

**"I will dwell among the children of Israel,
and will not forsake my people Israel"**
([1Ki 6:23-28](#))

1Ki 6:23 And within the oracle he made two cherubims *of* olive tree, *each* ten cubits high.

1Ki 6:24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits.

1Ki 6:25 And the other cherub *was* ten cubits: both the cherubims *were* of one measure and one size.

1Ki 6:26 The height of the one cherub *was* ten cubits, and so *was it* of the other cherub.

1Ki 6:27 And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

1Ki 6:28 And he overlaid the cherubims with gold.

In our last study we looked at the promise of how God will dwell among the children of Israel, and will not forsake my people Israel, which statement is true for the Israel of God today ([Gal 6:16](#)), but also for the rest of God's creation, the entire world symbolized by Israel as well, who will learn of God's faithfulness in the second resurrection.

Peace and mercy are upon us when we no longer compare ourselves amongst ourselves ([2Co 10:12](#)) and glory only "in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world". That peace and mercy are by definition the fruit that should be manifesting in the lives of those who are the Israel of God today who have been granted to be arrayed in fine linen which is the righteousness of the saints, which is Christ's righteousness that is symbolized by all the ornate gold overlay in the temple of God, and shown from the mercy seat where the "**cherubims with gold**" are situated in the temple upon the mercy seat where we receive peace that passes all understanding ([Gal 6:14](#) , [Gal 2:20-21](#) , [Rom 11:31](#) , [Php 4:7](#)).

2Co 10:12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are

not wise.

Gal 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Gal 2:21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

Rom 11:31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

Php 4:7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

In (**Gal 6:11-13**) Paul explains the bondage that self righteousness brings to our lives and how there is always some physical action that we unwisely use to try to have others measure up to what we think is what God would have us do in our flesh. We are blessed to know now that "in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature".

The new creature that we become through Christ is completely new (**2Co 5:17**) and the old creature has to die daily until our last breath ["the world is crucified unto me, and I unto the world" **Gal 6:14** , **Gal 2:20**], and we must endure until the end through Christ the new creation within us, our hope of glory or obedience (**Col 1:27**), in order to be saved in this life (**Mat 24:13**).

2Co 5:17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

Mat 24:13 **But he that shall endure unto the end, the same shall be saved.**

This section of the book of Kings uses the symbolism of Cherubims amongst many other details that describe the temple that we are (**1Co 3:16**) in order to paint a clear picture for us as to how we can go from being the first man Adam who is a figure or type of the second Adam Christ that is being formed within us (**Rom 5:14-15** , **1Co 15:45**).

1Co 3:16 Know ye not that ye are the temple of God, and *that* the Spirit of

God dwelleth in you?

Rom 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. [[1Co 10:11](#) , [1Pe 1:12](#) , [1Jn 4:17](#)]

Rom 5:15 But not as the offence, so also *is* the free gift. ([Eph 2:8](#)) For if through the offence of one many be dead, much more the grace of God, and the **gift by grace**, *which is* by one man, Jesus Christ, hath abounded unto many.

1Co 15:45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

How Christ is formed in His people, and ultimately in time through all of God's creation, is revealed to us in God's word and made very bright through detailed work in the temple of God that helps us see through the dark glass that we currently are looking through, in this flesh ([1Co 13:12-13](#)).

1Co 13:12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

1Co 13:13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

The function of God's elect who come up on mount Zion to judge the mount of Esau ([Oba 1:21](#)) will be the focus of this study as we consider how and why God dwells amongst us today as His people in order to finish His workmanship that we are that is being created for the purpose of bringing the rest of God's creation into a loving relationship with our Father and Christ and one another, so that God can be all in all ([Joh 17:3](#) , [1Co 15:28](#)).

Joh 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

1Co 15:28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Our first verse:

1Ki 6:23 And within the oracle he made two cherubims of olive tree, *each* ten cubits high.

The two cherubims and the two witnesses of Revelation chapter 11 are both types of God's elect who, while in our flesh represented by "**ten cubits high**" of the cherubim, are able to fulfill the will of God by being blessed to be raised in heavenly places ([Eph 2:6](#)) which is symbolized by the area "within the oracle" or holy of holies where we are given God's power through Christ to come boldly before His presence to present ourselves a living sacrifice made possible through His spirit which is the spiritual wind beneath the wings of the symbolic cherubim who can soar into the heavenlies ([Rev 11:3](#)).

[Eph 2:6](#) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

[Rev 11:3](#) And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

The "olive tree" also represents the the elect of God who are symbolized by the two witnesses who were "cut out of the olive tree which is wild by nature [[1st Adam](#)], and wert grafted contrary to nature into a good olive tree [[2nd Adam](#)]". God tells the Israel of God, the elect, to not be ignorant of this fact less we become conceited in our abundance of revelation forgetting "how much more shall these, which be the natural *branches*, be grafted into their own olive tree?". The honour of being a kind of first fruits or royal priesthood ([Jas 1:18](#) , [1Pe 2:9](#)) is something that we should rejoice in ([Php 4:4](#)) knowing that the bride will be made ready, having been granted to be arrayed with fine linen which is the righteousness of the saints, another way of saying we are granted to be "grafted contrary to nature into a good olive tree" which is what our being dragged to Christ accomplishes ([Joh 6:44](#)).

[Rom 11:24](#) For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

[Joh 6:44](#) No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

[1Ki 6:24](#) And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits.

This verse describes the goodness of God that is shown in His plan from the very start until the finishing of it. We continue to learn and have reinforced in our heavens God's goodness that is expressed through the longsuffering spirit of God ([Rom 2:4](#)). God's favour or goodness is expressed through the witness of two cherubs whose wing span is "**five cubits**", five representing the grace of God. That grace and faith is shown first to God's elect who are represented by the cherub, and their having four wings in total tells us that the whole (4) of God's creation is going to be saved through God's elect ([Oba 1:21](#)), all "**ten cubits**", reminding us that as in Adam all die (all 10 cubits) so in Christ the second Adam all will be made alive "**from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits**"

1Ki 6:25 And the other cherub *was* ten cubits: both the cherubims *were* of one measure and one size.

This statement, "**And the other cherub *was* ten cubits: both the cherubims *were* of one measure and one size**", reveals to us that Christ is not divided in doctrine, and it is only a true witness when "**both the cherubims *were* of one measure and one size**". The "**one measure and one size**" is what fulfills our joy in one another as we come to see that we are many members in Christ but one body that is not divided in doctrine ([Php 2:2](#)).

[Php 2:2](#) Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.

God gives us the ability to maintain that unity through the power of His holy spirit that makes these following verses possible to fulfill in Christ ([Php 2:3-8](#)).

[Php 2:3](#) Let nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

[Php 2:4](#) Look not every man on his own things, but every man also on the things of others.

[Php 2:5](#) Let this mind be in you, which was also in Christ Jesus:

[Php 2:6](#) Who, being in the form of God, thought it not robbery to be equal with God: [[1Jn 4:17](#)]

[Php 2:7](#) But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

[Php 2:8](#) And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

1Ki 6:26 The height of the one cherub *was* ten cubits, and so *was it*

of the other cherub.

Again two cherubs are mentioned as a witness to the truth that Christ and his Christ identify with flesh, represented by the "**ten cubits**" ([Heb 4:14-16](#)).

[Heb 4:14](#) Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

[Heb 4:15](#) For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.

[Heb 4:16](#) Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

The two cherub represent God's elect who, after we have suffered awhile having been stablished, strengthened, and settled ([1Pe 5:10-11](#)), can now extend comfort and mercy toward others as God has done unto us through our many trials ([Act 14:22](#) , [2Co 1:4-5](#)). It is an ongoing process that shows God's longsuffering spirit and purpose for God's elect which is to become more and more like our Lord so that we can be used to save humanity by the same process of judgement by which we are being saved ([1Pe 4:17-19](#) , [1Jn 4:17](#)), if God grants us to endure until the end ([Rom 11:26](#) , [Rom 11:31-32](#)).

[1Pe 5:10](#) But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

[1Pe 5:11](#) To him *be* glory and dominion for ever and ever. Amen.

[2Co 1:4](#) Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

[2Co 1:5](#) For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

[Rom 11:26](#) And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

[Rom 11:31](#) Even so have these also now not believed, that through your mercy they also may obtain mercy.

[Rom 11:32](#) For God hath concluded them all in unbelief, that he might have mercy upon all.

1Ki 6:27 And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

We can say with all assuredness that no one in our life can more deeply and continually affect or touch us like the body of Christ can because it is our body, and no man ever hated his own flesh and bones that we are ([Eph 5:29-31](#)). "**And their wings touched one another in the midst of the house**" is what this closeness and intimacy that we have in Christ is telling us, and these following verses explain the way we ought to conduct ourselves in the house of God that is the foundation and pillar of truth where we pray love will continue to abound ([1Pe 3:8-10](#) , [1Ti 5:1-4](#) , [1Ti 3:15](#)).

Eph 5:29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

Eph 5:30 For we are members of his body, of his flesh, and of his bones.

Eph 5:31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

1Pe 3:8 Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous:

1Pe 3:9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

1Pe 3:10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

1Ti 5:1 Rebuke not an elder, but intreat *him* as a father; *and* the younger men as brethren;

1Ti 5:2 The elder women as mothers; the younger as sisters, with all purity.

1Ti 5:3 Honour widows that are widows indeed.

1Ti 5:4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

1Ti 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

God has ordained that it is by this way of life mentioned in these words of life above ([1Pe 3:8-10](#) , [1Ti 5:1-4](#) , [1Ti 3:15](#)), that the body would get closer and more intimately aware of all of the details that the bride will need to know as we come to the end of each of our own ages and ultimately when the first resurrection occurs. The world will be witnessed to of that unity that he can and has and will be forging in all the saints. We long for that day when our fellow brothers who are now in Adam will partake of this same intimate relationship in our Lord and be freed from the bondage of corruption that flesh is coming under the wing of Christ ([Rom 8:21-23](#) , [Luk 13:34](#)).

[Rom 8:21](#) Because the creature itself also **shall be** delivered from the bondage of corruption into the glorious liberty of the children of God.

[Rom 8:22](#) For we know that the whole creation groaneth and travaileth in pain together until now.

[Rom 8:23](#) And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

This verse ([1Ki 6:27](#)) speaks to the intimacy that we have in Christ starting with the position of where the cherubim are in the house of God: "**he set the cherubims within the inner house**". God is the one who sets every member in the body where we belong so that we can all come to the fulness of the unity of faith in time ([1Co 12:18](#) , [Eph 4:13](#)).

[1Co 12:18](#) But now hath God set the members every one of them in the body, as it hath pleased him.

[Eph 4:13](#) Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

God's elect are being stretched and suffer in this life ([1Co 9:27](#) , [2Ti 2:12](#) , [Luk 2:34-35](#)) so that we can touch the walls of humanity's heart that will one day be covered by the blood of Christ extending mercy to them as it was first extended to us symbolized by those stretched out wings ([Luk 13:34](#)).

[Luk 2:34](#) And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

[Luk 2:35](#) (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. [*We are stretched for this reason.*]

Luk 13:34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings,["the cherubim that represent the elect"] and ye would not!

These words demonstrate the truth that God's elect are blessed to have this intimate and close relationship that allows us to come to know our Father and Christ which is what eternal life is: **"And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house"**.

As we keep learning, we don't only come to know our Father and Christ for our sakes only but also for the rest of humanity who cannot at this present time be gathered to him, which is the same as being dragged to him ([Joh 6:44](#)), because God has given them a heart that says they "**would not!**". We can rejoice always in knowing that there is a depth of mercy and love and compassion that God will show to the rest of the world one day and is showing to us now as we are cleansed in this life, justified and glorified in this life, glorified now in earnest and one day in a moment and in a twinkling of an eye in the fulness ([1Co 6:11](#) , [Rom 8:30-36](#) , [1Co 15:52](#)).

[1Co 6:11](#) And such were some of you: but ye are washed, but ye are sanctified, but ye are **justified** in the name of the Lord Jesus, and by the Spirit of our God.

[Rom 8:30](#) Moreover whom he did predestinate, them he also called: and whom he called, them he also **justified**: and whom he **justified**, them he also glorified.

[Rom 8:31](#) What shall we then say to these things? If God *be* for us, who *can be* against us?

[Rom 8:32](#) He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

[Rom 8:33](#) Who shall lay any thing to the charge of God's elect? *It is* God that **justifieth**.

[Rom 8:34](#) Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

[Rom 8:35](#) Who shall separate us from the love of Christ? *shall* tribulation, or

distress, or persecution, or famine, or nakedness, or peril, or sword?

Rom 8:36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

1Ki 6:28 And he overlaid the cherubims with gold.

Our last verse simply says "**And he overlaid the cherubims with gold**" which tells us that we are going through a process now of proving all things and holding fast to that gold leaf that God's word is ([1Th 5:21](#)).

1Th 5:21 Prove all things; hold fast that which is good.

God will finish this work in the lives of His saints and He and He alone will be glorified in that process of overlaying "**the cherubims with gold**" and it will be made possible because he has promised to "dwell among the children of Israel" whom He will not forsake.