

Current Affairs #57 – The Four Living Creatures, Part 2

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We continue to explore the meaning of the four living creatures that we discovered, or that we presented from the book of Revelation, the fourth chapter. We saw them described as one having the face of a lion, the other having the face of an ox, the third having the face of a man, and the fourth having the face of an eagle. They are in heaven. They are around the throne of God. They are the center-most circle encircling the throne of God and the Lamb. We are expanding out now.

You might be quite surprised to find that the book of Revelation frequently references other books in the Bible, notably, the books of Daniel, Isaiah, and Ezekiel. And the four living creatures show up again in the book of Ezekiel. This time they are not seen in heaven; they are seen upon the earth. Let us start with verse 1 of Ezekiel, chapter 1. Again, we are pursuing an identity. I have given you enough hints for you to conclude that I am talking about the corporate man, the Body of Christ, a spiritual man who is the plenipotentiary of the executive authority of the throne of God. So, they are the plenipotentiary of the *exousia* (Strong's Greek 1849), the executive authority, of the *dunamis* (Strong's Greek 1411), the power of the throne of God. These are the actual Greek words that are used to describe such things as the statement of Jesus: "All authority has been given to Me in heaven and on earth. Go ye, therefore."¹

To whom is this command given? From the throne of God, we are seeing the executive authority, and it is given to four living creatures. Four is the number of the corporate man. The presence of God, when it was on the earth, was vested in and around the Ark of the Covenant. The Ark was ported or carried by four priests, who slung poles, two poles, through golden hinges on the exterior of the Ark of the Covenant and carried it upon their shoulders, a symbol that the presence of God was meant to be carried in a corporate man. The four living creatures around the throne represent that corporate man, except that when they are seen in heaven, they are seen as spirit beings. Because they are no longer clothed upon in flesh, they are seen for who they actually are.

Heaven is the reality; earth is the veiled type and shadow. So when the glorified corporate man is seen in heaven, he is seen as the innermost circle of the throne—the one to whom the authority of the One who sits upon the throne might be given for the purpose of execution. The corporate man

carries the head, who is Christ, and is the executive authority in the earth. This is by design. This is not wishful thinking. This is not overreaching. This is not grasping. This is the design of God. But, obviously, to be included in this plenipotentiary, the ones who carry out this authority, one has to be made pure, made holy. You cannot make yourself that way apart from the work of the Holy Spirit. So it is the bride and the Spirit who work together for the purifying of the bride, which is another metaphor for the corporate man. In the Scriptures, the term “bride” is not a romantic term; it means “the carrier of the seed” to bring forth the thing that is in the seed—in this case, the seed of God. The bride carries the seed of Christ to bring forth sons to God, and the sons of God collected together as the corporate man.

This is the design of God. We are simply peeling away the layers of this understanding while I go back and forth trying to show and connect the Scriptures to these realities—to, in a sense, 3D map, or I should say actually to 4D map the picture of who the believer assembled to the Body of Christ actually is in relationship to the times in which he or she lives, and in relationship to the things that mitigate against your survival. You are not in danger. You are not lost. You are not meant to be tossed upon the winds of time or the tides of time. You are anchored in the eternal in a very fixed and defined view, and from that place, being anchored behind the veil, as Hebrews 6 speaks of it.² This is the security and certainty that you ought to have now. And this is why I am speaking these things to you now, so that you will not be moved, that you will be unshaken. But you must experience a change of mind, a renewing of your mind—a repentance from the religious point of view that has clothed your mind, from that of works you may do to gain the approval of God, that sort of mentality of slavery and servitude—to being restored, re-clothed in the spirit of your mind with the truth of who you are, seen from an eternal point of view, reflected first in heaven, and then deployed upon the earth. That is why we are talking about these four living creatures.

So come again, then, to Ezekiel 1.

Now it came to pass in the thirtieth year, in the fourth month, on the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God (Ezekiel 1:1 NKJV).

Immediately you know that you are in the realm of the prophetic, where God is speaking prophetically, and of course prophecy has to be understood, decoded. And there are keys to the decoding. It is the way God uses terms and the association of terms to events in Scripture. Without developing those terms, let me just tell you,

- “Now it came to pass in the **thirtieth** year”— Why is Jesus said to be at the age of thirty when He comes forth? Why is David anointed King of Israel when he is thirty? Why is Joseph released from prison when he is thirty? And on and on. Because thirty is the year of accession. It is the time when you are old enough to assume the role of representation as part of a royal priesthood. It is the age of maturity. So in the thirtieth year—the code here is, this is going to speak of maturity, a time of maturity.
- “in the **fourth** month”— Four is the number of the corporate man.
- “on the **fifth** day of the month”— Five is the number of grace. There comes a time when the corporate man reaches maturity and is capable of carrying the grace of God—in this case, in the earth.
- And so, “the heavens opened, and I saw visions of God.”

Now, why was it not on the twenty-ninth year, on the eighteenth day of the month, or in the sixth month, or the eighth month, on the twenty-eighth day of the month? Do you think these things are just thrown in because they fill up space? No. God is meaning to give a very precise vision that has impact in our time, and so He sets it up in the language of the prophetic. These are not helter-skelter, casual things. That is why the untrained mind cannot comprehend the things of God. The logical mind is untrained in the things of God. It does not have an interpreter. You see, we interpret things based upon our paradigms. The logical mind has embraced a paradigm of linear thought, of rational thinking, of reason. In that mindset, you cannot see the things of God. It is impossible. It is not that you are stupid, it is simply that you are not configured to the frequencies of heaven. To a scholar reading these things, whose mind is not renewed, he sees thirtieth year, fourth month, fifth day and they are just words to him. Jesus once said, “Do you not say, ‘It is yet four months unto the harvest’? Lift up your eyes and behold, the fields are ready for harvest” (cf. John 4:35). He uses terms very precisely because that is how God talks to us. God speaks to us in numbers, in visions, in dreams, types, shadows, examples, anecdotes, and the like. Why? Because they present a consistent picture. You do not have to interpret them differently every time.

When the church at the time of ruling, of coming forth with sufficient maturity to rule, the corporate man carries the grace of God, so at that time the Lord chose that exact day, that month, that year, in that configuration, to give a vision of God.

...that the heavens were opened and I saw visions of God. On the fifth day of the month, which was in the fifth year of King Jehoiachin's captivity [So, this is a message of grace: five, five, five, it is the number of grace.] the word of the Lord came expressly to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the River Chebar; and the hand of the Lord was upon him there (Ezekiel 1:1b-3, comments added in brackets).

Ezekiel was one of the other captives in Babylon along with Daniel. This was indeed a rich prophetic time in the Scriptures, for you have both Daniel and Ezekiel, you also have Jeremiah, speaking out of this time. No wonder the book of Revelation, which is sort of the bookend, prophetically, to these, quotes all three writers extensively. So he said

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 (Ezekiel 1:4).

- “a **whirlwind** was coming out of the **north**”— The north here is typically hidden. It is a reference to the hidden. So, a thing that was not has suddenly come: a whirlwind.
- And “a great cloud with **raging fire engulfing itself**”— It was self-contained; reminiscent, of course, of the day of Pentecost when there came a sound like from heaven (a sound out of the north) with cloven tongues like as of fire.
- “and brightness was all around this **cloud**”— I might point out that the term “cloud” and “great cloud” is at times used to speak of the witnesses, those who have gone before in upholding the testimony of the Lord, many actually even to the point of their deaths.
- So there was this “great cloud and brightness was all around it, and radiating out of the midst of it like the color of amber, and out of the midst of the fire.”

Also from within it came the likeness of four living creatures (Ezekiel 1:5a).

Wait a minute, let me guess: a lion, maybe? an ox, perhaps? an eagle, you think? a man? Let's see.

Also from within it [this cloud of brightness, of glory] came the likeness of four living creatures And this was their appearance: they had the likeness of a man. [Lucky guess, right?] Each one had four faces and each one had four wings (Ezekiel 1:5-6, comments added in brackets).

- “They had the **likeness of a man**”—It describes these four living creatures in their compendium and in their appearance to have the likeness of a man. “And this was their appearance: they had the likeness of a man.”
- “Each one had **four faces**”— That is different, because when we saw them in chapter four of the Revelation, there were four creatures and each one only had one face: one was like a lion, one was like an ox, one was like an eagle, and one was like a man (cf. Revelation 4:6-7). But here, each one of these four in the likeness of a man, hence the corporate man. Each one had, in each individual member, all four capabilities. Which tells us what? It tells us that in heaven you see the perfection of the picture where the spirit of the man is in all of them, the spirit of the lion is in all of them, but they are represented singularly because in heaven the closest representation to the ideal is what is presented. The point is that there is absolute harmony in the four because,
 - on the earth, when they are, in a sense, pulled apart and extrapolated, you see that each one possesses all of the attributes,
 - and in heaven you see that they are summed up in the four.
- “Each one had four faces and each one had **four wings**”— Again, I pointed out that when they were seen in heaven, they had six wings. That is because on the earth, they do not need one pair of wings to propel themselves; they are being propelled in another way. Let me give you a hint: They are being propelled by wheels, and the spirit of the living creature is in the wheel,³ and they are led by the Spirit in the earth; whereas in heaven, they are in the presence of the Spirit.

Each one had four faces, and each one had four wings. 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 (Ezekiel 1:6-7).

Now, just some comments on this.

- “Their **legs were straight**” — The idea behind the word “straight” here, is the concept of upright or unyielding, unwavering. It is the Hebrew word *yashar* (Strong’s Hebrew 3477); it literally means they practiced equity. They pleased well with righteousness. They were straight. They were upright in all their ways. So, their legs were straight. It meant that their feet did not stumble over, as it were, a pitted road. In other words, their direction was not compromised. They were walking out, as it were, the divine standard.
- “Their legs were straight, and **the soles of their feet like the soles of calves’ feet.**”— The calf was typically an animal that was to be sacrificed because it was a clean animal. The soles of their feet, a reference to their walk, was not contaminated. They were just and upright.
- In fact, “They **sparkled like the color of burnished bronze.**”— Bronze, in the ancient world, could have referred to a variety of things, like brass or copper. So they were like polished copper, which has a look of gold to it.

Again, the emphasis is on how uncompromised their walk was.

The hands of a man were under their wings on their four sides (Ezekiel 1:8a).

They had the appearance of a man, and they had hands like a man under their four wings. Their feet were straight, meaning their walk was uncompromised. The soles of their feet were like calves’ feet, an animal that could be sacrificed because it was a clean animal. And they sparkled like burnished bronze. I might point out that this is exactly the same reference to Jesus in the book of Revelation, the first chapter, when John turns to see the One who was speaking, standing behind him. And his description included that His feet were like the feet of burnished bronze.⁴ The connection to the One on the throne, the Lamb, who is clearly identified in Revelation 1, is unmistakable. And it is this remarkable combination of spirit in flesh—appearance like a man,

hands like a man—but in appearance here is what they are: (It says this in verse 10; I have skipped two verses, and I will come back to them.)

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 (Ezekiel 1:10).

The picture is their four sides: On the frontal portion is the face of a man, so it is the face you will see. On the right side is the face of a lion. On the left side is the face of an ox. And behind, where the back of the head would be, is the face of an eagle. Why? Because they see in every direction.

Now, I said that I would come back to the two verses.

The hands of a man were under their wings on their four sides; and each of the four had faces and wings. Their wings touched one another. (Ezekiel 1:8-9a).

- “Their **wings touched one another**”— It means that they were moving like a symphony. They were harmonious, and there was no hint of discord between them. It reminds me of Paul saying, “See that you all speak the same things and there be no divisions among you.”⁵

This is a vision of a thing that already is. It is not a thing to be formed this way in the future; it is a thing that already is. Therefore, when it is displayed in the earth, it will be displayed in this beauty of symmetry and harmony. What I am saying is, that this is what the Spirit of the Lord is working to produce in the Body of Christ. And although the Body of Christ, at this point, is very disparate and separated, when it grows up in its thirtieth year, in its fourth month, on the fifth day of the month, on and in that appointed time, the grace of God will cover this mature man who is, at that point, capable of leading. The world will not hold an attraction for it because in its corporeity, in its unity, in the fellowship in the Spirit, it will have achieved a degree of oneness because it will be governed in all of its appearances, and in all of its parts, and in all of its forms, by the mind of Christ. So we are back to 1 Corinthians 12, which speaks there of the Body of Christ as the corporate man.

The four spirits we have already talked about. Now we will observe how they move when we continue in this discussion.

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

We are seeing how they move together and flow together as one unified entity, although they are a corporate man. We will continue from there in this discussion. I hope that you stay connected to this study because things of incredible weight are being brought out of the treasure houses of heaven. My friend, Thamo Naidoo, once said, and when he said it, it really caused me to think about it, he once said that we will plunder the heavens for its treasures until heaven has been emptied out of all of its treasures. I believe such a thing is happening. I think Thamo was right. This is the occasion to receive the plunder from heaven. Continue on; it will strengthen you in these uncertain times. The Kingdom cannot be shaken. Everything else is being cleared out to make room for the ever-increasing functioning and appearing of the Kingdom of Heaven.

Endnotes:

1. See Matthew 28:18-20 NKJV: “And Jesus came and spoke to them, saying, ‘All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.’ Amen.”
2. See Hebrews 6:19-20 NKJV: “This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil, where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.”
3. See Ezekiel 1:19-21NKJV: “When the living creatures went, the wheels went beside them; and when the living creatures were lifted up from the earth, the wheels were lifted up. Wherever the spirit wanted to go, they went, because there the spirit went; and the wheels

were lifted together with them, for the spirit of the living creatures was in the wheels. When those went, these went; when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up together with them, for the spirit of the living creatures was in the wheels.”

4. See Revelation 1:12-15 NKJV: “Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, and in the midst of the seven lampstands One like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band. His head and hair were white like wool, as white as snow, and His eyes like a flame of fire; His feet were like fine brass, as if refined in a furnace, and His voice as the sound of many waters.”
5. See 1 Corinthians 1:10 KJV: “Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment.”