

YAHWEH ELOHIM, MEN AND ANGELS – PART 2

Peter Hay, prepared for the Presbytery fellowship word, 23 January 2022
Transcription of recording from Brisbane *agape* meal 16 January 2022, slightly edited

Introduction

Good morning, everyone. This morning I will be speaking from the second edition of Vic's notes, 'Yahweh *Elohim*, men and angels'.

We will not read through the notes today, but I would encourage you to read them again because, throughout the paper, we have made some elaborations and further illustrations. We have also added a new section entitled 'The bread of heaven', which I think will be very helpful as we look toward the fast this week.

The Everlasting Covenant

Over the last few weeks, as Vic has been ministering to us, we have been considering God's Everlasting Covenant.

We should be quite familiar now with the point that the Everlasting Covenant is *the desire of the Father, Son, and Holy Spirit to create, and bring to glory, a multitude of sons who are born of Their life, and are participants in Their fellowship.*

The two trees in the throne

We have considered this covenant, and its ministry *from the throne of God*. The throne is where the authority, the fellowship, of Yahweh is.

Its ministry is symbolised by two trees - the tree of the knowledge of good and evil, and the tree of life. It is important to remember that both these trees, and their fruit, belong to Yahweh *Elohim*.

The tree of the knowledge of good and evil and the angels

We understand that the tree of the knowledge of good and evil symbolises the *creative initiative* that belongs to the fellowship of the Father, Son, and Holy Spirit. It is peculiar, or unique, to Them.

The angels are sustained by the fruit of this tree because they were created to *facilitate* and *uphold* the creation of God.

It is important to note, however, that the fact that the angels *eat* from that tree does *not* mean that they *initiate* any creation. They are receiving capacity, or 'energy', to do the will of the One whom they serve, and to reveal Him in this creative initiative.

The psalmist gave us clarity on this point: 'Bless the Lord, you His angels, who excel in strength, who do His word, heeding the voice of His word.' Psa 103:20.

They do not proclaim their own word. They heed *His* word, and *do* it.

'Bless the Lord, all you His hosts [still referring to the angels], you ministers of His, who do His pleasure.' Psa 103:21.

So, the angels are *involved* in this creative initiative of the Father, Son, and Holy Spirit; they do not initiate it. They do 'His good pleasure' in that work.

The tree of life and the sons of God

While the creative initiative belongs to the tree of the knowledge of good and evil, the tree of life symbolises the *one Spirit and one life* that belong to *the fellowship of Yahweh*.

It is through this fellowship that Their *life is multiplied* to a great multitude of which we are a part. The fruit of this tree is for *the sons of God*. That is beautiful, isn't it!

The fruit *belongs to Yahweh*.

He shares the fruit of the tree of the knowledge of good and evil with the angels, for their work of facilitating the creation and upholding that creation, or the fruit of His word.

But the food that belongs to *us* is the *one Spirit and one life of Yahweh*, which He has invited us into. Isn't that precious!

The agape meal – the fruit of the tree of life fed to us by the Lord

The fruit of this tree is fed to us *by the Lord*. This is an important point to understand. We do not just go and pick from that tree whatever we want. The fruit of the tree of life is *fed to us* by the Lord as the *agape* meal.

This meal describes *our participation in the fellowship of Yahweh*, as sons of God. There is a lot to understand here.

In this season, we are giving further attention to our participation in the *agape* meal, so that the food that we eat, as we meet publicly together,

and from house to house, is *not* the fruit of the tree of the knowledge of good and evil to us, but, rather, is *actually* the fruit of the tree of life.

The fruit of both trees is in the cross

The fruit of both these trees is in the cross.

It is either the fruit of the tree of the knowledge of good and evil to us or the fruit of the tree of life, depending on *how we receive and respond* to the word of the cross as it is proclaimed to us.

The word of the cross is proclaimed to us by the *stars in His right hand*, which speak of *presbyteries* that belong to 'lampstand' churches.

The most basic characteristic of a person who is eating from the tree of life is that they receive the word of God through the administration that He has established. They also walk or, have their expression, as a son of God, *in the fellowship of light that is established by this word*. They walk in this light.

Walking in the fellowship of light – cleansed from sin

In this fellowship, they are being cleansed from their sin, by the blood of Jesus. This means that our first interface with the tree of life will actually be *an atoning effect*.

The apostle John said, 'If we walk in the light, as He is in the light.' He did not say, 'You are going to have a great life!' He said, 'The blood of Christ cleanses us from all sin.' 1Jn 1:7.

That is the first fruit, or the first *effect*, of eating that fruit – we are cleansed from sin by the blood of Jesus, *and* are fulfilling the works that belong to our sonship.

Fellowship in the light is characterised by agape love – the agape meal

This fellowship is characterised by *agape* love, which is laying down one's life to *reveal another*. That is why it is called 'the *agape* meal'. The *agape* meal is a love meal.

That love meal reveals, or feeds, to us the one Spirit and one life of God, which come to us through the word. His word is *Spirit and life* to us. This is *agape* love.

So, our fellowship, as we eat at this tree, will 'look like' a *particular expression of love*. That love is not, in the first instance, how we feel. It is the motivation

of *faith* to lay down our life to *reveal someone else*. That is what *agape* 'looks like'.

The *reality* of eating this food will be *revealed* through the *nature of our conversation and conduct* in our houses, from house to house, and as we meet publicly.

The *focus* of our conversation and the multiplication of our speech will come from the *word that we are receiving*, and will then be exemplified in *how we live together*.

There is a redemptive, atoning, forgiving action, so that we can be ministers of *life* one to another.

Examining ourselves; discerning our participation through the light of the word

This is why Paul said that we are to *examine ourselves* as we come together to 'eat and drink the body and blood of Christ'. 1Co 11:28.

Do you understand the point? We have to examine ourselves to make sure that *the way that we are interfacing with the word* is feeding to us the tree of life.

If we eat that word in any way *other than agape* fellowship, it will be to us the tree of the knowledge of good and evil, because we are trying to *create for ourselves a different expression*. The outcome will be that we will become weak and sick, and may spiritually die. 1Co 11:30.

Do you see how important it is that we understand how to interface with these two trees? This is why Paul said that we are to 'examine ourselves' as we come together to eat and drink the body and blood of Christ. We must 'discern', which means 'be illuminated'. 1Co 11:29.

'Discerning' has to do with *sight*. We must discern, or be illuminated, *to see our participation* in the *fellowship of the body* of Christ, which is *only* found through the *light of the word*.

'Eating' the word apart from agape fellowship will kill us

The alternative to this – because I'm sure all of us are saying, 'Yep, that's fantastic! I completely agree with that', which is great – is to *create a name and expression for ourselves*, and a *context of relationship in our own image*, meaning that it is according to *our perception* of good and evil.

As soon as we do that, and particularly as we are *taking the word to facilitate* that 'creative initiative' of

our own, it is *killing* us – slowly, I'm afraid. We are falling backwards, being taken, snared, caught and captive. Isa 28:13.

The implication of *failing to eat of the tree of life* is that many are weak in faith, sin-sick, and many are spiritually dead. 1Co 11:30.

Failing to participate in agape fellowship at the tree of life will cause love to grow cold

This is most important for us to understand. I was quite motivated in a recent prayer meeting to recognise that we are in a time when darkness is covering the whole earth. Isa 60:2. That is where we are in the course of history. Great darkness is covering the whole world, and the love of many is 'growing cold'. Mat 24:12.

When Jesus said this, He was not referring to the love of people out in the world. He was saying that the love of many *within the church*, which is supposed to be *agape*, is growing cold.

This is because we are *not eating the right food*. That is why people's love will grow cold. The expression of our love and faith has been *based on their knowledge of good and evil*.

Our security, and the assurance of salvation, is found in the fellowship of the *agape* meal.

Only as participants in this fellowship will we *shine as lights* in the darkness of this crooked and perverse generation. We will not shine as a light if we do not *eat from the tree of light*. At best, we will simply be a nice person who is going to hell!

So this food is very important; and the Lord is giving us mercy - this is a *great mercy* to us - so that we can *present ourselves* for this meal.

'By the mercies of God, present yourselves a living sacrifice'. Rom 12:1. That is *agape*.

The work of angels

As we have been considering this content on the two trees and the creation of the heavens and the earth, one of the obvious questions, I imagine – because it was a question I had myself! – is, 'Why have we been considering the work of angels?'

If we have a predestination - and it is a pretty 'sweet' predestination! - why do we not just give our entire attention and focus to that; and, in fact, we are.

However, there is an important reason that we need to understand the angels and the work of

angels. There are two that I will identify; there are probably more.

The first is that angels are part of God's creation, and therefore *have a role in God's Everlasting Covenant*. They have a function in it; and that Everlasting Covenant pertains to our sonship. We need to understand, and are given to understand, their role in the *fulfilment of that covenant*.

The second key reason that we need to understand the angels and their work is because, when mankind fell from their predestination as a consequence of Adam's disobedience, the Lord *reset the administration of His throne* so that His word was proclaimed only through the disposition, or institution, or face, of *angels*.

The word of God was proclaimed through this particular angelic administration until the time when the Son, through His offering on the cross, *recovered mankind to their predestination* as sons who are born of God and are participants in Their fellowship.

This is important, because key aspects of the administration that belongs to the *Son*, of which we are to be part, were *held in trust by the angels*. They exercised that work, because we had fallen from fellowship with Yahweh.

These were held in trust until the time when Christ would offer Himself on the cross, and that administration would be ordered back, far above the angels, and would bring us up with Christ to participate with Him.

This means that, to understand the operation of the administration to which we are being called now, or to which we are being restored, it is helpful for us to understand what their administration was, and how it functioned, because *that is what has been restored to us*.

The administration of angels – 'living creatures'

The administration of angels was described in the Scriptures as 'living creatures'. It is important to understand that the Scriptures do not primarily refer to angels as being orders that are *independent* of each other. Ezekiel referred to them as an integrated, 'living creature'.

That they were 'doing His word' and 'doing His pleasure'. Psa 103:20-21. This occurred through an administration called 'a living creature'. We will

read from Ezekiel Chapter 1 – this is where that term comes from – and we will see how integrated this picture is.

‘Then I looked, and behold, a whirlwind was coming out of the north, a great cloud with raging fire engulfing itself.’ Eze 1:4.

We have learned over the years that this refers to the *fellowship of Yahweh*; or, we could say, it is the picture of *the throne*.

‘And brightness was all around it and radiating out of its midst like the colour of amber, out of the midst of the fire. Also from within it came the likeness of four living creatures. And this was their appearance: they had the likeness of a man. Each one had four faces, and each one had four wings.’ Eze 1:4-6.

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

‘As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches [literally, ‘lamps’] going back and forth among the living creatures. The fire was bright, and out of the fire went lightning. And the living creatures ran back and forth, in appearance like a flash of lightning. Now as I looked at the living creatures, behold, a wheel was on the earth beside each living creature with its four faces. The appearance of the wheels and their workings was like the colour of beryl, and all four had the same likeness. The appearance of their workings was, as it were, a wheel in the middle of a wheel [or, ‘wheels within wheels’]. When they moved, they went toward any one of four directions; they did not turn aside when they went. As for their rims [the rims of the wheels], they were so high they were awesome.’ Eze 1:13-18.

That word ‘awesome’ can also be translated as ‘terrible’. So, there was a *fearful* element here; but there was also an *awesome* element of these wheels. Verse 18 declares the rims to be ‘so high’. The reason that they were so ‘awesome’ was because these wheels bridged, or spanned, heaven and earth.

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

Now we are seeing this picture! This is a ‘fiery’ picture! There are *living creatures*, with *wheels* beside them that are *awesome, full of eyes*.

‘When the living creatures went, the wheels went beside them; and when the living creatures were lifted up from the earth, the wheels were lifted up. Wherever the Spirit wanted to go, they went, because there the spirit went.’ Eze 1:19-20.

That is a poor translation of that last sentence – it should actually read this way: ‘Wherever the Spirit wanted to go, they went, because there was their spirit to go.’

So the Spirit wanted to go somewhere; and the spirit of the angels *wanted to go there*. Whatever the Spirit wanted to do, the *identity of the angels revealed it*.

‘There was their spirit to go; and the wheels were lifted together with them, for the spirit [or, the identity expression] of the living creatures was in those wheels.’ Eze 1:20.

If we want to know what the identity expression of an angel was, it ‘looked like’ these wheels in action. The wheels were where the identity of the angels were.

Yahweh had a word and He proclaimed it. It came through the seven Spirits of God – the lamps that went between the coals. And the identity of the angels expressed that through this action of wheels from heaven to earth. That was how this message was proclaimed, and the will of God was fulfilled on earth.

Each ‘living creature’ was an *integrated administration of angels*, comprised of *several orders*.

Several orders of angels

The Scriptures identify two orders of angels in particular. One is the seraphim, and one is the cherubim. But it is likely that there were *nine* orders of angels.

We believe this because of the way in which the Lord spoke about Lucifer before he fell. Lucifer fell, and is called ‘Satan’. Before he fell, he wore an ephod with *nine stones* in it.

Ezekiel recorded, ‘You were the seal of perfection, full of wisdom and perfect in beauty. You were in

Eden, the garden of God; every precious stone was your covering: the sardius, topaz, and diamond, beryl, onyx, and jasper, sapphire, turquoise and emerald with gold [*nine stones set in gold*]. The workmanship of your timbrels and pipes was prepared for you on the day you were created.' Eze 28:12-13.

You will remember that when Aaron's priestly garments and his ephod were crafted, his ephod contained *twelve* stones. Those stones represented the twelve tribes of Israel. In fact, the whole new creation, the whole new heavens and earth, will be ordered according to those *twelve tribes* of Israel.

So, when Satan had nine stones in his ephod, we presume that that is representative of *nine orders of angels*.

An integrated angelic administration - the eyes of the Lord in every place

Ezekiel's first statement concerning 'the living creatures' was describing the *cherubim* - he saw 'the likeness of four living creatures'. Eze 1:5.

He described cherubim who are *under the throne*. They had the appearance of a man with four faces and four wings. Eze 1:5-6.

However, we know that this statement contains a much more rich and integrated statement, because the picture 'broadens out'. 'The likeness of the living creatures' was more than simply four creatures who looked like a man and had four wings. There were additional elements to it.

Ezekiel observed 'torches', which were literally 'lamps', going back and forth among the living creatures; and flashes of lightning coming out of the fire of burning coals as the living creatures ran back and forth. He also observed eyes in the wheels. Eze 1:13-15, 18.

The lamps, or the torches, that were 'running' in this picture describe the seven Spirits of God.

We know this because, when the apostle John saw the *throne* in its fully restored expression, he saw *seven lamps of fire*. 'Seven lamps of fire were burning before the throne, which are the seven Spirits of God.' Rev 4:5. That is a helpful key to understanding what the 'torches', or 'lamps', represent in this picture. We know that the *seven Spirits of God* were in the *midst* of each living creature.

The spirit of the living creature, that is, the spirit of the *angels* - their *identity*; the *work of their expression*, for which they were created - functions in the *wheels*.

The amazing point here is that wherever *the Spirit* wanted to go, by His initiative, it 'looked like' the identities of *angels* functioning like a *wheel*.

So the *eyes of the Lord*, which *are* the seven Spirits of God, are actually seen through the function, or the work, that the *angel* does.

That is the way in which the *eyes of the Lord* are in every place! It is through *this* administration.

Remember that this administration is associated with the Fall. Imagine the *glory* of this administration as it is fully restored!

'The eyes of the Lord are in every place [What are they keeping watch on?], keeping watch on the evil and the good.' Pro 15:3.

That is, they keep watch on the creation, which the angels are upholding, and communicating.

The seraphim - proclaiming the word - fiery, burning serpents

What is represented in the 'flashes of lightning'? Eze 1:14.

There are the four living creatures. We know that they are cherubim.

There are the seven Spirits of God, who move between the living creatures.

We know that the living creature is a composite of seraphim, cherubim and angelic host, perhaps nine orders; and that through their expression the will of God is communicated.

What are the 'flashes of lightning'? We are teasing these things apart now, and we will consider what the flashes of lightning are within this living creature administration.

The flashes of lightning refer to the *proclamation of the word of God* through the *seraphim*.

The prophet Isaiah referred to the seraphim specifically in his vision of God's throne. He said, 'In the year that King Uzziah died, I saw the Lord [that is, Yahweh] sitting on a throne.' Isa 6:1.

A 'throne' is an administrative centre.

'I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple.

Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew.' Isa 6:1-2.

The word 'seraphim' in this passage, and as it is translated in other passages, means 'noble one', and 'fiery, burning serpent'.

And that is what it looks like. It looks like a *fiery, burning serpent*.

The word which Isaiah used to describe what he saw is the *same* Hebrew word that was used to identify the fiery serpents whom the Lord sent into the camp of the Israelites, *and* the serpent on the pole that Moses was to make for the healing of the people.

The bread from heaven

Let's consider this event, from the book of Numbers.

'Then they journeyed from Mount Hor by the Way of the Red Sea, to go around the land of Edom; and the soul of the people became very discouraged on the way. And the people spoke against God and against Moses: "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water?"' Num 21:4-5.

We could put in our Bible there, 'There is no *natural* food and *natural* water'. Or, we could also say, 'There is no food coming *from the dust of the earth*'.

This is very important for us to understand in relation to what 'angels' food' is, or what 'the bread of heaven' is, and how it is fed to us, as well as why people *loathe* it.

'There is no food and no water, and our soul loathes this worthless bread.' Num 21:5.

What was 'this worthless bread' that their souls loathed? It was the *manna*.

Jesus spoke of the manna that 'your fathers ate'. He called it 'the bread from heaven'. Joh 6:32,49. Moses also called it this. Ex 16:4.

The iniquity of rejecting the bread from heaven

The people said, 'We loathe what is coming to us from heaven.'

'So the Lord sent *seraphim* [fiery serpents] among the people, and they bit the people; and many of the people of Israel died.' Num 21:6.

The term, 'fiery serpents', literally means 'seraphim'.

It is amazing that the people *complained* about the manna, the *bread from heaven*.

That *complaint* provoked the *judgement of God* to send to them seraphim to bite them.

The reason why this is important is because it was *seraphim* that *cleansed* Isaiah of his *iniquity*.

Do you see that the *iniquity* of the people was their *rejection of the bread of heaven*? This was the bread which the *Lord desired to feed them*, as a special people.

That is where they were *departing*. It had to do with how they *interfaced with the word* that He was proclaiming to them *from heaven*.

The outcome of their rejecting that word was that He sent seraphim to bite them. These are 'the eyes of the Lord in every place, keeping watch on the evil and the good'.

Healing available as we come to the light

'Therefore the people came to Moses, and said, "We have sinned, for we have spoken against the Lord and against you".' Num 21:7.

It is interesting that they associated the *speaking* of the rejection of the manna with *speaking* against the Lord and with Moses. That was true.

'We have spoken against the Lord and against you; pray to the Lord that He take away the serpents from us.' Num 21:7.

We are supposed to be *praying for one another* in this way as we fellowship at the *agape* meal. 'If any of you have sinned, call for the elders to pray for you'. *Healing* is available as we *confess our sins* to one another. Jas 5:14-16.

' "We have sinned, for we have spoken against the Lord and against you; pray to the Lord that He take away the serpents from us." So Moses prayed for the people. Then the Lord said to Moses, "Make a fiery serpent [again, literally, 'make a seraph'], set it on a pole; and it shall be that everyone who is bitten, when he looks at it, he shall live." So Moses made a bronze serpent, and put it on a pole; and so it was, if a serpent had

bitten anyone, when he looked at the bronze serpent, he lived.' Num 21:7-9.

I half suspect that the serpents that came into the camp bit only those who complained about the manna – so that when they had that venom in them, and were dying, they *had to come and say*, 'Show me the serpent, that I can look at it.' They confessed, 'I have complained against the manna, against Moses and against the Lord'.

We see that they had to *come to the light* on the matter.

They could not just have 'a sneak peek' at the serpent! They had to actually *present themselves* and say, 'I have to look at the serpent, because I have sinned against the Lord. Please, can you show me where the serpent is? I have been bitten.'

Neither can we produce our own, 'sneaky' little 'atonement exercise'.

The seraphim – burning with the revelation of Yahweh's holiness; guarding the fellowship of Light

To continue with our consideration of the seraphim – the seraphim *burn*. Why are they fiery?

They burn with *the revelation of Yahweh's holiness*.

I love this point! They burn with the expression of the *sanctification* and *holiness* of God Himself.

And their burning implies their *zeal*. They are angels of *light* whose dazzling expression communicates the message, '*Holy, holy, holy*'.

Isaiah saw seraphim proclaiming this word, 'Holy, holy, holy': the holiness of the *Father*, the holiness of the *Son*, the holiness of the *Holy Spirit*. Isa 6:3.

Another way of proclaiming 'Holy, holy, holy' is: 'God is Light, and in Him is no darkness at all'. 1Jn 1:5. It is a beautiful message, because he proclaimed the *fellowship of Yahweh as light and life*.

Yahweh's invitation is for us to be *joined* to it, by *eating the bread from heaven*.

But the implication of coming to the light is that what is *darkness* needs to be *put away* in order for us to be *able* to come into that fellowship. This is what the seraphim *jealously guard*.

That is what 'Holy, holy, holy' is: 'God is Light, and in Him is no darkness'.

It is now the *aggelos* who bring illumination from the hand of the Lord

And who proclaims that in the *New Covenant*? It is the *aggelos*.

The apostle John said: 'That which we have seen and heard, we declare to you ... this is the message ... that God is light and in Him is no darkness at all. If you walk in *that* light, you will have fellowship with one another, and the blood will cleanse you from the sin that is killing you.' 1Jn 1:3,5,7 paraphrased.

The seraphim are referred to in the Scriptures as 'the stars of God' and, as we have already noted, they are like 'flashes of lightning'. Isa 14:13. Eze 1:14.

I love this imagery! The seraphim, who proclaim the holiness of God, are like flashes of lightning, because they are like *flashes of illumination* coming from the *fellowship of the throne*.

Don't we experience this when the word is proclaimed? It is as though a light flashes across the sky and, in that moment, there is an opportunity for *sight* that we *did not have before*!

In fact, the word was proclaimed through the seraph – likened to flashes of lightning – *from the hand of the Lord*.

This is what Moses said of it: 'Now this is the blessing with which Moses the man of God blessed the children of Israel before his death. And he said: "The Lord came from Sinai, and dawned on them from Seir [This is when they were receiving the law covenant]; He shone forth from Mount Paran, and He came with ten thousands of saints [that is, with *the angels*. It was as though the *wheel* came down.]; and from His right hand came a fiery law for them".' Deu 33:1-2.

It is a fiery law *from the right hand*!

Habakkuk also spoke of this. He said, 'God came from Teman, the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of His praise.' Hab 3:3.

This sounds rather like 'the train of His garments filling the whole temple', bridging from heaven to earth. Isa 6:1.

'His brightness was like the light; He had rays [literally, 'lightning'] flashing from His hand, and there was His power hidden.' Hab 3:4.

What is in the hand of the Lord now?

It is seven 'angels', from whom flash lights of illumination, who are proclaiming to us *the word* that grants our entry to the Paradise of God *to eat of the fruit of life!*

The angels – amazing imagery! And the apostle Paul said, 'You have seen that! You know that! How much *more*, now that the *Son* is speaking to us *from heaven through this administration!*'

It is *on this point* that we need to *fear the Lord*, lest we *fail to enter* His rest. Heb 4. Heb 12:25.

The seraphim – ministering atonement to those confessing their unclean lips

The *nature of the seraphim's work*, particularly under the Old Covenant, was revealed through their interaction with Isaiah.

'One cried to another and said: "Holy, holy, holy is the Lord of hosts, the whole earth is full of His glory!"' Isa 6:3.

Remember that that is the same statement as, 'God is Light, and in Him is no darkness at all'.

'And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke.' Isa 6:4.

This was the smoke of incense from the coals on the golden altar.

'So I said: "Woe is me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts".' Isa 6:5.

Isaiah's lips were unclean because of his *speech*; but they were also unclean because of what he had *put into his mouth*.

It was the same issue as for the children of Israel. What came *out* of their mouth was complaint, because what was going *into* it was nothing but the *food from the earth*, or, *their knowledge of good and evil*. They were ones of *unclean lips*.

Do you see that Isaiah's interaction with the seraphim was *exactly the same* as the children of Israel's interaction in the wilderness, when they had to look on the seraph, the serpent lifted up on a pole?

'Woe is me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a

people of unclean lips; for my eyes have seen the King, the Lord of hosts.'

It is amazing, isn't it? It is *an eye-to-eye connection* that grants this *discerning*.

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

Note that he was a fiery serpent; but he did not put *his hand* on Isaiah's lips. He did *not reveal himself*.

The expression of his identity was to take the coal that belongs to *Yahweh's fire*, with the tongs - not even *touching* it with his hands - to put on the lips of Isaiah. This was that 'spirit of the creature' in action.

'Then one of the seraphim flew to me, having in his hand a live coal which he had taken with tongs from the altar. And he touched my mouth with it, and said: "Behold, this has touched your lips; your iniquity is taken away, and your sin is purged".' Isa 6:6-7.

It is notable that the seraph did not presume to anoint the lips of Isaiah with the fire of *his own expression*. He used the tongs to take the fire of the Lord that belonged to Him.

This ministry of the seraph to Isaiah sanctified him to his calling as a prophet. This happened so that Christ, the Lord of hosts, could call and then send Isaiah as the messenger to Judah.

We recognise, therefore, that the seraphim were *agents of atonement*.

The beautiful point, which we will pick up in the weeks to come, is that Jesus said, 'I will be lifted up in the same way that Moses lifted up the seraph in the wilderness.' Joh 3:14-15.

When Jesus was lifted up that way, He began to *feed His body* to the whole world, as *either* the tree of life *or* the tree of the knowledge of good and evil. This was '*the bread from heaven*' being made available to us.

Purged from unclean lips to eat the bread of life

But the *first point of connection* to that meal is to come and to *confess our unclean lips*, to find *deliverance* from our *iniquity*, and for our *sin* to be *purged*. We will go and enjoy our *agape* meal together.