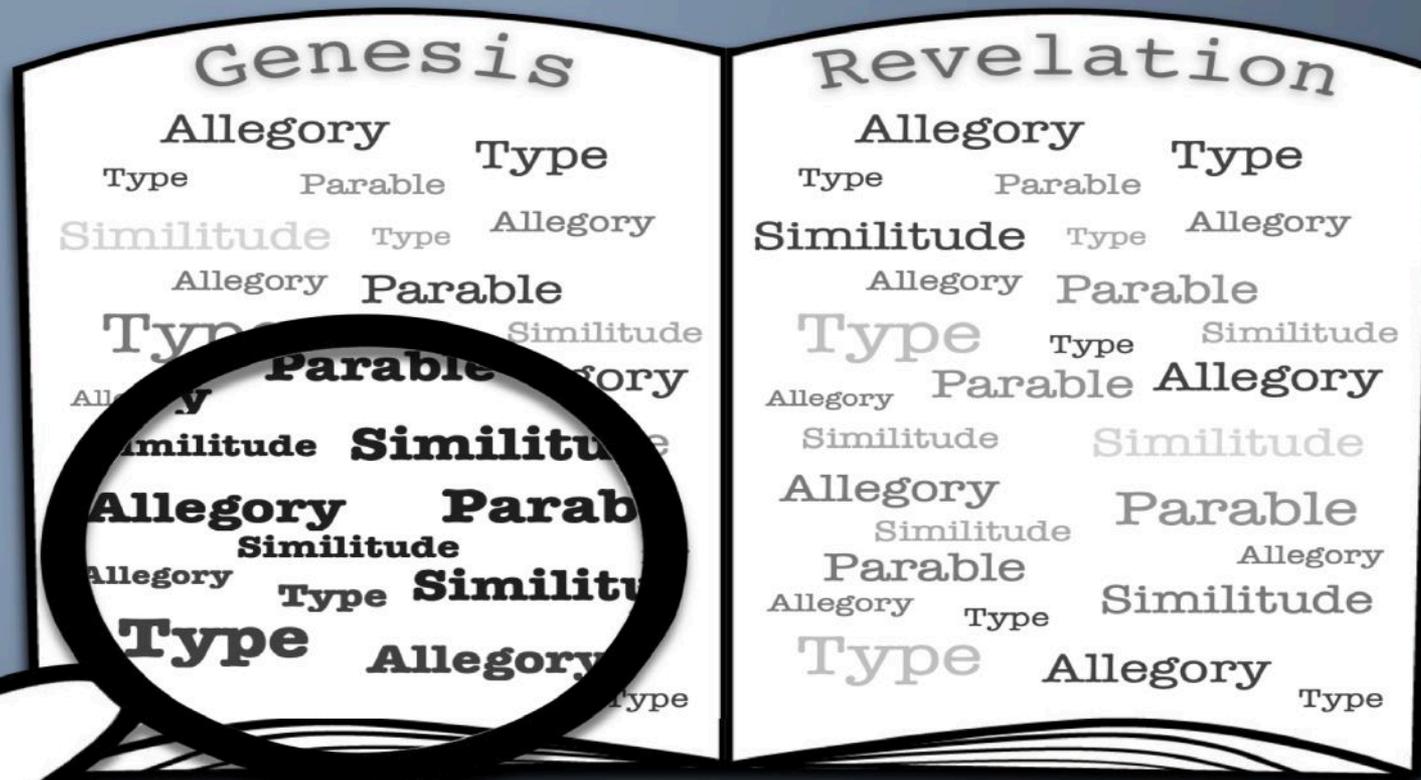


Reasoning out of the Scriptures by Allegory & Type



Study 10

The Tabernacle class 6 - The Cherubim

THE TABERNACLE

EXO 25:17-22



—The Cherubim

Exo 25:18 And THOU SHALT MAKE TWO CHERUBIMS OF GOLD, OF BEATEN WORK SHALT THOU MAKE THEM, IN THE TWO ENDS OF THE MERCY SEAT.

Exo 25:19 And make one cherub on the one end, and the other cherub on the other end: EVEN OF THE MERCY SEAT SHALL YE MAKE THE CHERUBIMS ON THE TWO ENDS THEREOF.

Exo 25:20 And the cherubims shall stretch forth *their* wings on high, COVERING THE MERCY SEAT with their wings, AND THEIR FACES SHALL LOOK ONE TO ANOTHER; TOWARD THE MERCY SEAT SHALL THE FACES OF THE CHERUBIMS BE.

Points from Class 5—Ark and Mercy Seat

1. Lord Jesus Christ is our “mercy seat” or “propitiation” (Rom 3:23; 1John 2:2; 4:10).
 2. Mercy is for those who confession and repenting of sin (Class 5 notes)
 3. As the high priest entered the Most Holy on the Day of Atonement, Christ Jesus has entered into “heaven” to appear in the presence of God on our behalf (Heb 9)
 4. The two Cherubim—*formed of one piece and out of the each end of the Mercy Seat*—represent Jew and Gentile redeemed by the Lord Jesus Christ to sit with him “in the heavenlies” (Eph 2)
- While the Cherubim are expressive of the Saints in the future Age (Ezekiel), in the Tabernacle our attention is draw to how they stand related to the Mercy Seat. Most often the Atonement is restricted to a debate about doctrines related to the nature of Jesus Christ, and how he benefited from his own sacrifice. While vital, these are NOT the only doctrines necessary for understanding of the Atonement. The Cherubim enlarge our understanding of the Atonement.

Cherubim—represent the glorified saints (occupying the Most Holy); those in whom Yahweh rides. They are *vehicles* that manifest Yahweh’s honor; and where He reigns (Psa 99:1):

Psa 18:9-10 “He bowed the heavens also, and came down: and darkness was under his feet. And *He rode upon a* CHERUB, and did fly: yea, he did fly upon the wings of the wind”

- The expression is used as “the chariot of the cherubims” (1Chr 28:18). The “chariot” representation is vivid in Ezekiel chapter 1 and 10. Thus, the cherubim are those in whom Yahweh rides.

Psa 68:17 “The *chariots of God* are twenty thousand, *even* thousands of angels: the Lord *is* among them, *as in* Sinai, in the holy *place*”

- The word “angels” here is most significant. The Hebrew word only appears here and means “changed ones”!!! Thus, there are myriads of these changed ones: “ten thousand times ten thousand” (Jude 1:14; Heb 12:22). The cherubim represent the glorified saints (Deu 33:2). Thus, they are in the Most Holy and directly associated with the Mercy Seat (the Lord Jesus Christ).

The Law of Moses and The Law of Faith

1. The Law could not redeem because it manifested Sin (Rom 5:20-21; 7:4-14; Gal 3:19)
2. Perfect Obedience to the Law was impossible (Gal 3:10-12; Jam 2:9-11; Gal 5:3-5) *No righteousness by the Law*
3. The Law condemned unrighteousness (1Tim 1:8-10; Gal 5:18-23)
4. The Law was a schoolmaster until Christ (Gal 3:24-29)
5. Christ redeems from the curse/condemnation of Law (Gal 4:4-6; Col 2:12-17; Gal 3:8-14)
6. Christ “elevated” spirit of the Law to its true value (Mat 5:17-19; 5:27-28; Mat 23; Heb 2:2-3; 10:28-29) **“above the ark”**
7. Christ taught justification by raising the conscience of sin (Heb 10:16-22; 9:8-14; 1Pet 3:20-21)
8. Acknowledgement of sin needed for forgiveness (Pro 28:13; 1John 1:8-10)

Exo 25:22 And **THERE I WILL MEET WITH THEE, AND I WILL COMMUNE WITH THEE FROM ABOVE THE MERCY SEAT, FROM BETWEEN THE TWO CHERUBIMS** which *are* upon the ark of the testimony... *(the Mercy Seat and Cherubim are joined)*

Note the joining of the doctrine of the Mercy Seat and Cherubim—

1John 2:1-12 “*If any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the PROPITIATION (MERCY SEAT) FOR OUR SINS: and NOT FOR OURS ONLY, but also for the sins of the whole world... whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked.*

Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning... He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. I write unto you, little children, because your sins are forgiven you for his name's sake”

1John 4:7-12 “Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. *In this was manifested the love of God toward us*, because that God sent his only begotten Son into the world, that we might live through him. **HEREIN IS LOVE**, not that we loved God, but that he loved us, and sent his Son to be the PROPITIATION (**MERCY SEAT**) for our sins. Beloved, *if God so loved us*, we ought also to love one another. No man hath seen God at any time. *If we love one another*, God *DWELLETH in us, and his love is PERFECTED in us” (Gk. “made complete”) *YHWH dwells between cherub!

- *The purpose of the Tabernacle was for Yahweh to dwell in and among His people (Exo 25:8; 2Cor 6:16). This is accomplished when Christ’s brethren display the same love as their redeemer.*
- Acknowledgement and repentance of sin to find mercy is not enough. Brethren must learn the doctrine of the Atonement by applying Mercy and Love toward Brethren! “Liars” are brethren who claim to Love God but do not Love brethren (READ v. 20-21)

- **Mercy Seat & Cherubim** beaten of “one piece of gold” (Exo 37:7). The “faces” of the Cherubim looked, not only toward the Mercy Seat, but also “with their faces ONE TO ANOTHER.” Being formed out of the Mercy Seat (Christ), the Cherubim must recognize the Lord’s sacrificial work in the face of their brethren! If we fail to grasp this standard, we cannot rightly understand the Mercy connected with the Atonement.

The operative work of the Atonement is seen in the Cherubim.

- **God commands His servants to demonstrate and exhibit an understanding of the Atonement by applying self-sacrificing love to their brethren. Apart from this, a true understanding of the Atonement is incomplete, and in fact, becomes merely academic and human salvation for ourselves. Those who recognize the mercy extended to them will be careful to exhibit the utmost mercy toward their brethren “for whom Christ died” (Rom. 14:15; 1Cor. 8:11). This is why we are commanded to assemble together as an ecclesia.**

It is very important that we realize the deliberate connection between the Mercy Seat and the Cherubim. It is quite true that Yahweh will only meet with us here—upon these principles: only “above the Mercy Seat” and “from BETWEEN the TWO Cherubim.”

Exo 37:7-9 “He made *two cherubims of gold, beaten out of ONE PIECE* made he them, on *the two ends of the mercy seat* One cherub on the end on this side, and another cherub on the *other end on that side: out of the mercy seat made he the cherubims on the two ends thereof.* And the cherubims spread out *their wings on high, and covered with their wings over the mercy seat, with their faces ONE TO *ANOTHER; even to the mercy seatward were the faces of the cherubims”*

**“another” most commonly trans “brother.” (brother-to-brother)*

For “sin” to be covered, we must SEE the doctrine of the Mercy Seat in the “faces” of our brethren, as well as Christ. Thus, the cherubim are very specifically formed out of the Mercy Seat and made of “one piece” with the Lord Jesus Christ.

Exo 37:9 And the cherubims^{H3742} spread out^{H6566} their wings^{H3671} on high,^{H4605} and covered^{H5526} with their wings^{H3671} over^{H5921} the mercy seat,^{H3727} with their faces^{H6440} one^{H376} to^{H413} another;^{H251} even to^{H413} the mercy seatward^{H3727} were^{H1961} the faces^{H6440} of the cherubims.^{H2742}

H251
 אָח
 'ach
 awkh

A primitive word; a brother (used in the widest sense of literal relationship and metaphorical affinity or resemblance (like H1)): - another, brother (-ly), kindred, like, other. Compare also the proper names beginning with "Ah-" or "Ahi-".

Strong's Hebrew and Greek Dictionaries

e-Sword[®]
 the Sword of the LORD
 with an electronic edge

Strong's
 H251
 H242
 H243
 H244
 H245
 H246
 H247
 H248
 H249
 H250
 H251
 H252

Gen 4:2 Eve
 “again bare
 his BROTHER
 Abel”

Gen 24:29
 “Rebekah
 had a
 BROTHER, and
 his name
 was Laban”

□ “As the faces of the cherubim looked towards one another, so the faces of true Israelites *should be turned ONE TO ANOTHER to their mutual profit and assistance*. The positioning of the faces in that particular speaks of agreement and fellowship (1Cor 1:10; Phi 3:13-17). This idea is further enforced by the Hebrew. The phrase *ish el-achive* rendered ‘ONE TO ANOTHER’ is derived from *ach* (brother) and literally ‘a man towards his brother.’ So *brotherly love and fellowship were demonstrated in the positioning of the faces of the cherubim one towards the other*”—HPM, Expositor, pg 321

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These Hebrew words “one **H376** to another **H251**” appear:

- Gen 9:5 “at the hand of every man’s **H376** brother **H251**”
- Gen 42:21 Joseph’s brethren “said one **H376** to another **H251**”
- Lev 25:14 “ye shall not oppress one **H376** another **H251**”
- Lev 25: 46 “ye shall not rule one **H376** over another **H251**”
- Job 41:17 “they are joined one **H376** to another **H251**”
- Zec 7:9 “Thus speaketh Yahweh of hosts, saying, Execute true judgment, and shew mercy and compassions every man **H376** to his brother **H251**”

- Exo 37:9 “And the cherubims spread out *their* wings on high, and covered with their wings over the mercy seat, WITH THEIR FACES ONE TO ANOTHER; even to the mercy seatward were the faces of the cherubims” *Reflection of brethren as an extension of Christ and the doctrine of the Atonement*

One Another—powerful language used throughout the Bible. Even a brief consideration of how this relates to the Mercy Seat will enlighten our eyes to the depth of our responsibility toward our brethren. The comparative Greek expression is most enlightening. *It means to “reduplicate” from oneself upon another (trans “mutual” Rom 1:12):*

John 13:14-15 “If I then, your Lord and Master, have washed your feet; ye also ought to **WASH ONE ANOTHER'S FEET**. For I have given you an example, that *ye should do as I have done to you*” **servitude**

John 13:21-22 “When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples **LOOKED ONE ON ANOTHER**, doubting of whom he spake” **circumspection**

Luk 24:31-32 “And their eyes were opened, and they knew him; and he vanished out of their sight. And **THEY SAID ONE TO ANOTHER**, *Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?*” **mutual enlightenment**

Joh 13:34-35 “A new commandment I give unto you, **THAT YE LOVE ONE ANOTHER**; *as I have loved you, that YE ALSO LOVE ONE ANOTHER*. By this shall all men know that ye are my disciples, **IF YE HAVE LOVE ONE TO ANOTHER**” **love as Christ loved in personal sacrifice**

John 15:12-14 “This is my commandment, That ye **LOVE ONE ANOTHER**, *as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you*” **love in laying down our lives**

○ The prominence of this teaching in “John” cannot be missed. John is the “Spirit” representation of Messiah!

Rom 13:8 “Owe no man any thing, but to **LOVE ONE ANOTHER**: for he that **LOVETH ANOTHER** *hath fulfilled the law*” (Rom 15:5-14; 1Cor 4:6)

Rom 16:16 “Salute **ONE ANOTHER** *with an holy kiss*. The churches of Christ salute you” **‘kiss’ from phileo — affection**

Rom 12:4-16 “For as we have *many members in one body*, and all members have not the same office: So we, *being many, are one body in Christ*, and every one **MEMBERS ONE OF ANOTHER**. Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; Or ministry, *let us wait on our ministering*: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, *let him do it with simplicity*; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. *Be kindly affectioned* **ONE TO ANOTHER** *with brotherly love*; in honour *preferring* **ONE ANOTHER**...Distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. *Be of the same mind* **ONE TOWARD ANOTHER**. *Mind not high things, but condescend to men of low estate. Be not wise in your own conceits*”

The Body is many members, with no partiality toward anyone.¹³

Rom 14:10-19 “But *why dost thou judge thy brother?* or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall *give account of himself* to God. *Let us not therefore* **JUDGE ONE ANOTHER** any more: *but judge this rather*, that no man put a stumblingblock or an occasion to fall in *his brother's way*... Let us therefore *follow after the things which make for peace, and things wherewith* **ONE MAY EDIFY ANOTHER**” (1The 4:18; 5:11) **circumspection, edification instead of judgment**

1Co 12:23-25 “Those *members* of the body, which WE THINK to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness. For our comely *parts* have no need: *but God hath tempered the body together*, having given more abundant honour to that *part* which lacked: That there should be no schism in the body; but *that* the members should have *the same care* **ONE FOR ANOTHER**” (1Cor 11:33)

Gal 5:13-15 “For, brethren, ye have been called unto liberty; only *use not liberty for an occasion to the flesh, but by love* **SERVE ONE ANOTHER**. For all the law is fulfilled in one word, *even in this; Thou shalt love thy neighbour as thyself*. But if ye bite and devour one another, take heed that ye be not consumed **ONE OF ANOTHER**”

Gal 5:22-26 “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. *And they that are Christ's have crucified the flesh with the affections and lusts*. If we live in the Spirit, let us also *walk in the Spirit*. Let us not be desirous of vain glory, *provoking* **ONE ANOTHER**, *envying* **ONE ANOTHER**”

Gal 6:1-2 “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one *in the spirit of meekness*; considering thyself, lest thou also be tempted. *Bear ye* **ONE ANOTHER'S** burdens, and so fulfil the law of Christ” **any brother's fault does not give us freedom to manifest an aggressive spirit, but rather meekness**

Eph 4:1-3 “I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, *With all lowliness and meekness, with longsuffering, forbearing ONE ANOTHER in love*; Endeavouring to keep the unity of the Spirit in the bond of peace” (Eph 4:31-32; Col 3:9) **meekness required for unity**

Eph 4:31-32 “Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind **ONE TO ANOTHER**, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you” (Eph 5:21) **Christ standard**

Col 3:12-15 “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; **FORBEARING ONE ANOTHER, AND FORGIVING ONE ANOTHER**, if any man have a quarrel against any: *even as Christ forgave you, so also do ye*. And above all these things put on charity, which is the bond of perfectness, And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful” **only humility and meek spirit bonds the body**¹⁶

1Th 3:11-13 “Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to *increase and abound in love* **ONE TOWARD ANOTHER**, and toward all men, even as we do toward you: *To the end* he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints” **love increases**

1Th 4:9 “But as touching *brotherly love* ye need not that I write unto you: for ye yourselves are *taught of God* **TO LOVE ONE ANOTHER**” **true love is divinely taught and can only be according to the spirit**

1Ti 5:19-21 “Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear. *I charge thee before* GOD, and the LORD JESUS CHRIST, and the ELECT ANGELS, *that thou observe these things without* **PREFERRING ONE BEFORE ANOTHER, doing nothing by partiality**” **warning to observe the standard of the Heavenly Host of God, Christ and Angels**

Heb 3:13 “But **EXHORT ONE ANOTHER** daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin”¹⁷

Heb 10:24-25 “Let us **CONSIDER ONE ANOTHER** to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting **ONE ANOTHER**: and so much the more, as ye see the day approaching” **body teaches Atonement**

Jas 4:11-12 “**SPEAK NOT EVIL ONE OF ANOTHER**, brethren. He that speaketh evil of his brother, and judgeth his brother, *speaketh evil of the law, and judgeth the law*: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?” **evil speaking is criticism against the requirements of God’s Law**

Jas 5:9 “**GRUDGE NOT ONE AGAINST ANOTHER**, brethren, lest ye be condemned: behold, the judge standeth before the door” **the exact opposite happens when we condemn others.**

Jas 5:16 “Confess your faults **ONE TO ANOTHER**, and **PRAY ONE FOR ANOTHER**, that YE MAY BE *HEALED. The effectual fervent prayer of a righteous man availeth much” ***Gr. Middle Voice—to do for one’s self. Servitude of others benefits our own Atonement or cure.**

1Pe 1:22-23 “Seeing ye have purified your souls in obeying the truth through the Spirit unto *unfeigned love of the brethren*, see that ye **LOVE ONE ANOTHER** with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” **genuine, sincere love is Truth**

1Pe 3:8-9 “Finally, be ye all of one mind, having **COMPASSION ONE OF ANOTHER**, love as brethren, be pitiful, be courteous: Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing” **in repetition: mercy, lowliness, pity, meekness, kindness**

1Pe 4:9-10 “Use **HOSPITALITY ONE TO ANOTHER** without grudging. As every man hath received the gift, even so minister the same **ONE TO ANOTHER**, as good stewards of the manifold grace of God” **obligation**

1Pe 5:5 “Ye younger, submit yourselves unto the elder. Yea, all of you **BE SUBJECT ONE TO ANOTHER**, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble”

1Jn 1:6-7 “IF we say that we have fellowship with him, and *walk* in darkness, we lie, and do not the truth: But if we *walk* in the light, as he is in the light, we have **FELLOWSHIP ONE WITH ANOTHER**, and the blood of Jesus Christ his Son cleanseth us from all sin”

1Jn 3:10-12 “In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, *neither he that loveth not his brother*. For this is the message that ye heard from the beginning, that we should **LOVE ONE ANOTHER**. Not as Cain, *who was of that wicked one, and slew his brother*. And wherefore slew he him? *Because his own works were evil, and his brother's righteous*” **character hiding his own faults**

1Jn 3:22-24 “*And this is his commandment*, That we should believe on the name of his Son Jesus Christ, and ***LOVE ONE ANOTHER**, as he gave us commandment. And he that keepeth his commandments ***DWELLETH** in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us” **(*mercy seat)**

1Jn 4:7-13 “Beloved, **LET US LOVE ONE ANOTHER**: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, IF GOD SO LOVED US, **WE OUGHT ALSO TO LOVE ONE ANOTHER**. No man hath seen God at any time. If we **LOVE ONE ANOTHER**, God ***DWELLETH** in us, and HIS LOVE IS PERFECTED IN us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit” (**mercy seat, Yahweh’s dwelling*)

v. 17 “Herein is our love made perfect, that we may have boldness in the Day of Judgment”—*what could be a more sober warning!*

- **2John 1:4-6** “love” of brethren must never supplant or neglect the requirement of Truth in “doctrine.” In other words, the commandment of “love” must never be used to excuse deliberate false “doctrine.” **Scripture teaches us how to address doctrinal error/false walk in the Truth: with meekness and yet with absolutes.*

Php 2:1-5 “If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be *likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let EACH ESTEEM *OTHER better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus” *Gk. one another*

2Th 1:3 “We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the *charity of every one of you all TOWARD EACH OTHER* aboundeth”

- “Son of David, have mercy on me...” by this title those in need called upon Jesus (Mat 9:27; 15:22; 20:30-31). David was marked by his mercy, even toward those who considered him an enemy.
- Consider how David behaved toward the evil Saul and Shimei (1Sam 24:4-6; 26:9-11; 2Sam 16:7-14; 1Sam 30:21-25). 2Tim 1:16-18

The Two Great Commandments

Mat 22:37-40 “Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. **THIS IS THE FIRST AND GREAT COMMANDMENT. AND THE SECOND IS LIKE UNTO IT,** Thou shalt love thy neighbour as thyself. **On these two commandments hang all the law and the prophets”**

- **While there is undoubtedly a very specific divine order that should never be inverted, there is also undeniably a direct association between the two. The two are nearly equally weighted in Divine importance. The “first and greatest” is supreme in status—*loving Yahweh with all heart, soul, mind, and strength*—while the second is “like unto” it, or compared to it; meaning it cannot be separated. The word is used in context of: *“the kingdom of God is like unto...”***
- **Remember:** *Philadelphia was the one ecclesia in the Apocalypse with “a little strength.” It was commended, not rebuked by the Lord. The name of that place significantly means “brotherly love” (Rev 3:7-13)!*

TEN Commandments—Obligation: *First God. Second Brethren.*

- Thou shalt have no other gods before me.
- Thou shalt not make unto thee any graven image
- Thou shalt not take the name of the LORD thy God in vain
- Remember the sabbath day, to keep it holy.
- Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

- Thou shalt not kill.
- Thou shalt not commit adultery.
- Thou shalt not steal.
- Thou shalt not bear false witness against thy neighbour.
- Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant... nor any thing that *is* thy neighbour's.

“TWO TABLES of stone representative of the two great commandments upon which all the Law rested: Love to Yahweh; and love towards neighbour (Mat. 22:40)” —HPM, Exodus Expositor

Jas 2:8-9 “If ye FULFIL *the royal law* according to the scripture, *Thou shalt love thy neighbour as thyself*, ye do well: But if ye have respect to persons, ye commit sin, and are convinced (condemned!) of the law as transgressors”

- The “royal law” means “belonging to a king.” A standard established by the Lord Jesus Christ! The context of this quote is often overlooked; which includes motive!

Lev 19:15-18 “Ye shall do no unrighteousness in judgment: **(1)** thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour. **(2)** Thou shalt not go up and down *as* a tale-bearer among thy people: **(3)** neither shalt thou stand against the blood of thy neighbour: I *am* the LORD. **(4)** Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. **(5)** Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD”
(also: vs. 34-35)

Exo 25:17-18 “And thou shalt make a mercy seat *OF PURE GOLD*: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof. And thou shalt make **TWO CHERUBIMS OF GOLD**, of *beaten work* shalt thou make them *in the two ends of the mercy seat*”

Gold—produced by purging the character through trial (Pro 17:3)

1Pet 1:6-7 “Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That *the trial of your faith, being much more precious than of gold that perisheth*, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ”
“beaten work”

Rev 3:18 “I counsel thee to *buy of me gold tried in the fire*, that thou mayest be rich; and white raiment, that thou mayest be clothed”

Job 23:10 “But he knoweth the way that I take: *when he hath tried me, I shall come forth as gold*”

1John 3:9-16 “Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, *neither he that loveth not his brother*. For this is the message that ye heard from the beginning, that we should love **ONE ANOTHER...** (v.16) *Hereby PERCEIVE we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren*”

- NIV: “this is how we know what love is.” (Greek “ought” is also trans. “owe, debt”). We simply cannot comprehend God’s love in forgiving our sins if we refuse to sacrifice for our brethren.
- “The grace of God thus revealed through Christ, created *a debt of love owing by recipients, that can only be repaid by them extending unmerited love to others*—an extremely difficult thing to do (see: Mat 5:44-48; Rom 5:8)” {tried gold}

HPM, James to Jude, Expositor, pg. 251

1John 4:19-21 “We love him, because he first loved us. If a man SAY, *I love God, and hateth his brother, he is a liar*: for HE THAT LOVETH NOT HIS BROTHER WHOM HE HATH SEEN, HOW CAN HE LOVE GOD WHOM HE HATH NOT SEEN? And this commandment have we from him, That he who loveth God love his brother also”

v. 12 “No man hath seen God at any time. If we love one another, God DWELLETH in us, and his love is perfected in us.”

Divine Test of Our Love of God: Love of brethren can be “seen” and openly manifested, while love of God is a verbal claim, not seen. Man is made in the “image” of the invisible God (Col 1:15; Jam 3:9)! “By this” love of brethren “shall all men know ye are my disciples” (John 13:35).

- ❑ “He professes love, but manifests hate. He claims to love God, but spurns God's family on earth.”—*HPM, James to Jude, pg. 284*
- ❑ “To claim a love for God and yet manifest hate towards one's brother, is to live a lie; for that brother is God's son... love is not just an emotion, or an idea, but is the outworking of an intellect that sees the need of extending to others a service calculated to extend to them the greatest good”—*HPM, pg. 284*

John 13:13-17 (on the eve of the Lord's death when HE washed the feet of the disciples) “Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash **ONE ANOTHER'S** feet. For I have given you an example, that YE SHOULD DO AS I HAVE DONE TO YOU. Verily, verily, I say unto you, *The servant is not greater than his lord*; neither he that is sent greater than he that sent him. If ye know these things, **HAPPY** are ye if ye do them”

- **Notice how this comment falls into this penetrating context—**
vs. 21-22 Jesus said, “Verily, verily, I say unto you, that one of you shall betray me. Then the disciples **LOOKED ONE ON ANOTHER**, doubting of whom he spake” (cherubim language)

- **Both Cherubim—Jew and Gentile—are in need of redemption**
vs. 34-35 “A new commandment I give unto you, *That ye LOVE ONE ANOTHER; as I have loved you, that ye also love ONE ANOTHER*. By this shall all men know that ye are my disciples, if ye have **LOVE ONE TO ANOTHER**”
(cherubim language)

John 15:8-14 “Herein is my Father glorified (**tabernacle**), that ye bear much fruit; SO SHALL YE BE MY DISCIPLES. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my JOY might remain in you, and that your JOY might be full. This is my commandment, That ye **LOVE ONE ANOTHER**, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you” (**joy, happiness, fruit v. 16-17**)

- “Happy” (John 13:17) is translated: **Act 20:35** “I have shewed you all things, how that so labouring ye ought to *support the weak*, and to remember the words of the Lord Jesus, how he said, It is more BLESSED to give than to receive” *Otherwise, we are miserable*
- Without doubt, our personal application of the Atonement in this regard will be a deciding factor at the Judgment Seat. In so doing, to some degree, our own Atonement has been put in our own hands.

Mat 6:9-15 “After this manner therefore PRAY ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. *And forgive us our debts, as we forgive our debtors.* And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. *For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses”*

FACES OF CHERUBIM TOWARD ANOTHER

- **Our sins will be released according to how we dismiss those of others.**

Eph 4:31-5:2 “Be ye kind **ONE TO ANOTHER**, tenderhearted, forgiving **ONE ANOTHER**, even as God for Christ’s sake hath forgiven you. Be ye therefore followers of God, as dear children; And **WALK IN LOVE**, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour”

“love” is a “walk”

2Pet 1:5-9 “Give all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and HATH FORGOTTEN THAT HE WAS PURGED FROM HIS OLD SINS”

- It is possible to possess knowledge that is unfruitful. Brotherly love is the remedy. We endure trespasses for the very deliberate purpose that we to LEARN to LIVE the DOCTRINE of the Atonement.**

Col 3:12-15 “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness”

Those who rightly comprehend God's "love" (Atonement) will gladly demonstrate the SAME principle toward their brethren. The intent of the repetitive commandments for brethren to love one another is a reminder of the mercy Yahweh must extend to forgive ourselves. Love of our brethren is opportunity to demonstrate our understanding and respect for Yahweh's mercy.

□ "The love that Yahweh revealed in making provisions for the sins of humanity, is brought to completion when His children are seen manifesting a measure of the same consideration and love to others"—*James to Jude Expositor, pg. 278*

Rom 5:6-11 "For when we were yet without strength, in due time *Christ died for the ungodly*. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us...* And not only so, *but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*"

Mat 18:21-35 “The kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, *one was brought unto him, which owed him ten thousand talents.* But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, *have patience with me, and I will pay thee all.* Then the lord of that servant **WAS MOVED WITH COMPASSION,** and loosed him, and forgave him the debt. *But the same servant* went out, and found one of his fellowservants, which owed him *an hundred pence:* and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. *And he would not:* but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him...

... O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye FROM YOUR HEARTS forgive not every one his brother their trespasses”
(Mat 25:41-46; Heb 6:10; Rom 15:1-3)

○ **If we don't forgive others, God will hold us accountable for all our sins.**

1Pet 4:8-10 “Above all things have fervent charity among yourselves: **for charity shall cover the multitude of sins.** Use hospitality one to another **without grudging.** **AS EVERY MAN HATH RECEIVED THE GIFT, even so minister the same *ONE TO ANOTHER,** as good stewards of the manifold grace of God” ***FACES OF CHERUBIM**

SERVITUDE TO CHRIST IS MEASURED BY SERVITUDE TO HIS BRETHREN (1COR 8:12; ACT 9:4-5)

Gal 6:1-2 “Brethren, if a man be overtaken in a fault, ye which are spiritual, **RESTORE SUCH AN ONE IN THE SPIRIT OF MEEKNESS;** considering thyself, lest thou also be tempted. **Bear ye *ONE ANOTHER'S burdens,** and so fulfil the law of Christ” ***FACES OF CHERUBIM**

R. Roberts “‘I cannot forgive an offender till he seeks forgiveness, or I make myself as great an offender.’ There can be no doubt that acknowledgment is the natural and prescribed condition of forgiveness in all cases of unquestionable personal injury in word or deed. But in the confusions of human intercourse, in the present state of weakness, there arise hundreds of cases in which it is impossible to apply this law in any strict manner: first because it usually happens that there are faults on both sides; and second, because it nearly as often happens that where one side may be clean-handed enough, the other side is the offending side not through any intention or desire to do injury, but through a wrong understanding of things. *In such cases, no wise man would insist on unconditional surrender implied in the request for forgiveness. Even in a clear case, he is too conscious of his own shortcomings to take an imperious (arrogant) attitude...* we are commanded to forgive if confession is made, for this was the point in question when Jesus spoke (Mat. 18:21; Luke 17:3-4). But we are not forbidden to forgive in the absence of confession...

“We are at liberty to forgive without it if we like, certainly. Jesus gave us this example: ‘Father, forgive them, for they know not what they do’ (Luke 23:34). Paul also: ‘I pray God that it may not be laid to their charge’ (2Tim 4:16). Stephen also (Acts 7:60): all this without confession on the part of the offenders, for they were too dark-minded to know their need for forgiveness... The man who applies the rule of confession before forgiveness too strictly is in danger of having the same measure applied to himself. So Christ says (Mat. 18:35). And how then? We cannot be saved, for we are too dim-eyed to know all our sins. And if those only are forgiven that we see and admit, the unforgiven balance must sink us into perdition. Another point the offended brother should consider is whether his state is due to wounded pride or violated righteousness. If he is expert at self-examination, he will probably find it is the former three times out of four, at least—for he discovers that other offences against the law of God do not hurt him at all if they do not touch him.”

—Robert Roberts

2Tim 2:22-26 “Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; *but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves;* if God peradventure will give them repentance to the acknowledging of the truth; And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will” **Even in doctrinal conflict—Pro 11:13; 26:20-22; 20:19**

2The 3:14-15 “And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. *Yet count him not as an enemy, but admonish him as a brother*”

Mat 18:15-17 “Moreover if thy brother shall trespass against thee, *go and tell him his fault between thee and him alone:* if he shall hear thee, thou hast gained thy brother. But if he will not hear *thee, then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican” **see Pro 25:9**

- **We must allow the outright rejection of the Truth alone to be *self-condemning*. We must not taint it with a harsh disposition.**

Luke 7:29-30 “And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers *rejected the counsel of God against themselves, *being not baptized of him” ***refusing covering: Atonement****

Notice the actions of the Apostle Paul:

Act 18:4-6 “And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his *raiment*, and said unto them, YOUR BLOOD *BE UPON YOUR OWN HEADS*; I *am* clean: from henceforth I will go unto the Gentiles” *refusing covering: Atonement****

Act 13:45-46 “(the Jews) spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: *but seeing ye put it from you, and judge yourselves unworthy of everlasting life*, lo, we turn to the Gentiles”

Our Great Responsibility: Not to Make Others Fail

Rom 14:13-15 “Let us not therefore judge one another any more: but judge this rather, *that no man put a stumblingblock or an occasion to fall in his brother's way*. I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean. But if thy brother be grieved with *thy* meat, now walkest thou not charitably. *Destroy not him with thy meat, for whom Christ died*”

1Cor 8:11-12 “And *through thy knowledge shall the weak brother perish, for whom Christ died?* But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ”

Gal 5:13-14 “For, brethren, *ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another*. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.” (Paul is the example: 2The 3:9; 1Cor 9:15)

- **We are all necessary members of the body, and all are joined one to another thru Christ, like the Cherubim (1Cor 12:1-31; Eph 4:1-30).** 40

NOTE THE CHRONOLOGY OF PAUL'S LETTER TO THE CORINTHIANS:

1Cor 12—*There are diversities of gifts, but the same Spirit... given to every man to profit withal... to one is given spirit of wisdom, to another the word of knowledge... but it is the same God which worketh all in all... the body is one, and hath many members... God set the members every one of them in the body, as it hath pleased Him.*

1Cor 13—*Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal... though I have the gift of prophecy, and understand all mysteries, and all knowledge... and have not charity, I am nothing.*

1Cor 14—*Follow after charity, and desire spiritual gifts, but rather that ye may prophesy... he that prophesieth speaketh unto men to edification, and exhortation, and comfort... I would that ye all spake with tongues, but rather that ye prophesied... that the ecclesia may receive edifying.*

- **This is a vital and constant exhortation: Rom 12:1-6; Eph 4:1-16.**

Remarkable testimony of the Lord's character—

Mat 26:20-25 “Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and *began every one of them to say unto him, Lord, is it I?...* Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said”

- **All of the disciples knew it was within them to fall to betrayal of the Lord. This requires an understanding of our nature, and a personal inspection at the Lord's table (1Cor 11:23-29).**
- **Furthermore, the fact that none of them knew it was Judas Iscariot is a powerful testimony of the Lord's character. In no way did he treat Judas differently throughout his ministry of over three years; so much so, that the rest of the disciples were not quick to point him out. There was no respect of persons (Jam 2:1). We must not verbally, but literally live the doctrine of the Atonement (1John 3:17-18).**

CONEXT OF CHRIST'S SUFFERINGS MANIFESTED IN THE LIFE OF PAUL

Gal 6:17 "I bear in my body the marks of the Lord Jesus"

1Cor 11:1 "Be ye followers of me, even as I also am of Christ"

Principles of the Atonement embodied in Paul's Life:

- 2Cor 1:3-7 Personal suffering that it might benefit of others
- 2Cor 4:7-12 Personal suffering that it might benefit others
- Col 1:24 Personal suffering that it might benefit others
- 2Tim 2:9-10 Personal suffering that it might benefit others
- Act 9:15-16 Personal suffering that it might benefit others
- *These references regarding Paul in the image of Christ emphasize principles of the Atonement that "he did it for himself that it might be for us" (R. Roberts—Col 3:10-12)*

2Cor 4:5-11 "For we preach *not ourselves, but Christ Jesus the Lord*; and ourselves your servants for Jesus' sake...*Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made* MANIFEST IN OUR BODY. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made MANIFEST in our mortal flesh"