letter *I*, that is, *tet* or *nine*, symbolizes a *snake surrounding (protecting) perhaps a basket*.²⁶ An Old Testament cross type for this serpent, showing the protective surrounding position, are Aaron's two sons serving near their father at the altar. They occupy the same position as The Two in that they flank the high priest.

To go a little further down this trail I would like to bring up the old meaning of *Seraphim*, which means *burners*. If we look into Leviticus 1:7-8 there is a very good cross type for the old serpent. These Scriptures simply show that Aaron's two sons build the fire of the altar and then place the pieces of the meat offering on the fire to "burn them." Since there is blood shed, the meat offering that gives off a savory scent acts as propitiation for sin for the one who gives the animal as the offering. Technically in Leviticus it keeps the poisonous snake (the law) at bay and permits a bit of a relationship between God and the believer of that day.

Shortly, during the tribulation week, the new Two offer up the blood offering (Christ) for the last time. They also offer up intercessory prayers for mercy and grace leading to redemption that are perceived by the Father as an acceptable savory offering. Not only does this offering keep the snake at bay, it absolutely satisfies the demands of the law allowing an intimate relationship to grow between believers and their God of this age. This event, which occurs halfway through the tribulation week, is the greatest evangelistic outreach of all time.

From the picture above we are transformed serpents now being given wings – winged serpents or, by the grace of our Lord, righteous dragons capable of offering grace. As the *serpent* indicates *the law*, the counterpart is the *wing* symbolic of *grace*. If you do a study of wings in Scripture, you may note that in most cases, other than helping us get around and getting the job done, wings are primarily for: a) protecting others, b) promoting proper doctrine (speaking His word correctly), and c) enclosing and covering

our Lord (protecting His holiness) and everything connected with Him, essentially enabling us to be agents of His *agape* love. Protective winged serpents, or dragons, are a bit difficult to swallow but our Lord is in the redemption business. He states that those who are forgiven much will love much (Lu 7:47)! Throughout all eternity we never forget our fallen condition from which He rescues us. I believe that is what keeps us from repeating the mistake of turning from Him a second time.

Below are two of the activities that our Lord does from between the two cherubim. From *between* he does it, yes, and quite often *through* The Two as they act as His messengers (angels) to His church!

EX 25:22 And there I will **meet with you**, and **I will speak** with you

1 SA 4:4 So the people sent to Shiloh, that they might bring from there the ark of the covenant of the Lord of hosts, **who dwells between** the cherubim. And the **two sons** of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

In the above Scripture the high priest Eli with his two sons is a close type for the Lord as High Priest and His two cherubim (who come later). In the sentence immediately prior we have the Lord with His Two (the ark and the cherubim). A man and his sons can have a pretty close working relationship! We are looking at a type for the original two that flank the law before The Fall (Lucifer with his two, the original guardian cherub).

1 CH 13:6 ... who **dwells between** the cherubim, **where His name is proclaimed**.

Providing a dwelling place is certainly a strong attribute of the Two as they have been consecrated to such an extent that His Holy Spirit may indwell them to a great degree. Proclaiming (promoting) all the names of our Lord and what they reveal about Him is another attribute of The Two. Below, the Lord reveals another attribute of the The Two that enables them to serve Him.

2 SA 22:11, Ps 18:10 He **rode upon a cherub**, and flew; And He was seen upon the wings of the wind.

Here we see Him riding on a cherub, or, as some translations may offer, in a chariot. This cherub is described as a single entity but it could represent The Two and perhaps the four cherubim particularly at the end of this age. At the end of the next age the Lord has a completed bride working through His leadership (a new fully completed guardian cherub to replace the old one). Occasionally in Scripture whether it be the two cherubim or the four cherubim that serve under them, the original text describes them in the singular (Eze 9:3, 10:15) as translated by the NKJV. The NIV translates them as being in the plural form. It is my belief that this entity is a corporate being who is even now being developed to serve God and to be with Him in an intimate relationship flanking His sides.

The Four Cherubim

Unlike the two cherubim on the Ark of the Covenant, or the two giant cherubim (the innermost protective wall) that flank Him in the Holy of Holies of Solomon's temple, there are another four cherubim (a second wall of protection) found encircling the brazen altar. These four cherubim are definitely different from the two cherubim already described in the previous section. The four great creatures undergo notable physical changes (a metamorphosis) as the Bible progresses from beginning to end. The changes are related to transformations from their primary service under the law to their service under a balance of law and grace. The use of biblical numerics identifies the changes. Not understanding biblical numerics or not accepting the truths inherent within them is to be blind to many biblical truths reserved for leaders at the end of this age.

Although these are not "The Two: the Royal Chariot," they do serve closely with The Two (so are covered in this chapter). The Two, that I have labeled the Royal Chariot, are those who carry the Holy Spirit in a greater fullness than any of the other portions of the Bride of Christ, at least during this age. The Christians who make up the four cherubim undoubtedly carry the Holy Spirit, but the relationship, intimacy, and the sharing in His sufferings is just not as great as with The Two. Remember, these four are also a very important part of His greater chariot.

We begin with a look at the four cherubim that serve at the beginning of this age. The description of these early cherubim is different in some respects from the picture found in Revelation when they are apparently complete at the end of this age. Sweep your eyes down to the next quoted Scripture before beginning this next section.

In this early portrayal of these cherubim (EZE 1:6), the number four immediately is apparent. There are four of them; they have four wings apiece and four faces each. *Four* in Scripture has several meanings. First, the number *four* points to the *four ordinal directions of the compass*, that is, *toward all people* of the world. Each cherub having four faces implies that any direction toward which our Lord chooses to look has one face of each cherub, a different face, looking in that direction. Remember also that these four faces reflect the *four aspects of the persona of Christ* as portrayed in the four gospels. If four faces look in each direction, then there are a total of sixteen faces viewing the surroundings. *Sixteen* in Scripture points to *complete consecration*, or *cleansing*, and that is the primary job of these creatures (a type for the Levites during the last age that washed the offerings prior to the priests offering them). *Wings* in Scripture mean, as previously described, *things that cover or protect and carry our Lord's voice (truth), and enable us to express His love to this dying world*. In totality, there are, as with the faces, sixteen wings. The purpose of the creatures during the last age is to perform the duties of the Levites, and with significant modifications, in this age to eventually cleanse or consecrate those who are called to belong to our Lord.

There is another partial fulfillment in this portrayal of an early incomplete type. A total of eight wings, two from each of the four, cover or make restitution for uncleanness, and a total of eight wings from all four cherubim completely enclose, as a protective wall, that which is inside. Compared with the same four cherubim, as described in Revelation, that have six wings apiece, there is one set of wings missing on these creatures. The missing wings here then would total a third set of eight (as seen in Revelation). So there is a transition from 88 (two sets of eight as seen in the number of

wings) in the original four cherubim to 888 (three sets of eight as seen in the number of wings) in those that are completed. The last eight added, that is 800, makes all the difference for us. It is an *eight* (800) that symbolizes *those Christians who are restored to freedom in Christ*. Previous to this provision, propitiation is made by the blood of animals to pay for revealed uncleanness and no restoration to freedom could occur.

The central most important meaning of the number *four* is to designate *those unsaved individuals of the world many of which will be called to be a portion of the Lord's body or holy temple*. The Two intercede for mercy and promote the offering that Christ made on the cross as evangelists. The four corporately work to cleanse (consecrate) and help The Two in whatever way they are needed.

EZE 1:6 Each one had **four faces**, and each one had **four wings**.

In the Scripture below, the phrase, *their legs being straight*, perhaps shows an ability to stand in the presence of our Lord. This demonstrates that God gives them strength to stand. Their feet looking like calves' feet implies that they are very concerned with propitiations for sin, that is, offering up an acceptable offering. Salvation by the blood of the lamb is the only acceptable sacrifice to them! No other "calf" (idolatry) is acceptable. Under the old covenant a calf is cut in two and those entering into the agreement (covenant) walk between the parts. Under the new covenant we accept the shed blood of our Lord and Savior, who is symbolically the calf cut in two or slain for our propitiation. *Sparkling like burnished bronze* alludes to the necessary judgment utilized by these four creatures in order to cleanse the greater portion of the bride for the purpose of restoration. They are unlike the old Levitical group of the last age, the priests who supported the work of the priesthood and prepared (washed) the sacrificial animals prior to their use at the altar. God gives the new leadership, The Two with the four and with the membership in the greater body, the ability to bring to repentance those who are called to be with the Lord. After that initial step they are supposed to enable the new converts to "grow up in Christ," that is, to realize their calling in Christ.

Few leaders today understand that principle. To be given a repentant heart is to have that washing that permits us to eventually access our inheritance, which our Christ paid for on the cross. Does the Word not say that you shall know my people by their fruit? How much spiritual fruit do you see among the membership of the church? Today statistics argue that most members of the church are no different from the people of the world. In fact, some of the statistics actually show those that call themselves saved to have greater iniquity than those of the world. Now, personally, I do know a few Christians who undoubtedly display impressive spiritual fruit in Christ. Yes, unfortunately, only a few, but that is about to change shortly.

In the book of Revelation note that the four cherubim actually introduce John to the events after each of the first four seals are broken by Christ (Rev 6:1-7). All of the seals from the first to the end of the fourth apparently allow the beast (Satan incarnate), the great refining fire of God, to act to purify and cleanse the saints. This is the cleansing fire, or the sifting of the wheat, that sets us free as it reveals all of our weaknesses just as it did for Job and for Peter. The motivation to judge by these four creatures (lower corporate leadership of the church) is for the purpose of cleansing and restoring those

chosen to belong to their Leader and King. Considerable grace is given during this intense period of sanctification because much of the true leadership understands the need for the testing and trials given during the tribulation week.

There is one more item that should be mentioned as we are attempting to interpret the Word with the truth as revealed by Scripture. Going back to Le 11:4 we are shown that a clean animal, one that can be eaten, must have split hooves and must chew its cud. The Scripture below points out that the feet of these creatures have soles of calves' feet. This is an attribute of cleanness that is important to our Lord. The one who cleanses a sacrificial offering is to be previously consecrated. For a pastor today to allow a new member to serve in a leadership position under his care, he should first evaluate the spiritual fruit that the individual exhibits before allowing that individual to work with the sheep. Many wolves in sheep's clothing are placed in positions today that enable them to do great damage to the flock. Many mature fruitful sheep are ignored and even placed aside rendering them useless because their fruit and gifts are not properly evaluated for placement in the body.

EZE 1:7 Their legs were straight, and the **soles of their feet were like the soles of calves' feet**. They sparkled like the color of **burnished bronze**.

In Eze 1:8 the hands of a man are described as being on each of the four sides. There could be a total of sixteen hands or as few as eight hands. *Sixteen* connotes *complete consecration* and here we see it associated with the hands of men. *Eight* also connotes *a partial consecration* as it stands for uncleanness revealed and repented of. The Levites in their day do all the washing and cleaning and prepare the sacrifices for the priests who offer them on the altar. Today leaders, particularly The Two, who desire to be used by the Lord, must consecrate themselves to a high degree before our Lord initiates service. During the actual service of The Two they are offered up, that is, martyred, for the glory of the Lord.

EZE 1:8 The **hands of a man** were under their wings **on their four sides**; and each of the four had faces and wings.

Only a pair of wings from each cherubim touch to form a perfect square around the central area. This square is a protective wall acting to keep the uncleanness of the outside world away from the holiness within. It is much like the Levites that encamp around the tent of the meeting in a large protective square (Nu 2:17).

Perhaps the following Scripture alludes to our Lord having those of His leadership follow his instructions to the letter out of necessity. We are not to "turn aside" but walk the straight and narrow way in obedience.

EZE 1:9 Their wings **touched one another**. The creatures did not turn when they went, but each one went **straight forward**.

A short list below identifies the meanings of the four faces (see Table 18.). These four faces seem to conform very closely to the four images of Christ as portrayed in the four gospels of Matthew, Mark, Luke, and John.

Table 17. Symbolism of the Faces

Man:	The suffering servant given as a sacrifice for our sin from the gospel of Luke. Eighty-two times he is called son of man in the book of Luke.
Ox:	Strength to plow, one who does miracles that confirm His Word as shown by the book of Mark
Lion:	Kingly authority. Christ's ability to reign as given by the Father. This is found in the book of Matthew.
Eagle:	Omnipresence, all seeing sovereign, above the tumult as portrayed in the book of John. John also describes Him as the divine lover that could be shown as an eagle having wings that cover and protect all who belong to Him.

In any case our Lord is the headship who motivates (causes them to will and move) the actions of these four living creatures. The creatures search the four compass points for those who are enabled to hear the message of forgiveness offered by our great King. Note also that at any one time these creatures have all four faces turned to the inside where they look to Christ (or The Two) for direction. They also have all four different faces facing simultaneously in all four directions to implement His four-fold directives.

EZE 1:10 As for the likeness of their faces, each had the face of a **man**; each of the four had the face of a **lion** on the right side, each of the four had the face of an **ox** on the left side, and each of the four had the face of an **eagle**.

We have covered much of what the next Scripture shows us but the mention of two wings covering their bodies is something new. Wings do several things symbolically but here they are a covering for uncleanness much like the blood of Christ. Wings are a gift from our Lord. Taken from that time period, they express their knowledge of their sin by covering their uncleanness. We claim the blood through repentance. Two wings of each creature are raised in praise.

Each creature has just four wings and we see the wings accomplishing three things. Apparently one set is used for two purposes. Each set of wings point to a purpose inherent in the four. Wings raised point to praise; wings used to cover themselves point to the use of the blood needed for consecration; wings touching to form a square around our Lord point to an understanding of the necessity of separating what is Holy from what is profane. Eight wings are also lifted in praise. Finally, because there are four creatures, there are a total of eight wings raised, eight wings covering, and eight wings forming a closed square of protection. Do you remember our study of 888? Yes, it is associated with The Two but the four also are involved with what that number symbolizes. This early type for the four is compared and contrasted a little later with the four in a later more complete picture from Revelation when they approach their completion in Christ. Below, again we see that going straight may indicate total obedience to the Spirit (will) of our Lord.

EZE 1:11 Thus were their faces. **Their wings stretched upward; two wings of each one touched one another, and two covered their bodies.**

EZE 1:12 And each one went straight forward; **they went wherever the Spirit wanted to go**, and they did not turn when they went.

The burning coals under the grate of the altar, where sacrifices are presented to our Lord, provide the heat to burn the acceptable sacrifice. The service of these four cherubim, if they symbolically represent the old Levitical support group, is to prepare the sacrifice so that the high priest might present a clean offering. Once the high priest offers up the sacrifice, The Two sub-priests (two cherubim) place the meat on the grate to offer up a pleasing aroma to the Lord. These two I have earlier related to the term *seraphim*, or *burners*. Fire consumes those not belonging to the Lord and leaves only ashes. Fire refines those who do belong and perfects the image of Christ within them. This is not a comfortable experience and quite often neither is the Christian walk! When Jesus says that Paul would learn what it is to suffer for His name, the message implies Paul's future walking in the flames of adversity as his ministry unfolds (Acts 9:16). By the time Paul is chained and sent to Rome and is preparing to exit from this life, through the edict of Caesar as the Holy Spirit allows, he is conformed to the image of his Savior. He runs his race and a victor's crown awaits him.

Not only do the people that comprise the four creatures below walk in the fire, so that they themselves might be changed, but they desire that others join them in the fire for the purpose of being made clean (Isa 6:6-7). *Lightning* in Scripture is *a tool of vengeance, punishment, or testing* of which our Lord is in total control. These "creatures" are involved in that process during the tribulation week at the end of this age. Those of the four who are called to work with The Two cleanse and consecrate the greater body belonging to the Lord and support the destruction of those who do not belong to Him.

EZE 1:13 As for the likeness of the living creatures, their appearance was like **burning coals of fire**, like the appearance of **torches** going back and forth among the living creatures. The fire was bright, and **out of the fire went lightning**.

EZE 1:14 And the **living creatures ran back and forth, in appearance like a flash of lightning**.

We have looked at Christ occupying the throne, the twenty-four elders (the two great cherubim) that surround the throne (mercy seat), and the four living creatures (prophets, pastors, teachers, etc.). Now we examine the four wheels that accompany the four cherubim representing the greater body of Christ, or the warriors (288 000 of which half is 144 000). These four wheels symbolically hold or contain a great laver, or bath! Considering the purpose of the four and the two that work around the altar with them, the wheels actually support and carry the greatest cleansing team of all creation. To put it bluntly, most Christians with their money and support carry, or provide for, the leaders above them who are in charge of the washing. Instead of cleaning sinks, counters, or bodies, this great laver (bath) cleans and redeems spirits! The Old Testament presents the fire of the altar that burns the sacrifice. The New Testament presents our Lord (the tree

of life) hanging on the cross (the fiery altar) as a substitute for each of us called to salvation. In either case the fire (law) accepts the sacrifice by consuming it.

Now the wheels described below (in our portrayal of the bride of Christ, or the mountain of God) are scripturally shown to be a little lower than the four cherubim. They form the third outermost protective wall surrounding the altar if you count The Two as the innermost and the four as the second wall. Looking down on this “total chariot” we see a throne with one like a “son of man” sitting on it at the apex of the pyramid. He occasionally is seen moving back and forth around the altar as our High Priest. His Two, who are not described in this particular Scripture, flank him. Below the throne are the four living creatures that surround the altar and then slightly below and outside of them are the four wheels.

From a different Scripture, the Two flanking our King are above the four creatures. Taken in total, the shape of this living Holy Mountain of the Lord is that of a pyramid. The cornerstone (*alpha*) of this pyramid, which was laid two thousand years ago is Christ’s sacrificial act on the cross. The capstone (*omega*) of gold, which is put into place at the end of Daniel’s seventieth week, is Christ as King of Kings and Lord of Lords.

EZE 1:15 Now as I looked at the living creatures, behold, **a wheel was on the earth beside** each living creature with its four faces.

EZE 1:16 The appearance of the wheels and their workings was like the color of **beryl**, and all four had the same likeness. The appearance of their workings was, as it were, a **wheel in the middle of a wheel**. (*Perhaps this should have been translated a wheel hub within the wheel as is found in chariot wheels.*)

The stone, *beryl*, mentioned above is given to Levi before the Levitical group is formed. Today the wheels are thought to represent the warrior saints that make up the bulk of the church. There are ten bronze lavers (baths or sinks used to wash sacrificial offerings), each contained in a bronze cart. Below, we see a description of the bronze wheels that support the carts. The water has to be changed occasionally so the wheels make it much easier to transport the heavy lavers (tubs or baths) full of water. The four cherubim, originally symbolizing those Levites who cleanse sacrifices before they are taken to the altar, are closely associated with the wheels that carry the lavers (washbasins). Perhaps we might interpret this portion today as signifying those saints who make up the bulk of the church witnessing to the unregenerate world regarding the grace of the cross that could be theirs. This very important act starts the washing process that is continued by the four cherubim (sub-leadership of the church beneath the apostles).

1KI 7:30 Every cart had **four bronze wheels** and axles of bronze, and its four feet had supports. Under the laver were supports of cast bronze beside each wreath.

EZE 1:17 When they moved, they went toward any one of four directions; they did not turn aside when they went.

EZE 1:18 As for their rims, **they were so high they were awesome**; and their rims were full of eyes, all around the four of them.

Eyes symbolize the *office of the prophet*. Prophets seem to be, at least on the surface, unfeeling individuals because they are so concerned with the purity of those who are called to belong to the Lord. The one with the gift of prophesy may have a crusty exterior and be very direct when confronting sin, but inside, if anyone can get close to him, he will be found to be gentle, compassionate, and filled with the love of the Lord.

The four wheels are individuals of the church (general population) acting like the wheels of the carts carrying the lavers. It is the giving and supportiveness of these young saints that enable the hierarchy above them to function as they do, or at least as they should function.

Today there is one giant corporate laver, made up of the four, which cleanses. The wheels are the support personnel who bring the offerings, or newly saved Christians, to the church.

For those of you who cannot accept the above, as it is just too far out, let's turn to a short study of another corporate individual. The study involves one of the beast entities found in Daniel. Few Christians have trouble accepting the following symbolic interpretation of a world governmental (beast) system.

DA 7:6 "After this I looked, and there was another, **like a leopard**, which had on its back **four wings** of a bird. The beast also had **four heads**, and **dominion was given to it.**"

In the above Scripture we are shown a leopard with four wings. It also has four heads, and our Lord allows it to rule. This creature personifies a world beast system through the use of symbols. Alexander the Great, after his conquests are completed, rules over Macedonia, Greece, Thrace, parts of Asia Minor, Syria, Israel, and Mesopotamia. All of these areas make up the body of the Leopard. After Alexander the Great dies, four of his generals (heads) divide the land that he conquers. Cassander rules Macedonia and Greece. Lysimachus rules Thrace and a portion of Asia Minor. Ptolemy rules Egypt and another portion of Asia Minor. Seleucus for a short time rules over Syria, Israel, and Mesopotamia. These four areas represent the four wings. Wings empower, and a ruler cannot rule without those under him providing what is necessary.⁹ We cannot rule and reign with our Lord unless He gives us the "wings" to do so. The wings help us to care for His children, to cover, and to protect the clean from the profane.

There is another Scripture, out of the book of Daniel, where a beast empire, described as a lion with eagle's wings, has its wings taken off. This lion symbolically denotes Nebuchadnezzar, the king of Babylonia. The king is also a strong type for Satan who claims the position of our Lord Most High. However, because our Lord is sovereign, Nebuchadnezzar is only a pawn to be moved and used by Him. Our Lord is the Lion of the tribe of Judah. He is also personified as a great eagle. Nebuchadnezzar naturally is an imposter. The removing of the wings symbolizes the removal of his authority and ability to reign.

DA 7:4 "The first was like a lion, and had eagle's wings. I watched till its **wings were plucked** off; and it was lifted up from the earth and made to stand on two feet like a man, and a man's heart was given to it.

If you can accept the symbolism of a worldly beast system, or a corporate entity identified with symbolism (a dark “cherub” in its own right), it might be easier to accept our Lord’s Christian world system symbolized from a heavenly viewpoint (or vice versa). The viewpoint is shown through a servant hierarchy authorized by our Lord as portrayed symbolically as the bride of Christ.

There are some additional Scriptures in Ezekiel that describe our Lord’s purpose for developing the four cherubim. These same four creatures, during the reign of the Law, serve under the old priesthood. Today, after further maturing, they become the leadership serving shortly under His new warrior prophetic priesthood (end days apostles, or The Two). In their ministry they have a balance of judgment and grace while the original cherubim could not give grace.

Scripturally, the *sapphire* is always associated with *judgment*. The throne, described below, is the seat of the judge, our King of Kings and Lord of Lords. At the time when the Holy Spirit writes the following Scriptures through the prophet Ezekiel, Israel is in deep apostasy. The Lord is preparing to judge her as symbolized by the firmament with a throne sitting on it. The Lord (the Father) speaks to a man clothed with linen (this I believe to be Christ) who is told to go and procure fire from beneath the cherubim. Remember, today the four cherubim are empowered by our Lord to be agents of chastisement as well as agents of cleansing and grace. In this picture the cherubim are below the sapphire firmament (like ice capping a lake in winter). Later in the book of Revelation the four cherubim are above the frozen sapphire sea. To be taken from below the surface and placed above the surface signifies a maturing of that particular group as they stand in the Lord’s presence.

EZE 10:1 And I looked, and there in the firmament that was **above the head** of the cherubim, there appeared something like a **sapphire stone**, having the appearance of the likeness of a **throne**.

EZE 10:2 Then He spoke to the man **clothed with linen**, and said, "Go in among the **wheels, under the cherub**, fill your hands with **coals of fire from among the cherubim**, and scatter them over the city." And he went in as I watched.

Below we see a transfer of fire from one of the cherubim to the man clothed in linen. Above in EZE 10:2 this man is told to scatter the coals over the city. This signifies the judgment and justice coming on Jerusalem and Israel.

EZE 10:6 Then it happened, when He commanded the man clothed in linen, saying, "Take fire from among the wheels, from among the cherubim," that he went in and stood beside the wheels.

EZE 10:7 And the **cherub stretched out his hand from among the cherubim to the fire that was among the cherubim, and took some of it and put it into the hands of the man clothed with linen**, who took it and went out.

In Ezekiel 10:20 Ezekiel states that the cherubim he sees earlier by the Kebar River are the same as those described below. There is one difference, and it is not a mistake in translation. One of the faces in the next Scripture is different. The face of the ox as described in Ezekiel 1:10 is replaced by the face of a cherub. I can only surmise

that a cherub's face may be that of an ox. An ox certainly has a lot of power to plow and get the work completed, and this may mean that these four are empowered and directed for the purposes our Lord has laid out for them. Again please remember these beings are thought to be spiritual leaders at the beginning of this age, those being spirit-filled prophets, evangelists, pastor-teachers, doers of miracles, etc. During the last age the non-spirit-filled Levites would represent them.

EZE 10:14 Each one had four faces: the first face was the face of a cherub, the second face the face of a man, the third the face of a lion, and the fourth the face of an eagle.

Below, in Eze. 10:19, is a picture of the complete chariot of our Lord carrying Him away from a place of apostasy. Picture a throne flanked by two cherubim with the four below them. The four wheels would be just a little lower than the four cherubim. Each wheel would be beside a cherub. The Two are not mentioned here, even though it is a type for future happenings, possibly because The Two are designated by the twenty-four elders (types for The Two) above the firmament of crystal as described in Revelation. Notice in Eze.10:20 the translator defines the whole "chariot" as being a singular being.

EZE 10:19 And the cherubim lifted their wings and mounted up from the earth in my sight. When they went out, the wheels were beside them; and they stood at the door of the east gate of the Lord's house, and the glory of the God of Israel was above them.

EZE 10:20 This is **the living creature** I saw under the God of Israel by the River Chebar, and I knew they were cherubim.

The picture of the *cherubim* given in the book of Ezekiel is a description of the *Jewish priesthood and support personnel*, the Levite helpers. The *wheels* probably symbolize the *general population of the Hebrews* that supported the Levites and the priesthood.

At this point we look again at a description of the four creatures from the book of Revelation. There are distinct differences between their physical appearances in the book of Revelation and their appearances given in the book of Ezekiel. It is these differences that, I believe, represent improvements brought about by the Holy Spirit during this age, particularly at the end of this age among the people of the church bought for redemption.

Below in RE 4:6 we are shown a picture of the completed support personnel that operate under the authority of The Two during the end of this age. These people are probably the prophets, evangelists, and teacher-pastors, workers of miracles, healers, those with helps and those with governing abilities. The members of the greater body would be below these people. Looking at the present day church, it is difficult to see if any of our institutions have the described hierarchy above, but at the end of this age, the true church will again display a hierarchy similar, and yet different, to that of the initial church at the beginning of this age.

Today many of the pastors are carrying the authority that only an apostle should have. Elders (or deacons) are often chosen due to their simply being available for the job or for their prominence in the local community, not for their spiritual wisdom or spiritual fruitfulness. They rule, oppress, and manipulate true men and woman of God. Prophets

are unheard of, and when they do attempt to give a word from the Lord, they are shunned or harassed until they leave the fellowship, particularly if they are young and make the usual mistakes in their attempts to mature. Little tolerance is given to those members who desire to grow and mature into their giftedness.

Below in the book of Revelation we are shown four cherubim in their completed form. In the old covenant priesthood and support personnel, Schofield places these symbolic beings with the ancient lavers that are used for washing and cleansing of the animals that are to be sacrificed (2 Ch 4:6).²¹ The Levites who help the priests would be in charge of preparing the sacrificial offerings while the priests perform the actual sacrifice at the altar. The four living creatures described below then are symbolic of those redeemed Christians who help others to work out their salvation by growing up into Christ. These are true prophets, pastor teachers, evangelists, praise leaders, etc.

Let's look at the subtle but important distinctions between the old servant cherubim and the new ones below. In the Old Testament the four are shown to be under the surface of the sea or firmament. Here, in the book of Revelation, they are above it. Cleansing is finished and empowerment given to walk on water (the firmament). Could the difference be the indwelling of the Spirit in the believer? These beings are much more spiritual and appear closer to the throne than the others. There is even a reference to them being occasionally found "in the midst of the throne." This activity means that they might rule and reign with the King. At the very least, it shows complete unity between the One who occupies the throne and those beings who act to obey and implement His will. As noted above with the wheels, the cherubim also have eyes covering them. With eyes in Scripture it is not so important what goes into them but what comes out or what can be seen in them. These eyes project Christ and His love! The prophets are often referred to as eyes in Scripture (see ISA 29:10 below).

RE 4:6 Before the throne there was a sea of glass, like crystal. And in the **midst of the throne, and around the throne, were four living creatures full of eyes in front and in back.**

ISA 29:10 For the Lord has poured out on you the spirit of deep sleep, and has closed **your eyes, namely, the prophets;** and He has covered your heads, namely, the seers.

In the above verse the Lord, due to the apostasy of Israel, stops giving instructions through his prophets and leadership abilities to his seers (priests). This same consequence falls to the secular Christian church at the end of this age as she continues to slide into ever increasing apostasy. The "famine of the Word" occurs for all those people who do not belong to Christ. It does not refer to the true bride.

This may not be applicable to the above, but in the New Testament God gives "eyes to see" to all who in truth claim Him as Lord and Savior. The longer a person walks with Him, is serious about His Word, and is obedient to Him (He gives His Spirit to those who are obedient), the more the Christian's eyes are opened by the Lord (Psalm 19:8, Isaiah 29:10).

Finally, in the Old Testament is a reference to our Lord telling Solomon that He would, in perpetuity, place *His name, heart, and His eyes in the temple* that Solomon builds (1 Ki 9:3, 2 Ch 7:16). As I read the symbolism in these Scriptures, Solomon is the

risen Christ who builds the entire bride (the true temple of flesh, chariot,). The Father places his name, heart, and eyes within the bride as well as within the Son. This is quite a statement when understood. One final thought: it is his great wisdom and love that can exude through these “eyes.”

Unlike the four cherubim of Ezekiel that are all identical, each of the four from Revelation is unique. Specialization in service to our Lord is finally developed in His servants. The headship of Christ is four-fold as described in the four gospels. Each of the original four cherubim in Ezekiel has four faces: that of a lion, a calf-ox, an eagle, and a man. These cherubim below now have only one face each, not four faces as previously seen.

RE 4:7 The first living creature was **like a lion**, the second living creature **like a calf**, the third living creature had a face **like a man**, and the fourth living creature was **like a flying eagle**.

These creatures now wear the scarlet covering our Lord provides in the form of covering wings that make them acceptable to our Lord. They know this and it should prevent pride. In RE 4:8 below we see that now an extra pair of wings is added to each cherub making a total increase, among the four, of eight additional wings. *Eight* by itself, during the age of the church, points to *repentance of revealed uncleanness unto salvation by the blood of Christ*. This extra pair is used to cover their faces (Isa 6:2). Moses, when coming from the presence of the Lord, has to cover his face as it shines, but there could be another reason why these creatures cover their faces.

In Ex 33:20 it is stated that anyone seeing the face of God would die. Each now has six wings; the number *six* does signify the *number of man* or *iniquity*. These individuals are taken out of that condition of iniquity and are redeemed. They now stand above the crystal sea (above the firmament is a place of victory) with The Two (the twenty-four elders) being in the actual presence of the Lamb. Possibly they are covering their faces due to the incredible brightness of Christ who reminds them of the tremendous grace given them to cover their iniquity. They prefer that attention be directed toward Christ and not to them!

Together these four now have twenty-four wings. *Twenty-four* marks *those who are completed leaders* or, to put it another way, *a trusted loyal leadership that rules over, as servants, the greater body*. The number *twenty-four* marks *The Two* and it also, at the end of this age, marks the four creatures. As with the twenty-four elders the four are marked with three eights, which give twenty-four. Remember the name of our Lord when translated into numbers is 888, or three eights.

RE 4:8 The four living creatures, **each having six wings**, were full of eyes around and within. And they do not rest day or night, saying: "Holy, holy, holy, Lord God Almighty, Who was and is and is to come!"

EX 33:20 But He said, “You cannot see My face; for no man shall see Me, and live.”

Below, we see a picture of a completed portion of the chariot of the New Testament. (Earlier we looked at a type for the old chariot carrying the Lord on a throne as He left the temple of the Jews due to their apostasy.) On the throne is a bloody lamb --

- Christ surrounded by the twenty-four elders, (The Two, or innermost-court servants), --- surrounded by the four living creatures (prophets, evangelists, pastor-teachers, etc., or second-court servants). The wheels, or the greater portion of the bride (first-court servants), are not yet able to stand on the crystal sea (firmament), but they reach that ability a little later at the end of the tribulation week when the 144 000 appear.

Because Christ in the Scriptures below is marked with sevens, we are reminded that He is bringing to absolute completion the mystery of this age at the end of the tribulation week. He has the power (seven horns) and the vision (seven eyes) to bring the Holy Spirit to completion (seven spirits of God), His mysterious work of this age. He is shown to be “in the midst” of those who love Him most.

RE 5:6 And I looked, and behold, in the **midst of the throne and of the four living creatures**, and **in the midst of the elders**, stood a Lamb as though it had been slain, having **seven horns and seven eyes**, which are the seven Spirits of God sent out into all the earth.

Jesus taking the scroll (land deed to His bride) places the time period just before the beginning of the tribulation week. This is the opening of the seven years of famine that follow the seven very rich years as dreamed by Pharaoh (Gen 41:2). *Egypt* is a type for *the unregenerate world* that is allowed to enjoy a time of very great riches. This happens prior to the tribulation week when our Lord pulls down and disposes of that evil kingdom. During the seven rich years He prepares an army of Saints to stand during the years of famine ahead.

It is not a time of ease or great secular riches for those saints being prepared. They are refined and broken so as to humble them before they are empowered by the Holy Spirit to serve during the tribulation week. The grace given them during that period is true riches indeed.

Below, we see the twenty-four elders (The Two) and the four creatures presenting something to our Lord just as He takes the scroll. The harp throughout Scripture is an instrument of worship, praise, and thanksgiving (1 Ch 25:3, Psalm 33:2). It also seems to be used to drive away that which is evil (1 Sam 16:16). The golden bowls of incense, symbolizing prayers of intercession, are also offered. Both of these, worship and intercessory prayers, are the work of the Spirit. I believe this action symbolizes the readiness of these two very important groups (His chariot of warfare) to move into the seven years of tribulation with their Lord and King. They are made ready for “whatever it takes.”

RE 5:8 Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a **harp, and golden bowls full of incense**, which are the **prayers of the saints**.

The Scriptures in Rev 6:1,3,5,7 show involvement of the four cherubim in actions concerning the opening of the first four seals. This occurs at the opening of the first four days (years of the tribulation week). The mandates of Christ during this period is primarily three-fold. He allows the beast system to test and refine (cleanse) His bride, He empowers His Two to call into the Kingdom the greatest number of saints of all time and

this includes much of the remnant of the Jews. He also begins to prepare an apostate world for His judgment. In Re 15:7 when our Lord's wrath is finally delivered against the fourth beast system (Dan 7:23), or eighth mountain (Rev 17:11) that is used to test and try His bride, one of the four cherubim delivers the fire from the altar to the seven angels who carry out the task of this final annihilation. The same fiery judgment, which is utilized to cleanse the saints prior to the joining with their Groom, is used to cause the eighth beast system to self-destruct.

Early Types of the Tribulation Priesthood & the Hierarchy Under Them

Many Scriptures contain symbolic descriptions of the priesthood that serves at the end of this age during the tribulation week. This priesthood serves to consecrate the greater Body of Christ for the purpose of receiving the double portion of the Lord's Spirit. The double portion empowers all who receive it to serve during the millennial kingdom. Below are the types showing this priesthood.

The Twenty-four Priests

Within 1Chr. 24:1 through 1 Chr. 27 there is numeric information that can be used to show what I believe is a perfect cross correlation of our Lord's final finished product in Revelation. This is done by using a hidden type from the early Hebrew priestly leadership as chosen by King David (typologically Christ at the end of this age). Before we get into the numeric symbolism of the chariot that exits the fire of the tribulation period we examine biblical numerics found in 1 Chronicles 24.

1 Chronicles 24 opens with a look at the priesthood. Four sons of Aaron are listed. Two are dead because they offer up "profane fire" (Le 10:1-2). This leaves just two living sons of Aaron. These two are Eleazar (*help of God*) and Ithamar (*the island of the palm tree*). They inherit the priesthood through the lineage of their father. These two helper priests represent a type for the two under the law. Of the two priests, Zadok and Ahimelech are descendents of the original two. Zadok is eventually selected as priest. David (a type for Christ on the cross) separates them into divisions for their appointed order of ministry. Eleazar's family contains 16 heads and Ithamar's family contains 8 heads of families (1Chronicles 24:4).

These two numbers can be correlated with the same numbers found in the frames (supports) for the tent of the meeting (Tabernacle). Doing this gives us a clue as to the purpose of the living wall that surrounds our Lord in the near future (*eight* and *sixteen* both refer to *consecration*). The total number of men, when added together, gives us *twenty-four* which marks *completed top leadership* or a serious type that represents the twenty-four elders who encircle the throne in Revelation. I call these the Royal Chariot because the Lord grooms them to carry our Lord's Spirit to a greater extent. Of course we must also remember the twenty-four wings of the four Cherubim and their position above the firmament as an indication of their completed state.

An early type that foreshadows the above can be found in the design of the covering of the tent of the meeting. Though not identical with those at the end of the age, this covering represents an early type for the original two that serve the law before grace is incorporated within them. (As with most of this book, you should have your Bible

open to the area containing the Scriptures below and read the context in which they are found for a better understanding.)

NKJ EX 36:30 So there were **eight boards** and their sockets-**sixteen sockets** of silver-**two sockets** under each of the boards.

NIV Ex 36:30 So there were **eight frames** and **sixteen silver bases** – **two under** each frame.

The number *eight* in the Old Testament is associated with *consecration* and *sixteen* with the *completion of consecration (redemption)*. Consecration, when the law was in effect, is through the use of blood obtained from sacrificed animals and fragrant anointing oil (Le 8:15,30). In the New Testament consecration, or the working out of your salvation, occurs through repentance that enables us to take advantage of the consecrating blood that Christ shed for us. The work of the Holy Spirit within us throughout our lives leads to our final redemption. *Silver* represents *salvation*. Salvation is a process of becoming like Christ. During the transformation, the Word and the Spirit wash us as “*we work out our salvation with fear and trembling*” (Phil. 4:12). The tent, like walls of the tabernacle, keeps the unclean outside so as not to profane the Holiness of the Lord. It also protects the people from certain death. If we combine the number eight from the frames and the number sixteen from the silver bases we get twenty-four.

Returning to the priesthood in 1 Chronicles 24:1-18, those chosen by lot come to a total of 24 men. This number can be viewed also as two twelve’s, *one twelve* representing the leadership (apostles-priesthood) of the *Messianic Gentile portion* of the bride and the *other twelve* representing the leadership (Apostles-priesthood) of the *Messianic Hebrew portion*. In other words, the two portions of the closest protective wall complete the end day’s top leadership as represented by the twenty-four elders around the throne described in Revelation. The Old Testament refers to these individuals as the priesthood. At the end of this age they are viewed as the end days apostles (the two witnesses on earth as seen to be the twenty-four elders in heaven) who are much like the apostles at the beginning of this age except even more powerful. This group contains, in part, a combining of the typological identities of the Shulammitte and of Job.

A Fiery Tool of Vengeance and Cleansing

To correlate identity and purpose of the four cherubim we must relate them to the fire in which they live. When mature, they use the fire to cleanse.

EZE 1:4 Then I looked, and behold, a whirlwind was **coming out of the north**, a great **cloud with raging fire** engulfing itself; and brightness was all around it and radiating out of its midst like the color of amber, out of the midst of the fire.

EZE 1:5 Also from within it came the likeness of **four living creatures**. And this was their appearance: they had the likeness of **a man**.

EZE 1:6 Each one had four faces, and each one had four wings.

In verse 4 above, note that the cloud comes out of the north. Punishment, or vengeance, often comes from this direction (see also EZE 9:1-2). The sacrifice of

atonement is also killed on the north side of the altar (Le 1:11). Regarding the fire of our Lord, Jesus said in LU 12:49 *"I came to send fire on the earth, and how I wish it were already kindled!* The great fire of the tribulation week reduces those, who turn down what Christ does for them (the tares and other unregenerate souls), to ashes, but for those who love Christ, it effectively sets them free as it does for the three in the fiery furnace (Da 3:25).

During the tribulation period the fetters, which hinder the church for ages, are burned off. Our Lord promotes the end days' fire for the purpose of refining His bride, or rather giving her that white wedding gown that is spotless and without wrinkle. It also prepares her to receive a double portion of His Spirit. The same fire that cleanses and prepares the bride for her Groom prepares the unbelievers for judgment and destruction.

Satan (acting under Christ's authority) calls up and sends an evil demonic army that is released during the fifth trumpet blast near the end of the seventh day (year) of the tribulation period. This army is not allowed to touch any who are sealed for the Lord's Kingdom (Rev 9:1-4). It is an army that tempts, coerces, and gives great pain to those not sealed, and it reveals to all the hardness of the hearts of those who refuse the grace offered them.

As described before, EZE 1:5 describes the four creatures as having some different characteristics than those described in Isaiah and the four creatures described in Revelation. If we go back to 1 Chronicles 25 there are four major divisions among the temple workers chosen by David (a type for *Christ crucified* – a man of blood) from the Levites: a) the singer prophets, b) the gatekeepers, and c) the treasurers and other officials (Nehemiah 10:28 also). At first it is thought that these four creatures, portrayed in Ezekiel, Isaiah, and Revelation, represent a type that, to some degree, is a combination of these ministries of leadership. This still might be the case. Upon further reflection, it seems that the four may be represented by just the singer prophets from 1 Chronicles 25:1-31 and, further, that a correlation between them and the two choirs found in Nehemiah 12:31-40 might also be made.

At the beginning of this age when the apostles, directed by the Spirit, begin their ministry to build the church, those under them are more or less unspecialized in function. After a short time, a hierarchy develops showing individuals that evolve into much more specialized ministries. The physical changes in the cherubim seem to reflect this increasing specialization because in EZE 1:6 the cherubim are identical to each other in many respects. One likeness is that each has the same four faces on their heads (EZE 1:6). However in Revelation 4:7, upon completion, each cherub is transformed into a being represented by one of the four faces in EZE 1:6, that is a calf, an eagle, one with the face of a man, and a lion.

Looking at 1 Cor 12:28 and Eph 4:11, apostles are reflected in The Two in that they have all of the giftedness of those below them. The completed four might well reflect the evangelists, pastor-teachers, workers of miracles and healers, and those with helps and administrations. All the ministries reflect fully "worshiping in Spirit and in truth." Perhaps the face of the man might symbolize the work of the evangelists who promote what the Son of Man did for us on the cross. The ox, or calf, might represent the workers of miracles and healers. The eagles could symbolize the pastor-teacher group that uses the Word to cleanse and to protect. Finally the lion might designate those with

the gift of administrations (rulers) and helps. The four creatures having eyes all over them signify prophetic direction being given them by the Holy Spirit.

We must view the above while we connect a few more cross types to get a clearer picture. In Ezekiel the four heads of these creatures with the four faces of Christ on each signify the Lord's will being expressed through the actions of these beings. The four divisions of Levitical temple worshipers, as described in 1 Chronicles 24,25, and 26, is a near cross type for a four-fold ministry of the completed church. *Four* designates *ministering to the whole world* or the four corners of the globe. The *four wings* on each could signify that *each of these corporate groups is taken from the unregenerate world of men*. Four can point to those taken out of the world as well as to apostate Israel. One set of wings from each creature touches the wings from the other two so as to form a continuous wall encircling the center. This represents a second protective wall around God, the inner wall being the twenty-four elders (The Two) in Revelation.

Now let's add in another cross type. Remember the covering of the tabernacle that has eight supports on one side and eight on the other side to total sixteen? These creatures have sixteen wings among them. Two of these creatures have a total of eight wings and the other two have eight as well. These numbers mark those who consecrate or cleanse. This is also the task of the church today. Finally, two wings are used to cover their body. The old Hebrew Levites, being aware of their need for cleansing, would be shown as cherubim using a pair of wings to cover their bodies much as Adam and Eve attempt to cover themselves with fig leaves. During this period, however, they cover themselves with the blood of animal sacrifices. Later on, during our age, an extra pair of wings is added and in Isaiah 6:2 these creatures cover their feet and their faces. Christ says to Peter, during the foot washing ceremony, that they are clean because he has been ministering to them for three years and he has to only wash their feet (John 13:10-12). In the process of living and ministering we still sin and must repent of our weaknesses daily. These cherubim (seraphim) are not covering their bodies but their feet.

By not covering their bodies this may represent knowledge that they are clean through the blood of Christ. These cherubim are also shown to be covering their faces. Many of the Old Testament men of God do the same because of their awareness that for a sinful man to look on the face of God means instant death. The four cherubim in Revelation are nowhere shown to be covering any parts of their bodies but they can be, even though it isn't mentioned. The Christians, who grow closer to the Lord, become much more aware of their sin as compared to His holiness. Knowing His Love and the fact that His grace is sufficient, they stand before Him. They no longer try to hide anything, much like Adam and Eve in their initial state of trust or the Shulammitte who doesn't desire to put her "robe back on again" (S.O.S. 5:3). Also in Rev 22:4 apparently due to our Lord's work on His children, they are allowed to see His face without dire consequences.

Moreover, these four creatures are a prototype for today's church leadership, just beneath the top echelon of leaders, being both Christian Gentile and Messianic Jew. In Ezekiel they are not completed and may represent the old Levitical support group that serve the priests or possibly the early, undifferentiated church at the beginning of this age. In Isaiah we may be shown a later model and finally the completed leadership, as developed to a significant extent in Revelation.

Little is said of the actual numbers of individuals listed in 1 Chronicles 25:1-31 and their correlation with the four cherubim. It is thought that these types are perfected primarily just before and during the tribulation week during times of great testing. The first ministry mentioned in 1 Ch 25:1 is that of prophesying (the eyes covering the cherubim), which is given to the singers. Musical instruments are given for this ministry. As a cross type we are shown that the four cherubim use harps (instruments of praise) in their ministry (Rev 5:8). In 1 Ch 25:3, concerning the function of the singers (choir), mention of the ministry of prophecy through the use of the harp in the practice of thanking and praising the Lord can certainly be cross correlated with the actions of the four cherubim in many areas of Scripture.

In Rev 4:8 we see the four cherubim giving their customary praise statement "*Holy, holy, holy, Lord God Almighty, Who was and is and is to come!*" In Rev 4:9 we can certainly recognize many of the elements of our current praise music; "*Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever.*"

Finally, in 1 Chronicles 25:6 there is another cross type that displays the function and purpose of the four cherubim. All of the men in this group are to be used for the music of the temple of the Lord. Further in verse seven, all of them are trained and skilled in music for the Lord. We also see in Nehemiah 12:8 a group of Levites (singers) who are placed in charge of the songs of thanksgiving. I believe that at least part of the present day ministry of the four cherubim, church leadership, is virtually the same as that of the prophetic singers of praise found in 1 Chronicles 25. Today, quite often, prophecy occurs during or just after a period of corporate praise.

In the picture of original biblical prophecy we can see that it is used in thanking and praising the Lord in song. Some of the people are praise leaders! Do we not today have in many churches around the nation praise leaders, specialists in music and song? There are exactly 288 that serve in this ministry of worship in the Old Testament (1 Ch 25:7).

At first this number does not stand out but if you notice one half of 288 is 144. The number 144 comes up only in RE 21:17 (NIV): *He measured its wall and it was 144 cubits thick, by man's measurement, which the angel was using.* Remember, to measure something is to judge it with our Lord's will as to how He desires it to be in its completed form. What is being described here is a portion of the leadership of the New Jerusalem, or the completed bride (us), beautifully dressed for her husband (NIV RE 21:2). This second wall out from the central twenty-four represents a second portion of the bride who protects and surrounds her husband.

In Nehemiah 12:40-43 we see **two choirs standing on the wall** (the choirs symbolize the wall), rebuilt to protect the city of Jerusalem. They are shown opposite each other (like two halves of a whole) as they sing praises to their Lord. They are instructed to respond to one another in praise as described in Ne 12:24. If these two choirs are cross types for the two halves of the four, I believe that each could be marked with the number 144 that seems to identify one half of the four cherubim. If the Messianic Gentile portion is already in the bride, then the number 144 mentioned in Revelation represents a completion of this wall by bringing in the perfected Hebrew portion of the second court leadership.

The thick wall of Rev 21:17 is described as being made of *Jasper* that Bullenger (1967) identifies as signifying *heirship*² (or *those who are heirs to the Kingdom*) and from Scripture we see it is given to the tribe of Benjamin. A very interesting correlation between Benjamin and our Lord is given back in DE 33:12: Of Benjamin he said: "*The beloved of the Lord shall dwell in safety by Him, Who shelters him all the day long; and he shall dwell between His shoulders.*" Christ is the beloved of the Lord. Note that Benjamin shelters or shields him continually as a wall should. Christ is shown as being located as a head between the shoulders of Benjamin. Although the Levites are originally chosen for service in and around the temple, they sin and the Lord chooses a new "tribe" to be close to Him. Remember that this "wall" goes entirely around and has the shape of a square. Each side is 144 cubits thick. Completion of the two halves of the entire wall can be recognized with the number 288 (1 Chr 25:7).

In Nehemiah 12:31-40 there is evidence of two choirs being upon the restored wall. The Word states "*one was to proceed on top of the wall to the right, toward the Dung gate.*" In verse 38 we see that "*The second choir proceeded in the opposite direction.*" The two choirs give thanks and praise much as the four cherubim are always shown to do in Scripture. Do remember that eight of the wings are lifted in praise. If each choir were identified with the number 144 then the total of this protective enclosure would be 288. These numbers do not indicate The Two but the four divisions (four cherubim) that serve and surround them. To be very direct, the triple cross type for the number 288 can be recognized as the four cherubim and the two large choirs that give praise. Now, in this age or dispensation, those who make up the entire square protective wall of this order of the second court would be those prophets, pastor-teachers, evangelists, miracle workers, singers, etc. from the Messianic Gentile side (Benjamin = 144) and from the Messianic Jewish side (144) or Judah.

Now to develop the above just a bit further, may I presume to tell you that the gematria of the Garden of Eden is 144? The word *garden* in the Hebrew text may also be translated *a walled enclosure*. Putting this together with the meaning of the word *Eden* (*delight*) we get *a walled enclosure of delight*. So then, this is the garden that Adam and Eve live in with God although they are ignorant of the effects and consequences to which their rebellion would translate. (Although we will in a later chapter take a prolonged and detailed look at the finished product of our Lord's work, I also bring it up here because it fits with the above.)

In Revelation 21 a thorough symbolic look at the completed bride of Christ is given. There is a mention of a wall 144 cubits thick (Rev 21:17) encircling the city. This should, if you were an ancient Hebrew, bring to mind the "Garden of Eden." In ancient days men and women of some authority had walled gardens to enjoy. This "garden" with a wall, that is 144 cubits thick and is clear as a jasper (without any impurity), is none other than the completed leadership portion of the saints brought in at the end of this age called by our Lord to be perfected. In 1 Ch 25:7 the number 288 is associated with *those instructed with songs, or praise leaders*. This number may be associated with the entire completed sub-servant leadership under The Two: prophets, pastor-teachers, evangelists, doers of miracles, etc. This entire level of servants represents a portion of the new guardian cherub, the new tree of life that understands good and evil. Jesus and His bride (us) not only will walk in this garden for all eternity but we, as the corporate bride, make up not only the protective walls but also the pleasure garden within.

Twenty-four

Now, returning to 1 Ch 26, I offer some speculation regarding the divisions of Levites that serve in that day. If the first division represents the choir, then the second division symbolizes the gatekeepers. The third and fourth divisions, respectively, are the treasurers and the temple servants. In retrospect, consider that the four creatures may each reflect a facet of our Lord's ministry for consecrating, directing, and maturing His people. These four groups of sub-leaders are composed of both the Gentile and Hebrew portions of the Lord's bride when completed (144 + 144). If the two choirs in the book of Nehemiah 12:31 represent the entire four cherubim, then the other groups would be in a lower support position. A third choice presents that even though all four cherubim, or divisions of Levites, each may have different chores, all would join in the choir of praise within the completed bride. This is thought to be the case within the completed sub-leadership at the end of this age.

If Solomon is a type for the risen Christ sitting at the right hand of the Father during this age and reigning and ruling during the new millennium, then perhaps in 2 Ch 8:14 (given below), as he addresses the spiritual hierarchy of those just below him, we see a type for the twenty-four (The Two), the four, and later we will add the wheels. He keeps the design of everything exactly as his predecessor (himself serving as the one who purchased all the living portions of the temple) established, but additional details about it in Revelation are noted. Note below the exactness with which Solomon carried out the directives that David had made.

2CH 8:14 And, according to the order of David his father, he appointed the divisions of the **priests** for their service, the **Levites** for their duties (**to praise and serve before the priests**) as the duty of each day required, and the **gatekeepers** by their divisions at each gate; for so David the man of God had commanded.

Now, recall the original biblical description of the way the old Hebrews used to camp in the wilderness of the Sinai. I believe you may recognize that it is an early type for the above entire Chariot as viewed from a bird's eye view (see Table 19.).

Beginning from the inside, the mercy seat on the Ark of the Covenant, with the two cherubim on each side of it, represents Moses and his two supporting leaders (Aaron and Hur). The enclosure with frames and the skins covering it, associated with Moses, Miriam, and Aaron, then represent that first protective covering wall. The Levites define the second wall. The rest, making up the twelve tribes, form a square enclosure surrounding the other two. A little later Aaron and his two sons (perhaps a cross type of Satan and his two) take the place of the original three (a possible cross type of Lucifer and his two).

After examining Table 19 above, you might ask where are the wheels in the book of Revelation? They are not mentioned in that book, but if you go back to the book of Daniel in DA 7:9, there is mention of them at a time when the Great Tribulation is finished and the bride is almost perfect. The time period correlates exactly with the great white throne judgment as described in the book of Revelation 20:11.

DA 7:9 "I watched till thrones were put in place, and the Ancient of Days was seated; His garment was white as snow, and the hair of His head was like pure wool. His throne was a fiery flame, **its wheels a burning fire.**

Table 18. A Picture of Our Lord's Entire Chariot, the New Guardian Cherub

<u>Types</u>	<u>Guards of the Old Covenant and New</u>	<u>Associated Numbers</u>
<i>As a Chariot</i>	<i>As a Delightful Garden</i>	<i>As Numeric Symbolism</i>
Solomon on his throne	The high kingly priest reigning (Christ). Placed above at the top of a pyramid as the capstone (the omega).	1
Two cherubim beside the king	Priesthood or end days Apostles – elders. These are a wall around Him representing those of the inner courtyard.	12 + 12 or 12 X 2 = 24
Four cherubim below the king	Levites = prophets, evangelists, teachers, etc. A second larger wall, a bit lower, encircling the wall created by The Two above. These would occupy the second courtyard.	144 + 144 or 12 X 24 = 288
Four wheels supporting the cherubim	Warriors of the greater body. This third wall is lower than the one above but would surround the previous two. These make up the outermost court. The base of a pyramid is the bottom of our Lord's holy mountain. Jesus is the cornerstone of this edifice, or the "alpha."	2 X 144 000 or 12 X 24000 = 288 000

Turn to page 428 and gaze awhile at the picture and correlate it with the above.

Notice that from DA 7:9, above, wheels are mentioned during the time of the great and final judgment, which occurs at the end of the next age, the millennium. No reference can be identified in Revelation for *the wheels* described as such, but there is mention of the 144 000 being found with Christ on Mount Zion (Rev 14:1). Two of the wheels, I believe, represent the portion of the bride made up of the Messianic Jews who come out of the embattled time of the tribulation week reaping the benefits of the great refining fire.

Finally, the army divisions of 1 Ch 26 are not taken from the Levites but are drawn from the general population; the total number of people listed in the latter group is 288 000 (1 Ch 26:2-5). Half of this number is 144 000. Remember these are warriors. If they represent the Messianic Jewish half, then I believe it follows that there is another half, the Lord's 144 000 Messianic Gentiles who already have fought the good fight. Do

not take these numbers literally! Since there are two portions ($12 + 12 = 24$) of The Two and two portions ($144 + 144 = 288$) of the four, so then there are also two portions ($144\ 000 + 144\ 000 = 288\ 000$) of the wheels.

It is evident that a transformation is occurring. At the beginning of the last age all portions are of the law (the original corporate guardian cherub). At the beginning of this age one portion is law and the other portion is grace and what terrible warfare ensues as the two portions fight for supremacy.

Now at the beginning of the millennial age, the law side (Jewish) is endued with grace and the grace side (saved Gentiles) is endued with law. Consequently, during the next age, the bride becomes like Christ as being bone of His bone and flesh of His flesh with regards to law and grace. This, in part, is the fulfillment of the reason for the joy that is set before our Lord that He might endure the cross (Heb 12:2). A bride having much in common with the Groom leads to mutual satisfaction and peace.

Using Rev 7, literalists identify those to be sealed as Messianic Jews from the twelve tribes of Israel. The tribes of Dan and Ephriam are left out possibly due to the tribe of Dan's association with unwarranted heartless judgment and Ephriam's association with compassionless wrath. Literally speaking, these individuals, the 144 000, could be taken from every nation, tribe, people and language (Rev 7:9) and still contain the Jewish remnant whom the Lord promises to save. The great multitude in white robes and the 144 000 could be one and the same group. In Rev 7:14 it is stated "*they are before the throne of God and serve him day and night in his temple:*" To be in His temple is to be made very clean. These individuals refined in the fire of the tribulation week are not held in the outer courts!

So then the 144 000 are sealed. Their greatest travail occurs during the time of the Great Tribulation, and they are translated during the rapture of the saints at the sound of the seventh trumpet. It is just after this translation to heaven that they are found standing on the sea of glass (Rev 15:2). The time of sealing, as shown in a previous chapter, is thought to occur between the third trumpet and the fifth trumpet. There probably are far more than this number. This number simply describes them as a portion that completes the great warriors of the Lord, a part of the third outer great wall that protects our Lord and all who belong to Him. Some of these individuals are probably martyred by being killed by the antichrist at an earlier time.

This author takes a slightly different position than M. Rosenthal's pre-wrath rapture version of the end of this age. Rosenthal writes¹¹ that the church endures at least 6 1/2 days (years) of the tribulation week. The bride is then translated before the Lord's wrath comes. It is my position that the Great Tribulation, as felt by the elect, slows considerably, if not stopping completely, at the opening of the sixth seal. The change in tempo allows the bride to look into the mirror as presented by the Holy Spirit (similar to the cross type of Elihu confronting Job) encouraging total repentance to be complete at 6.39 years. The sealing procedure that follows is the equivalent of the temple being reconsecrated. The entire refining procedure that prepares the bride to receive the double portion of His Spirit, needed during the millennial age, takes approximately five total years of tribulation which includes one and one half years of the Great Tribulation. However, the meeting of Christ (see the chapter on time lines) in the air by the church, the church leaders, and the two witnesses occurs immediately at or just after the last

trumpet (the seventh) blast at the end of the seventh day just prior to the bowls being poured out (the Lord's wrath expressed with the bowl plagues).

These next Scriptures describe a time shortly after the "meeting in the air" of Christ and His bride. The two names are within the foreheads of the sealed saints.

RE 14:1 Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand who had his name and His Father's name written on their foreheads.

Remember John, in the Scripture above, is still in the Spirit in heaven being shown a future event. Christ is shown standing on Mount Zion surrounded with his warriors (wheels) of vengeance and wrath. In the verses just above Rev 14:1 there is mention of the number or name of the beast being on (in) the foreheads of those who desire to survive while recognizing the beast as God. Immediately after the mention of 666 (the refining fire of the beast system) we see the 144 000 and notice they have another name or names on (in) their foreheads. These are the names of the Father and the Son. In a previous chapter the gematria of Jesus, 888, is explained as well as the meaning inherent in those three numbers and their positioning with each other (review chapter 6). Consider that if the meaning of the number 666 is the mark within the minds of those opposing Christ, then the number 888, and what it implies, is within the minds of those who support Christ. Might this not be the seal utilized to seal the saints?

RE 14:2 And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of **harpists** playing their harps.

The Father speaks and those who have been given the gift of leading praise, the four composite creatures, begin to play harps. This music accompanies the group of completed Messianic Jewish warriors.

RE 14:3 They sang as it were a new song before the throne, before the four living creatures, and the elders; and **no one could learn that song** except the hundred and forty-four thousand who were redeemed from the earth.

Notice that the harpists are separate from the four creatures and the elders. These represent a portion of that third wall of protection around all of the others corresponding to the wall of four wheels described by Ezekiel. These one hundred and forty-four thousand are equivalent to two of the four wheels. The song is a praise song that only they can sing, and they sing it before all of heaven. This portion of the bride comes out of the Great Tribulation. No wonder only she can sing it!

RE 14:4 These are the ones who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These were redeemed from among men, being first fruits to God and to the Lamb.

These individuals keep themselves pure in spite of tremendous testing during the Great Tribulation, or Time of Jacob's Trouble. They do not compromise our Lord's will.

Loyalty to Christ is a great mark of faith that is prized by our Lord in His bride. Redemption, of course, comes from our Lord Christ. These individuals are now also covered with the blood of Christ. First fruits represent the very best of the crop, the sweetest, largest, and most excellent portion. Paul writing about the future glory of the completed Jews writes in RO 11:12 *“Now if their fall is riches for the world, and their failure riches for the Gentiles, **how much more their fullness!**”*

RE 14:5 And in their mouth was found no deceit, for they are without fault before the throne of God.

Like the rest of us being covered with Christ’s blood, it allows them to be seen as pure before our Lord. This does not imply perfection. God gives them grace to stand when it is important to stand. When they fall during times of testing and they repent, they are justified, restored, and their sins are forgotten.

These armies in heaven, clothed in fine linen, “white and clean” are the martyred saints, and I am sure these include many of the “144 000 completed Jews” as well as a group of 144 000 completed Gentiles ready to follow Him for the purpose of exacting His righteous vengeance. In the Scripture below they have white horses on which to ride. These white horses are indicative of a pure and Holy power given them to execute their Lord’s wrath.

RE 19:14 And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses.

After a period of one hour (thirty days) in heaven, after the great meeting in the air, Christ with all His saints (888) return in battle array, as the seventh bowl is poured out. They face the beast and his army (666) at Armageddon and Jerusalem. This is a picture of the new guardian cherub destroying much of the old rebellious guardian cherub. The royal chariot (the Lord and His Two) is in the midst of this array. The Two flank Christ and carry His commands to the rest of the body. I like to view them as the neck that connects the head to the body.

Two Mountains of Bronze

The Two, as well as the four, are shown through the eyes of the prophet Zechariah as he takes a glimpse at the tribulation week, a small revelation of what Christ does in that time. The symbolism is slightly different but the derived meanings are still the same.

As we look on our journey at various types for The Two, at the end of the age we see they are presented as instruments that implement our Lord’s perfect law with judgment and his mercy by grace. They have an understanding of the balance needed in these areas as taught by our Lord. In the book of Zechariah, our Lord gives his prophet a vision of the time of the end, that is, Daniel’s seventieth week, and with it enhances a portion of the truth found in Revelation, chapter six, during the opening of the first four seals.

Four chariots are mentioned in ZEC 6:1 below. These are agents of war and are sent to carry out our Lord’s judgments. Each chariot represents one of the four cherubim as agents of warfare. Notice however that each passes between two mountains of bronze!

Bronze indicates *judgment*. Because there are two associated with it, I believe that our Lord's judgment is implemented through The Two and carried out by the four. The two cherubim (the very top echelon leaders of the bride acting like generals) transfer the edict of Christ to the four cherubim beneath them in the chain of command, and it is these four we see going out to implement the orders. This is not to say that the wheels (warriors) do not accompany them as quite often in Scripture they do accompany them. The Two represent messengers, or angels of the Lord, in that they are conduits of our Lord's commands like the apostles of old. A tribulation-week apostle contains all the gifts and abilities of those under him plus the giftedness God gives only to this highest order (greatest servants) of the saints.

ZEC 6:1 Then I turned and raised my eyes and looked, and behold, four chariots were coming **from between two mountains**, and the mountains were mountains of **bronze**.
 ZEC 6:2 With the first chariot were red horses, with the second chariot black horses,
 ZEC 6:3 with the third chariot white horses, and with the fourth chariot dappled horses-strong steeds.

Table 19. The Tactics of The Two Groups

<u>The Lord's Group</u>	<u>The Enemy's Group</u>
Servant leaders of our Lord carrying out His will to destroy evil by loving, using 888.	The enemy and those who belong to him carrying out his will by deception and fear, using 666 or the end days' beast system.
<i>Zec 6:1-3</i>	<i>Rev 6:1-8</i>
First seal broken	
Red horses = consume sin by our Lord's propitiation for it thereby setting captives free.	White horse = carries the one who deceives and comes in lieu of the true Christ for the purpose of taking captives.
Second seal broken	
Black horses = Saints willingness to die and suffer that others may live.	Fiery red horse = peace and safety taken away and killing initiated.
Third seal broken	
White horses = grace given to those who accept Christ leading to eternal life.	Black horse = judgment during a time of spiritual famine leading to spiritual death.
Fourth seal broken	
Dappled horses = allow themselves to be killed knowing their deaths will not be	Pale horse = martyrs saints, killing those who have accepted Christ as Lord.

in vain (like the early apostles and deacons).

If we put the four horses pulling these four chariots adjacent to the four horses of Revelation, we see a correlation between the actions of the saints during that time countering those of the evil one (see Table 20.). No Scripture shows that these two groups are sent out at the same time. But the four are associated with facing those of the enemy. The purpose of the saints and their tactics during warfare are far different than the tactics of the enemy because they do not use the tactics of the enemy. Our enemy uses weapons of fear motivated by self-aggrandizement while the saints use love through a willingness to die to self (personal sacrifice).

Now, why would our Lord declare victory in favor of the saints (Da 7:21-22) when we essentially lose the battle from a worldly view? Could you accept that just as Christ died on the cross for us and overcame the evil one, many of the church also die for the world and overcome the evil one? We win by losing or, to put it a better way, by loving with the love of our Lord, giving our lives that others might live.

There is a Scripture in Nahum that shows a very good correlation between the cherubim and the chariots of judgment that our Lord employs to deliver His wrath. In Nahum 2:4 there are at least three direct cross types for actions noted that connect the chariots to the four cherubim. This section of Nahum 2:1 through to the end of this book shows a picture of the tribulation week and the expression of our Lord's wrath against the world beast system (Nineveh is the type for the portion that repents and is called out of the antichrist kingdom,) of the tribulation week.

To show you the correlation, let's compare a few things from this Scripture to those in Scriptures from Ezekiel. The verses describe the four cherubim.

NKJV NA 2:4 The chariots rage in the streets, they jostle one another in the broad roads; they **seem like torches**, they run like lightning.

NIV Na 2:4 The chariots storm through the streets, **rushing back and forth** through the squares. They look like **flaming torches**; they dart about like **lightning**.

First, in Eze 10:2 fire is taken from the cherubim to implement wrath on a city. Note above they appear like flaming torches as described by Nahum. Below in a verse from Ezekiel we see the four cherubim described as having the appearance of burning coals of fire. Then the Scripture uses very similar words as above – “*appearance of torches*” (EZE 1:13 as opposed to “*seem like torches*” (NKJV) and “*look like flaming torches*” (NIV).

EZE 1:13 As for the likeness of the living creatures, **their appearance was like burning coals of fire, like the appearance of torches going back and forth among the living creatures. The fire was bright, and out of the fire went lightning.**

In the above Scripture the NKJV translates their movement as going back and forth. The NIV in Na 2:4 gives a very similar description of the chariots as “*rushing back and forth.*” In the same verse, Na 2:4, lightning is used to describe their movement which is similar to the lightning from EZE 1:13 that comes out of the fire. *Lightning* as a type is associated with *expressing our Lord's wrath* in Scripture.

In the next section we see a mysterious object that at first looks like a ceiling or a floor depending upon your location. We really do need an in-depth look at this object because where you stand with relation to it (above it or below it) marks your maturity in Christ. A few Christians today may be standing on the floor of the upper level, but most of us, I am sure, are beneath this ceiling or climbing up stairs to get to the upper level. Eventually, by the end of the next age, the entire church (greater chariot) arrives at the second story so to speak.

The Great Sapphire Sea

To introduce this section, we take a look at the God of Israel in the book of Exodus. Moses goes up to meet with Him as do the priest Aaron and his two sons and some seventy elders. They eat and drink and they see God, yet are not hurt in any way. This is where Moses is told to come up to the Lord to receive the tablets of stone containing the law. Joshua gets up from the table perhaps to accompany Moses (a type for the law) but no mention of Joshua going up is made. The priest and his sons and the elders remain at a lower level. Moses in this scenario is able to approach God so perhaps he might be thought of as standing on the “paved work of sapphire stone” (sea) on which God is standing. Mention is made that this “floor” is clear or transparent. This association of the various groups of the Israelites being at different levels on the “Holy Mount” of God is an early type for the unfinished hierarchy of the church of our God using Old Testament imagery.

EX 24:9 Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel,

EX 24:10 and they saw the God of Israel. And there was under His feet as it were a **paved work of sapphire stone**, and it was like the very heavens in its **clarity**.

To understand the description of this paved surface, on which they stand, we must use symbolic interpretations of the meaning of the stone and the great sea. We see it is associated with the sapphire. *Sapphire* is a deep blue color and in Scripture it is associated with *judgment*. The throne our Lord sits on has the same color (EZE 1:26). It is very clear like that of the air or of the sky. This substance through which he looks is absolutely clear containing nothing that would obscure sight. This clarity is to demonstrate that His judgment is perfect with no imperfections whatsoever. If you have ever looked straight up on a clear day our sky has much the same color as a sapphire and our oceans, out away from shore, definitely have that color if you look straight down. Again the Lord is able to stand on it just as Jesus is able to walk on water.

From the book of Job we are shown a miner tunneling a shaft into the earth (Job 28:4). The earth in Scripture has positive spiritual connotations as well as negative. Here bread (or spiritual food) comes from it. The church today provides “bread,” spiritual food. In the next sentence there is a correlation with sapphires (judgment) and gold dust (righteousness) coming from the matrix, or stone, of the earth from this mine. Most of you have found that the true Word and quite often the true church promote a doctrine of our Lord’s Holiness and His desire for us to also become clean (Holy). Linking judgment with improving righteousness is a good thing. Even though we do not receive the penalty

of death for our sin, as those of the world do, we nevertheless have to face the mirror of the Word and the church. We must repent so that our sin may fall away as we work out our salvation during this life. Sin must be judged so that in repentance righteousness may be developed. As this process draws to completion in a believer, that individual is prepared to walk on the crystal sea's surface with our Lord, much as Peter does when Jesus calls him. Keeping our eyes on Christ with an unwavering faith is very important to remain on its surface. Staying free from sin is another important attribute of being able to walk on this crystal sea rather than being allowed to sink into it for the purpose of being refined.

JOB 28:5 As for the earth, from it comes bread, but underneath it is turned up as by fire;

JOB 28:6 Its **stones are the source of sapphires, and it contains gold dust.**

This stone is also found as a part of the body of Solomon (type for a Risen Christ) in the Scripture below. To use all of the symbolism from this sentence below we translate this description of Christ as: His hands (His work in us) work perfect righteousness from a position of absolute lordship (beryl). His body (probably us) is made possible by his death (ivory) as our sin is paid for or our sin now stands judged (sapphires) having restitution made for by His death (ivory).

SO 5:14 His hands are rods of **gold set with beryl**. His **body is carved ivory inlaid with sapphires.**

To take a second look at the surface on which our Lord stands look below. Reading from verses in Ezekiel, please take careful note of the object labeled *firmament* and all of the attributes used to describe it. This firmament that sparkles (NIV) and with the color blue from the previous passages is beginning to look like the great sea of Scripture. The great *sea* represents the *unregenerate people of this planet with Satan (the leviathan) as their spiritual head*. This raging sea is used for cleansing for some as shown by the mention of a pot of ointment (Job 41:31).

NKJ EZE 1:22 The likeness of the **firmament** above the heads of the living creatures was like the **color of an awesome crystal**, stretched out over their heads.

NIV EZE 1:22 Spread out above the heads of the living creatures was what looked like an **expanse, sparkling like ice.**

NIV JOB 41:31 He makes the depths churn like a boiling caldron and stirs up the sea like a **pot of ointment.**

In the above two versions of Scripture from Ezekiel, a floor or a ceiling, depending on where you are positioned, is shown to separate the four creatures and wheels from the Lord. The four living creatures in Ezekiel are below the ceiling (firmament). There is no mention at all of the twenty-four elders (The Two) in Ezekiel but we see in Revelation that they are above the sea and encircle the throne.

To convey a picture of the development of the firmament and the areas above and below it, let's go to the book of Genesis. Many read these Scriptures but not in the context of involving the chariot of God. Below in GE 1:2 most Christians take this

entirely literally and miss the truth that has been hidden for so long. To fully comprehend what is being portrayed you must also read JER 4:23. In the many Scriptures that precede the verse below, Israel is utterly filled with apostasy and is in full rebellion against her God. She once received perfect directives from the Lord (being given form and truth) at the beginning of her age but is now found to have perverted it all. Does this not sound like Lucifer? Here Israel is the earth, once drawn from the sea but now engulfed by it once again. Light (truth) is not given to those who pervert what the Lord gives them unless significant repentance comes. Israel seems never able to accomplish true repentance because she is not given our Lord's Spirit.

JER 4:23 I beheld the earth, and indeed **it was without form, and void**; and the **heavens, they had no light**.

Now compare what you learn from the above verse to the one below. When apostasy creeps in and utterly twists the truths that the Lord gives to Israel He decides to bring form and fullness (His fullness) back to His creation. It is not the physical earth of rock that we stand on that is referred to in Genesis or Jeremiah. It is a great spiritual being (Israel, perhaps a type for Lucifer) originally given Godly truth and directives becoming filled with apostasy. So all of the stars (people) that should be in the heavens, giving light (truth) as a witness for others, drop from the heavens leaving them dark or void of truth. We must remember, it is His Spirit that fills us with His truth so that we might shine (give his truth to a dying world) brightly for Him. In other words, loss of truth through rebellion results in individuals losing their anointing to give truth.

GE 1:2 The earth was **without form, and void**; **darkness** was on the face of the deep. And the Spirit of God was hovering over the face of the waters.

Darkness being on the face of the deep implies that no light (truth) is penetrating due to a straying from previously given truth. Note that God is in a position over the water as he is over the firmament in so many other areas of Scripture. Below he places a **firmament**, a line of separation or a ceiling, between the waters. The bitter perverted waters of death are below the firmament and His waters that lead to ever lasting life (truth) are above the firmament.

GE 1:6 Then God said, "Let there be a **firmament in the midst of the waters**, and let it **divide the waters from the waters**."

GE 1:7 Thus God made the firmament, and divided the waters, which were under the firmament from the waters, which were above the firmament; and it was so.

We could continue with Genesis but at this point I believe you get the idea. Genesis, interpreted through symbolism, gives a far different picture of the truth within it than the present, very popular literal version that is accepted and even required dogma in the church today. Due to denominational bias, the full metaphorical interpretation of the early portion of the book of Genesis is a place where only fools would tread at this time in the church's history. *Truth has become far less important than tradition just as it did at the end of the last age.*

Below we see that there is a dividing ceiling or wall between the throne of God who is the judge and the cherubim, who I believe to be our Lord's representative sub leadership of the church. This leadership is still in the refining "sea" of the enemy and they certainly are not "walking on water."

EZE 10:1 And I looked, and there in the firmament **that was above the head of the cherubim**, there appeared something like a sapphire stone, having the appearance of the likeness of a throne.

Contrast the position of the cherubim (creatures) above with that of their position described in the Scripture below. They definitely change positions.

NKJ RE 4:6 Before the throne there was a **sea of glass, like crystal**. And in the midst of the throne, and **around the throne, were four living creatures** full of eyes in front and in back.

NIV RE 4:6 Also before the throne there was what looked like a **sea of glass, clear as crystal**.

In the Scripture above the four living creatures are now shown to be above the sea of glass – the firmament. Consider this, Jesus walks on water with a high wind blowing and large waves traversing the surface. He calls Peter to walk on it because Peter requests it of Him. Peter does just fine as long as he keeps his eyes on Jesus. He begins to sink when he looks at the problem; his belief or faith fails. The sea of glass, or this pot of boiling ointment of the enemy, is like frozen water to our Lord. The great sea, Satan's domain with all of the unregenerate souls and with all the terrible problems becomes as though it is frozen to a very mature believer of faith. A mature believer, who is perfected in love and who leans completely (trusts) on his Lord, also stands in perfect peace (1 JOHN 4:18) as our Lord allows the great sea to foam and rage. Some believers today, very few, can walk on water, that is to say that no situation contrived by the devil can shake their faith. Not literally of course, but when terrible persecution arises or horrible things in their lives swirl about them, they stand like a rock in their faith and display great loyalty to their Lord. This is walking on water; this is standing above the firmament with him, and it greatly pleases our Lord. Not only does it please Him, but also He blesses this rock solid faith that only He Himself can develop within a saint. So don't walk about becoming self-deceived thinking you have faith when you don't. You certainly do not want to emulate Peter's attempt. Still, he is the only one willing to attempt getting out of the boat. Below, we take a short look at the first individual who could stand on the crystal sea having the sapphire coloration.

EZE 1:26 And above the firmament over their heads was the likeness of a throne, in appearance like a sapphire stone; on the likeness of the throne was a likeness with the appearance of a man high above it.

The One who sits on this throne of sapphire (a stone of judgment)² is our Lord and Christ. He looks down into the great sapphire sea (tester of fine metal) where those

He calls are maturing. He is the author and finisher of their faith (Hebrews 12:2) and the one who eventually teaches them to “walk on water.”

EZE 1:27 Also from the appearance of His waist and upward I saw, as it were, the color of amber (glowing metal NIV) with the appearance of fire all around within it; and from the appearance of His waist and downward I saw, as it were, the appearance of fire with brightness all around.

This is the one who imparts and perfects righteousness in His saints. He is the master of the use of the refiner’s fire. If you would dare pray to have him “call you to walk on water” be prepared for tragic upheavals in your life until your faith is no longer shaken by calamities. He is in complete control of our final maturity and promises each of us that in spite of ourselves He will bring us to a promised end. This is the end He has planned for you and it is the only one that will truly give you joy when it is completed.

EZE 1:28 Like the **appearance of a rainbow in a cloud** on a rainy day, so was the appearance of the brightness all around it. This was the **appearance of the likeness of the glory of the Lord**. So when I saw it, I fell on my face, and I heard a voice of One speaking.

Mention of the rainbow after a storm implies the significant grace that He is capable of giving. Now in the following verses in Revelation more is added to this portrait of our Lord.

RE 4:2 Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne.

RE 4:3 And He who sat there was **like a jasper and a sardius stone in appearance**; and there was a **rainbow around the throne**, in appearance like an **emerald**.

The *jasper* stone (*heirship*) designates the heir to the throne of the Kingdom and the *sardius*, or *sardonyx* (*Ruby, sonship*), indicates the Son of God or Christ. This rainbow that encircles the throne has the color of shed blood. The stone probably should have been that of the *garnet* (*His blood shed*) which is a dark blood red color. It would certainly indicate the reason this One is worthy of worship and praise for the grace given us. The *rainbow* is a symbol of *peace* and a *promise* to us who believe in his blood. Praise and worship most certainly should well up in each of us when we see that glowing scarlet rainbow of blood around the throne! It reminds us that it is the judgment and justice that He received for all our sins that gives us grace and peace.

RE 4:4 Around the throne were **twenty-four** thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had **crowns of gold** on their heads.

Picture our Father in heaven reaching down into the great sea and laying hold of His Son (Lu 24:51). As he lifts up His son with all those who are now attached to Him, His body, the portion coming up first out of the sea is Christ, the head of the body, who is set upon a throne. Then The Two, or twenty-four elders who are set upon twenty-four

thrones, surrounding Christ's throne are brought up above the firmament. Finally, the four cherubim, or sub-leadership of the church (288), followed by the four wheels, which correspond to twice 144 000 or 288 000 being the entire greater body of Christ, rest on the surface of the crystal sea, or firmament. A new guardian chariot, washed and clean, emerges from the depths of the old apostate, rebellion-filled, beast system of the unregenerate sea (666). The entire chariot (viewed as a shining pyramid) now rests on the surface of the sapphire blue crystal sea. Faith and righteousness and all the other attributes that contribute to having form and being filled (not void of His Spirit) is instilled along with a humility that resists the ravages of pride for all eternity. This war chariot, a part of whose purpose it is to wash those who are unclean, is called by many names in Scripture: The New Jerusalem, Bride of Christ, the Body of Christ, the Temple of the Holy God, Mountain of God, and Guardian Cherub to name some of the most recognized.

Only a cursory glimpse of "The Two" is present so far in this chapter since we are primarily looking at other portions of our Lord's chariot: those under the authority of The Two and our Lord who stands at the apex as the capstone. In this next section we focus on the 24 elders with crowns. These elders are "The Two or the Royal Chariot", those within the inner circle that occupy the inner court, those called and enabled by our Lord to be the most loyal to Him.

In re-examining Ezekiel, let's keep in mind what we have gleaned from 1 Chronicles 24 about the hierarchical structure of the priesthood and the Levites. The twenty-four elders, or innermost wall of separation, who encircle the throne above the frozen sea, mark a position that designates *great maturity* for those who rule and reign with Christ. In Table 19, I use two twelve's to designate The Two, one twelve on one side and another twelve on the other side. This positioning is emblematic of one twelve taken from the Gentiles and the other twelve taken from the Hebrews. These two groups of saints, representing the Churches of Philadelphia and Smyrna, are the two olive branches that pour oil, as described in Revelation. These people are those of whom Jesus is speaking when the woman approaches Him and asks if her two sons might sit on his right and the other on His left in His kingdom (Mt: 20:21). The fact that they are described as sitting on thrones is indicative of their having been given authority to rule, reign, and judge with Him.

The white robes represent the white linen vestments worn by the priests only when they ministered unto their Lord, not in the peoples' courts. In Rev 19:8 the *fine linen* is said to stand for *the righteous acts of the saints*. We are not saved through these acts but our reward in positioning us with Christ is connected with them.

A key function of this very special Royal Chariot is that of intercession and a selfless giving up of their own lives for others, that is, agape love! Intercession marks them or identifies them throughout Scripture quite often with the numbers *twenty* (*prayer of intercession for mercy*) and *two hundred* (*those who are called for the task of intercession for mercy*). Standing in the breach for others is one of the greatest callings our Lord gives and to do so, one must be given wisdom to judge for the purpose of restoration.

The number *fifty* also is often connected with the people of the chariot as they, like Paul, are willing to be sacrificial offerings (Co 1:24). They are willing to suffer in whatever manner is necessary to bring others into the kingdom and to mature them.

Their prayers are for a righteous covering, the blood of Christ, to cover the sin into which saints occasionally slide. They are specialists for asking for mercy, compassion, and forgiveness. This is not surprising as that is what Christ is doing for us as He stands in intercession beside the Father. He is our closest friend, High Priest, and advocate. Those directly under Him in the hierarchical structure of His chariot are like Him in what they do.

We must not forget the suffering that Christ and His apostles endured for us that we might be set free to serve in the kingdom. The foot washing by Christ had nothing to do with keeping feet clean but everything to do with helping each other maintain spiritual cleanness.

Consecration for complete restoration of the bride is the goal of their intercession. The results of their prayers in seeing the captives set free gives them their greatest joy. In 2 SA 24:24 there is a type that identifies the function of *fifty*. Note that David, a type for Christ, insists upon paying the price for the threshing floor. *“Then the king said to Araunah, “No, but I will surely buy it from you for a price; nor will I offer burnt offerings to the Lord my God with that which costs me nothing.” So David bought the threshing floor and the oxen for **fifty shekels of silver.**”* This type actually represents Jesus’ willingness to purchase those called by the Father with His blood to produce righteous people through salvation. A threshing floor is where chaff is separated from wheat. Christ’s death is the payment for you so that you might come free from the bondage of sin (chaff). The construction of the most chaff free portion of the bride occurs during the tribulation week.

Fifty denotes a *substitutionary act of paying the price for the salvation (silver) for others*. It is a parallel type for the suffering and strong intercession on the part of the early apostles. In the above situation David is doing this to remove a plague that afflicts his people. He buys the threshing floor, the oxen, as well as the yoke from Araunah. Jesus pays the price that the law (the tree of the knowledge of good and evil) demands. He, the tree of life, hangs on the tree of the knowledge of good and evil. Perhaps these oxen represent The Two as do those in 1 Sam 6:7. They pull the cart of repentance and help to bring this righteous recognition of sin by the believer to be laid on the rock (Jesus). In the process they give up their lives like their Spiritual head (Jesus). Do not get confused by David paying 600 shekels of gold for what seems like the same site as listed in 1 Chronicles 21:25. The fifty shekels of silver are just for the threshing floor and oxen. This site would later become the area on which the temple is built. *Six hundred* connotes *those who would hold sinners in captivity*. Christ makes a very righteous payment that releases you from that which holds you in bondage. You are not set free just to enjoy your life as you see fit but to serve Him as He sees fit. This provides you with a much greater satisfaction in the long run anyway.

The number fifty, as well as crowns, often identifies The Two. It is thought that the two churches described in Revelation, Philadelphia and Smyrna (Rev 3:7, Rev 2:8), represent the two corporate groups that are prepared to rule and reign with the Lord. (Note in Elijah’s day that there are two groups of prophets, fifty in each group, that are hidden in two caves as depicted in 1 Kings 18:4. These two groups are close parallel types for the two churches.) The Lord tells the church of Philadelphia, half of The Two, that since they endured patiently, they would be kept from the hour of trial that is to come to test those who live on the earth. This *hour of trial* refers to the one-month period of

wrath. The wrath is poured out during the seven-bowl period. I must admit that this is a difficult interpretation because the result is that the church of Smyrna, the other portion of The Two, might have to remain to fight against the abomination that brings desolation. However, when the two witnesses (The Two) stand up alive after their three years of lying in the streets of the great city, both are told to “come up here” by the Lord. This occurs at the seventh trumpet when the bride ascends to meet her groom.

Some of the Messianic Jewish portion of the bride may remain during this time. Note in the Scriptures below that the Lord is speaking to those people belonging to old Israel, the Hebrews of the last age, still present at the end of this age. He tells them that He will restore double to them. This is the double portion of His Spirit, typologically depicted by the passing of the mantle from Elijah to Elisha. The Lord connects this with bending His bow, Judah (the Messianic Jewish greater portion of the church) as seen in Zec. 9:13, to send Ephraim (thought to be the Messianic Jewish greater portion of The Two) against the sons of Greece (those belonging to the antichrist). Finally in Zec 9:14 the Lord appears to be over them. This takes place at His Second Advent when He approaches on His white horse with the rest of the bride accompanying Him. Whether the Messianic portion is on the ground fighting when He comes, or is actually a part of His entourage that arrive just ahead of Him, is unknown. His arrow that goes forth as lightning is definitely Ephraim, which is the Messianic Jewish portion of The Two (Church of Smyrna), in this scenario an agent of His vengeance. The trumpet that our Lord blows, either by Himself, or by an angel at His command, is the seventh trumpet.

ZEC 9:12 Return to the stronghold, you prisoners of hope. **Even today** I declare that I will **restore double to you.**

ZEC 9:13 For I have **bent Judah**, My bow, fitted the bow with **Ephraim**, And raised up your sons, O Zion, against your sons, O Greece, and made you **like the sword of a mighty man.**"

ZEC 9:14 **Then the Lord will be seen over them**, and **His arrow will go forth like lightning.** The Lord God will blow the trumpet, and go with whirlwinds from the south.

Could this arrow that goes forth like lightning be that lightning that goes forth from the east to the west as Christ returns at His Second Advent? Lightning is an agent of vengeance in our Lord's hands. Since this scenario matches very closely that of Christ coming as King of Kings and Lord of Lords, it appears that the Jew, whom Satan has trampled for the last two thousand years, is the primary agent of our Lord's wrath at His return.

In any event, if the church of Philadelphia (Manasseh, or the Messianic Gentile portion of The Two) is to be in heaven with Christ during the “hour of trial,” then it might be possible for the church of Smyrna, which also is promised crowns, to have to endure the wrath. Those of the church of Philadelphia are to have three names written on them, the Father's, that of the bride, and the new name of Christ (Rev 3:12). The only other church that crowns are to be given to is Smyrna. This church, as opposed to the church of Philadelphia, is promised a time of travail and is asked to be faithful to the point of death. Consider this: possibly the first portion (the Messianic Gentiles) have already undergone refining and need no more. The second portion (the Messianic Jewish

leaders) need the refining fire of the “hour of trial” to achieve their crowns and thrones because they also are called to be a portion of the eldership.

When Scripture utilizes two and five together, grace is always being given. The seven churches show just this. Two are special: one having crowns (Philadelphia) and the other eventually getting them (Smyrna). The other five churches are shown to have considerably more uncleanness within.

Now then, understand that many of the 24 (not a literal number) elders, or those who are called to stand close on each side of Him, are in heaven at this time, having died early during this age. The early apostles, who are present at the beginning of this age, eventually become a portion of The Two during the millennium. The remainder of this group comes in at the end of this age during the tribulation week. Some are in heaven interceding and others are here being groomed for their time of interceding and suffering so that others may live and achieve the “abundant life.”

The crowns of gold that the 24 wear are not the same as the one our Lord wears. His has the kingly, or diadem crown. Theirs are “crowns of victors,” these being similar to the crowns given an athlete who wins a race. Paul, in 1 Co 9:24-25, mentions that very prize, or crown of the victor, that he labors so long and hard for. *Gold* connotes the *righteousness* that Christ develops in His apostles during their travail on earth. While speaking with His apostles, Jesus makes the following statements in Luke 22:28-30: *“But you are those who have continued with Me in My trials. And I bestow upon you a kingdom, just as My Father bestowed one upon Me, that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel.”* Yes, sitting on thrones and judging, but do you see what enables them to get there? The price is an inclusion in His trials with sharing in His suffering for the sake of others. This is a price that cannot be paid without His help and without being shown in the mirror just how terribly needy we are of His strength!

RE 4:5 And from the throne proceeded lightnings, thunderings, and voices. Seven lamps of fire were burning before the throne, which are the seven Spirits of God.

Lightning, acts of judgment, proceed from the King’s edicts and those around Him who are in agreement. The seven lamps burning before the throne are first described at the beginning of Revelation in the scroll written to the seven churches (RE 1:11-13). These seven golden lampstands, or seven churches, represent the Lord’s entire body on earth that gives His light (truth) to all who have been called to receive it. The entire chariot in Revelation appears to have some portions being active both in heaven and on earth simultaneously. This does not trouble me for many reasons. John, himself, while physically being on the island of Patmos, is translated temporarily in the Spirit to become a spectator in heaven of things to come. Many of us while here in the body do walk in heavenly realms with our Lord. John is given a vision of the entire church (the complete chariot) doing battle during the tribulation week with the enemy. The seven Spirits of God, or seven-fold Spirit of God, probably implies, with the number seven, that this is the time at the end of the age, a time when His Spirit is working toward the final completion of His goals for His bride before the next age begins.

Finally, in the first section of RE 20:4 there is made mention of thrones: *“And I saw thrones, and they sat on them, and judgment was committed to them.”* These

thrones are those on which the “24 elders” sit. The number 24 and multiples of it mark not only the *final completion of those who rule and reign with Him but also other portions as they arrive above the firmament*. There are probably many thousands who are appointed to thrones. Nevertheless, part of their job entails judging. Much of this priesthood (apostles), or rather those who are chosen to sit on His right and His left, are functional as they are completed primarily during Daniel’s seventieth week. This is not to say that all “The Two” must come out of this week because many of the apostles, as well as Paul, are part of this reigning priesthood with Christ in heaven during the millennial kingdom. Paul’s life and death might very well exemplify what would be expected of one of those elders sitting on a throne wearing a victor’s crown. Does not Paul state he has run the race and as he nears its finish does he not expect a prize that awaits Him (1 Col 9:24-25)? Remember he is martyred and willingly gives his life. In many of his writings is seen considerable evidence of his strong intercessory ministry for those he loves within the church. In 2 Cor. 11:2 Paul displays his zeal in presenting those he has worked with as “a chaste virgin to Christ.” The Two also display a very strong desire to cleanse the bride for their Lord. Paul certainly fits the type for one who is given a crown of victory and a throne of authority.

Quite often the 24 elders become active whenever the four creatures worship the Lord. In Rev 4:9-11, after the four creatures initiate worship, the elders prostrate themselves before the Lord and lay their crowns before the throne. This position of prostration is one that recognizes His position as that of the rightful absolute sovereign of all things. Placing their crowns before Him is in recognition that it is He who called, placed, and formed them to become capable of following His commands. In Rev 5:8, the Lamb takes the scroll, which is a deed to all who are rightfully His.¹⁴ Due to His payment for it with His blood, the elders and the four cherubim fall down and immediately present the prayers of the saints. Christ stands ready to break the first seal. Here is displayed the importance of intercession, particularly at and during the time of the end of this age!

The interesting behavior of the 24 elders and the four creatures, as Christ takes the scroll, points out a great deal about them as far as their purpose is concerned. After falling down before their Lord, the 24 elders and the four creatures have harps and hold golden bowls full of incense. The harp in Scripture is used by David to moderate or remove the suffering due Saul because of a controlling spirit that God gives him as a result of Saul’s sin (1 Sam 16:16-23). The harp acts as an intercessory tool for mercy, or in some cases, justice. The golden (righteous) bowls contain the prayers of the saints. The content of these particular prayers is not identified per se, but as Christ stands to open the first seal beginning the tribulation week, we can imagine the importance of the prayers. Prayers are necessary for the saints to be able to stand. Perhaps, as He is about to open the first seal, which begins the tribulation week, these authorized prayers of the saints are such that they promote the success of the church’s works. The works occur during the seven seals when Christ comes and takes His seat as sovereign King of the earth. The song is an expression of unity among the 24 elders and the four creatures, which recognize His right of ownership of the scroll (or deed of purchase for the Bride). Verse 10 in Rev 5 identifies those the Lord buys with His blood as “*a kingdom and priests to serve our God and they will reign on the earth.*” The priests, I believe, Scripture identifies by the number twenty-four alone. True, there are twenty-four wings on the four cherubim, but that is a connection to those who are the twenty-four elders.

The gist of it is that these twenty-four elders (The Two) and the four cherubim are in total agreement that Christ is the rightful owner of that deed due to his payment of blood for the church. It follows He only has the authority to open it.

Opening it allows Him to displace any people who presently are squatters on that land and who do not belong there. So then, all sin and those who promote it are eradicated. That is precisely what opening this scroll (land deed) accomplishes. It separates the wheat that belongs to Christ from the tares that belong to Satan. Not only this, but His act of breaking the seals separates the true bride of Christ from the secular church through a process of refining. At the same time He allows iniquity to grow to the utmost in the camp of the tares. At the end of this process we are shown the entire chariot (bride, or mountain of the Lord) standing on the firmament while the great refining crystal sea is shown to contain a consuming fire within it.

The initial portion of Daniel's seventieth week has a dual purpose: sanctification for the saints and deception for those belonging to the enemy. At the opening of the first seal, a great deception begins that deceives all who do not belong to Christ. At the same time this "fire" is lit, the same fire washes the saints who are present. The fire shows the mirror to them and reveals their sin so as to bring repentance from them. This is cleansing from God! So wrath (destruction) for the wicked and grace (cleansing) for the saints is present simultaneously. The true vengeance of our Lord, or the "Day of the Lord," is reserved for the time period after the Lord breaks the seventh seal and pours out the seven bowls. Our Lord returns with His saints at the seventh bowl to complete His vengeance.

To correlate human leadership with the thrones, we are given the Scripture below from the New Testament. Twelve thrones are mentioned because this is at the beginning of this age when only a portion of the seats is filled. At the end of the age, when all belonging to the priestly order of The Two are brought to maturity, there are "twenty-four" thrones (not to be taken literally). Jesus, responding to a question from his disciples, specifically points to a time of "regeneration" when He sits on a throne as this occurs. The time of regeneration (renewal of all things, NIV) is, I maintain, at the end of the tribulation week that leads into the millennial age.

MT 19:27 Then Peter answered and said to Him, "See, we have left all and followed You. Therefore what shall we have?"

MT 19:28 So Jesus said to them, "Assuredly I say to you, that **in the regeneration**, *when the Son of Man sits on the throne of His glory*, **you who have followed Me will also sit on twelve thrones**, judging the twelve tribes of Israel.

The Two Witnesses

There is much evidence of other authors writing much on the subject of the two witnesses found in the book of Revelation. Quite often the names of Moses and Elijah arise and, rightly so, as Moses is representative of the Law and Elijah is representative of the procedure for obtaining grace. During Paul's discourse on the law in Romans, he points out that the law is necessary because it enables us to recognize what sin is (Rom. 3:19-20). Remember, at the beginning of this age John the Baptist comes in the spirit of Elijah and he preaches repentance for sins (MT 3:2). In the very next verse it is stated

that he is sent to prepare the way for the Lord (MT 3:3). Conviction of sin leading to repentance does prepare the heart of a person to receive Christ and, to my knowledge, unless there is true repentance for sin, there can be no true salvation experience. So then, it is necessary for the law (Moses) to convict with the help of the Holy Spirit. Then again through the help of the Holy Spirit (the Spirit of Elijah), a convicted person gains a repentant heart and is then directed to the gate (pearl) of salvation that is Jesus Christ.

MT 3:4 And John, himself, was **clothed in camel's hair**, with a leather belt around his waist; and his **food was locusts and wild honey**.

The symbolic interpretation of the above Scripture might go something like this: John wears clothing that indicates he comes bearing a burden, that being to turn others away from sin and toward Christ. His food shows he is able to confront and destroy those who give a lie in place of the truth (locusts). Finally the wild honey he eats is that truth which the Pharisees and Sadducees could never taste or eat, the truth that a covenant of grace is coming to nullify the actions of the law. This new and wonderfully strange truth (wild honey) comes directly from the comb, the church of this age, as directed by our Lord.

In chapter 14 concerning the Shulammitte, the two types for “sisters,” whether they are law (a wall) or grace (a door), [see S.O.S 8:9] are each to be brought into a balance in the use of law and grace. In the original Garden of Eden (private pleasure garden), the two great trees that are in the center of the garden, with possibly the “river of life” separating them, are mostly diametrically opposed in their actions and intentions. Satan, or the serpent, takes over the law (the tree of the knowledge of good and evil) for the purpose of accusation and condemnation. He maims, kills, and holds captives through the use of the law. The original intent of the law is good but it becomes perverted. This “guardian cherub,” or original chariot, becomes utterly corrupt, formless and void, (as does the Hebrew priesthood at the end of the last age, necessitating a new one being built to incorporate grace). To solve the problem, God brings the Tree of Life. This tree is our Lord Jesus as the Head and all those people whom the Father calls to be placed beneath Him in proper order as He determines. This, of course, is the new Guardian Cherub having a balance between law and grace. We are a part of this new Guardian Cherub.

Unfortunately, today many different sects of Christians are either dominated with excessive legalism or the rampant sloppy agape that neither confronts “sin” nor expects change in the believer’s life. These excesses are ploys of perversion of the enemy that weaken the church. Our Lord desires mature Christians to have a balance and be like Him in these two very important respects. He is utterly holy and He asks us to become like Him. He gives tremendous grace that we might eventually achieve what He desires to conform in us. We also should be like Him in both areas: (1) that of having the ability of giving grace at the proper time and (2) to expect change as transformation to the image of Christ. This balance allows others to grow but does not allow them to stagnate.

Returning to the two witnesses, these two corporate groups of people are representative of the very top church leadership (end days’ apostles) in the last days, one group out of the church of Philadelphia (Messianic Gentiles) and the other from the church of Smyrna (Messianic Jews). They behave and are portrayed by Scripture as

though they each contain a balance of law and grace. These two witnesses function now as one, and Scripture gives no indication of any disunity or separate distinctive missions. There is no indication that either is, in the least, different from the other. The churches show a slight difference however in the fact that more refining is needed before the Lord gives crowns to the servants within Smyrna. Because these churches are analyzed in an earlier chapter that compares the time lines, when the two witnesses are active, with that of other types for The Two, there is no further explanation needed here. From Rev 11:3, the two witnesses prophesy, or speak the actual words (thoughts) of their God, to the entire world. In effect, they act as messengers (angels) to the church, to those called to salvation, and to those who are perishing. This occurs during the first half of Daniel's seventieth week.

In Rev 11:4 the two witnesses are identified as two olive trees as well as two lampstands. The *lampstands* refer to two of the lampstands (churches) of the seven shown in the first portion of the book of Revelation (Rev 1:11), the two in which crowns are mentioned (Rev 2:8 and Rev 3:7). A second type for the entire seven churches and The Two is found in Zec 4:2-3. Although we have looked at these previously, the type is so important to the correct identification of The Two that we now take a second cursory look at it. Please read the Scriptures below.

ZEC 4:2 And he said to me, "What do you see?" So I said, "I am looking, and there is a **lampstand of solid gold** with a bowl on top of it, and on the stand seven lamps with seven pipes to the seven lamps.

ZEC 4:3 "**Two olive trees are by it, one at the right of the bowl and the other at its left.**"

To identify these two olive trees, we must go back to a couple of prophetic books of the Old Testament again remembering that the Word interprets the Word. First in HO 14:6 there is a type for our Lord Jesus Christ, and His beauty is shown as being like an olive tree. Secondly in ZEC 4:11-14 a question is asked; "*What are these two olive trees-at the right of the lampstand and at its left?*" Notice they are on each side! Let me remind you again of the woman who asks for her two sons to sit on each side of Jesus in his Glory. His response is that the Father chooses those who sit flanking Him and prepares them for these positions (MT 20:21-23). These two olive trees, I feel, represent the two corporate groups of believers chosen for these mighty positions of service and sacrifice. These are the ones to whom the Lord gives the olive oil that, when burned, gives light (truth) to a dying world. They burn (shine) very brightly during the first half of the tribulation period as "stars in the heavens" until the enemy throws them down when their witness is finished.

Their deaths occur in the middle of the week, which mysteriously is initiated at, or shortly after, the unveiling of the antichrist (at the same time, as the parallel type, Elijah, offers up the acceptable sacrifice that is consumed by fire). The bright light, or truth of God showing through His people, (that seven stemmed menorah) gradually dims until at the breaking of the sixth seal it is allowed to go out entirely (Rev 6:12). Please understand that this occurrence is the Lord's Sovereign will because the doors to the Kingdom are now closed.

The *sun becoming black* (Rev 6:12) symbolizes *our Lord turning off completely His truth as seen through His people*. The *moon becoming like blood* may well represent *Satan's work against apostate Israel*, not the remnant of Israel called by the Lord. This bloody moon is a strong portent of physical and spiritual death of the apostate Jews of Israel by deception, fear, and murder. The *stars falling from heaven* epitomize *those people to whom our Lord had given truth (light) to give to a dying world either being martyred or simply due to extreme persecution rendering them no longer able to reveal His truth*. Do you remember Elijah running into the wilderness after being threatened by Jezebel (1 KI 19:2)? He runs and hides in a cleft of the mountain and no longer gives the truth of God to those around him. This parallel type is thought to represent those of the church who belong to our Lord after the two witnesses are killed.

The "Two Witnesses," or The Two, exemplify the finest of the Lord's leadership of the church, those who during the first half of the tribulation week are "Royal Chariots" of the King. Those Christians, who are left without their leaders, during the Time of Jacob's Trouble, run off like Elijah, due to the most extreme persecution, until no light of the kingdom can be found. The people of the world are, at this point, without any available truth of the gospel. The Lord's mysterious work, that of procuring for Himself all the necessary parts for a bride (Chariot) worthy of a King, is accomplished. There is a good possibility that this occurs shortly after the opening of the sixth seal when, typologically, the Lord makes the statement to Daniel regarding the power of the Holy people being completely shattered (DA 12:7).

At this same time, displayed by a parallel type, there is a short discussion that transgresses between a man clothed in linen (Christ), who is standing above a river, and two others who flank him but stand on both banks of the same river (DA 12:7). One of these two ask him how long before these things are fulfilled. He responds that it shall be for a time, times and half a time. Most teachers regard this as a three-and-one-half-year period. If this view is true, then this time would be either half way through Daniel's seventieth week when the two witnesses are killed or at the complete end of the week. If this allusion is to our Lord calling a complete halt to salvation at the middle of this week, then we must agree the power for that purpose has been withdrawn. If the power is to continue growing and maturing in the face of the terrible time of tribulation, then "the power being broken" must occur near the end of the week. A third consideration is that after the great last call of salvation goes out at the middle of the week (Elijah's acceptable offering), a gradual loss of power occurs by the church until, at or after the sixth seal, it is utterly without light.

Israel is originally called the Lord's Holy People but they become perverted and are finally divorced. The only truly Holy People during the time of tribulation are the "called out ones," or those of the true church. The church's power, through the Holy Spirit, to convict and save seems to reach a peak about halfway through Daniel's seventieth week. The church may well shine the brightest just before the two witnesses die, or during Elijah's act of calling fire down on the carcass, (using a parallel type) for it is when he does this that all the people exclaim, "Jehovah is God!" (1 Kings 13:37-39). That act may well represent a spectacle directed by the Lord and obediently acted on by the "two witnesses" that creates a great confrontation between the antichrist and the Lord's Two. The confrontation initiates and finalizes the greatest end day's resurgence in the acceptance of Christ by the nations as well as some of Israel. Also, it begins the time

of the Great Tribulation. The wrath and hate of the antichrist (Ahab) and all who are his, are allowed to surge against the true church as well as against Israel, both apostate and those called the remnant of the Jews having just received salvation. This Time of Jacob's Trouble, or the Great Tribulation, is a parallel type for Job's second great testing (refining action) by Satan.

RE 11:5 And if anyone wants to harm them, **fire proceeds from their mouth** and devours their enemies. And if anyone wants to harm them, he must be killed in this manner.

Many take the meaning of the above Scripture as literal. If you understand just what the "Lord's" fire is and what it accomplishes for Him, the meaning of this Scripture becomes clearer. From a study on this topic, the fire of God, or the wrath of God, is actually Satan unleashed to do what he does best. Satan is often used as the Lord's refining fire as well as His wrath (2 Sam. 24:1, 1 Chron. 21:1). As a small treatise on this topic, please compare the portrayal in the two aforementioned Scriptures. In 2 Sam. 24:1 it states, "*the anger of the Lord burned against Israel and he incited David against them, saying 'go and count Israel and Judah.'*" Whenever those of the Lord sin, our Lord may exact justice and judgment upon the people through their leadership for He is a Holy God. In 1 Chron. 21:1 we have slightly different words chosen to portray this event. Note the statement: "*Satan rose up against Israel and incited David to take a census of Israel.*" Here Satan is using David to put together a situation, where because of the ruler's sin the people, who are also sinning, might be punished. Originally Lucifer and those under him comprised a guardian Cherub, one designed to protect our Lord's holiness and not to allow anything unclean to come near the Holy One. After Lucifer's fall he, as Satan, still is used but only as a temporary pawn to cleanse or punish others. Several places in Scripture, as with Peter when Satan asks to sift him, show that our Lord holds Satan on a very short leash and only uses him to refine or cleanse His saints for their good. This great fire of the Lord can also be used to destroy the unregenerate. Job's refining, that is perpetrated by Satan with the Lord's permission, is a strong type for a portion of the end days' church, particularly the Messianic Jewish portion. If this insight is correct, then the fire, proceeding from the mouth of the two witnesses, indicates they are given power, like Paul, to place individuals into the hands of this fire breathing dragon (the leviathan, Satan) in Job 41:19. The individuals are to be either destroyed or refined depending on the Lord's will (1 CO 5:5, 2 CO 12:7, 1 TI 1:20).

Mature Christians who have put their Lord absolutely first in all respects are given the power to actually direct and control Satan's actions. Those saints who comprise The Two have only one motive and that is to totally obey their Lord. Consequently, they are also given the power to direct and modify the leviathan's activities during the first half of the tribulation week because they have full access to the wisdom and power of Christ.

RE 11:6 These **have power to shut heaven**, so that no rain falls in the days of their prophecy; and they **have power over waters to turn them to blood**, and **to strike the earth with all plagues**, as often as they desire.

This power to shut the heavens is a perfect cross type for that of Elijah who also shut the heavens so that no rain fell for three and one half days (Luke 4:25). The Two also do the same thing. Because of the many cross types that link The Two with Elijah, it is highly probable that they represent the type that Elijah stands for. It is possible that this event of stopping the rain can be taken both literally and symbolically. What is important is that “rain from heaven” is also the life-giving truth of the Word. The time of the great famine as foretold occurs during Daniel’s seventieth week, and there is mention of it in the book of Amos (AM 8:11-12). Take time to read these Scriptures below for a moment and consider that the famine of those days is a famine of “hearing the words of the Lord”. It does state that it “**will not be a famine of bread, nor a thirst for water.**” This doesn’t mean that the Christian, or those who become Christians during that time, do not have access to the Word. They do, but those who are not called will experience a complete veiling regarding the truth as has never occurred before. For those who are able to hear the Word during that time, it comes at great expense.

To explain the two witnesses’ purpose in turning the waters to blood and striking the earth with plagues, it is necessary to examine the conflict between Moses and Pharaoh. The hardening of Pharaoh’s heart, or our Lord not softening it, allows the Lord to do several things (EX 4:2, Ex 7:4). First, during this process the Lord through Moses and Aaron pours plagues onto Pharaoh and the Egyptian people (great judgments). As the iniquity in Pharaoh’s heart becomes more and more apparent, the judgments increase in severity. Second, the Hebrews are able to see the Lord’s glory and deliverance from Egypt (a type for the world system). The children of Israel are delivered and the Egyptians stand condemned through the same process. Moses, who is the Lord’s chosen instrument for this deliverance, also is raised up in the people’s eyes as a great leader. The Scriptures that lie between Ex 5:4 and Ex 5:13 show the cost of serving the Lord. This type is repeated again during the tribulation period at the end of this age.

Those who desire to remain faithful to the Lord and live the type for life we are called to live are tried and tested by the world system during this time of the end. All the saints have their weaknesses evaluated in the fiery mirror of the tribulation week and are given time to repent. Many, who are imposters (tares), fall away during the time of shaking like the chaff they represent being blown away by a great wind.

In Ex 5:21 the leaders of the Hebrew work gangs blame Moses for their problems. Again during the time of tribulation, that is ahead, Christ and The Two are blamed for many of the problems that Christians have and many will turn and walk away from the faith. In Ex 6:12 Moses makes a statement that should grab our ears. He says that since the Hebrews would not listen to him and since he is a man with unclear speech why should Pharaoh listen to him? We do know that eventually Pharaoh does listen to him due to all of the plagues that fall upon the Egyptians. I ask you to consider that during Daniel’s seventieth week it is our Lord who speaks, particularly through The Two. He is the one who is opening the seals, as He is the perfect unblemished Lamb. It follows that Pharaoh (Satan) listens eventually and though many are martyred in that time to prove their faith, a great deliverance (restoration) is forthcoming.

In Ex 7:7 Moses is eighty years old when he speaks to Pharaoh. This number is one strongly associated with Jesus being a Savior (see chapter 6). It is a number that implicates putting yourself between a man and his adversary as Christ did for us when He hung on the cross. The two witnesses are similarly placed into such a position! In EX

7:20-21 Moses is given power to turn the Nile River into blood. These waters then cannot be drunk and it is the primary source of drinking water for the Egyptians. No comment is made regarding the Hebrews and the provision made for them. Water is symbolic of a life giving substance just as the truth of the gospel is. We know that during the time of the tribulation deception is allowed to reach incredible heights and the Word is taken away from those who belong to the world system.

From a previous chapter that covers parallel time lines, we discern that Elijah, once released from the Brook Kirith because it dries up, is sent to the widow of Zerephath at Sidon and he stays with her and her son (1 Kings 17:9-10; Rev 12:6, 12:14). *Zerephath* means *the place of melting down* or *the smelting place* and *Sidon*, *the place of the fishery*. From the meanings of these names we certainly could use this type to point to the time of the end of this age when the great refining fire of our Lord is allowed to refine His saints (bride), make the last call to all called to salvation (fish), and render the enemy to ashes. When the widow of Zerephath proves her faith, by giving him food to eat even when she and her son's condition is so very difficult, the Lord through Elijah provides her with all the food she and her son need. This typologically represents a time of about the beginning of the second day into the week of tribulation. The Holy Spirit is making sure that those who belong to Him are well fed. What is actually being given is the truth of the word as well as some empowerment (strength) to stand by the Holy Spirit. The woman represents the called and true church (*ecclesia*) that our Lord desires to be cleansed.

AM 8:11 "Behold, the days are coming," says the Lord God, "That I will send a famine on the land, Not a famine of bread, Nor a thirst for water, But **of hearing the words of the Lord.**

AM 8:12 They shall wander from sea to sea, And from north to east; They shall run to and fro, **seeking the word of the Lord, But shall not find it.**

The two witnesses finish their testimony at the midpoint of Daniel's seventieth week, that is 1260 days into the week, and are killed at the beginning of the Great Tribulation. The greatest evangelistic outreach of all time happens during their testimony, particularly just before, or even as, they are killed. This great event may actually be the trigger for worldwide acceptance of Christ as Savior. It definitely unmask the beast and his plans. The death of Jesus on the cross is the most powerful event in His entire ministry and is what draws so many today to His cause. The Two suffer a similar fate and, in so doing, "purchase" many sinners with the blood of Christ.

RE 11:7 When they **finish their testimony**, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them.

In Daniel 11:31 it is stated, "*And forces shall be mustered by him, and they shall defile the sanctuary fortress; then they shall take away the daily sacrifices, and place there the abomination of desolation.*" This temple is not a literal building of stone but actually the "The Two," the end day's apostles and some of the associated church --- a temple of flesh that is destroyed (Daniel 11:31-35). Once the leadership is gone, the greater body finds it difficult to continue. In Daniel 11:33-35 there is evidence that,

nevertheless, some firmly resist and still instruct many (toward maturity) even during a time of terrible persecution. This occurs during the time of the Great Tribulation that is thought to last from the middle of the fourth year to possibly the beginning of the sixth year. Verse 35 is particularly important in that it gives the purpose of Daniel's seventieth week for those Christ calls to be His own. It states, "*Some of the wise will stumble, so that they may be refined, purified, and made spotless until the time of the end,*" (NIV Dan 11:35).

Please understand that like Christ, when we Christians seem to lose by willingly being martyred for a cause in obedience to Christ, we actually win! We are not to fight the good fight using the same carnal weapons of the enemy. We win by loving, by sacrifice, and by a willing joyful obedience to the One who redeemed us with His life.

I do admit that the interpretation of this next section gives me great trouble. It may well be that it is for another to open these Scriptures correctly.

RE 11:8 And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified.

If I am correct that these dead bodies represent two large corporate groups of end days saints, who are appointed to be apostles (the two witnesses) to rule and reign with Christ, then throughout the world system (Babylon), where they witness, they are killed. Our Lord is crucified just outside of Jerusalem, near enough to be said, "where also our Lord was crucified". One must understand that those of Jerusalem historically always kill the saints and act more like Babylon than a city of God. The only way I can reconcile this is to view Jerusalem, the so-called city of peace, as actually being a city of death. It would represent the wickedest portion of the global city-state of Babylon that even now is taking shape. This is backed by Scriptures' use of the terms, *Sodom* and *Egypt*, two very wicked places of that time governed by types that are quite representative of Satan. Early in the time of the Great Tribulation there is a global decimation of all of the churches' finest leaders just after the halfway point. As the original apostles are "the sheep pastured for slaughter" so too is this group at the end of the age pastured for slaughter just before the tribulation week.

Consider this, if you chop off the head of a powerful organization or creature, the rest of it dies quickly and poses no threat. From the book of Revelation, I believe this is exactly what is shown to happen half way through Daniel's seventieth week. Whereas Jesus is crucified under the direction of the Jewish Sanhedrin (Satan incarnate, the beast of the earth at that time) and the power of Rome (the beast from the sea at that time) so then will the leadership of the Bride be killed by the beast that comes up out of the abyss, or Satan incarnate in the world system. Don't forget the type for Jezebel! She is a perfect type for the end day's false religious system (beast out of the earth, a false religious system pretending to be the true bride) with apostate Israel, being indwelt by Satan that martyrs many Christians.

RE 11:9 Then those from the peoples, tribes, tongues, and nations will see their dead bodies **three-and-a-half days**, and not allow their dead bodies to be put into graves.

If the last three and one half days of Daniel's seventieth week are indeed three and one half years, these bodies are pretty much gone due to decay. Perhaps only bones are left. All those who are unregenerate, now that they no longer suffer from the plagues and bloody water with which these "Two" tormented them, through the secular media of that day and in their own minds, relive their victory over and over as humans are prone to do. It would be like winning a great football game where your school won. Rehashing the victory, even if you have no part in the game, adds to the "self esteem" of the one who is on the winning side. Naturally this gives them much pride as they continue to decimate the remaining portions of the true church. Their "victory" over The Two is used as a banner until the Great Tribulation draws to a close. Actually, as with Christ on the cross, when those of the Royal Chariot willingly are martyred, it is their greatest victory!

RE 11:10 And those who dwell on the earth will rejoice over them, make merry, and send gifts to one another, because these two prophets tormented those who dwell on the earth.

RE 11:11 Now **after the three-and-a-half days the breath of life from God entered them**, and they stood on their feet, and great fear fell on those who saw them.

In RE 11:11 the breath of life is the same as what resurrects their leader, our Christ, as He rises from the dead at the end of the last age. He is called to heaven and is watched as He rises by those who love Him. The Two also are resurrected and doing so in the sight of the worldly people instills tremendous fear. [I would have you refer to the time line in chapter 13 again for a review to note that not only is the greater church called up at the last trumpet, the seventh trump, but so are "The Two" (the apostle-prophets) called up to heaven in a cloud while their enemies look on as shown in Rev 11:12.] Their coming back to life occurs exactly 1260 days after the midpoint of the tribulation week. They are called up at the seventh trumpet. Picture this ascent into the clouds: The Two ascend with the four slightly behind, followed by the great wheels of the chariot. This last group are the vast majority of Christian warriors, the largest portion of the bride marked with the number 144 000. At this point the Lord is taking his complete (War Chariot) home and when He comes back He will ride with His bride of iron (justice) to take vengeance on His enemies.

In Zec. 14:2-3 we see our Lord preparing the armies of the nations for destruction in which the greatest searing heat of his vengeance is felt. In Zec. 14:4, upon His return, Jesus is shown standing with his feet on the Mount of Olives apparently after the greatest earthquake splits the city of Jerusalem and the Mount of Olives in two. In Rev 11:18 it is stated "*The nations were angry: and your wrath has come.....*" This is when our Lord's true wrath (vengeance) on the nations is completed and the Bride is used as an agent of justice in His hand. Note in the following Scripture that at the opening of the millennial kingdom Jesus comes back with His Saints to exact vengeance.

ZEC 14:5 Then you shall flee through My mountain valley, for the mountain valley shall reach to Azal. Yes, you shall flee As you fled from the earthquake in the days of Uzziah king of Judah. **Thus the Lord my God will come, and all the saints with Him.**

From Zec 14:3-5, I see the Lord with his entire war chariot coming down out of the air as the greatest earthquake of all time splits the nation of Israel from east to west, along an ancient fault line, cutting through the Mount of Olives and splitting Jerusalem in two. The Jews of Judah (the wing of the temple leaned on by the abomination), who have been battling the “abomination that causes desolation,” stream out of the city toward their approaching Lord seeking asylum and safety in the One they now recognize.

Before leaving this chapter that describes with the symbolism of Scripture our Lord’s Royal portion of His chariot, I would like to dwell on one simple Scripture found in the book of Daniel. In some previous chapters we look at our Lord’s time of preparation for the tribulation week. Many Scriptures are brought in with types and symbols to open hidden actions and purposes of the same week. To be able to conceive a book like the Bible, which has thousands of pieces to the puzzle of the truth all interlocked in strange ways that must be disentangled and then repositioned so as to fit correctly, it must be agreed that only one person is capable of writing this glorious work, the Holy Spirit. Our Lord must be praised for it. If only half of what I have feebly attempted to discern within it is truth, then these chapters should open your eyes and your heart to sing praises to the One who is the very Master of the Word, the Living Word Himself.

Reflect back now on all that has been gleaned during the preceding chapters. The church age parallels the growing season of the country of Israel. This age begins with a great spiritual rain, the spring rain, or mighty initial move of the Holy Spirit that births the early church. Persecution immediately springs up from the enemy resulting in suffering, death, and tribulation for those who lead, but out of the persecution comes much good fruit. After that early rain comes the beginning of a long hot summer. The church drifts into a long period of stagnation punctuated by brief times of revival as the Holy Spirit acts like dew first appearing here and there over the years. Men convert into empty tradition the previous great moves of our Lord. The light of His truth at times grows quite dim as the oldest denominations come increasingly under the control of the evil one (becoming formless and empty). There is always a new move of the Spirit to bring forth new denominations with a fresh supply of the unpolluted water of our Lord that gives life. This repetitive series of events continues as the great sea of Satan constantly attempts to overwhelm each new move of the Spirit. Toward the end of this age, where we now are, we reside at the end of a long hot Israeli summer. Locusts are consuming the harvest and the pure unadulterated Word is becoming very hard to find. Apostasy is rampant within much of the church, but the final and finest crop of wheat waits white for the harvest.

The owner of the vineyard has been absent for a very long time now. Many false shepherds are ravaging the flocks. There is a soft but steady beat of a war drum now just over the horizon that many of us hear. We stand and look in the direction from which it comes and like Gideon we say to our Lord, “But I am the very least of my family. What can I do?” A time of great warfare is on the horizon, but only some of the Christians are aware of it. The church now stands in such disarray! Hundreds of denominational fractals stand on a myriad of opposing sides of the church and prattle in their pride rendering unity within the bride almost nonexistent. The doctrine of the Nicolaitans is insidiously inseminating itself into much of the church.

But, do you feel it? A soft gentle breeze of the Spirit is beginning to blow. The Lord is now quietly instructing The Two, in their youth, as the time of conflict approaches. They probably look like the least of Christians today as they face into the hellish mirror that the Holy Spirit wields to reflect the backlit silhouette of self. The four cherubim, comprised of youthful leaders today, are full of hope and expectations as our Lord leads each to a position of spiritual dependency where He can, at exactly the perfect moment, pull an arrow from His quiver that will not miss its mark. There is a quiet jostling among a portion of the young and a hushed murmur from an even smaller portion of the old that see just the tops of the storm clouds on the horizon. You may not see them but they are there.

There is a Scripture that comes to my mind that fits this subject. Please read it before moving on to finish this chapter. It most certainly is a promise of the Father for the Son and for us. A strong gift of encouragement is a necessary attribute for all leaders prior to battle.

^{NIV} Psalm 110:3 Your troops will be **willing on your day** of battle. Arrayed in holy majesty, from the **womb of the dawn you will receive the dew of your youth**.

In your Bible, if you read down through to the end of this Psalm, there can be little doubt that our Lord is speaking about the end of this age. In verse five He points out that “He will crush Kings on the day of His wrath.” I realize there are many days when He expressed his wrath in the past but there is a section in verse six that points out he is going to “*judge the nations*” and a little later in the same verse “*crushing the rulers of the whole earth*” is mentioned. I have to believe this points to the time period at the end of the tribulation week particularly since in verse seven it is translated as “*the one who grants succession will set him in authority NIV.*” Christ is the one that at the end of the tribulation week is set in authority as King of Kings and Lord of Lords by the Father.

Looking a little closer at Psalm 110:3, the section “Your troops will be willing” indicates a group of saints, chosen from the beginning, now offering themselves as a freewill offering in battle. This sacrificial obedience mimics the very act that Christ made on the cross for us. As He did for us at the beginning of the age, The Two and others emulate Him at the end of this age to complete the work.

The portion of Scripture *day of battle* could just as well be translated *day of power*. It is a time when our Lord uses His greatest power through those who seem to be the very weakest vessels to overcome the enemy. What fascinates me is the comment regarding His troops being in *holy array*. We translate the description of these “troops” as being consecrated, sacred, or even set apart for splendor and majesty. This is entirely due to His work in us, make no mistake, because we are His sacred possession or treasure, the work of His hands.

Finally, the last section of this verse ends with “*you will receive the dew of your youth.*” This was completely planned at the beginning of time and here, at the end of this age, the culmination of six days (six thousand years) of work on the bride is realized as she is drawn around Him like the night mist. A bride promised when one is very young gives great joy when she is finally presented to her groom in all of her beauty, splendor, and glory. This description of these troops very strongly parallels the picture of the Shulammitte given in the following Scripture.

^{NIV} Song of Solomon 6:4 You are beautiful, my darling, as Tirzah, lovely as Jerusalem, **majestic as troops with banners.**

It is this Scripture that I believe refers to the church of the tribulation week containing The Two. Our Lord readies an army of saints ready to join against the enemy at the great battle of the tribulation year. They are not the people you or I might expect to be warriors. We know from our study that during the great battle our Lord glorifies Himself in His people, but not as many would expect. Our Lord glorifies Himself within Christ on the cross. It looks like He loses, from a worldly standpoint, because His apostles, for the most part, turn and walk away. But in the heavenly reality, He hands Satan the greatest defeat of all time. The fate of the true church during the tribulation week is much the same. They win by sacrificial loving.

Yes, there is a time to hide, but only until our Lord reaches into His quiver for an arrow and asks "*Whom shall I send?*" When your time comes what will be your response? To truly be used is to become less. To win is to be sacrificed. No, we cannot rise to this kind of warfare without the Holy Spirit and the preparation that it takes. As shown in chapter 13, after the sixth seal is broken, an unparalleled devastation causes the light of Christ to leave the church. As the light of truth leaves her, the world believes that they utterly conquer her. But this is exactly the time that the opposite happens. The world beast system again seriously misjudges the situation. It is at this time that our Lord speaks the words of Daniel below.

DA 7:22 "Until the Ancient of Days came, and **a judgment was made in favor of the saints of the Most High**, and the time came for the saints to possess the kingdom.

Does that Scripture not sound a bit incongruous considering the situation? As Jesus dies obediently on the cross for the love of a cursed world, so also does the bride of the tribulation week exhibit a similar feat. As Jesus is resurrected after the cross so then is "The Two" (The Royal Chariot) resurrected at the end of the tribulation period to lead the way to the wedding party of the Lamb. In what portion of this chariot of fire will you reside, my dear reader? If you have a hunger in your heart for more of the Lord, then He not only places that hunger there but also He satisfies you. When you seek him with all of your heart you find him (De 4:29).

There is a long-standing promise of a tremendous reward for a portion of the bride. It is, up to this point in time, not fully realized. Some call it the "double portion," but to others it is accepted as the spring and fall rains together. Many take it as a literal solid gift, but others spiritualize it. Let's finish this book by looking at this great hope in the next chapter and perhaps we can identify just what it is, its purpose, and those who will receive it.

To gaze on a symbolic portrayal of the completed bride (chariot) and groom, turn to page 428.