

Zahakiel: Let's begin. Pastor, please offer an opening prayer.

Pastor Chick: Dear Father in Heaven. We ask Your Presence for this sacred hour thanking You in advance for the Sabbath blessing. in Yahshua's holy name, Amen.

Barb: Amen

Lucan: Amen

Zahakiel: Amen.

daphna dee: Amen

Adriel777: Amen

Elyna: Amen

Kim: Amen

Zahakiel: Happy Sabbath to everyone. Tonight our study is called "The Agreement of the Cherubim."

I would like to expand on a comment – really a question – that was asked during the discussion following last week's study. It was about the principle of agreement. In reference to an incident in John 5, the question arose, "Why did Yahshua ask the sick man if he wanted to be healed before He healed him?"

While I thought the answers that were given covered the question quite well, it would be good for us to go over the general principle in a little more detail, and to examine its importance for every aspect of our lives.

Agreement is necessary even for communication and successful labor among those in the world. It should be clear, then, how vital it is for those who are preparing for the perfect society of Heaven. Agreement has existed as a distinct principle since a time before sin entered the human experience. In fact, as a part of Yah's character, it is as eternal as He is. The revelation to the universe, however, did not occur until it was necessary.

We have spoken before about the concept of "progressive revelation," that as we become sanctified, and as we draw closer in time to the Day of Judgment, Yah reveals more light on existing doctrine, and a deeper understanding of reality. What I don't think has been stated before explicitly is that what drives the "progress" is need. As we have need of more and brighter light, our Father supplies it, and not before. This is one of the ways He prevents us from having to shoulder more burdens than we can bear. As long as we are obedient to the light that we have already received, Yah will never permit us to find ourselves in a situation in which we are tempted beyond our ability to overcome.

Yahshua said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come." (John 16:12, 13)

It is the work of the Holy Spirit, of the Father and Son working within us, to reveal light in its due season, so that we may be prepared for all that the world and the enemy may level at us, and also that we may not be overly concerned with matters that pertain to the future beyond the scope of our control. As it is also written, "...Sufficient unto the day is the evil thereof." (Mat 6:34)

In other words, we have enough on our spiritual plates, so to speak, with the light and responsibilities we already have. What I have described is the way that progressive revelation functions. The Spirit reveals things to mankind as they become necessary. Progressive revelation it is also the reason why the Bible states that the Law was given to (by) Moses. (John 1:17)

Some have misunderstood this verse, and taken the meaning that the Law was "first" given to (by) Moses; however, we see the commandments – including the now-controverted Sabbath – being known among Yah's people, and obeyed by the faithful, from the very beginning and all through Genesis and the earlier chapters of Exodus.

When it comes to agreement, when was it revealed? Where do we see its origins as a distinct principle, as a manifest quality of Yah's character? We can see it symbolically in one of the most sacred artifacts in human history, the Ark of the Covenant.

We read, "And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee." (Exo. 25:18-21)

Let me know when you've read this.

Pastor Chick: F

Lucan: F

Adriel777: F

daphna dee: F

Barb: F

Kim: F

Elyna: F

Zahakiel: Above the mercy seat, between the shielding wings of the Cherubim, Yah's presence would appear and He would thus commune with the High Priest. A great many precautions needed to be taken by anyone entering into Yah's presence in this way. Special clothing must be worn. It needed to be an appointed time. Sacrifices needed to be made, and particular prayers offered.

Let none think that meeting with the Creator of the universe is any small matter. Whether we are speaking of these intricate rituals, or whether we are considering the Friday night church meetings, or even "just" the daily prayers that we offer, we are entering into glory immeasurable, and it must be done with solemnity and with care.

Here, within the most holy place of the sanctuary, Yah's brightness would appear, and He would speak with the representative of humanity. Even in this structured, symbolic form, the human must be fully shielded from the fullness of Yah's glory, for He has said, "Thou canst not see my face; for there shall no man see me, and live." (Exo 33:20)

It is with brightness that the wicked are slain, (2Th 2:8) and it is with brightness that the judgment of all mankind is conducted. (Psalm 37:6)

The glory of Yah is a "consuming fire," (Heb 12:29) and whenever one has an encounter with the Father and is not consumed, it is because He has deliberately protected that individual from consumption, from being destroyed by the very fierceness of the love that first created him.

The wings of the cherubim are that "last line of defense," as it were, preventing the Shekinah glory from filling the universe with Yah's direct presence. This presence would destroy all sin, and absorb all righteousness into the Unity that is Yah's very nature, therefore He must "cover" Himself in order to maintain the creation.

The cover is not absolute; spiritual light – sometimes of exceeding brightness – is permitted to shine into the universe. The holy angels know this, and cover their faces in the Father's presence, and every now and then we perceive it through inspiration from the Throne, through miracles, and when Yahshua was on earth, in His countenance from time to time. (John 18:6)

We are told, "Submit yourselves therefore to Yah. Resist the devil, and he will flee from you." (James 4:7)

When we do this, it is no merit of ours, but rather the light that Yah permits to escape the cherubim's wings that terrifies the fallen spirits, and drives them away. We know well the image of the two angels on either side of the mercy seat, covering the place where the Shekinah was to appear, and yet the reality was not always in correspondence with this symbolism. We read of the original arrangement in a prophecy against the King of Tyre, a human stand-in for Lucifer, the first of the fallen angels:

"Thou art the anointed cherub that covereth; and I have set thee so: Thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by

reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee." (Ezek. 28:14-18)

Let me know when you have read this.

Pastor Chick: F

Kim: F

Adriel777: F

Barb: F

daphna dee: F

Elyna: F

Peter_Jr_18: F

Zahakiel: What the King of Tyre understood from this rebuke, we do not fully know. We can be certain, however, that Satan was reminded in most powerful language of the post he once held, the beauty he once displayed, and the authority he had once been granted by the Creator. The rebuke was for him, but it was recorded for our benefit as well, for nothing appears in the sacred Scriptures by accident. What is revealed is for us, for our learning, because "...those things which are revealed belong unto us and to our children for ever, that we may do all the words of this Law." (Deu 29:29)

Again, what Yah reveals is for a purpose, in due season, progressing unto brighter and brighter light, and each thing we know is specifically for us to learn righteousness that we may obey through the faith that we have received. Everything we learn from Yah is so that we may perfect righteousness by faith.

What may we learn from Ezekiel's prophecy?

There are many lessons there, and more than one of our studies has focused on this passage. Tonight, however, I want to point out the unique nature of Lucifer's position. He was not one of two; he was not a part of a sacred team of covering Cherubim. He was the only one necessary, for He was created fully apt, perfect for the work of covering the Shekinah in Heaven's temple, on the "Mountain of God." He required no assistance, and what light was permitted to shine from the temple, and what knowledge was revealed, was accepted without question.

In the days before sin entered the universe, we must understand, there was no such thing as "mistrust." There was no bitterness, or suspicion, or deception. If the least angel said to the greatest, "You are supposed to do this," the greater would receive it as a divine imperative, for no creature would attempt to use another for any purpose other than the glory of the Father and Son.

In these dark days, we are entirely unused to such an environment, and therefore we must learn wisdom that comes from caution. The instruction is now, "...be ye therefore wise as serpents, and harmless as doves." (Mat 10:16)

There was a time once, and there will be again, when such caution would be unnecessary. The period during which there was only one Covering Cherub was such a time. After the fall, first of angels, and then of man, everything appeared tainted by the presence of sin. Even the highest heavens changed to accommodate (temporarily) the invader. The angels were made aware of the implications of "rank," and human society required explicit organization.

I do not mean to indicate that without sin there would be no order; hardly, in fact, the order would have been perfect, but there would be no thought of "enforcing" it by means of rules, laws and penalties. As Paul rightly wrote of the Law, "...It was added because of transgressions..." (Gal 3:19)

Before sin, there was no need to speak of the Law. When Israel was liberated from slavery, Yah gave Moses a written record of the Commandments, not because they did not know Yah's requirements beforehand, but because there was the need for a manifest organization, a system of rituals and rules with that Law as the basis. Lest any claim ignorance of holiness (because deception now existed) the Law was written down on stone as a permanent testimony against unrighteousness.

Above the mercy seat, above the record of this Law, and surrounding the Shekinah, there are now two angels. Gabriel and one other now cover the glory of Yah, that the universe may continue, and they shield the Father in "thick darkness," so that sinners are not destroyed immediately, or driven around in terror, as are the demons who see this light.

"He made darkness His secret place; His pavilion round about Him were dark waters and thick clouds of the skies. At the brightness that was before Him His thick clouds passed, hail stones and coals of fire." (Psalm 18:11, 12)

This He has done for humanity's sake primarily, and the Ark is, to us, an enduring symbol of His protective care, even for the sinner, until the Day of Judgment when enough of that light will be revealed to destroy all rebellion, all sorrow, and all transgression.

Two angels, in perfect agreement, with their faces toward one another, permit the glory of Yah to maintain the universe according to His perfect will and design. Every angel, every unfallen intelligence, and every human who knows of this, may see the symbol, for it is necessary now, in this time of sin, to understand the existence and significance of agreement.

Every being who knows of this may see the symbol, and understand the love of Yah in this, that He will not force Himself even upon those creatures He has created, and over which He has every conceivable right. He will preserve our freedom, our ability to choose, even at the expense of His own revealed glory. He will act with our agreement.

Two humans, in perfect agreement, with their faces toward one another, may manifest some of that glory on the earth to accomplish the work of omnipotence. As it is in Heaven, so it is on earth, and we read, "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." (Mat 18:18, 19)

May all see the work on earth as following the pattern revealed in Heaven, even as the earthly tabernacle was a reproduction of the true, spiritual construction.

But what have we done to receive such glory? What can we do to repay such generosity? How can we be counted worthy to act as the guardians of Yah's glory, directing it this way or that for holy purposes on the earth?

Truly, Christ in us, the Hope of glory is the only answer to these questions. Christ in us brings us into the presence of the Father, where Lucifer once stood in his unfallen state. Christ in us brings us into the Most Holy Place, but we are not consumed, because we have an agreement with the Father and Son, and the Cherubim have an agreement before Them and before us. It is agreement that keeps the universe together, and permits the very Plan of Salvation to proceed. It is no small thing, then, that we are considering tonight. Agreement among humans, especially among the saints, is a thing most holy. Even the ungodly will be held to the consequences of what they have agreed to do, for the Bible writes of taking an oath, making a promise, as binding one's soul "with a bond." (Num 30:2)

Making and then violating one's word, failing to meet one's commitments, these are seen as a grievous fault in the view of those preparing for Heaven. This is not for any arbitrary reason, nor is it unnecessarily exacting to consider it that way. Those who would be holy must be diligent to their word, and promise nothing that they are not confident they can – in the power of Yahshua that they receive – fulfill, or else they will be counted unworthy to stand in the Father's presence, whose very essence is bound up in the concept of a "covenant."

As holy days, and prayers, are to be undertaken with solemnity, so too is the giving our word a holy act. So too is agreeing with another in prayer. Yahshua will ask, "Do you want to be healed," and if we answer "Yes," He will bind our souls to that answer. Yahshua will ask, "Do you want to be among My People, and prepare for the appearing of my Kingdom?" He uses no force, no power to affect our will, but if we answer "Yes," He will bind our destinies to that answer.

This is a great blessing, for what He binds us to, He will see that we can perform. What we agree to, in the spirit of holiness, we can move Heaven and earth to accomplish. What we say we will perform in Yahshua's name, the very light from the Throne of Heaven, shining from between the wings of the Cherubim, will give us the power to do.

And when we ask agreement in prayer, seeking another to join us in requesting victory over every obstacle, then we have a covenant between us like that of the Cherubim, and divinity itself, which cannot lie, has said, "it shall be done for them" by the Father which is in Heaven. Divinity itself will move to accomplish Yah's perfect will through us.

May our words be ever holy, ever a clear testimony of the light and majesty in which we now dwell by Christ in us, the Hope of glory.

Are there any comments or questions about tonight's study?

Adriel777: Amen

Zahakiel: If there are none, then I will ask Bro. Luke to offer a closing prayer.

Lucan: Dear heavenly Father. We thank you for the testimony of Yahshua, which is the Spirit of prophecy. We may "prophesy" with certainty as to what we will and will not do, knowing it is in your strength that we accomplish or resist all things. As we render service to you and to one another, we are thankful for the principles of agreement you have shown us in your Word. May all who have agreed to herald the loud cry in the last moments of history be found in keeping with their covenant. In the name of Yahshua we pray and give thanks, amen.

daphna dee: Amen

Elyna: Amen.

Peter_Jr_18: Amen.

Zahakiel: Amen.

Adriel777: Amen

Kim: Amen

Peter: Amen

Barb: Amen

Pastor Chick: Amen.

Naraiel: Amen