

Sam Soleyn
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We should continue our discussion from yesterday. We are looking into heaven itself—the construction, as it were, of heaven. I took the liberty of going back and reviewing the passage we read from Hebrews 10 last night, and I want to just revisit the very last piece, where we were when it was said of Jesus in Hebrews 10:7-14.

Then I said, “Behold, I have come (in the volume of the book it is written of Me) to do Your will, O God.”⁸ Previously saying, “Sacrifice and offering, burnt offerings, and offerings for sin you did not desire, nor had pleasure in them” (which are offered according to the Law),⁹ Then He said, “Behold, [So, He picks up the theme again.] I have come to do Your will, O God.” He takes away the first that He may establish the second.¹⁰ By that will we have been sanctified through the offering of the body of Christ Jesus, once for all.¹¹ Every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sin.¹² But this Man [note the language—this Man], after He had offered one sacrifice for sin forever, sat down at the right hand of God,¹³ from that time waiting until His enemies are made His footstool.¹⁴ For by one offering He has perfected forever those who are being sanctified.

We talked about how the Lamb that had been slain returned to heaven and took the scroll out of the hand of Him who sat on the throne. This is the amazing thing: the scroll that was held in the hand, “Behold, I have come (in the volume of the book it is written of Me)...”—the word, book, in the Hebrew is the word for a knob, and it is a knob of a spool on which you roll up a scroll. So, you get to the knob when you have fully unwound the scroll. It is the Alpha and the Omega. It is the story of all that God required of Christ in the earth. So, He comes back to heaven and takes the scroll out of the hand of the pre-eminent Christ, as the obedient Christ—He is the One about whom the scroll was written. You may remember He said to the Jews in His earthly life, “You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. But you are not willing to come to Me that you may have life” (John 5:39-40). So, when He comes back to heaven, He takes the scroll and reads the testimony of His own life. In the picture He comes not as a man, but as a Lamb that

was slain. And yet, He is described here as a man. But in heaven, this same Man is the Lamb who was slain, because that was the requirement from the foundations of the earth. That was what was written in the scroll—that He would be a lamb slain from the foundations of the earth. So, He comes back from the earth where He died in the form of a man, but is presented as the obedient Christ in the form of the Lamb. He wears the form in which He is prophesied to live and in which He is prophesied to die, so that it is like looking at the evidence of what had been written. And now here it is in a one-to-one correlation, so much so, that there is no possibility of an argument against it. He comes as the testimony of His own faithfulness, and the matter is judged to be complete.

That is why, *“There is therefore now no condemnation for those who are in Christ Jesus...”* (Romans 8:1). You cannot be condemned because you are appearing *in Christ*—*“When Christ who is your life appears, then you will also appear with Him in glory”* (Colossians 3:4). And the accuser cannot accuse you, because you are clothed in the figure of the Lamb, who is, in fact, the required sacrifice. So *in Christ*, you died; you died with Him. God judges that you died with Him, and here is the thing: *“Then I said, ‘Behold, I have come (in the volume of the book it is written of Me) to do Your will, O God.’”* And I will pick up in Hebrews 10:9, *“Then He said, ‘Behold, I have come to do Your will, O God.’ He takes away the first that He may establish the second.”* And then it talks about how He comes and sits at the right hand of God in verse 12, *“But this Man, after He had offered one sacrifice for sin forever, sat down at the right hand of God.”* The word for, God, is the word, *Theos*, and it means: the supreme Divinity; a magistrate; or God. So, one of the meanings of the word, God—*Theos*— that as used in this context is: a magistrate; the Judge who is sitting on the throne of judgment.

So, the picture is: He comes back, and He asks to be judged as to what is written in the book, as to whether or not He has fulfilled everything that was written about Him in the scroll. This is a very important thing because, who is the enemy? He is classified as, *“the accuser of the brethren.”* And so the point is, the Lamb makes His appearance before the Magistrate, who is the One seated on the throne, the pre-existing Christ. And He is saying to the pre-existing Christ, “According to the volume of what has been

written about Me in the books, examine Me now from Your place as the High Priest. Did I, in fact, fulfill the requirements of the sacrifice?" Because, what was the responsibility of the priest? To examine the sacrifice to see whether it was without spot, wrinkle, or blemish was a responsibility of the priest. So, it is a scene of judgment in the heavens when the Lamb appears. As we read yesterday, when we were talking about the circle of the throne and the pre-existent Christ—the One over all creation, the One overseeing the entire plan of God as it was supposed to unfold in creation—sits upon the throne, and the One who is himself, the Lamb. Here is the pre-existent Christ who says, "*No man takes My life from Me, I lay it down freely.*" He has prepared for Him a body. He departs [heaven], goes into the earth, and fulfills everything that was written about Him in the scrolls, without anything left unfinished. Because, if you are going to accuse those who put their trust *in Christ* and who are clothed *in Christ*, if you are going to accuse them with sin, then your accusation is based on the premise that there was something incomplete about the sacrifice. That is your accusation: something was incomplete about the sacrifice. So, He appears in the form of the bloodied Lamb—He appears in the form of the sacrifice. He takes the scroll and He asks for judgment according to what was written, because what is written is the basis of what He fulfilled. Do you see? He asks the Magistrate, *Theos*, to render a judgment. The word magistrate, of course, has in it the word, majesty or magisterium. Historically, the role of king and judge were inseparable. In England it was called the Court of Star Chamber, which means, the King's Bench. In fact, in English jurisprudence today it is still called the King's Bench, and it is the highest authority, because that is where the magistrate sits as the king.

So, this scene in heaven is about asking for, indeed, demanding judgment to establish forever that there is nothing lacking in the sacrifice, because when Scriptures say, "*There is therefore now no condemnation,*" I promise you, that is a legal conclusion. Condemnation is a statement relating to a juridical process that has rendered a decision. You do not normally go around saying, "I condemn you." The French word is, *je t'accuse*, I accuse you. No, that is a juridical process—a process of jurisprudence where the prudence of the law has established the matter beyond controversy. It is the

application of standards. We do not normally think like this. And, in fact, unless the Lord would have chosen to give me this kind of understanding, I doubt seriously that I would have understood these things but for my own background in jurisprudence. But, it allows me a vantage point to appreciate what this scene in heaven is; it is not just Jesus coming back home and saying, “I am glad that is behind Me.” Why did He come? He came to be the sacrifice once, for all—the One for the many.

So, the matter was required in heaven because of the pre-existent covenant that had existed before the foundations of the world. What He was coming to say is that He has offered full and complete satisfaction regarding the requirements set forth for Him before the foundations of the world, and He is presenting Himself as the completed case for judgment before the court of heaven. Because after that, you see, once the judgment is complete, then whoever is found *in Christ* has to be regarded in the same manner in which Christ is viewed by the Father, and the accuser of the brethren has no ability to do anything except to capitulate, to give up. That is why “*no weapon that is formed against you will prosper; and every tongue that accuses you in judgment you will condemn*” (Isaiah 54:17). I am explaining to you, why. You do not have to live in the uncertainty of your own questions. These matters are as firm and secure as they could possibly be. This is unshakable—the unshakable foundation upon which you have been established—inasmuch as you are found *in Christ*. So when it says, “*There is therefore now no condemnation to those who are in Christ Jesus,*” it means you are clothed with the Lamb, and the Lamb has been judged by the Magisterium of heaven to have fulfilled everything that was written about Him in the scrolls. That is why He turned the knob to the end of the scroll. He is the Alpha, He is the Omega. He is the beginning, He is the end. There is nothing left required of Him. The scroll was unrolled the entire way, and in the book of His life, He has fulfilled every requirement. The sacrifice is perfect, and you are clothed in that sacrifice.

Now, what a different picture than if we just skim through those verses. What a different picture. And is that not the case? Do you not remember how when He comes back to heaven, He is challenged? As He approaches heaven, He is challenged. From behind

the gates He calls to the gates, and He says, “*Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in*” (Psalm 24:7-10). It is the unfolding scene behind which the last we saw of Him, which was: “...*while they beheld, He was taken up; and a cloud received Him out of their sight*” (Acts 1:9). That is the last thing we saw of Him until He comes again. But the picture in heaven continues. As He ascends, He goes through the ranks of the demonic, and one of the things He does in His ascension is He stops off for an unscheduled visit in the second tier of the heavens. And He calls the prince of that realm to come forth, and to bow before Him. And He made a show of him openly, triumphing over him.

It somewhat reminds us of in ancient times, when people like Julius Caesar or Napoleon would destroy an enemy, and they would require the leader of the enemy’s forces to come before him. And the victor would strip the vanquished enemy of their weapons—they would break their swords, they would shatter their bows, they would destroy their shields—so that everyone knows that the power to resist has been absolutely destroyed. It is what God did to Pharaoh in the Red Sea. It is what MacArthur did to the Emperor Hirohito of Japan at the surrender at World War II. Do you remember? General MacArthur did not stand up when the Emperor Hirohito was brought onto the battleship, onto the aircraft carrier, to sign the terms of surrender. He did not stand up. In Japan at that time, the Emperor was considered a god, and the thought that anybody would sit in his presence—why that would have had your head severed in Japan. And it was a stunning thing, but MacArthur was absolutely right. MacArthur was a student of history, and he understood power. He understood that he brought Emperor Hirohito aboard to sign a document of unconditional surrender—it meant this was not a negotiated settlement—and you do not stand up and shake hands on an agreement. You are the vanquished enemy, so you will sign the document of surrender in the presence of your superior. And it broke the spirit of the Samurai that day on the deck of that aircraft carrier. When the Emperor Hirohito came, MacArthur sat at the desk, he signed the document, turned around, and walked off. That is what Jesus required of Satan: Sign the document of unconditional surrender. In fact, here, sign it in My blood. This is the cup of the New Testament in My blood.

So, He stopped off in the second heavens, made an unscheduled visit to the headquarters, and left it in ruins. Then He ascended to the highest heavens and cried out that the gates be lifted up that the King of Glory might come in. And they challenged Him. They said, “*Who is the King of Glory?*” And the answer, “*The Lord, strong and mighty, He is the King of Glory, so lift up your heads, O ye gates, and be lifted up ye everlasting doors.*” And He comes, and He appears as the Lamb. This is the scene in heaven: all of heaven has been convened for the occasion—His regal self as the Magisterium, the One qualified to render judgment, sits on the throne. And the fashion of the judgment is that the Lamb, being qualified, being the equal of Himself, takes the scroll out of His hand. He is announced as the Lion, but He is presented as the Lamb, because it is in the form of the Lamb that He is the overcoming Lion of the tribe of Judah. He does not ask for permission to take the scroll because it is written about Him, anyway. And He takes the scroll, and He rolls it out till the knob is in His hand. “*In the volume of the book it is written of Me...*” In other words, there are many scrolls in heaven, as you well know: there is the Lamb's Book of Life, there is the scroll that contains the life of each person, there are the books that will be opened, and so on. But, this is the volume of the book in which it is written of Him—this is His story. This is not a book, this is: “*in the volume of the book that is written about Me.*” Of all the scrolls in heaven, this is the one. And this is the one that is held in the right hand of the Magisterium—of the Majesty on High, the One who has the authority. Do you see the picture? And so, He rolls it out to the end to make sure that no one may say, “But You stopped short of the whole book.” He rolls it out to the end, so the volume of the book is called the knob. It is completely unrolled—nothing is hidden anymore. And He has fulfilled every requirement in the book. So that chapter, that increment in God's dealings with man, has been completed *in Christ*. And now He may go onto what should now happen in heaven and on earth, this being so. I wanted to end up that piece for you.

So now, let us move to the second circle in heaven. This is the circle that surrounds the One who sits on the throne. I am confident that we will not be the same after this visit to

heaven. I do not think that our view of heaven will be as much of a mystery anymore. Just to reset it in your mind, John is on the Island of Patmos, Revelation 4:1-5,

After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, "Come up here, and I will show you things which must take place after this." [So, it begins where John is in that moment in time, and it goes to the end of the age.]

*²Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne. ³And He who sat there was like a jasper and a sardius stone in appearance; and there was a rainbow **around** [some other versions say, encircling] the throne, in appearance like an emerald. ⁴Around the throne were twenty-four thrones, and on the twenty-four thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their heads. ⁵And from the throne [Pay close attention to this language.] proceeded lightnings, thunderings, and voices. Seven lamps of fire were burning before the throne, these are the seven Spirits of God."*

Last night we spoke about those: the seven Spirits of God. Wherever you have the Lamb, wherever you have the Word, you will have the Spirit, because it is the Word and the Spirit together that produce a new creation. The Word is depicted as water in the pre-creation story, and the Spirit was hovering over the face of the waters. And it is out of the Word, out of the water, that creation comes, enabled by the Spirit.

So, on the throne and in heaven you do see the Word—the water separated from water. In heaven He is the Word: "*In the beginning was the Word, the Word was with God, the Word was God.*" So here again, you have the Word and the Spirit—seven characteristics of the Spirit of God. We spoke about those seven characteristics from the book of Isaiah, the eleventh chapter. We understand the seven Spirits to be: the Spirit of lordship, the Spirit of wisdom, knowledge, understanding, counsel, power, and the fear of the Lord. So, there they are.

[Continuing with [Revelation 4:6-7](#)]

*Before the throne there was a sea of glass, like crystal. [I am obviously not commenting about everything in heaven, but everything has significance.] And in the midst of the throne, and around the throne, were four living creatures full of eyes in front and in back. [So they are in the midst of the throne, and they are around the throne. We will see why in a moment.] ⁷The first living creature was like a lion, the second living creature like a **calf** [other versions render it, an ox], the third living creature had the face like a man, and the fourth living creature was like a flying eagle.*

By the way, in the language of Hebrew and Greek, you will often have different meanings of the same word, but the different meanings—like a calf and an ox—are not in conflict with each other. It was like the sacrifice of a bull was very much a part of the atonement process. So, I will insert this here, but I will develop it later. In the references to an ox or a calf, you see twin meanings. A calf is referred to as a “clean animal”—suitable for sacrifice; whereas an ox is referred to as a representation of stubbornness—not in the sense of resisting authority, but in the sense of being steadfast, unmovable, always abounding in the work of the Lord. So, you have the dual meanings and they are not in competition, because it is a clean sacrifice that cannot be moved. But, I am ahead of myself. I just wanted to point out to you why sometimes different words are used, but they inherently possess different sides of the same meaning. So, if your version said, “*like a calf*” that is what mine says, but others will say, “*like an ox.*” And I just wanted to make sure we did not have a question going forward.

So, the first living creature was like a lion, the second living creature was a like a calf or an ox, the third living creature had the face like a man, and the fourth living creature was like a flying eagle. [Continuing the reading from [Revelation 4:8-11](#)]

The four living creatures, each having six wings, were full of eyes around and within. [Do you remember what we said last night about having eyes everywhere?] And they did not rest day or night, saying: “Holy, holy, holy, Lord God Almighty, who was and is and is to come!” ⁹Whenever the living creatures

give glory and honor and thanks to Him who sits on the throne, who lives forever and ever, ¹⁰the twenty-four elders fall down before Him [So whenever the four living creatures respond, then there is a chain reaction, and the twenty-four elders also respond.] who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne saying: ¹¹“You are worthy, O Lord, to receive glory, and honor and power; for You created all things, and by Your will they exist and were created.”

Again, that was the key to the understanding of the pre-existent Christ. The ones around the throne, who are praising Him, identify Him as the One who created all things. We went back to John 1 and saw that the pre-existent Christ, who comes as the Word, created all things. And we looked at Him in the original context of the creation itself, and we see the Spirit hovering over the Word—the Word being the mind of God—and God himself being depicted as, the deep. Who searches the deep things of God to discover the mind of God? Well, it is the Holy Spirit who does that, just like your spirit searches the deep things of your own being to reveal what is in your mind. So, we know the mind of God is contained in the personage known as, the Word. How else would God be disclosed? How else would what is in the mind of God be accessible to us? We are not put into *the deep*, because we do not have the capacity to search God. But, God puts His mind in the Word, and we, by the Spirit, search the Word and discover the mind of God in the Word. We are also assembled in the Word. We are assembled into the Word so that we may have the mind that was *in Christ*—the mind that was *in Christ* is the mind of God.

Now, setting up the last of the messages: it is this, and it is this, and it is this, and it is this. That is when you know that yours is an unshakable foundation, because it reoccurs throughout the Scriptures. You should always be cautious if only one Scripture seems to support your point of view, because it is relatively easy to turn a Scripture to say what you want it to say, but it is not easy to turn the entire pattern of Scripture. You must be able to answer every question that says, "What about this Scripture?" And normally, if what you are presenting is the pattern of the Scriptures,

then every Scripture fits into the pattern—fits into a pre-arranged set—because that is how the mind of the Lord actually is. And the reason God repeats His patterns is so that you would become familiar with His mind. God is the ultimate redundant creator. He creates the same thing in a million different ways. And the Scriptures tell us why. Romans 1:20 says: “*The invisible God may be clearly seen, being understood by what has been created. That is why men are without excuse.*” So, everything about His invisible nature, His divine power, His Godhood may be clearly seen, being understood through what has been created. That is why it is redundant. It is the same thing overlapping, circling back, representing again, and again, and again, in orderly, discernible patterns.

I might say parenthetically to you: It is impossible to understand the Scriptures from a linear viewpoint; they must be understood from the heavens. And from the heavens you will see the patterns, everywhere. You know what is funny, when you study the Scriptures, what brings you comfort is that you see the patterns—you understand. You say, “Ah, this is that.” That is what the early disciples said, “*This is that which was spoken by the prophets.*” Stephen said, “This is that.” Peter said on the Day of Pentecost, “*This is that which was spoken by the prophet Joel.*” In Acts four when Peter and John come back from prison and bring the testimony, they say: “Ah, this is that which was spoken, because it was prophesied by David our father, ‘*Why do the heathen rage, and the people plot vain things? The kings of the earth took their stand, and their rulers were gathered together against the Lord and against His Anointed One.*’” They say, “We see what it means: In this very city the kings of the earth were Herod and Pontius Pilate, and they arrested and took Jesus, the One whom You anointed,” which is the second Psalm. They said, “This is that.” And then they say, “Well, put us into the fight, too, because if this is that, we are not going to be left out.”

So, the pattern of Scripture allows us to say with confidence in our day, “Ah, this is that.” The Lord said, “*In the last days, I will turn the hearts of the fathers to their children, and I will turn the hearts of the children to their fathers*” (Malachi 4:5-6). So, here is a message about fathers and sons, and the restoration of the House of God as the House

of the Father. What should you say? “Ah, this is that which was spoken by the prophet Malachi.” And when you see it, what do you say? “Ah, that is where I am going to be. I want into *that*, because in all the noise and confusion, here is God.” The apostle Paul used exactly the same principle himself, in his own life. He knew the prophecy that the grace was given to him from his mother's womb to bring the good news to the Gentiles. He also knew that his destiny was to suffer many things for the name of the Lord. He himself said that, and Ananias told him that as well. So on an occasion, Paul was visiting the house of Agabus the prophet, and Agabus, in very dramatic style, takes the belt that Paul is wearing, and he ties his own feet and hands, and he says, “*Thus saith the Lord, if you go up to Jerusalem, bonds and prison await you.*” Now, normally I could get a word from God to say, “Do not go up to Jerusalem.” And after that, “bonds and prison await me,” and I can go down to the seaside by Ephesus. It is like saying, “Which hand is the peanut in?” (Laughter) Guess what? I am going to go to Ephesus. But, Paul took a firm stand that he was going to go to Jerusalem, knowing he would then go on to Rome. Why? Because, he knew the prophecy of his life. Bonds and prison were like the flashing sign that says, “Here is your destiny.” Guess what? You either go now, or you go later, but you must. You are not guided by prophecy, because it is for exhortation, edification, and comfort, but when the prophecy confirms the word of the Lord to you, then you say, “Ah, this is that. So, I guess I am going to Jerusalem after all. I did not think it would come this quick, but here we are.” Do you see? This is how the mature are. This is how the mature think. This is what walking with God is like. It is not a mystery at all. It is only when the soul determines everything for you, that you cannot hear the Spirit.

So, let us talk now about the four creatures. They are in the second circle. And you notice, they surround the throne and they are, as it were, on the throne. Let us go back and look at that. They are in the midst of the throne—that is [Revelation 4:6](#), “*Before the throne there was a sea of glass, clear as crystal.*” You might remember—this is just a comment, because I do not want to unpack this—that there was an occasion whereupon God invited the seventy elders of Israel to come up to the mountain and meet with Him. Moses, and Aaron, and the sons of Aaron—Nadab and Abihu, who

were the priests (the ones who offered “*strange fire*” by the way, and were killed)—and the seventy elders of Israel went up to the mountain to meet with the God of Israel. And when they met with Him, under His feet was a pavement of sapphire, clear as the sky. That is the indication of when heaven is under your feet, and you are standing in a heavenly place. This, so to speak, is holy ground. Holy ground is not a spot; holy ground is where the eternal comes into time. It is where that which is of a heavenly origin finds its way into human time, and it signifies a different economy—that what had not been possible, is now possible. The clarity of things means that the purity that attends the environments of God cannot be assailed by darkness. Clear as crystal—it refers to such things as a clear conscience, the absence of stress or force, the lack of manipulation as in, “*Not by might nor by power, but by My Spirit, the mountain is moved.*” So when you see a pavement of sapphire clear as the sky, it means that you are now in a different dimension. Wherever you are physically located, if you are standing on a pavement of sapphire clear as the sky, you are in a different dimension. You are in the dimension of the heavens, even though your location may be on the earth, because the pattern of God is to cause that which is in heaven to migrate into the earth. God installed the things He installed in the heavens that they might eventually come into the earth. That is why you are told to pray, “*Your Kingdom come. Your will be done **on earth as it is in heaven.***”

So, that is the indication here. “*Before the throne 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.*” Now, part of what is signified here as well is that this thing that stands upon the pavement of sapphire has relevance in both realms. It is not going to be a thing just for the heavens, but you will find its correlative in the earth as well. So, when God would come down on a pavement of sapphire to meet with Israel, He is there to bring the heavenly mandate into the earth, because things that are in heaven are supposed to come to the earth. When they do, however, they sit upon an eternal economy in the earth. So, you will find these four creatures in the earth as well. I have a lot that I need to show you, then, from the Scriptures. “*In the midst of the throne and around the throne*”—“In the midst of the throne” would suggest they are seated with Him

on the throne. It is *in the Lamb* that we are seated in heavenly places *in Christ* Jesus. It is like saying, “I am covered in what the Lamb has done. I am covered. So, however you view the Lamb, you cannot look past the Lamb to me, because I do not exist other than *in the Lamb*.”

That is why on the earth you are supposed to go through water baptism—not for salvation, but to signify burial. Water baptism is burial. It is not death, and it is not resurrection; it is burial. But, it presumes that something has died, and that *that* thing needs to be buried. So, water baptism is the symbol of burial of the old man that has died. The old man died because he was crucified *in Christ*. The way that works is, when you are *in Christ*, everything that He did, He did with you as a participant. He did it for you, and because He did it for you, you may be properly included *in Him* in the moment. You are the beneficiary of the action; therefore, He is the substitute. The big word is, propitiation—He was the substitutional sacrifice. He was not His own sacrifice; He was your sacrifice offered to God, on your behalf. Now, it was His love that compelled Him to do that for you, but when He did it, He did it for you.

It is like if you owe a debt at the market, and unbeknownst to you, someone comes by and fully pays your debt. And the shopkeeper is a man of integrity. If you try to pay the debt that has already been fully satisfied, what would be the result? Meaningful. Your money would be refused. Why? Would your money be refused because you do not owe the debt? No. Your money would be refused because somebody else has paid the debt for you; and because someone else has paid it for you, there is no debt. And everything that may be actionable on the basis of an existing debt has been totally cancelled. So, if somebody paid it for you, then you appeared in the form of that person, and the debt was paid by you, by the hands of that person. That is called, propitiation—substitutionary. It is like someone took on the form of a messenger to carry your funds to pay for you. That is the nature of the love of God. And He did it while you hated Him. That is the new commandment—the standard of God's love is that the Father preferred another more than Himself. The Father preferred you, more than He preferred the Son who was in His own image, while you hated God. It is an

uncompromised standard because it does not have a thing to do with what you did; it has everything to do with His divine nature.

So, the matter of substitution allows you to be crucified with Christ. Because you died with Him, you need to be buried. Otherwise, after four days you will stink. You need to bury the old man. Baptism is the burial of the old man, but resurrection is by the Spirit of God. *“But if the Spirit of Him who raised Jesus from the dead dwells in you, then He who gave Christ life from the dead, will also give life to your mortal bodies by His Spirit who dwells within you”* (Romans 8:11). That corresponds to Romans 8:1, which says, *“There is therefore now...”*—therefore means: in the conclusion of the matter. *“There is therefore now no condemnation to those who are in Christ Jesus, who walk not after the flesh, but after the Spirit.”* It is really perfect atonement, perfect understanding, and it is very much a juridical concept—a concept of having been passed from judgment. You are not even subject to judgment anymore, because you are *in Christ*. And all of the full requirements of the juridical process have been perfectly practiced, and you stood up *in Him* at the time.

So, you are *in the Lamb*, in the throne there, because after the Lamb presented Himself, He sat down as Himself in the position of authority—that is the right-hand position. You know someone who has authority because of where he is positioned relative to the authority. The finished work *in the Lamb* is seated at the right hand of the Father. So, these four creatures are seated at the right hand with Christ, but they surround the throne. They really are the next level. There is the throne, and Him who is seated on the throne, and they are seated with Him, and they surround Him. And the reference here is to say that the first consideration of value that has been accomplished by the Lamb is meant to influence, to affect, to establish, to present those who are in the next circle of the throne. In surrounding the Lamb, it is almost as though they are clothing the Lamb with their presence—as those who carry the Lamb, as those who reflect the Lamb in the clearest fashion. In short, it could be said that they are the purpose for which the sacrifice was offered in the first place—they are the reason.

Regarding the four creatures, I think it is fascinating here, because in the Scriptures it speaks of each of these creatures having a different face, but you will see some differences when we find these same four creatures in prophetic Scripture in the earth. *“The first living creature was like a lion, the second living creature like a calf, the third living creature had the face like a man, and the fourth living creature was like a flying eagle.”* Now, God constructed the earth as an allegory of things in heaven, so that things that you see in heaven have a co-relationship in the earth.

- So, when you see one of these four creatures surrounding the throne with the face of a **lion**, what does that relate to? The answer is: to rule—the ruler. Inherent in these four creatures is the characteristic of rule, which is typified by the lion.
- Then, the second of the living creatures has a face like a **calf or an ox**, and that suggests that within the Body corporate of the four, there is the characteristic of resiliency, steadfastness, certainty, unchangeability. They are fixed; they are firm; they are secure. I might add that they are clean. They are judged to be clean, set apart, shall I say, holy. Imagine if this is describing some phenomenon in the earth. If what we are seeing is the heavenly positioning of something that is in the earth, then that would be pretty fearsome. These would be the rulers of the earth. These would be the people for whom the whole earth might have been constructed.
- The third living creature had the face like a **man**. That would surely turn him earthward. It would mean that these characteristics relate to a man's spirit—the spirit that is within a man. That the spirit within a man could have the spirit of rule. That the spirit within a man could be steadfast, firmly anchored in eternal realities. That the spirit within a man could be clean.
- And then the fourth living creature was like a **flying eagle**. This, of course, is the clearest picture of the prophetic, because it lives between the realms. An eagle does not make its nest in the bush on the ground; it is not the habit of eagles to be confused with buzzards. The eagle, by definition, is on the craggy mountain faces that require the ability to soar, to transcend. And each of these living creatures had six wings, so it means that they have capacities of locomotion.

They can soar; they can be above; they can transcend. And they were full of eyes in front and in back. I might add, you will see them also having eyes under their wings; but that is not said here, it is said where we are going. And it means that they have an ability to see in all the realms. They are familiar with history. They are familiar with the present. They have prophetic sight, so they can see the future. They understand eternal things, and they understand natural things. So, might I say that their eyes are opened; they are not blind.

The four living creatures had six wings, and their purpose was to give honor and glory to Him who sits upon the throne—and they did not cease day or night to give glory and honor to the One who sits upon the throne. Now, throughout the fourth and fifth chapters you will see the four living creatures continuing in that posture of bringing honor and glory to the One who sits on the throne.

Now, I want to introduce you to the book of Ezekiel, chapter 1, and I will read it. And then we will take a little break, come back, and unpack it.

*¹Now it came to pass in the **thirtieth** year, in the **fourth** month, on the **fifth** day of the month, [Do you think the Scriptures mean to use numbers at all in leading this thing forth for us? I just thought I would point out how many numbers are used right away.] as I was among the captives [Of course, this is Ezekiel. He is part of the company taken from Israel, deposited in Babylon, and he is having this vision.] by the River Chebar that **the heavens were opened** [Do you see that?] and I saw visions of God. ²On the **fifth** day of the month, which was in the **fifth** year of King Jehoiachin's captivity, ³the 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. ⁴Then 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 the midst like the color of amber, out of the midst of the fire. ⁵Also from within it came the likeness of four living creatures. And this was their appearance: **they had the likeness of a man**. ⁶**Each one had four faces** [In heaven one had one face, and another had another face, and another had another face, and so on; each one had one face in*

heaven. But, he sees them in a vision by the River Chebar as the heavens open, and they come out of the heavens from the north of his position, coming toward him, so they are now in the earth, and every one had four faces.] *and each one had four wings. [In heaven they had six wings. Each had the likeness of a man, by the way.]* 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.* ⁸*The hands of a man were under their wings on their four sides; and each of the four had faces and wings.* ⁹*Their wings touched one another. The creatures did not turn when they went, but each one went straight forward.* 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, [What do you suppose the other face will be?] and each of the four had the face of an eagle.* ¹¹*Thus were their faces. Their wings stretched upward; two wings of each one touched one another, and two wings covered their bodies.* ¹²*And each one went straight forward; they went wherever the Spirit wanted to go, and they did not turn when they went.* 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.* ¹⁴*And the four creatures ran back and forth, in appearance like a flash of lightning.* ¹⁵*Now as I looked at the living creatures, behold, a wheel was on the earth beside each living creature with its four faces.* 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.* ¹⁷*When they moved, they went toward any one of four directions; they did not turn aside when they went.* 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.* ¹⁹*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.* ²⁰*Wherever the living creatures 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.* ²¹*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.

²²The likeness of the firmament above the heads of the living creatures was like the color of an awesome crystal, stretched out over their heads. ²³And under the firmament their wings spread out straight, one toward another. Each one had two which covered one side, and each one had two which covered the other side of the body. ²⁴When they went, I heard the noise of their wings like the noise of many waters [Now, I know you know what these things refer to— “like the noise of many waters, like the voice of the Almighty.” You smiled when you heard, “like the voice like many waters,” because in your head you had already heard, “The voice of God is like the sound of many waters.” And immediately God confirmed to you that you had an accurate interpretation, because right after that it says:] like the voice of the Almighty, a tumult like the noise of an army; and when they stood still, they let down their wings. ²⁵A voice came from above the firmament that was over their heads; whenever they stood, they let down their wings. ²⁶And above the firmament over their heads was the likeness of a throne, [This was always there you know, “likeness of a throne.”] in appearance like a sapphire stone; on the likeness of the throne was the likeness with the appearance of a man high above it. ²⁷Also from the appearance of His waist and upward I saw, as it were, the color of amber with the appearance of fire within it; and from the appearance of His waist and downward I saw, as it were, the appearance of fire with brightness all around. ²⁸Like 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.