

90EN-THE FOUR WHEELS OF THE THRONE OF GOD-THE FOUR CHERUBIM-THE FOUR LIVING BEINGS-Ezekiel10-Apocalypse 4 and 5

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The Peace of Christ, beloved brothers, the little flock of the Lord Jesus Christ, all those who want to follow the Lamb along His path in all the suffering that they will have to go through on this earth, "wherever the Lamb goes", wherever He has walked, suffering everything and having "the patience of the saints", so that they may obtain the crown without price, the crown of life. We greet the people of God, all those who are God's people on this earth and we greet even those who are God's people and do not know it, those who are the invisible people of God, praying for them too, thinking of them too, because a great part of them will be martyrs on this earth. We are today on the 345th day of war. We notice that we are in the twelfth month of this terrible war for all those who have been involved "with their spirit", as Paul said, "my spirit is with you even though my body is not" - those who feel with those who suffer, those who weep with those who weep, those who pray constantly for those martyrs, those afflicted people, those people that the Lord has chosen to stop the evil that comes from the east. We are in the 345th day of war, and the war continues. As a parenthesis, before we begin the topic, we want to say that this week has probably been a week of intense judgment that God has done with the powerful of the earth. He has weighed the hearts of the rulers, of those in whose hands God has put power, in whose hands God has put the power to oppose evil, to shut the lion's mouth, so to speak, the power to put an end to Satan's actions and to be able to give help. But according to the Bible, all help that will be weighed by God with an eternal weight and that will be considered as love and as help has to be sacrificed. So to speak, all help must come from the very character of God. All help has to come from the desire to help, not from political intentions, just as we have heard this week and before, that the rulers of the West, not all, we do not want to include all, but most probably, act for their own good, for the good of their country or of the European Union and in order for the war not to escalate, as we have heard so many times, and last night as well. "We do not give help, we do not send what Ukraine asks for so that the war does not escalate and does not reach our country, does not become atomic war" - all kinds of excuses, when The Lord in the Bible has spoken that when evil appears in your people, quickly remove it, remove evil from the people quickly. Mankind is one flock, one flock, it is the flock of the Creator. When evil appears somewhere on earth, the other powers that have been given the power to help, that have the power to draw the sword of justice, just as the Lord has spoken, that He has set the magistrates, He has set the judges, He has set the sword, He has given the sword to the states, to the governments, to do good, to punish evil.

He has not given the sword to use selfishly, He has given the sword to oppose evil, beloved brothers. And these countries, I think they understand all

this. Even though they are not knowledgeable of God, even though they have not read the Bible, the Holy Spirit pours the Word, the Bible, into their minds. They, as we have read in Daniel, chapter 10, God sends angels to be with this king, or with the other king, and to put in their minds what they should do, what their duty is. I am sure that The Holy Spirit, as is the commandment of God and His character, The Holy Spirit visits all the powerful of the earth, all the presidents, trying to make them act for good, for the glory of God, and for the good of mankind. Most of them reject those thoughts that come to their minds, but surely these politicians know that they must act altruistically, they know this, I am very sure, otherwise, the Lord would not be able to judge them. The Lord makes every person, at some point in his life, aware of the truth. And if this person opposes the light, then he will remain in darkness. All these rulers who have refused to give help to Ukraine so far, the necessary help, so that there will not be so much death, for almost a year (that country has been destroyed, people's lives ruined, so many lives lost, all that because those who had the sword of justice have not done justice), those who had to uproot the evil from the flock, which is humanity, have not done it. Sadly, they have not done so, therefore evil will come to all. That is why the plagues will come, the seven last plagues upon this world because the rulers have not done what they had to do. They have given, but what good is it? Just like that rich Pharisee who went to the temple and threw there a bag full of gold, what is the use of giving if one does not give with love, and does not give what the needy needs? God always satisfies the need, but the Lord allows rich and poor, in this world, thinking now at the level of countries, at the level of armaments, so to speak. To put an end to evil we need a sword, so the Bible clearly says. So, with this understanding, what is the use of giving a little bag of armament, little by little, drops, to prolong the suffering of this innocent nation, Ukraine, which has not wanted evil for anyone? Since 2014 they have been at war. Land has been taken from them, Crimea has been taken from them, at first, and then the other two western regions. This nation is used by The Lord to judge what is in the hearts of the powerful. Martyrs are necessary to fulfill God's judgment. So as Ellen White says, the blood of the martyrs is seed for some, to save themselves, and it is also judgment for others. For those who condemn these martyrs in their hearts, it has already been judgment. Just as the Lord Jesus has served as judgment, His crucifixion has been judgment for some, eternal punishment for some, and salvation for others.

So we are, on this day, in this twelfth month of war, watching in awe as evil has been partially unleashed on this earth. The four angels still hold the four winds, according to Revelation chapter 7, because the saints of God, the 144 thousand, have to be marked in their foreheads, that is, in their conscious and in their subconscious minds. They have to be, so to speak, completely transformed from glory to glory, beholding with unveiled face the character of Jesus Christ and walking in His steps, imitating His life, imitating His desires, imitating His purposes, imitating His motivations, acting purely out of agape

love. And now we are looking at a reflection of this judgment at the level of nations, of the powerful. How will the Lord judge the powerful of this earth, who are also part of His flock? How will He judge them? He has to offer them some opportunity to do good to see what they will do. And sadly, this week, we have seen well, these weeks, rather, because the Lord has begun, from December until now, a judgment of the powerful. Just as we have presented in the previous topics, the Lord has offered the opportunity to the rich to give, according to the Bible, that "you will always have the poor among you". Does the Lord want to curse a part of humanity, the greater part? What interest does the Lord have in keeping others in poverty? It is not The Lord who keeps them in poverty, but The Lord allows this to the enemy because The Lord uses the poor and the needy, (in this case, Ukraine, which has been almost totally devoid of armament; in the first days they have destroyed the most important of it, all the airplanes and the most important armament) to judge the rich of the earth, to judge the countries rich in armament, armament not to do evil, but armament to do good. Just as in heaven, there was war, "Michael and his angels fought, and satan and his angels fought", God also uses weapons to punish. He has various weapons among which sulfur and other things of nature, powers of nature. He also uses the sword which He puts in the hands of certain righteous people of the earth, as He put it in the hands of David in the past. Now He has put a very big sword in the hands of the United States, and in the hands of the European Union. And these countries, especially the United States, practically do not help at all. They help very little, very little of what they can give. They are in the sad situation of that Pharisee, who, having treasure, has not given. However, in the Bible there are also good stories of rich people who have given everything, for example, Zacchaeus, who from being rich became poor, giving everything, half to the poor and half to those he had robbed.

So there are also other people, like Joseph of Arimathea, like Nicodemus, who have been rich and have become poor, giving everything, using the money to help the little flock of the Lord Jesus Christ. The Lord makes the same judgment with the hearts, with the minds, that is, the heart is the mind. The Lord weighs the minds, because all that will matter before the Lord is the mind. The Lord looks deep into the minds or hearts of those who have not yet passed the exam, of those who think that, having the supreme power in a nation, they are automatically something important before God and that their salvation will be assured. This is not true, it is very difficult. The Bible says that "before a rich man could enter the eternal kingdom, a camel would go through the eye of a needle". So it is very difficult for the Lord to save the rich. It is very difficult for the Lord to save the politicians, the presidents of these rich countries who have the power to remove evil from the midst of the flock. In the old days, who had to remove the evil from the midst of Israel? It had to be removed by men of justice. There were priests, but there were also police, men who had weapons and had to execute the orders, and there was an army as well. So this is the opportunity that heaven has offered to the

presidents of the west to save themselves because there is no other way to save themselves but in their choice - if they have used or have not used their talents; if they have buried their talents in the earth and have not used it, as the parable says here, even at the last moment, as that unjust servant has done, who at least, at the last moment, has used the riches of his owner, who in this case is God, has used those riches to give to those who had debts to that owner. So, the Lord wants to see the same on this earth and it does not matter if we are poor or rich, before His eyes we are all naked, stripped of all human glory. The only thing that will matter before Him is if we have shown mercy to the widows, the orphans, the strangers, the needy, if we have shown His love on this earth, if we have spoken of His character, of Himself, even without pronouncing His name because by showing His character on earth, we are preaching Jesus Christ on earth, we are preaching the character of God, we are illuminating the earth when we show His character. So since December the Lord has raised up a unique opportunity so far, probably "the judgment". The opportunity was raised up from the beginning of the war. The United States and the European allies could have stopped the evil quickly, in a few days or in a single day; they could have stopped it if they had acted, and if they had done that they would have acted righteously before God, but they have not. The Lord will judge that. Sadly, all these western countries, among which the United States, in the extreme, will suffer evil, because they have not done well with the power, with all the talents, with all the wealth that they had, that they could have used, with all the weaponry. They could have used those iron weapons that have no souls, no life, they could have used them to save lives, maybe save more than a hundred thousand people, the lives of the people of Ukraine, and they have not done it. Therefore, the blood of all those people will be demanded from the hands of those rulers, first of all. So, because The Lord has seen that the help that the West has given is very little, in December, The Lord launched a huge request from Ukraine, although it is not huge, it is a decent, minimal request, to be able, with much suffering, with much effort, to remove the evil from their territory, and they have asked for all these more than a thousand armored units, and they have asked for it with a deadline. Notice that when there is a date, this calls our attention strongly, because the one who uses deadlines is God. When there are deadlines, as so many times the Lord has set deadlines for the time of grace for the people, the Lord makes a judgment. Until that date the Lord has given time for these powerful people of the West to repent of their selfishness, enter into their reasons, enter into God's reasons and be healed in mind and heart, and make the good decision, each one striving to transform their selfishness into selflessness. Every president can do that. We can look at Zelensky, we can look at Bukele, we can look at other presidents who, in the past, have done good. They still had to walk against all the powerful people in those countries or the whole country, but they made the right decisions to their death and they risked even death because they opposed evil to such an extreme.

So the Lord is judging these powerful ones and the Lord has given them almost three months to be able to change, to be able to do good. He has given them enough time; they have until the 23rd day of this month, of the second month, to send all that help to the needy. The question is, if a poor man needs a loaf of bread or needs an amount that he asks for, please give me that amount, I need it, and if a rich man gives him a few crumbs, so to speak, just a little bit of bread, and says, look, take this and God will provide and give you by the hand of others, if the rich man gives him but he gives him so little, how will the Lord judge that? How will the Lord justify that rich man who could have given that poor man not only that bread, but 10 loaves, 100 loaves or more, but he has given very little? This is the judgment that the Lord makes. So, Ukraine has asked for the minimum. Those countries, especially the United States, have far, far more weapons than what it has asked for. And even if they had only those weapons, if they had given everything, as the Lord has given everything for us, God would have protected that nation. So, there are still a few days left to see if they will finally give. In these months, since December, we have seen changes in decisions. First they have said, we will not give. They have considered Ukraine's request very late. Then, when they finally decided to discuss and see what to do with this request of the poor, of poor Ukraine, finally, after one month, some countries, the most powerful country in Europe, said that they will not give if the other country, the most powerful country on Earth, the United States, will not give. And the United States has said at first that they will not give. Then they said that they will give 30 when they had to give everything, the 300, plus 500, plus 700 units that Ukraine has asked for. They said they will give 30, or very little. Then they have changed, they have said they will give a few dozens. Finally they will give about 100, they say, but until the end of the year, that is, not now, not until the deadline. I wonder if the Lord will take into account that help that the United States will send in such a cold, heartless way, without caring about the need of that nation that has the enemy in its territory. And I do not know, I am not sure that the United States will be justified by God. I believe that the United States is going from bad to worse. They will suffer, sadly, the whole country; even the citizens will suffer the consequences of the evil, selfish decisions of the presidents, of the rulers, and not only the president, but the president and all his advisors, all those who could influence with their portion of power to ask for Ukraine. Other countries in Europe are following America, for example Germany and others, the United Kingdom possibly. There are countries that give freely as well. In every judgment that God makes, there has to be someone who is saved and The Lord has said that the last shall be first. So probably the poorest countries, these will help, as it has always been done on this earth. And considering all this judgment that is being discussed everywhere, on all the channels, they are mentioning the request of Ukraine, they are mentioning on all the major news channels that Ukraine has asked for 300 tanks plus 700 armored vehicles plus 500 howitzers and that some say that they will receive them until the deadline.

Some say that they will receive them, but not until the deadline, but later on, they will receive more than that. But they know the character of the evil one and the character of Putin and they know that they act on dates. The evil one wants to inoculate superstitions in the hearts of men, that is why he uses certain dates. Ukraine thinks that on the same date, on the same day when Russia attacked last year, on the same day, the 24th of the second month, of this same month when we are recording, it will be able to attack again with a much larger army than the first time, army they are accumulating right now. This can be a reality and the countries of the West should arm Ukraine, they should avoid such bloodshed in Ukraine. That's why Ukraine has asked for a minimum, to be able to defend itself. We will finally see on the 23rd what Ukraine has managed to obtain with a lot of effort, its president imploring day after day the West to receive these pieces of iron that are of no use if they are not used for doing good. What is the use of having so many machines if they are not used for doing good? We end here with the events on earth, with the Lord's judgment of the powerful. We are going to open our Bibles to Ezekiel chapter 10 and chapter 11; it is the text that the Lord has given at the beginning of this Sabbath, and in the worship service the Lord has given, again, Jeremiah chapter 5 and a part of chapter 6.

Those chapters are the ones that the Lord has given us to announce the war before it began, then later, as the second witness to understand that the 7 seals have begun and that a great sword will arise on the earth to scare, to frighten the inhabitants of the earth, to produce suffering, then famine, then economic fall and other evils, and so that, finally, the people of God can be sealed with the perfect selfless character of the Lord Jesus Christ. Let's go first to Ezekiel chapter 10 because we would like to comment on some verses. Let's read from here chapter 10. It contains the description of God. It is a picture, a picture of the throne of God, of the image of God, of the glory of God in this plan of salvation. Notice that here in chapter 10 it is not about the place where God's throne has been in eternity, but it is about His throne that He has moved into the holy place, into the sanctuary that has been built by God, says in the book of Hebrews, to deal with the problem of sin and salvation. So here we find the Lord in the holy place. It says in verse 1: "And I looked, and, behold, the firmament was over the head of the cherubims as it were a sapphire stone, as it were the likeness of a throne, which appeared over them. And he spake unto the man clothed with linen". Again we have the man clothed with linen of chapter 9, who is the Lord Jesus Christ. "And he said unto him, Enter into the midst of the wheels under the cherubim, and let thy hands be filled with coals of fire from between the cherubim, and pour upon the city. And he entered in my sight." This verse is similar to that of Revelation chapter 8, where it says that "he filled the censer with fire from the altar and cast it to the earth", but here there is a difference. There it represents the outpouring of the Holy Spirit and here it represents a judgment upon Jerusalem, upon the wicked city. It is the same action that the Lord does, both to punish, probably, and to bless His church. It can be a beginning

of a good and bad event at the same time, a gesture that at the same time blesses the church and at the same time begins the first seven vials of God's wrath, which are the seven trumpets. With that casting of the fire of the censer to the earth begin the first seven trumpets, that is to say, the anguish of this world, the true anguish. We continue reading. "And the cherubim stood on the right hand of the house when this man came in, and the cloud filled the inner court. And the glory of I AM arose from the cherubim at the threshold of the gate and the house was filled with the cloud and the court was filled with the brightness of the glory of I AM". Let us note that here we find "the glory of I AM", that is, the throne of the Father which is mobile, it is a mobile throne, it has wheels, in quotation marks wheels. He moved this throne to the threshold of the house, that is, to the entrance of the house, to the threshold of the door of the house, which is the temple. Verse 5: "And the sound of the wings of the cherubim was heard even to the outer court as the voice of God Almighty when He speaks." The court, it says in Revelation, represents the earth. The Lord Jesus Christ was the one who was sent to the court to save the sinner. "And it came to pass, as He commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubim, He went in and stood between the wheels. And a cherub stretched forth his hand from between the cherubim unto the fire that was between the cherubim, and took and put it into the palms of him that was clothed with linen: and he took it, and went out." Let us note another difference. In Revelation chapter 8, the fire is taken from the golden altar, that is, it is incense. In the censer incense is placed, representing the prayers of the saints, while here the fire is taken from under the throne of God. That is the difference. This is fire of judgment, fire of punishment, while the other is fire of blessing. All the prayers of the saints were offered before the Father. We have already dealt with that topic, we have explained in the previous topics. So, commenting on this verse from here, chapter 10 with 7, we see how fire is taken from between the wheels, from between the cherubim, exactly from under the throne of God. The Bible speaks of that fire, those burning coals. The Lord Jesus Christ said: "Do good to your enemies, for in this way you heap burning coals of fire on their heads". That is a work that takes place in the heavens as well. Every injustice that is done on this earth, every instant of injustice, every second of injustice is gathered in heaven. This injustice is accumulated as burning coals, representing a consuming fire that will be to consume the iniquities, the injustices.

That is to say, when injustice is done on this earth, that increases even more the amount of those coals that are under the throne of God and that represent the wrath of God. Wrath is not like human wrath, it is the justice of God, the just judgment of God, the vengeance that the Lord will finally bring upon the wicked; it is a just action of God, an action that God does not do with pleasure or with the desire to shed blood, to lose lives. No! But it is a necessary action to purify the universe of all the wicked who have not wanted to repent. So here the angel takes just a little of all that heap of coals, he takes a little of the

amount of the evils that Jerusalem has done, that this city has done, and he pours them over it. Imagine at the end, when the Lord will bring the just judgment on the wicked, and we are referring to the end, after the thousand years; fire will fall from heaven, it says. Why from heaven? Because that is where those coals have accumulated. Fire will fall on the whole earth and consume all the wicked, each one according to his works. One will burn longer, another for a shorter time. All this accumulated fire, in the light of the Bible, are these coals accumulated under the throne of God. That is why it says, you heap coals on their heads when you do good to them, because when a good person does good to an evil person, the amount of coals that will be heaped up in heaven is even greater because he receives good and yet his heart is evil. It is a worse evil than when he would not have received good. Evil increases when we do good to the wicked. Verse 8, from here is the word that the Lord has given us: "And there appeared in the cherubim the form of a human hand under their wings. And I looked, and behold, four wheels beside the cherubim, beside each cherub a wheel. And the appearance of the wheels was like the appearance of a beryl stone. And the appearance of them, when they appeared, all four were of one form, as it were one in the midst of another." There are four wheels. Notice the figure four, retain the figure four. "Four wheels, as if they were one in another." The color is the color of beryl, a color probably like the color of fire. If we are going to search beryl on the internet we are going to see different colors, like blue, yellow, orange. They are all colors of the flames of fire. There is blue fire, there is yellow fire, there is orange fire, so this aspect was fire, in one word; it is the same aspect of the Lord Jesus Christ in Revelation. Let's read it. Revelation chapter one, verse thirteen: "And in the midst of the seven candlesticks was one like unto the son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. And his head and his hair were white as white wool, as white as snow, and his eyes as a flame of fire. And his feet..." Here we are interested because it speaks there of the wheels, that is, of the lower part. "And his feet like unto brass, very fine, burning as in a furnace." This is of interest to us. The Lord Jesus appears in this way at the beginning of Revelation, as though the lower part of His body is fire. And here something similar appears. Let's read on in Ezekiel ten, from verse ten. "As for their appearance they were in the appearances, the four had one likeness, as if a wheel had been in the midst of a wheel. When they went, they went on their four sides. They did not turn when they went, but to the place where the head looked, they followed it. Neither did they turn when they went; and their whole bodies, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even their four wheels. To the wheels, when I heard it, they cried out, Wheel!" So far, as far as we can understand, although we know that there are cherubim around the throne of the Lord, we also understand something else. In Revelation, the Holy Spirit is symbolized by eyes. The eyes of God are a symbol of the Holy Spirit and we know that the Holy Spirit also works through the angels. How does the

Lord know, how does the Lord point out everything that a person does? Well, He does it through the angels. Angels are an extension of His power. He sends them all over the earth. They see the evil, they see the good, they record, they write every good deed, every evil deed; they are ministers, they are ministering angels, they are the power that the Holy Spirit uses on this earth. Let's read it in Revelation to make it clearer that there is a relationship between the eyes and the Holy Spirit. We read in Revelation 4:6, "And before the throne was a sea of glass, like unto crystal." The same thing we read in Ezekiel, that's how chapter 10 began. And it goes on to say: "And before the throne was a sea of glass, like unto crystal. And in the midst of the throne and round about the throne four living creatures full of eyes, before and behind." Let's go back to Ezekiel, chapter 10, let's read again.

"And I looked, and behold, four wheels beside the cherubim, beside every cherub a wheel, and the appearance of the wheels was like the appearance of the stone of Tarshish." And verse 12: "And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had." That's an unimaginable description for us humans, we can't imagine that. Also there is symbolism here; what we are interested in is where this is mentioned in other parts of the Bible, and one part is Revelation 4 with 5. And it says thus, let's read 5 onwards, 5 and 6: "And out of the throne proceeded lightnings, and thunderings, and voices, and seven lamps of fire burning before the throne, which are the seven Spirits of God." Notice, there is symbolism here, "seven lamps of fire" which are the seven spirits of God that appear in chapter 1. Revelation chapter 1, verse 4 says, "Grace to you and peace from Him who is, and who was, and who is to come, and from the seven spirits which are before His throne." The seven spirits probably represent the Holy Spirit and these spirits are described here, in chapter 4:6. "And in the midst of the throne, and round about the throne, four living creatures, full of eyes before and behind." The previous verse, verse 5 says, "And before the throne, which are the seven spirits of God," that is, seven lamps of flaming fire before the throne which are seven spirits of God. It seems that in the same place described, around the throne, in that specific place, there are seven lamps of fire, or there are four cherubim full of eyes, or there are four living creatures full of eyes in front and behind, or there are four wheels full of eyes on all sides. So we understand that all these symbols refer to the Holy Spirit, probably, who works through the angels. And let's stop here, let's go to chapter 5 with verse 6. Chapter 5, with verse 6, it says: "And I beheld, and, behold, in the midst of the throne and of the four living creatures, and in the midst of the elders stood a Lamb standing as one that had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth." Here we find that the seven horns and seven eyes, the seven eyes, are the seven spirits. The eyes are the spirits, the seven spirits of God, that is, The Holy Spirit, who has been sent specifically here, He has been sent in all the earth. And here we are, at the time, after the Lamb of God

has been slain, and has arrived there in heaven, has been raised to heaven; it is after the ascension of the Lord Jesus Christ. All these chapters describe the plan of salvation after the death of the Lord Jesus Christ. And there are also chapters of double fulfillment. Here we are in the moment after chapter 4. In chapter 4 the throne of God is described, but without angels, without the Lord Jesus Christ, without the Lamb of God there. Here is the time before, when The Lord Jesus Christ was on earth, when the Father was in heaven, was at the threshold of the gate, as it says here. Let's go to Ezekiel again. "At the threshold of the gate the glory of the Father moved." Chapter 10, verse 4. "The glory of I AM arose from the cherubim at the threshold of the gate, and the house was filled with the cloud, and the court was filled with the brightness of the glory of I AM." Here this scene is when The Father has approached the door to receive the Son, to receive the Lord Jesus Christ, the Lamb of God. Here we find the scene when the throne of God, the Father, is alone there in the heavens with The Holy Spirit, because the eyes are mentioned, and The Lord Jesus Christ has to come. And here this description is repeated in Revelation chapter 4, and then in chapter 5, after the Lord Jesus Christ is taken up into heaven. Let's go back to Ezekiel and let's read on. We're in verse 12. "And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had." Why is it talking about flesh, why is it talking about back, why is it talking about hands, why is it talking about wings? It describes a being, a human being, or a being after the image of God. It is not describing an animal here, it is describing a person. Verse 13: "As for the wheels, it was cried unto them in my hearing, O wheel. And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle." Let's stop at this place, and let's go again to the book of Revelation and let's read now from verse 6 onwards. "And in the midst of the throne and round about the throne, four living creatures, full of eyes before and behind. And the first living creature was like a lion." As we read in Ezekiel, "it was like a cherub, the second like a man, the third like a lion, and the fourth like an eagle."

Let's read here. "The first was like a lion, and the second living creature like a calf. And the third living creature had a face like a man, and the fourth living creature was like an eagle flying". Let us notice one thing, the last symbol is the same, it is "the eagle". The Lord has especially left a common one in both Ezekiel 10:14 and Revelation 4:7. He has left a common symbol to understand that these two chapters are linked, and that the other symbols are the same, they represent the same thing in their specific order. Though they are different, they all represent one thing. And what would that be? The four faces of Ezekiel chapter 14, beloved brethren, represent the four stages of the work of man's salvation done by the Lord Jesus Christ. It means four stages, or four facets, four faces of the work of the Lord. And we have here this human expression: it has several faces, this situation has several faces.

For they are the four faces of the work of the Lord, they are four successive stages in the work of the redemption of man. And we go to Ezekiel, first of all, Ezekiel chapter 10:14, "The first face was the face of a cherub. If we remember in the Bible, in the Old Testament, before the Lord Jesus Christ came to this earth, through Mary, His first coming, before that, how did the Lord Jesus Christ manifest Himself to mankind throughout the Old Testament? Well, He manifested Himself as an angel, "the angel of God". The angel of God is shown in many places. Let's go to the book of Jude, verse 9, before Revelation. It says, "For when Michael, the archangel Michael contended with the devil, disputing about the body of Moses, he durst not use judgment, cursing him. But he said to him, The Lord rebuke you". Here it speaks of an archangel, Michael, and according to Daniel chapter 12, verse 1, we know that this archangel, Michael, or Mikael, in translation represents "He who is like God". It refers to the Lord Jesus Christ; the archangel Michael is the commanding captain of the angelic host, and that is why He is an archangel. Here it is the Lord Jesus Christ. So the first face of Ezekiel speaks of the work of the Lord before His coming to earth. It is the work of salvation because the Lord has saved even before. The Lord has sanctified lives, He has converted souls even before He began His work as a priest in the holy place of the true temple erected not by men, but by God. So, the work of the temple, as we know it, we understand that, at least, the Lord Jesus Christ has begun that work as a merciful High Priest, since Pentecost, after His ascension into heaven. There He has begun that work, although earlier, in the Old Testament, some people have mentioned the sanctuary. "I have seen Thee in Thy sanctuaries", or "I have seen the end of the wicked in Thy sanctuary". We cannot say that the sanctuary has functioned before this, because in the sanctuary there is a blood to be ministered. And the New Testament says that the Lord Jesus Christ has prepared a blood for His ministry. But before that, the Lord Jesus Christ has acted as the Saviour of mankind, in the sense that He has acted as the one who transforms souls, the one who calls to repentance, the one who protects His people on this earth. He has led armies, or He has led His people, for example, when they have come out of Egypt. He has been in pillar of cloud and fire with His people. He has brought judgments, He has punished the wicked. He has appeared to Abraham before the destruction of Sodom, seeking the intercession of men, seeking the intercession of some man to save another. He has appeared to Gideon as the angel of the Lord. He has also presented Himself to Joshua as the angel of the Lord. And in many other situations, the Lord Jesus Christ has been caught in scenes where He is presented as the angel in the singular, the angel of the Lord. Angel means messenger. We know that His first work has been that of a messenger, so to speak, and even more than this work, because He has done very special works on this earth. Therefore, the first face is "that of a cherub", that of a cherub who is an angel. The cherub is an angel. The second face is of man, it says here in Ezekiel chapter 11, verse 14. Let's go to Revelation, chapter 4, where the four living

creatures are described. The first was like a lion. Does the Lord Jesus Christ act like a lion? If animals are used here or symbols are used here, it means that He has had something of the character of that symbol in His mission, in that phase, in that first phase. He symbolised Himself in this first phase as a lion and as a cherub. To men He has presented Himself as the angel of the Lord. At least, that is how the prophets were able to describe Him, "The angel of the Lord". They did not know exactly who this person was. They saw that He was special, that He had power, but they did not know how to describe Him, so they wrote "the angel of the Lord".

It is not that they have heard those words spoken by the Father. Those have been their words to describe Him. And here in Revelation 4 it says that He is also like a lion. Lion means "king". The Lord Jesus Christ, in His first phase, was still before He had divested Himself of His Deity. He acted as God, but as God who offered Himself to atone for sins when the time came. And until then He had offered Himself as a mediator because the communication between earth and heaven had been interrupted by sin and a ladder was needed. And if we remember, Jacob dreamed of that ladder between earth and heaven, another connection made through Jesus Christ, through His promise to give His life for mankind. And so, based, based on the promise of the Lord Jesus Christ, the angels again could come down and go up through that ladder which is Christ Jesus, and the Lord Jesus Christ Himself has come down with His angels. That is why the angels are the angelic host and He is the captain of them, He is "Jehovah of the angelic hosts". He is named "Jehovah of hosts" in the Old Testament. In the New Testament we do not find this name, but in the Old Testament, in many, many places, the Lord Jesus Christ is named "Jehovah of hosts". We know that it is about the armies of angels. That is why He came to Abraham with other angels and did not come alone. The Lord acted as a lion, that is, as God, as King, and as intercessor or mediator, as the connection between man and the Father. The Lord has been the link between earth and heaven again. That is why His first work is described in that way that has nothing to do with a human person. He has done a work as God. For a long time, for four thousand years, He has acted as the angel of the Lord, the lion, or the cherubim, as it says here, or the archangel Michael, as it is described elsewhere. Let us go to the second living creature of Revelation 4. "The second living creature is like a calf. And if we go to Ezekiel chapter 10, the equivalence to this second living creature is "the second face which is of man". Why is it man's? Because the next stage of the plan of salvation with the human race was His coming on this earth as a man. He became man, it says in the New Testament. The Eternal One, the Creator, made Himself man, emptied Himself of being God, became man, "and tabernacled among us," it says in John chapter 1, "full of grace and truth, and to all who would believe in Him He would give power to become children of God." Not by the will of man, nor by the will of the flesh, nor by any other will, but made by faith, made children of God by God Himself. It is a work that the Lord has come to continue to do. The plan of salvation had to

be divided into these four stages, the first of four thousand years, the second, the third and the fourth. We are in the second, we are when He became man, He came to earth; that's why here the second face is of a man, and here it is of a calf. The calf is one of the animals that were sacrificed. It is interesting that Satan has stolen this symbolism from the Lord. It says that Satan appears as an angel of light as well. He has stolen the first face of God's work. He appears to mankind as an angel of light to deceive. He has made a golden calf to worship before the people of God, surprisingly, exactly before those who had seen the power of God, had heard His voice, because He had proclaimed the law of God. And they have made a golden calf. But here it is the calf that is symbolic of the Lord Jesus Christ because it was an animal sacrificed in the temple service. An animal that was sacrificed especially for the sins of the priests. So we understand that the first work, the first face of the plan of salvation was the sanctuary on earth. The sanctuary was in the earth functioning with the presence of the angel of the Lord at the pillar that was there in the sanctuary and with the shekinah which was the manifestation of the glory of the Lord there in the most holy place where they got answers from the Lord. This was the throne of God in order to save man. He has placed an earthly throne, so to speak, in that sanctuary which functioned until the crucifixion. Since then, this earthly sanctuary is no longer relevant for salvation. "The Lord is no longer in a temple made with hands," they say in the book of Hebrews. The Lord ministers in the heavens where He has entered, in the true temple made not with hands but by God. His priestly work has begun in the heavens, but in order to do this work the Lord had to bring Himself a sacrifice. The Lord had to prepare a blood, the Bible says, a blood that He would minister from the true temple, the temple of God. And not from the temple below which was simply an image, a symbolism.

That is why He appears as a calf, because it refers to the stage of His life as the Lamb of God who lifts up or takes away the sins of mankind. Then in Revelation 4 verse 7 we read: "The second living creature was like a calf", and in Ezekiel chapter 10:14, we read "the second face of man". Let's move on to the third symbolism. We are going to move on to a symbolism that is a little more difficult at best to understand of the plan of salvation. It is the third stage that is described in Ezekiel chapter 10 as "the third face of the lion". We just read of the lion in the first stage according to Revelation, because the Lord acted as God, as King, also, in the beginning, in the first stage. But now we are in the third stage when we find again, this time in Ezekiel, that this stage is described as a lion stage. What lion if He has already acted as a lion? Let's go to Revelation chapter 5 and we're going to read a few verses beginning with verse 4. "And I wept much, because there was found no man worthy to open the book, neither to read it, nor to look thereon. And one of the elders said unto me, Weep not, behold the lion, the lion of the tribe of Judah, the root of David, which hath prevailed to open the book, and to loose the seven seals thereof. 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

standing, as one that had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth." We have a great many symbols here. What interests us is that the lion of the third stage of the plan of salvation is Christ Jesus also, it is Christ Jesus who having been crowned, having been made a priest on the day of Pentecost, when He stood before the Father and had waited for the time provided by the law of God of old, for the anointing of the high priest, this time came to the day of Pentecost. And on the day of Pentecost, the Father anointed the Lord Jesus Christ, not only as a priest; in the book of Hebrews it says "as a high priest". And the high priest was one. The high priest was, in other words, the king of the priests. He was the king or the lion of all the priests. In this case it is said the lion of the tribe of Judah because Judah represents before God the tribe that reigned over the others. The Lord has set that tribe as the head over the other tribes; the lion of the tribe of Judah, the root of David, who had to come through this line of the blood of David, which is Judah. David was of the tribe of Judah and had to come as a man on this earth from that lineage. The Lord Jesus Christ, the man, had to be made a priest. A tribe that had no right to the priesthood, the tribe of Judah, again has been given the right because in Exodus, chapter 19, we find that all of God's people, the 12 tribes, had been called to be priests to the Lamb. That is, to be the 144,000 on this earth and to finish sin from that time, but the work was not done. The plan of salvation was prolonged and the Lord still has as a goal in all that He does, to get that holy people, the 144,000, with whom He is going to finish history. So, in order to achieve that, the Lord has become man. And now in the third stage, the Lord is again crowned because He has brought Himself sacrifice, because He has suffered all, because He has demonstrated all the love of the Father, or as it is written in the book of John, "all the fullness of God", all the love, "God is love". And God was in Christ Jesus, reconciling the world to Himself. In Christ Jesus there was the fullness of the Father's character. The Lord said in John chapter 14, let's go to John chapter 14 to read a few verses. The Lord said, "Let not your heart be troubled. You believe in God, believe also in Me." In other words, if you believe in God, the Father, believe also in Me: "In My Father's house are many mansions. I go to prepare the place for you." See why the Lord has gone to the Father again. "And if I go and prepare the place for you, I will come again and receive you unto Myself, that where I am, there ye may be also. And you know where I am going." And the way, you know, the way was Him. The way was His character. He was the door. He was the light. He was "the way, the truth, and the life". And Thomas, unbelieving Thomas, said, "Lord, we don't know where you are going. And how can we know the way? It seems that he had awakened at that moment from sleep. And the Lord said to him, "I am the way and the truth and the life. No one comes to the Father but by Me. If you had known Me, you would have known My Father also. And from now on you know Him and have seen Him." And why had they seen the Father? Now we find out. Philip said to Him, "Lord, show us the Father and it is enough for us."

Jesus said to him, "Have I been here with you so long and yet you have not known Me, Philip? He that hath seen Me hath seen the Father: how then sayest thou, show us the Father? believest thou not that I am in the Father, and the Father in Me? The words that I speak to you, I do not speak of Myself, but the Father who dwells in Me, He does the works". How did the Father dwell in the Lord Jesus Christ? Through the Holy Spirit, because He had the Holy Spirit and He had the character, because He received the Holy Spirit because He had the character of the Father. He had got the character. All the love, all the fullness of the Father was in Him. "Believe Me that I am in the Father and the Father in Me. Or else believe because of the very works. Verily, verily, I say, he that believeth on Me, the works that I do shall he do also, and greater works than these shall he do, because I go to My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son". Notice, verse 16: "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever, even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him." We have explained what is meant by this term, "knoweth." That term is used in the marriage relationship. "Neither knoweth He, but ye know Him, because He dwelleth with you, and shall be in you." He does not tell them that at that time He was in them because He was not. They received the early rain at Pentecost. They had not yet known the love of God. They had not assimilated it into themselves. They had not understood that the Father was living, dwelling, walking among them in Christ Jesus. The whole character of the Father was in Christ Jesus. And this was what was necessary, the only thing necessary for any person in order to be saved, in order to be redeemed. To behold the character of the Father and to follow the example. So going back to the book of Revelation, we understand that this third work of the Lord, described as the Lion in Ezekiel, is because the Lord Jesus Christ has been crowned. Before we conclude we go to Acts of the Apostles, chapter 2. We are going to read some very interesting verses about what happened at Pentecost. Acts of the Apostles, chapter 2, reads as follows. "Men and brethren, it may be freely told you of the patriarch David that he died and was buried, and his sepulchre is with us to this day. So being a prophet and knowing that with an oath God had sworn to him that out of the fruit of his loins as to the flesh he would raise him up the Christ who should sit upon his throne. Seeing this before, he spoke of the resurrection of the Christ that His soul had not been left in hell, in the grave, that is, nor His flesh had seen corruption. This Jesus God raised up, to which we are all witnesses. Therefore being exalted by the right hand of God and having received from the Father the promise of the Holy Spirit, He has poured out this which you now see and hear. For David did not ascend into the heavens, but he himself says, 'The Lord said to My Lord'". Here he is quoting Psalm 110, where it says: "The Lord said to My Lord, sit at My right hand while I make Your enemies a footstool for Your feet. The rod of your strength will I send from Zion. Rule in the midst of your enemies. Thy people shall be of good will in

the day of thy power, in the beauty of holiness. From the womb of the dawn thou hast the dew of thy youth. I Am has sworn and will not repent. Thou art a priest forever, after the order of Melchizedek." And the Melchisedec was described as king and priest in the past. And here it goes on to say, "He shall judge in the nations, He shall fill them with dead bodies, He shall bruise the heads of many lands." We find here His two works, His last two facets of His work. We find the moment when He is made high priest and king. High priest and king again. Again a lion, but this time a priestly king. That is, a merciful high priest for His people. And here in Psalm 110 we find, when after the sacrifice has been brought, after the second stage, we find the third and the fourth stage, when He has been crowned on the day of Pentecost and when He will also judge the people in the judgment as judge. The fourth stage, we are going to read it soon. And we go back to Acts chapter 2 and we read verse 34: "For David ascended not into heaven, but he himself said, I Am he said unto I Am, sit thou on my right hand, till I make thine enemies thy footstool. Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ."

And first let's read some more verses here from Acts chapter 2. It says here, verse 24 onwards. "Whom God raised up, having loosed the pains of death, because it was impossible to be holden of it. For David says of him, I saw the Lord always before me, because I hold him at my right hand, I shall not be moved. Therefore my heart was glad, and my tongue rejoiced, and even my flesh shall rest in hope. That thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption. Thou hast made me to know the ways of life, thou wilt make me to rejoice in thy presence. Men, brethren, it may be freely said to you of the patriarch David that he died and was buried, and his sepulchre is among us to this day. So being a prophet and knowing that with an oath God had sworn to him that out of the fruit of his loins as to the flesh, he would raise up to him the Christ who should sit upon his throne." Let us notice, The Lord has raised up Christ, the man Jesus, and The Lord has prepared His blood, He has sanctified Himself. He Himself said it in His own words, "I sanctify Myself for you," that I might help you. He has sanctified Himself, all His life He has cared for His character, He has ennobled His character to perfection. He was, He has grown in grace and in beauty before God, the Bible says. And He has prepared His innocent blood and has been sacrificed to occupy the throne of David, to be made king again. He has ceased to be king to take that position again by merit, by merit gained at a very high price, with much suffering and with His own sacrifice. In this way He has been made king again. In what way will the 144,000 be made kings? Will anyone become one of the 144,000 without walking after Jesus, without following the Lamb wherever He goes, without repeating the way of suffering and sacrifice for others that He has manifested? Surely this is the only way, for the Lord is the way to truth and life. This is the only way by which the 144,000 will be made kings and priests, and not just any priests. They will be made "priests after the order of Melchisedec", because Jesus has shown the

way, because Jesus has walked before them to show the way, so that they themselves may imitate Him and become merciful high priests also. They will be priests, but also kings. It says there, priests and kings in Revelation. That means high priests. They have a high priest over them who is the Lord Jesus Christ, who is both God and man, and king over them, but they are also high priests (we say "high" priests because the victorious men in the most holy place are kingly priests; in other words, the only priests ministering in the holy of holies, that is, in this dispensation, must be "high" priests, that is, Christians, but not only Christians in the process of sanctification, but must be fully victorious Christians like Jesus, images of Jesus). They will be made high priests after the order of Melchisedec. That is, not taking into account the blood, not taking into account the nation one comes from, but taking into account the character, the character achieved, attained by each one. This is what the Father will take into account in order to seal these 144,000. He will compare them with the pattern, with the Lord Jesus Christ, with His life, and He will see which one on this earth has demonstrated that they know God. We read here in John that the disciples did not yet know God and that the promise of the Father to them was in the future, but since His crucifixion they have begun to know a little bit about His love and the sacrifice that He has made for them. And at Pentecost they have received a small portion of the Holy Spirit and in the latter rain the Lord will pour out the fullness of the Holy Spirit as a seal upon those who have gained the same victory, the victory of the Lamb of God. If they will gain that victory and crush Satan under their feet, overcoming every temptation, every defect of character, humbling themselves to the uttermost, suffering all things, they will be made kings and priests unto the Father, that is, "lions or lion's whelps", for it says lion and lion's whelps. It is as if they were smaller high priests, brothers of the Lord Jesus Christ. We are going to go back to Revelation, we are going to go back and we are going to be even more surprised to read in Revelation that "the third living creature had the face of a man". And in Ezekiel the face of man, where do we find it? In the second face. The second face was the face of man. And here we find as if in contradiction that "the third had the face of man". How do we resolve this confusion?

For this confusion is no confusion at all. For those who have spiritual understanding understand that since the Lord became man, the Lord for eternity will have the nature of man. He will be man and God. He will be God because the Lord has received His sacrifice and has crowned Him again as God, as King. And He will be man because He has assumed the nature of man forever. And according to others sent by the Lord, according to other people who have been sent by the Lord, this is the eternal sacrifice. The eternal sacrifice of God is not that Christ has died, that is, it is not the loss of life, but it is that He has become man forever. He has humbled Himself in such a way, infinite God, becoming like an ant, as we might say. He has lowered Himself, He has humbled Himself to the extreme, He has become man. And He will forever have the dual nature, for those who can understand

that. That's why He appears again and these two stages are followed. They are followed, the second and the third, they include also the human part. Because the Lord will also be man forever. He will be of the human family because He has redeemed humans. And He will also be God in full, in all the fullness of this word. He will lose nothing of what He had before He came as man. He will receive back all the power and His throne that He has had before. Let's go now to the last stage. Let's go to the fourth stage. And we find that, in Ezekiel 10, the fourth stage is eagle. And in Revelation or Revelation chapter 4 it is also eagle. Surprisingly, the last symbol is the same. Why is it the same? We have explained, it is the same so that we who study the Bible can understand that these two books and these two chapters and these two portions of the Bible speak of the same thing. The same thing, the same work of the Lord. Revelation although it is the last book of the Bible speaks exactly at this point of what Ezekiel chapter 10 speaks of. And this fourth stage is after the Lord decrees His decree which He has not yet, in mercy, pronounced. After He decrees that decree that Sister White speaks of. The decree of Revelation 22:11. "He that is righteous, let him be righteous still. He that sanctifieth himself, let him sanctify himself still." After decreeing that decree that is the close of grace. After that there will no longer be any possibility for anyone to be saved. That is the closing of grace, that is the closing of the opportunity to be saved. And after that decree the Lord will begin His work of punishment. First of all in the seven plagues, seven last plagues, the Lord will have to come to the rescue of His people. He will come to rescue them. He will clothe, He will change His garments. According to Revelation, He has a king's raiment and He will come clothed as a king. So we understand that the Father has given Him all the power again. He has left in the Father's hands all that He has had before. All of His eternity, all of His character and His power as God. All power He has placed, He has left it in the Father's hands. And the Father has given it all back to Him. And then He will put on, according to Revelation, that kingly garment, "a king of kings and Lord of lords". King of which kings? Of the 144,000 priest kings. Of the 144 thousand high priests, so to speak. "King of kings, Lord of lords". Of the 144 thousand lords. These, this special army that is the bride of the Lamb. These at this point have overcome all and The Lord will come for them. The Lord at this time, when He for seven days will come to meet them, to meet them in heaven. At this time the angels of God come out of the most holy place, the Bible says. Before, just before the Lord Jesus comes out, changes His garments and comes out of the most holy place, and finishes the work of the most holy place, He delivers the seven vials, the seven last vials, into the hands of the seven angels and sends them to the earth. And so that before Him, as the Scripture says, before Him shall come the fire, the fire shall consume all. Destruction and punishment will come. And then the 144,000 will be kept by the angels in this terrible time, when almost all of mankind will die. But some will still be left to die with the glory of the Lord Jesus Christ. And among these are the greatest wicked that have ever been on this earth.

The greatest enemies of the Lord. They will even rise from those who have crucified him, from the worst criminals who have killed his prophets. And those high priests of old, wicked and all, will rise some time before to be consumed of His glory, to see what they have done and to receive the maximum pain they can receive. So this "eagle" work, is a work of punishment. As the eagle from on high sees the prey and swoops with unimaginable speed upon the earth.

It is an exact symbolism. The eagle, it flies in the air and it says in the Bible, "I have borne you on eagles' wings". God, part of God's character is that of an eagle. The Lord is the judge of this earth. The Lord has in Himself the ability to punish. It is part of the character of God. It is not that God does not punish anybody, God does not kill anybody. This is not a bad thing. It is not evil. For God to kill or to punish just after one has rejected every opportunity that God has given, after exhausting God's long patience, killing is not a crime, it is not killing, it is not doing wrong, it is doing good. It is to cleanse the camp, which is the earth, of evil. It is to fulfil the law that He has given of old. He has given this law. "If evil should appear in your camp, remove it quickly." Solve that problem quickly. Cast it out quickly. Quick to God has been a millennial week. Quick has been six days. In six thousand years, the Lord will remove evil from the universe. We don't know how long there has been before this evil in the very heavens when Lucifer became Satan, probably another week. We don't know, but we know that the Lord works for one week, then comes the millennial rest. So the eagle's work is the righteous work of giving to every wicked according to his works. And also to give the reward to the righteous, because the reward is in the hands of the Lord Jesus when He comes. The Lord will give eternal life and will put every saint in the place that they have obtained by their lives, by their good works. Each will have a position in heaven. But the main work of the eagle is to kill the prey. That is, to kill those who have remained in the flesh. That's why it says the blood will flow, in chapter 14. Let's go to chapter 14 to read briefly what would happen at the end. "And another angel came out of the temple, crying with a loud voice to him that sat upon the cloud, Thrust in thy sickle, and reap: for the hour is come for thee to reap; for the harvest of the earth is ripe. And He that sat upon the cloud cast His sickle upon the earth, and the earth was reaped". Notice the work of the eagle. "And another angel came out of the temple which is in heaven. Where is the temple? The temple is in heaven. "And there went out another angel out of the temple which is in heaven, having also a sharp sickle." There are two sharp sickles and we have explained in other topics that the first two verses that I have read refer to the good, to the harvest of souls. But let us now read the real work of the eagle, the almighty eagle that is God. "And another angel came forth from the altar, which had power over fire." We understand why the coals that are taken out from under the throne of God have to be again rained upon this earth, have to fall. And after the thousand years we know that fire will fall from heaven. Where will that fire fall from? Where in all of God's universe are there burning coals,

gathered up, put in any storehouse? Where? There are none. In God's universe of peace there are no coals. The only place where there are coals because of the evil that has been done on earth is under the throne of God. And it is under that throne that the souls of God cry out from. Symbolically the Bible says that the souls of the martyrs cry out and ask for judgment for their blood. And those prayers the Lord will answer because He says to them, "Wait a little while longer and justice will be done to you." That petition is not a bad petition. You can't say, how evil these saints who ask the Lord to kill others. No, it is not evil. That is because they understand the character of the Father. And all those who do not ask, do not pray in their prayers for righteousness also, for mercy and for justice against the wicked of the earth, those do not understand the character of the Father. That's why in Psalm 149 it says that that honour will be given to the saints, to the 144,000. The honour of punishing the wicked of the earth. They will lift up their prayers as we have talked about. And out of these many prayers one part of them the Lord will use to pour out the Holy Spirit, another part of them the Lord will use to punish the wicked. The 144,000 will ask the Father for justice. The martyrs, the blood of the martyrs also cries out. But that cry is rather through His living saints. Any saint has to ask for universal justice for the shedding of the blood of his brethren in the past. For all the slaughter and all the injustice that has been done to his brethren in those six thousand years, he must ask for universal justice. The 144,000 will ask for that justice. And that's why it says here, "And the angel thrust in his sickle into the earth." Let's go to verse 18 again. "And another angel came out from the altar, which had power over fire." And we understand that it is the fire from under the throne of God. And there's another verse in the Bible, another part, where it says that the wicked angels are kept for the fire that God has prepared for them. There is one fire prepared for the angels and there is another fire which has accumulated because of the wickedness of men. Each fire will fall on the head of the one who has produced it, of those who have sent their evil deeds into heaven. It is not only good works that go to heaven, in the bank of heaven - "lay up treasures in heaven". Not only the good works. There is a bank of evil works in heaven and that bank is under the throne of God. "And another angel came forth from the altar, which had power over fire, and cried with a loud voice to him that had the sharp sickle, saying, "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are ripe." Thrust in your sickle. This is the work of the "eagle". And let's see how this judgment, this application of God's judgment, is described. "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God." The wrath of God is the seven last plagues. "And the winepress was trodden outside the city, and blood came out of the winepress up to the horses' bridles for a thousand six hundred furlongs." Notice, this judgment takes place outside the city. This means outside of Zion, outside of God's people on this earth, scattered in groups or in small companies on this earth. Apart from the place where they

are, this destruction is going to happen and everyone else will die. All the rest of the inhabitants of the land will die. Blood calls for blood. The blood of the martyrs will be avenged. And it doesn't end there because in Revelation chapter 19, verse 21 it says, "And the rest were slain with the sword that proceeded out of the mouth of him that sat upon the horse, and all the fowls were filled with their flesh." And then it speaks in the next chapter 20, let's read the part of the judgment that speaks here. It says in verse 6: "Blessed and holy is he that hath part in the first resurrection. The second death has no power over such. For they were priests of God and of Christ, and reigned with Him a thousand years." And let's see what will happen after those thousand years. It says, "And shall come out..." well, Satan will be released from his prison after the thousand years. "And he shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog." Where is Gog and Magog? Who does Gog and Magog represent? Gog and Magog represent a worldwide people as well. Everything that was once local and literal is now symbolic and worldwide. Gog and Magog represents all the wicked on this earth. It says, "Gog and Magog to gather them together for war, the number of whom is as the sand of the sea. And they went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them." What came down from God? It appears that after the thousand years a fire will descend from above. A fire. That fire will consume the wicked, not only men, but also angels. Also Satan, his angels and the wicked human beings together. "And fire came down from God out of heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and they will be tormented day and night forever and ever." "Forever and ever" does not mean that they will burn forever, but that forever and ever this will be remembered. That is, this will not be forgotten as neither will the Lord's sacrifice, judgment, crucifixion, and the end of the plan of salvation be forgotten forever in the memory of the righteous. "Then the devil that deceived them was cast into the lake of fire and brimstone". We understand that those coals under the throne of God that accumulate and accumulate and accumulate, those coals because of the wickedness of angels and the wickedness of humans, are coals of brimstone. It is sulphur. That's why sulphur fell on Sodom and Gomorrah. Not coals of wood fell, coals of brimstone fell. That is, "burning sulphur". That will finally fall on the whole earth. Then again he repeats the judgment when they are all resurrected. And verse 14 is the follow-up to this and says: "And death and hell were cast into the lake of fire. This is the second death and whoever was not found written in the book of life was cast into the lake of fire." That is the end of it all. That is the work, the fourth work, the eagle's work. We are not yet in that work ourselves with history today.

We are in the third stage of the work of salvation. It is the stage of the lion of the tribe of Judah who is about to loose the seals, the seven seals, according to the chapter of Revelation. Revelation chapter 5. "The lion of the tribe of

Judah." And according to Revelation, this stage is symbolised by man. By man, the man Christ Jesus, made high priest; He is ministering before the Father still in heaven. And He acts as both king and man. He is both God and man. He is also high priest before the Lord, before the Father, for our salvation. He is heaping up the coals before the throne, both for the wicked angels and for the wicked men. And at the same time He is heaping coals, another kind of coals which in Revelation is called incense. And in the work of the earthly and heavenly sanctuary there is that incense. So there are two kinds of fire, one good and one bad. One for the good and one for the bad. One that comes from the good and one that comes from the bad. From the bad ones come the burning coals of sulphur which accumulate. The fire of the good that they send to heaven is the burning incense, which the Lord Jesus accumulates in His censer. So these two fires will have in the future to accomplish their work. And may the Lord help us, beloved brethren, that upon us may not fall the fire of brimstone but the fire of incense. The blessed latter rain for which we so long wait. Of these two chapters of Ezekiel 10 and 11, we have commented on this part that has to do with Revelation and with prophecy. And the end of this 10th chapter of Ezekiel is the description of the withdrawal of God's glory from Jerusalem. This withdrawal has been hundreds of years before the Lord came to earth in Ezekiel chapter 10. And it has been withdrawn because of wickedness. And they have no longer had "the shekinah", in that temple that they have built. After they had rebuilt it, Ezra and Nehemiah, and had gotten back the glory of the Lord in this temple. Then the following generations have done evil. The kings have been wicked, the priests wicked. And the glory of the Lord is finally, sadly, removed from that temple in Jerusalem. This has a symbolism also for this world, because Jerusalem is now worldwide. And the glory of the Lord, which in this case is His Spirit, is withdrawing from the earth. This we know. The angelic protection given by the work of the Holy Spirit is being withdrawn. And it is going to be completely withdrawn from this world. And at the time that Revelation 22:11 will be decreed, these verses of Ezekiel chapter 10 will be fulfilled again. It is a second fulfilment of the withdrawal of the glory of the Lord, as we read here in verses 18 and 19. "And the glory of I AM went forth from over the threshold of the house, and stood upon the cherubims, and the cherubims lifted up their wings, and rose up from the earth before mine eyes." The house at that time, in the first fulfilment, was the temple in Jerusalem. The second house is the earth. The Holy Spirit will withdraw from the world and remain only with the 144,000 at that time. This will sadly happen and we know that the withdrawal of the Holy Spirit does not herald anything good, but it heralds something righteous. It heralds the judgment of the eagle. This event is still in the future, there is still a little more time, a few more years, until the Lord decrees Revelation 22:11. And may we be His precious jewels in His sight, as it says in Joel. Would that we have built stones and not hay, not straw, in our lives. Would that we have attained the love, the selflessness, the self-sacrificing character of God. Would that the Lord could recognise us as His saints, as

His people, as His redeemed, and as His kings and priests. Would that we might be received by the Lord, at least in one of those groups of the redeemed, or among the martyrs, or among those who will not see death, the 144,000. Would that we might end our lives as Paul ended his, having the hope and the assurance that what awaited him was, he said, "the crown of life which the Lord would give him on that day of His return". May these words ring so solemnly, so strongly in our consciences, these words that we have recorded today, and may they remain as a warning and as a help to motivate us to want to be part of the Lord's army and to be able to enjoy an eternity of the blessed kingdom of the Lord and of eternal life. And may we not receive upon us the brimstone as Sodom and Gomorrah received in a day when they did not expect it, and so it will come upon this world also. Would that upon us, every one who hears these words and repents with all his heart with all his mind and changes his works and changes his motives and changes his character completely.

May we all receive the rain of fire from heaven, the rain of the Lord's incense, the rain of the Holy Spirit, and may we be sealed unto life and not unto death. May peace be with His people on this earth. Amen.

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"YOU SHALL KNOW THE TRUTH AND THE TRUTH SHALL SET YOU FREE".

May I AM bless you!