

## The Cycles of Ministry

Qoheleth is the Hebrew name of the book of Ecclesiastes. The word is derived from “qehelath” meaning “congregation,” and the book is what people preach about in congregations. Like Job, it is many chapters of man’s thoughts surrounded, like by bookends, with God’s answer at the beginning and the end. It is said in the Talmud that Solomon wrote three books: As a young man, driven by desire for love, he wrote the song of songs, with its repeated use of the word for beloved, more precisely “be-passioned,” the name of his father “David,” with its root of “to boil (with passion)”. As a middle aged man, desiring purpose and order for his life, he collected the world’s knowledge into the Book of Proverbs, and as an old man, realizing that all our drives are useless, he wrote Ecclesiastes. The Jews read this book during the feast of Tabernacles, the feast celebrating the annual renewal of the earth after the collection of the harvest, and the renewal that God does in each of us. From 1:8 to 12:12, we read one verse after another of the futility of life.

It’s almost enough to make us ignore the other 9 verses. In 1:1-7, we read the *reason* nothing works as it should. The earth is condemned forever to move in cycles. Men, heavenly bodies, wind, rivers, all repeat. Even Godly men’s desire is to do what God created us to do, to “have dominion over the earth,” and, without the power of the Messiah living in us, we waste our lives doing nothing but trying to move the unmovable cycles. So Solomon, the wisest man ever to live concludes in his last two verses. There is nothing to do but fear God and keep His commandments, (12:13) in Hebrew, for “this is the all of man.” Without Messiah, the Word of God, through Solomon, is telling us we cannot hope to do any ministry that will ever have any effect. It’s all just “vanity of vanity.”

Vanity, in Hebrew, is “Abel,” Adam and Eve’s other son. More strictly, the word refers to your dreams of what you can accomplish, just like Solomon uses it. Cain, meaning “possessions” killed Abel, as you know, because God liked Abel’s sacrifice better. But that’s life, isn’t it? Possessions, like Cain, offer to God whatever is left over; Abel, the dreams of accomplishment that we have to build the Kingdom of God, always tithe the *first fruit*, and how often does a church close because their desire to possess (buildings, correct theology, or people) kills their dreams?

We have a command, to perfect the earth. The earth cannot be perfected – Solomon, inspired by the Holy Spirit just told us so. So what’s the answer?

Jesus is the answer, of course. But how does He work in us? What are the hallmarks of Him coming to life in us more and more? That is the subject of this story.

Romans 8 is the great declaration of independence. When God made us, He breathed into us the “breath (*neshamah*) of life.” But God Himself is spirit (*ruah*). Jesus sent the Holy Spirit, and now, by giving our lives to Him, we become new, as He lives in us. The Holy Spirit resides in us, leading our thoughts, if we allow. But we are never free, as long as we live, from the earthen vessel that holds our treasure (2Cor. 4:7). Ministry is

action to bring the desires of the Ruah into the world of the flesh. Note Rom. 8:19-22 very carefully: The earth groans in agony awaiting us to manifest the glory of God. Contained within our bodies is the testing ground (vs. 23). The trick is to learn to flow with the cycles God has given us as models in our bodies, so we may learn to reveal the glory of God in the cycles that the world is subject to. Can we ever (vs. 27) learn enough of the revelations of the hearts to flow with the cycles, or must we forever be vs. 28 people, following a God who has to bring good out of our mistakes, rather than the God who can do more than we can ask or even think (Eph. 3:20)?

The first cycle of our body is that breath, the breath of life. By it (Gen. 2) we become not living bodies, but living *souls*. The act of the soul is to perceive the world, and choose. That's why sin entered the world. The word neshama (breath) can also be interpreted to mean to "name yourself," since n- is the reflexive prefix, and "shem" means name. If we name ourselves, as Adam named the animals, we become as animals, and not as men. If, as we breathe in and out, we allow the breath to be a foundation for what God wants to do in us during *His* cycle, then He can work and successful ministry happens, because Jesus is doing it through us.

The second cycle is our blood flow. The ancients said that God, revealing to the heart (which is where we must search for God's cycle, Romans tells us) the (David) passionate love of God for His world, makes our blood (David) boil. The boiling blood expands the heart, which is a muscle of flesh, and so responds by driving out the blood, since, like the earth at the creation of the light, experienced evening first (Gen. 1), it cannot stand the full revelation of God, except in small doses. It is this "only in small doses principle" that is the foundation of the cycle, and thus of the cyclically spinning atoms, planets, and time, giving us the perceived universe as we know it. The blood next goes to the brain, where the perceptions of the eyes and ears, and the foundation of the breath blown into us by God, let us compare the world lacking God to the passion our heart has learned as the blood expanded with the fire of God's love. Now our decision must be made.

Rom 12:1-2, it is our reasonable sacrifice, mediated by our mind, working in our brain, to name ourselves, or to let the Spirit speak. If we offer our body as a living sacrifice, the blood flows into our hands and feet, sending us to labor in the Lord's vineyard, exhausting our physical bodies in His passion. The work creates heat (as all muscular activity does), and the blood becomes cold, and thus flows back to the heart for a repetition. This is why the "life is in the blood." (Lev. 17, etc.). His life renewed by the Spirit, or our life that is vanity after vanity. But each heartbeat, and every breath, is choice. Sometime, time your breathing; it's nearly seven heartbeats per breath, just like days to a week. We are an earthen vessel, with the treasure of the eternal Spirit of God waiting to minister passionate love to an earth that is crying out for the glory we can be. Jesus is the intercessor, being and thus bringing the passionate love of God, so He may husband the earth, as a farmer does his fields. And they who carry the love of the husbandman are called the Bride.

Rev. 19:9: *Blessed is he who is invited to the wedding feast of the Lamb.* Who wouldn't want such an invitation? But the bride doesn't get an invitation – she has a place

reserved at the head table because it's her party. There are at least two groups of followers of Jesus at this banquet; the bride and the guests. Not everyone has ministered with the passion of God. The final eternal banquet of Rev. 7:9 is the everlasting Tabernacles of Zech. 14: 17, which even sanctifies the pots which hold the (David) boiling.

Jesus is the physical manifestation of the passionate love of the father. Anything manifesting physically must manifest in a cycle, because the physical body cannot tolerate unlimited passionate love. Gen. 6:3 quotes the relationship: as the Jews interpret it, it reads "my Ruah shall not forever remain in man to strive with the earth, for he is only flesh. We see this concept of the church becoming the passionate love of the Father in the Lord's Supper as celebrated by the early church. According to the "Teaching of the Apostles (Didache)," the New Testament Church took the wine first, and proclaimed it the "vine of David." Jesus blood is the vine of David, and it is well spoken. Recall, Jesus' DNA which made His flesh is from David (2 Sam. 7:12ff.). About the bread, taken second, they prayed "may we be gathered into one as the grains of this bread have been gathered from the hillsides." The "do this in remembrance of me," regardless of what you were taught, has a word "this" which is grammatically incompatible with referring to the words "bread," "wine," "cup," "body," or "blood." The only grammatical option is that the body and blood are the celebration itself, and the choice to celebrate it underlying the event. The Lord's Supper was originally the commitment to be the meal of salvation offered to the earth by the followers of Jesus, they a loaf flowing with the wine of joy brought by the unfolding of divine, passionate love.

For a moment, we will digress to look at the two choices allowed to the brain.

Rev. 13:18 speaks of the beast with the number of *man* (the word "a" is not in the Greek), and that beast is the Greek word *therion* corresponding to the Hebrew *behemoth* which we note is in the plural – it refers to the fleshly desires of the beast within. Compare Rev. 4:6 where the word beast is the Greek *zoon* corresponding to Hebrew *chai* or "living creature," like Romans 12's "living" sacrifice. Animals were made by the earth at God's command as "living creature souls." (Gen. 1:24), and we become living creature souls when God blows the breath of life into his molded form made of pieces of the earth (Gen. 2:7). The beast within, our animal nature, may be studied, of course, in Job 40. He is the first way God walked on the earth, and is what the earth brings without God. His strength is in his belly, not his heart; his tail moves whichever way the wind blows, his life is spent eating, drinking and resting. That's why animals can be offered as a sacrifice, as Romans says our body must be.

You are a living soul in a vessel of flesh, with the life of Jesus the Christ (=Messiah, =Anointed of God, for the three words have identical meaning, respectively in Greek, Hebrew and English) inside you. Your brain makes the decision whether your "beast" will become a zoon or a therion, breath by breath, and heartbeat by heartbeat.

In God's eyes, you are a living creature, a chai, the traditional plural chayyot. You are also a chariot of God. That statement needs proof, since the teaching has been lost. (The

Jewish rabbis did not permit the chapter on the chayyot to be taught to a congregation – which is probably why they spent so much time preaching about vanity of vanity.)

Psalm 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” is a mistranslation. It is “shahnah,” cycles, the word used for year, with an aleph added. It also can be applied to a week of 7 days, or to 7 heartbeats timed by one breath. These cannot be angels; Rev. 5:11 gives us over one hundred million as that count. This is at most twenty million, if the double thousand is interpreted as indicating multiplication. That is roughly the maximum population who can fit comfortably in Israel. Part of the count occurs again in Dt. 33:2: *And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.* The rabbis read this as the Lord had spoken to the entire world when He was in Paran and Seir, before He contacted Israel. This is the torah scripture to which the psalm refers. Acts 7:38 confirms that they were part of the church (this is the ONLY mention in the whole Bible of “church” pertaining to the Old Testament, and there is only ONE church, of course) and Heb. 12:1 makes it pretty clear that this event is part of us.

The prophetic cycle of God’s glory unfolding in our lives is the subject of the chapter of the “divine throne chariot,” Ezekiel ch. 1 and Rev. 4:9, which presents the living creatures as those who start the action. 2Ti. 2:12 is thus fulfilled, as we reign over earth with Him, as His bride.

Ezek. 1 is the chapter of the chariot (Hebrew RKB). It is set at the river Chebar (Hebrew KBR meaning the flow and progress of history). It is the story of the glory of God unfolding through the living creatures (KRB, erroneously translated as the chubby angel “cherub”), as Ezekiel sees it. These animals “pull” (actually “transport”) the chariot in which God rides, as they reveal the Messiah inside them.

The name “Ezekiel” means “God strengthens,” since he is given the vision to be strengthened for his ministry, which is in turn to strengthen the captives, “Buzi” means “my contempt,” which is what so many today have for the church of God, and are in voluntary exile because of it, and Chaldeans in Hebrew is derived from the word “chesed” since God shares His “mercy” even to these exiles. In fact, most Christians today know of God’s mercy, though few know the passion that the knowledge of the cycles enable the body to minister to the world.

The whirlwind comes properly from the north, the place of winter darkness, where it has remained hidden for so long. It is a whirlwind of interlacing tongues of fire, and that is the explanation the various colors, metals, jewels, etc. Star Wars’ special effects are standard in the third millennium AD, but Ezekiel had only these words to describe them. (For a comparable passage, the Book of Enoch, and early Christian commentary, refers to the earth’s magnetic field as a “running angel,” and the Didache refers to running water as “living”.)

They have the appearance of a man, as does God, when He works through us, although that appearance itself is His image, in which we were created. The “wings” are the Old English translation of the word “sides.” The shape of the chariot is a box with four sides connected at the corners, reaching from the surface of the earth to the border of the crystal firmament on which the (sapphire – the Hebrew SPR also means to “show forth”) throne of God rides in the chariot. On each side is the face of an animal. The feet are straight because they are righteous before God (and also because they move by cycles of the accompanying wheels, not by steps, which is also why the chariots don’t turn), and are like calves’ feet, which are cloven at the hoof, the traditional symbol (according to Philo of Alexandria, who Eusebius says was the early Christians’ first theologian) of walking on earth with the dual nature of both earth and heaven. Their hands are so they can give the fire of God that surrounds them the righteous man (Rev. 19:8 explains the linen thus) in Ezek. 10:7, so he may use it to purify the Jerusalem whose sin causes his contempt. As in Revelation, it is these living creatures who open the way for the righteousness of God to return.

The face of the man faced toward Ezekiel, and thus faced the south, as the hidden glory of God comes into the land of the sunlight. The lion is to Ezekiel’s right, thus to the creature’s left, the ox to Ezekiel’s left, and thus the creature’s right, leaving the eagle facing the back. Here is the meaning of the creatures, and thus the prophetic cycle which serves as the foundation for the throne:

The lion and the man connect through the cycle of day and night, for we must work while we have the light of day (John 9:4), and they interchange their roles as described in Psalm 104:21-22 (the Hebrew word for “lion” is different. Several Scriptures, such as Jud. 14:5, Ps. 17:2, Is. 31:4, Mic. 5:8, demonstrate the words are interchangeable). The cycle that generates the fire begins when the night/day cycle is consented to, and the lion in you *roars* for its food from God. Since Jesus is at the Father’s right hand, His left hand holds the Father’s right, and the lion, with its left hand free, is free to hold hands with Jesus, who we will soon see is in the east. We are thus told in prophetic symbolism that the resting time is the time to boldly expect God to reveal Himself.

The cycle moves counterclockwise from the lion to the eagle. They connect prophetically in Jer. 49:19-22 as an attacking army against the Babylonians (with their final destruction in Rev. 17, after the living creatures have taken their place in the throne room of God, and earned their extra two wings for the extra dimensions of heaven). It is the attack of these horses that make the bells that announce their coming proclaim “sacred to the Lord” at the end of Zechariah’s (14:20) final Tabernacles prophecy. The eagle is not connected to the man, since it is an unclean bird. But, the strongest of all birds is the messenger from heaven to earth, and brings the Son of Man from the lion on the east to the ox on the west, for the eagle was believed by the pagans to be the only bird that could ABSORB LIGHTENING. As Matt. 24:27, he carries the Passion of God, released by Jesus’ ultimate sacrifice of love, completing the charge of potential (generated by the hope of Romans 8) to its destination. In fact, the crystal of the firmament has the property, known since pre-Egyptian times, of generating electricity when placed under pressure (scientists call this piezoelectric effect), and it is the pressure

of God's throne wanting to enter earth that causes this lightning (and notice, lightning generated by the *earth* in a rainstorm travels west to east, not east to west).

The eagle and the ox are connected by being the same word. Eagle is NSR, and Ox is SUR. SR is to travel, NSR can be read as he who makes himself to travel (thus the strength of the Eagle), and SUR is the journeyer who plows the field, the U being a vowel, and hence not part of the formal word. The ox receives the map for the journey from heaven, and sets out to plow the field (shape the earth) in keeping with it.

The ox and the man are connected by ministry. In Hebrew, God calls us Adam, from "Dam" or blood. We call ourselves Aish, from "Ish" or fire. The "A" is the Hebrew letter "Aleph," which is the other word for "ox." When added to Shanah, or "year," in Psalm 68, the "year" becomes a cycle that "plows the earth", and thus changes things. It's the difference of a year with or without the chariots of God. As Adam, God calls us "He who will shape the world with flesh and blood," and, as Aish, we call ourselves, "he who will shape the world with fire." The lion got us our blood, and the eagle got us our fire, and the ox lets us plow. But it's the man that faces the light. The fire of God, the lightning of the coming of the Son of Man within us at each rotation of the cycle, is what generates the ring of fire that Ezekiel saw when the chariot approached.

I would have loved to have studied Solomon's throne. According to the Talmud, it was quite a contraption with hidden gears and mechanisms. As Solomon climbed each step, his weight moved levers that spun wheels, and on one step a miniature model of the sky rotated above the throne, on another birds flew around and sang, etc. I kind of believe it, since the Greeks were building such things just after Ezekiel's time, even to having invented a miniature steam-powered automobile. So it is no surprise that this cycle of fire drives rings which drive a wheel, just like the cam shaft spins the wheels of a car, and quite noisily at that, as lightning always seems to make thunder as well (Job 38:25 and 28:26, actually imply the thunder makes the lightning, and we know God creates by what He *says* and faith comes by *hearing*). It is these wheels, one for each creature Ezekiel sees in the Spirit next., and describes more clearly in Ezek. 10:10.

The wheel in the wheel is the fire in the rings driving the chariot wheels like a cam shaft to take the ground, one piece at a time. The fire and the rings are positioned for a horizontal rotation, the wheels vertically. The four sides of the wheels refer to the four stages of each new cycle, that of the man, the lion, the eagle, and the ox. Except, since the wheel carries the chariot body, the ox is replaced by the KRB, the entire living creature, who does the ministry with his whole body/mind/spirit complex, not just his physical animal. The wheels are called "wheel" in Ezekiel's hearing (10:13). In Hebrew, different words are used: the "ophanim" are called "gilgal". The vertical wheels (ophanim) cam-transfer power to a new rotation, a gilgal, a horizontal rotation, which is the fire Ezekiel first saw. This is the fire given to the man clothed in linen. The dance of joy commanded at Tabernacles, is "gil," and this wheel, the rotating tongues of fire, is the dance of joy, by a church united in dynamic, passionate ministry.

The wheels are full of eyes. Those eyes are 2Ch 16:9: *For the eyes of the LORD run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him.* Zech. 4:10 makes these eyes the seven lamp stands of Rev. 4:5, which are the lamps of the church among which Jesus walks, as does God in Psalm 68:24 (the Hebrew has God moving in heaven), which brings us back to where we started with the chariots. And note how much of that psalm refers to our symbolism here.

Living Creatures have 3 words given them by God: KBR (the flow of time), RKB (the chariot to transport), and KRB (the four-faced prophetic life-cycle). There are three other words spelled with those letters: they are: BRK, to bless, which our minds choose either of God or of our own desires. BKR, the first fruit of any project, which is what distinguished Cain from Abel. RBK, to pour oil on bread (as we say “‘butter’ my toast”); our loaf that we offer the world (us) in the name of God can be with the oil of his anointing (=Messiah=Christ, for the three words mean the same thing) or without. Thus 3 words are what God gives us to become fully alive. 3 words, if we give them back to Him make us a zoon – living creature, or if we keep them as our possessions, make us therion – the beast that will serve the antichrist, by denying His presence on our flesh, thus cursing him from our lives (1 John 4:2-3). In Hebrew, letters are used to write numbers, so each letter has a numerical value. B=2, K=20, R=200. So the first three words are the glory of the Son of Man unfolding in us  $222+222+222=666$  the number of man. The last 3 words, used God’s way, also total the number of man called to his highest potential, 666. Or they total the number of the beast, who by choice renames himself with every breath, and thus serves not as the driver of a chariot, but instead serves the spirit of the antichrist, and thus we come full circle (pun intended) in Revelation 13.