

The lions on Solomon's throne

Part 1

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[00:00:00] Please, turn to the book of questions, chapter ten.

Verse eighteen, Moreover the king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind, and there [00:01:03] were staves on either side on the place of the seat. Two lions stood beside the staves, and the twelve lions stood there on the one side, and on the other, upon the six steps.

There was not a light made in any kingdom. First, 2 Chronicles.

Can you see? Could you do it from my...

The tenth chapter of 2 Chronicles. Or rather, the ninth chapter.

[00:02:01] The seventeenth verse. Moreover the king made a great throne of ivory, and overlaid it with pure gold.

And there were six steps to the throne, with a footstool of gold, which were fashioned to the throne, and staves on each side of the sitting place. And two lions stood by the staves, and twelve lions stood there on the one side, and on the other, six steps. And there was not a light made in any kingdom.

The book of Proverbs, chapter thirty.

Verse twenty-nine.

[00:03:04] There are three things which go well. Yea, four are commonly involved.

A lion, which is strongest among beasts, and turneth not away for any.

A great animal, an e-god also, and a king, against whom there is no rising up.

We have brought before us, recently, of a king who was guided and affected in his ways by people.

[00:04:07] We have seen also how in the revelation on which we have been dwelling lately, that those

that were guided and affected by, such as Jezebel, there are others of course, but it gives one to see, is that the mind and thought of God in regard to a king?

The Son of Man, we speak of him sitting upon his throne.

At the present time, because of all that he has passed through, he has been raised up [00:05:03] and put upon his father's throne until his enemies have made his footstool.

This gives me to think, is the thought in God's mind that the many should rule or that one should rule?

And I have come to this conclusion, that what we speak of in the present day, for instance, as democracy, the many, the people, is not God's mind, because we do not find that he puts his approval upon anything where man is told to rule himself.

There has to be that one person, one king.

[00:06:06] That is why in my meditations upon the children of Israel, particularly Judah, where the kings are mentioned, the king becomes the responsible one. Like as we have heard recently with regard to the churches, it is the angel to whom the spirit speaks that is responsible.

And in that way I feel that God has something which this world is taking very much astray as regards.

I feel often, very much, when we hear of some king being dethroned and democracy, the people coming up and ruling in our world, I feel things are going contrary to the mind of God.

[00:07:10] So I have read to you, I have read to you, there are two pieces, the two, but we find in first Kings of this throne which David made, rather Solomon made, and it was to be a throne which had its certain characteristics.

And I take it that these characteristics which we have with regard to the throne speak of the things of God.

The only one who can truly sit upon this throne is the Lord himself. Solomon, no doubt sat on it, is a picture of the Lord.

[00:08:01] In the day when he shall rule and have authority, when he shall be given his rightful place, when he shall rule with equity from the rivers and fields of the earth, and we find then that there are certain things about this throne which we might dwell upon. First of all it says it is a great throne of ivory. I take ivory to speak of that which is durable, which lasts.

It's remarkable that even fire, fire, doesn't consume ivory.

I remember once coming out of the Congo with various tinkers and various other things, and at the custom office he says, I want to see those things. [00:09:03] I said, right, you can see them all. And certain ones he scraped for all his work with a sharp knife and put it down. Others he did the same. And then he said, I'll test them. He took a match, put it against one, it fell. Worked it all away, put it

against the other, nothing took place. Fire is depicted. It was lasting. It was durable. Fire-resisting. Now I take it that that is a picture to me of what the Lord's throne will be in the coming day. It will be a throne that will be durable. It will not fall like we get in the present day, the thrones of Israel fall in a tumbler down. It will remain sure, fixed, established.

[00:10:02] And it's the throne of Jesus Christ, the Son of Man.

We find another thing, overlaying the best gold.

I take that to be what one might speak of as the best gold you can get, the best refined gold.

The best gold that that one can understand. The very best gold that they could make. And that speaks to me of that which is of divine origination.

It's divine. Now this throne then, that's going to mark the throne in the coming day, is going to be a throne which will be durable, and yet it will be associated with that which is of God. There are six steps. [00:11:01] The top of the throne is round, behind.

There are six staves on either side, in the place of a seat. Two lions stood beside the staves. And the twelve lions stood there on the one side, and on the other, upon the six staves. And there was not a light, maybe, in any kingdom.

Now here we find then, I'll turn again to Chronicles, because we find there some slight differences.

It says that there, with regard to the, there were six steps to the throne, with a footstool of gold. Fastened to the throne. And the staves, or the handrests, on each side of the sitting place. Two lions standing by the staves.

[00:12:02] Thus we find then, that there's a footstool associated with it. I think it is.

No, I'm not sure. But it's mentioned somewhere, where he speaks of the earth being his footstool. The heaven is his throne, and the earth is his footstool. Now then, it's a ruling upon the earth, that this throne is associated with. It's not God's throne in heaven. It's the throne that's on the earth. And now the man that's going to sit on it, is the great point. Now, in there, just look at it for a moment, in the book of Proverbs. Rather strange, we should get particular things in Proverbs, as we do. We get here, threes and fours brought together. We find here, first of all, there are three things which go well. [00:13:05] Or, stand out, in a stately way, you might put it.

They go well.

And these four things are associated, in my mind, with the man that's going to sit upon this throne.

It says, the lion which is strongest among the beasts, and turn not away for any. Now then, there's the point. It's a lion, which is very much spoken about. In the throne, the lions, six on each side, connected with each palm rest, there's two lions. We find the whole thing is associated with lions. Now we find it here, that the lion is a beast, as it says here, which turneth not away for any. [00:14:02] No one can turn the lion from its purpose.

Now I take it that the Lord, in the coming day, the only one, I can see no other, that's going to sit on that throne. He is the one that's not going to be turned away from what God's purpose is, with regard to it. It's as the lion, determined to go what he knows to be the right thing. Nothing will stop it.

What have we seen recently? Even kings, as you get it in everyday life. Kings are not moved, guided, turned away, turned aside, by people and other things. This again happened.

What was he turned aside by? Afterlife.

He made that poor man give up that right which he had, when he had that land, and Jezebel said, get it for me.

[00:15:13] He was turned aside.

Now this is not going to happen with the Lord. We find another thing. It says he is a greyhound. It's rather difficult to tell what exactly that is. It's a greyhound, and I take it that it seems to be, like what a greyhound is, that it is strengthened in anointments. It can travel.

In other words, it goes forward.

It accomplishes what is in its mind. Now we find a he-goat.

A he-goat, as we find it in the Tantra, I think it is, about the Southerners, the Greeks, [00:16:02] rise up as a he-goat, and what does he do? He pushes him. The he-goat says, I am going that way. He goes.

So we find then, that these things are a picture to me, of all that pertains to the greatness of a man that is going to sit upon that throne. Thirdly, fourthly rather, and a king.

This is one that is taken in English. One of the things that goes well. A king against whom there is no rising up.

What marks this world at the present time, and has been all the way along? Rising up against those that are in authority. Rising up.

A very sad thing, to think that that should be what marks those that belong to the Lord. [00:17:03] We report, and I am afraid a lot of our troubles in our meetings, in our assemblies, is simply because that other flesh resists that which is authoritative from the Lord.

I will tell you one thing later. There are six steps. And the steps are upwards, and not downwards. There are six steps upwards. And if the Lord has to sit upon that seat, as he will do, in the coming day, in his majesty and glory, and rule in equity in the universe, have him seated upon that throne, perfectly sure, state-wise, [00:18:03] have him the arms upon which he can rest, the seat upon which he sits, he has the back which is fixed, sure, certain, and his feet upon the footstool. He judges, he rules.

But there are six steps up. And I want to speak a few words upon those six steps that the Lord might take, or he does take, up onto that throne.

First of all, then, I'll speak out of Hebrews, Hebrews 10.

In John's Gospel, we speak there, it speaks there about the Lord being the Word, the Word became flesh.

Now, by the Markable, I have noticed, it isn't in our authorised version, it says the Word was made flesh.

[00:19:04] But I understand that it is better put that he became flesh.

It is better put that he became flesh. In other words, it was some definite thing which he did. We find it in the other part of Revelation, chapter 2.

He became dead.

Not that he had been dead, but he became dead and was alive again. He entered into something which he had never been and knew anything about previously. He became dead.

Now, here it is then, that the Lord took his first step. He was the Word in glory.

He took the first step, if I might say, in going up onto that throne, [00:20:03] in becoming a man.

The first step. Just in connection with that then, I read a verse in the 10th of Hebrews. Verse 5.

Wherefore, when he cometh into the world, he said, Sacrifice an offering thou wouldst not, but a body hast thou prepared. A body.

Now, I take it that that body was, if one might almost say, rather different to our bodies.

Because I understand the thought there is, that in order that the Lord, the second person, if you put it that way, the second person of the Trinity, might become man, a body had to be specially prepared for it. [00:21:01] We could not say that that body which the Lord had, when he was born in this world, was a body of flesh and blood, as a very line about it.

We could not think of it. It was a special body prepared for him, in order that he might become a man. And that body was a specially prepared body. A body in which he could lay down his life, shed his blood, and bring about the possibility of our not falling into judgment, in his wondrous grace and love. Now then, I see there then, the first step. The second step I see in connection with that is Matthew's Gospel.

[00:22:02] Chapter 3.

Chapter 3 of Matthew's Gospel. 13th verse.

Then cometh Jesus from Galilee to Jordan and to John to be baptized with him. But John, for one instant, I am need to be baptized with thee. And cometh down to me.

And Jesus answering said unto him, Suffer it to be so now. For thus it becometh us to fulfill all

righteousness.

Then he suffered.

And Jesus, when he was baptized, went up straightway out of the water. [00:23:03] And, lo, the heavens were opened unto him. And he saw the Spirit of God descending like a dove and lighting upon him. And, lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased.

Now we find another step, which he particularly took. Now that's the thought in my mind. There were six steps to take, and he took them. He took his first step, he came in incarnation. He came here a man in a body. The second step was, he took his place among his own.

He was found baptized with him.

And he says to him, it becometh righteousness. All righteousness is to be fulfilled. And, lo, John felt, no, it's not for me to baptize you. But he says, no, it's right that you should baptize me. [00:24:03] You are baptizing all those who seek to be associated with the coming kingdom.

Now then, I'm one of those.

I want to be associated with that company. And he was associated with them, and he was baptized. We find then, that it was, it becometh us to fulfill all righteousness. And in that way then, he was associating with those that you might speak of that were righteous. That condemned themselves. That judged themselves. That taken themselves on the side of the coming Messiah. Now he said, that's where I'm going, that's where I am. And I associate myself with them. So we find then, that there was a second step. And that was, you might say, he was associating himself with his own. [00:25:01] A third step.

We read in the fourth chapter.

Then Jesus led up by the Spirit into the wilderness. He tempted at the level. And when the tempter came to him, he said, If thou be the Son of God, command that these foals be made bread. And he answered and said, it is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. The devil taketh him up into the isle. Up into the forest. And saith unto him on a pinnacle of the temple. And saith unto him, If thou be the Son of God, cast thyself down. For it is written, He shall give his angels charge concerning thee. And in their hand they shall bear thee up. Lest at any time thou dash thy foot against the stone. Jesus said unto him, It is written, [00:26:02] Thou shalt not tempt the Lord thy God. Again the devil taketh him up. Taketh him up into an exceeding high mountain. And showed him all the kingdoms of the world. And the glory of heaven. And he said, All these things will I give you. If thou would fall down to worship me. Then saith Jesus unto me, Get thee then saved. For it is written, Thou shalt worship the Lord thy God. And him only shalt thou serve. Then the devil be with him. And the angels came and he stood up to him. Now I take the third step. Is the ability to overcome all temptation.

When as it were seeking, in all his desire, to cause that man whom he knew to be [00:27:01] the one from God. Cause him to fall. He says, I am determined to make him fall. He tried it with Adam in the early days. And Adam fell.

But here is one, whom he tried to cause to fall.

But he did not succeed. He made a third step. And that was to be above all temptation.

To be turned aside. We find then, another one. We find this one. And this one we read.

Matthew 26.

[00:28:07] The 38th verse.

We'll begin at the 37th. And he took with him Peter. He took such examining. And began to be sorrowful. Then said he unto them, My soul is exceeding sorrowful, even unto death. Carry me here and watch with me. And he went a little further and fell on his face. And prayed saying, O my Father, if it be possible, let this come pass from me. Nevertheless, not as I do, but as thou wilt. Now here, perhaps, I might read something which is very pertinent in the afterlife. That's seen in the end of Jeremiah.

The book of Lamentations. [00:29:02] I'll read a few verses. In the chapter of Lamentations, the 12th verse it says, Is it not unto you, all ye that pass by, behold and see, if there is any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath uplifted me in the day of his fierce anger. From above hath he set fire into my bones, and he prevailed against them. He hath fed a nail for my feet. He hath turned me back. He hath made me desolate and faint all this day. The yoke of my transgressions is bound by his hand.

They are a dream and come upon my neck.

He hath made my strength to fall. The Lord hath delivered me into their hands, from whom I am not able to arise up.

[00:30:03] It's rather sad when you think that that's a picture of what the thoughts are going through the heart of the Lord. Here he was then, in Gethsemane, and he knows that his life had been a life of sorrow. He's called the man of sorrow, and he sees that it were the top stone before him. You must go to death.

You must bear the judgment of the transgressor.

And he can say that the transgressions were bound by his hand. Yes, it was there in the Garden of Eden, Garden of Gethsemane, that he faced the whole question of his life. What was his demand? Father, [00:31:02] if it be possible, why did he say that?

If it be possible, why is it so hard upon his soul? It's just weighing so heavy upon him.

He said, oh Father, if it be possible, let this go first. Now that was wrong from his heart. What must it have meant to him? He was a holy soul. If he comes to death, there's a transgression. Now I see there in another story. He says, not my will, but thy will be done.

As it were, he bowed down to it all. He says, Father, I take it, I take it all, all that you say, all that has to be, I'm willing to do it. [00:32:01] He took another step. Marvellous that he did it. The grace of his

heart. It's beyond our comprehension. But there's another one. And in connection with that, I will turn to Hebrews, chapter 9.

Let's continue. Verse 14.

How much more shall the blood of Christ, referring to the blood of Joseph the Apostle, how much more shall the blood of Christ, who through the eternal Spirit offered himself without thought to God, purge your conscience from death works to serve the living God? For this cause is the mediator of the New Testament, that by means of death, for the redemption of the transgressions [00:33:02] that were under the First Testament, they which are born might receive the promise of eternal inheritance. How wonderful. Here it is.

He has to go to Calvary. Having taken that step in Gethsemane, where he, of his own, as it were, volition, said, I will live. He said, I'll go a step further. I'll kneel to the cross. I'll actually bear the judgment.

I'll actually give my life for the Lord, for his own. How wonderful. I think that he took that step. Calvary.

We often meditate upon it. Three hours of darkness came, covering it all over, out of the sight of man. That which took place between the Lord himself [00:34:03] and a holy God in heaven. He said, I'll lay down my life. He took another step. But that wasn't the last one, it was only five. And I want to speak now about the next one, in John chapter 20.

We get it there in the 17th verse. When Mary had come and found him, he said, Jesus said unto her, Touch me not, for I am not yet ascended to my Father. But go to my brethren [00:35:01] and say unto them, I ascend unto my Father and to your Father, and to my God and to your God. He took the step. He ascended up into heaven. He did it.

That's my point. He did it himself. He took the step. I ascend.

Having accomplished all that there was to do, having accomplished the will of God, he now comes up out of the grave. He ascends.

He's gone to the Father's throne. It says there in Ephesians chapter 2, I think it is. No, it's chapter 4. In chapter 4 it says, Wherefore he said, [00:36:01] When he ascended upon high, he led captivity captive and gave gifts unto men. Now that he ascended, what is he?

But that he also descended. Firstly, the Lord God of the earth. He that descended is the same also that ascended up far above all things that he might fill all things. Is there a more blessed person, a man who has a greater right than this man to sit upon that throne, that durable throne, that throne that is associated with God? Because I take it that the refined gold would speak more deity rather than divinity. [00:37:01] It's the purest gold that's mentioned in Scripture. You understand? There it is. He took a man. He was none other than God. God manifested pleasure to come down into this world to take that pathway, those six steps up to the throne of Jerusalem. And it's his own throne. So we find then in the fifth chapter of Revelation we find something there which is rather remarkable. The one who tells us in the fifth chapter of Revelation that one of the elders said unto me, I will not behold the lion of the tribe of Judah, the root of David, hath prevailed to open the book and to loose the

seven seals thereof, and behold [00:38:01] in the midst of the throne and of the four beasts and in the midst of the elders stood a lion. As it had been said. Before ever he could be the lion he had to be the lamb. And what did that mean? It meant that he had to become a man to tread that pathway that he did right through even to death and ascend into the heavens. And that man was the only man in the universe that would sit upon the throne of God in connection with his love. May we who know him who have flirted and flirted his ways with him cling more and more to him and not be affected or turned aside by man what he would say. [00:39:06] Amen.