

Message Two

The Spiritual History of a Normal Christian— the Wind, the Cloud, the Fire, and the Electrum

EM *Hymns*: 893, 256

Scripture Reading: Ezek. 1:4; John 3:8; Acts 2:2, 4a;

Heb. 12:29; Rev. 4:3; 22:1; 21:23; 2 Cor. 4:6-7

Ezek 1:4	And I looked, and there came a storm wind from the north, a great cloud and a fire flashing incessantly; and there was a brightness around it, and from the midst of it there was something like the sight of electrum, from the midst of the fire.
John 3:8	The wind blows where it wills, and you hear the sound of it, but you do not know where it comes from and where it goes; so is everyone who is born of the Spirit.
Acts 2:2	And suddenly there was a sound out of heaven, as of a rushing violent wind, and it filled the whole house where they were sitting.
Acts 2:4a	And they were all filled with the Holy Spirit and began to speak in different tongues, ...
Heb 12:29	For our God is also a consuming fire.
Rev 4:3	And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance.
Rev 22:1	And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
Rev 21:23	And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.
2 Cor 4:6	Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.
2 Cor 4:7	But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

I. In Ezekiel 1:4 the storm wind from the north is a figure, a picture, of the powerful Spirit of God—Acts 2:2, 4a:

- Ezek 1:4 And I looked, and there came a storm wind from the north, a great cloud and a fire flashing incessantly; and there was a brightness around it, and from the midst of it there was something like the sight of electrum, from the midst of the fire.
- Acts 2:2 And suddenly there was a sound out of heaven, as of a rushing violent wind, and it filled the whole house where they were sitting.
- Acts 2:4a And they were all filled with the Holy Spirit and began to speak in different tongues, ...
- A. A storm wind coming from the north indicates that the mighty Spirit comes from God—Psa. 75:6-7a; 48:2; cf. Isa. 14:13-14:
- Psa 75:6 For neither from the east nor from the west, / And neither from the south, does exaltation come;
- Psa 75:7a For God is the Judge: ...
- Psa 48:2 Beautiful in elevation, / The joy of the whole earth, / Is Mount Zion, the sides of the north, / The city of the great King.
- Isa 14:13 But you, you said in your heart: / I will ascend to heaven; / Above the stars of God / I will exalt my throne. / And I will sit upon the mount of assembly / In the uttermost parts of the north.
- Isa 14:14 I will ascend above the heights of the clouds; / I will make myself like the Most High.
1. God, who is at the north, is always up; spiritually speaking, when we are going north, we are going up to God.
 2. The fact that the storm wind came from the north means that it came from God; this reveals that the dwelling place of God is the source of all spiritual things.
- B. In Ezekiel 1:4 the wind is a sign of the blowing of the Holy Spirit upon us to take care of us, causing us to have God's life:
- Ezek 1:4 And I looked, and there came a storm wind from the north, a great cloud and a fire flashing incessantly; and there was a brightness around it, and from the midst of it there was something like the sight of electrum, from the midst of the fire.
1. The breathing of the Spirit in John 20 is for life, and the blowing of the Spirit in Acts 2

is for God's move.

John 20 be omitted.

Acts 2 be omitted.

2. The essential aspect of the Spirit for living is symbolized by the breath; the economical aspect of the Spirit for ministry is symbolized by the rushing violent wind— John 20:22; Acts 2:2, 4a.

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

Acts 2:2 And suddenly there was a sound out of heaven, as of a rushing violent wind, and it filled the whole house where they were sitting.

Acts 2:4a And they were all filled with the Holy Spirit and began to speak in different tongues, ...

C. Our spiritual experiences always begin with a spiritual storm:

1. God's visitation begins with the blowing of the wind of God upon our being— John 3:8; Acts 2:2.

John 3:8 The wind blows where it wills, and you hear the sound of it, but you do not know where it comes from and where it goes; so is everyone who is born of the Spirit.

Acts 2:2 And suddenly there was a sound out of heaven, as of a rushing violent wind, and it filled the whole house where they were sitting.

2. The Spirit as the blowing wind brought God to us for our regeneration— John 3:8, 6.

John 3:8 The wind blows where it wills, and you hear the sound of it, but you do not know where it comes from and where it goes; so is everyone who is born of the Spirit.

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

3. A storm wind from the north blows upon us at every turn in our spiritual life:

- a. This storm wind is God Himself blowing upon us to bring a storm into our life, into our church, and into our work, causing us to be dissatisfied and concerned about our spiritual condition and to have a turn in our spiritual life.

- b. When the wind blows upon us, we cannot be satisfied with our spiritual condition; instead, we feel restless and concerned about our situation.

4. According to church history, throughout all the generations the Spirit of God has blown like a mighty wind to cause people to repent of their sins, to believe in the Lord Jesus for their regeneration, to give up the world in order to follow the Lord, and to be desperate in heart and burning in spirit to serve the Lord.

5. Every storm is worth recalling; every storm has a pleasant remembrance; whenever God visits us and revives us, His Spirit blows upon us like a mighty wind.

II. The cloud in Ezekiel 1:4 is a figure of God covering His people:

Ezek 1:4 And I looked, and there came a storm wind from the north, a great cloud and a fire flashing incessantly; and there was a brightness around it, and from the midst of it there was something like the sight of electrum, from the midst of the fire.

- A. The cloud here is a figure of God as the Spirit abiding with His people and covering them in order to care for them and show favor to them; when the Holy Spirit comes to us and touches us, He is like the wind; when the Holy Spirit stays with us and overshadows us, He is like the cloud.

- B. The blowing of the wind brings the presence of God to us in the form of a heavenly, brooding, overshadowing cloud—Exo. 14:20, 24; 19:9a; 24:15-18; 40:34-38; Num. 10:34; 1 Cor. 10:1-2.

Exo 14:20 And it came between the camp of the Egyptians and the camp of Israel. And the cloud was there with the darkness, yet it gave light by night to them. Thus one did not come near the other all night.

Exo 14:24 And at the morning watch Jehovah looked down upon the camp of the Egyptians from with the pillar of fire and of cloud and threw the camp of the Egyptians into confusion.

Exo 19:9a And Jehovah said to Moses, I am coming to you in a thick cloud, that the people may hear when I speak with you and may also believe you forever. ...

- Exo 24:15 And Moses went up to the top of the mountain, and the cloud covered the mountain.
 Exo 24:16 And the glory of Jehovah settled on Mount Sinai, and the cloud covered it six days; and on the seventh day He called to Moses out of the midst of the cloud.
 Exo 24:17 And the appearance of the glory of Jehovah was like consuming fire on the top of the mountain to the eyes of the children of Israel.
 Exo 24:18 And Moses entered into the midst of the cloud and went up on the mountain; and Moses was on the mountain forty days and forty nights.
 Exo 40:34 Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.
 Exo 40:35 And Moses was not able to enter the Tent of Meeting, because the cloud settled on it and the glory of Jehovah filled the tabernacle.
 Exo 40:36 And whenever the cloud was taken up from over the tabernacle, the children of Israel set out on all their journeys;
 Exo 40:37 But if the cloud was not taken up, they did not set out until the day that it was taken up.
 Exo 40:38 For the cloud of Jehovah was upon the tabernacle by day, and there was fire in it by night, in the sight of all the house of Israel on all their journeys.
 Num 10:34 And the cloud of Jehovah was over them by day when they set out from the camp.
 1 Cor 10:1 For I do not want you to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea;
 1 Cor 10:2 And all were baptized unto Moses in the cloud and in the sea;
- C. The cloud is nothing other than the brooding God; God comes as the wind, but He stays as the cloud—cf. Gen. 1:2; Deut. 32:10-13.
- Gen 1:2 But the earth became waste and emptiness, and darkness was on the surface of the deep, and the Spirit of God was brooding upon the surface of the waters.
 Deut 32:10 He found him in a land of wilderness, / And in a howling desert waste; / He encircled him, cared for him with all attention; / He guarded him like the pupil of His eye.
 Deut 32:11 As the eagle rouses his nest, / Hovers over his young, / Spreads his wings, takes them, / And bears them up upon his pinions;
 Deut 32:12 So Jehovah alone led him, / And there was no strange god with Him.
 Deut 32:13 He made him ride on the high places of the earth, / And he ate the produce of the field; / And He made him suck honey out of a crag, / And oil out of flint rock:
- D. We may sense that the grace and glory of God are upon us, covering us as a canopy—2 Cor. 12:9; Isa. 4:5-6.
- 2 Cor 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.
 Isa 4:5 Jehovah will create over the entire region of Mount Zion and over all her convocations a cloud of smoke by day, and the brightness of a fiery flame by night; for the glory will be a canopy over all.
 Isa 4:6 And there will be a tabernacle as a daytime shade from the heat and as a refuge and a cover from storm and rain.
- E. By staying with us as the cloud, God covers us, overshadows us, and broods over us to give us the enjoyment of His presence; in this way He produces something of Himself in our daily life.
- F. The cloud also signifies God's care for His people and His favor toward them; in His gracious visitation God comes to us like a cloud to care for us and to show favor to us; after God blows upon us, we sense that He is overshadowing us and exercising His care for us; we can sense both His presence and His care— Prov. 16:15.
 Prov 16:15 In the light of the king's countenance is life, / And his favor is like a cloud of the latter rain.
- G. Together, the wind and the cloud indicate that important spiritual transactions are about to take place between God and His people.

III. According to Ezekiel 1:4, the wind brings in the cloud, and within the cloud is the fire:

- Ezek 1:4 And I looked, and there came a storm wind from the north, a great cloud and a fire flashing incessantly; and there was a brightness around it, and from the midst of it there was something like the sight of electrum, from the midst of the fire.

- A. The fire seen by Ezekiel signifies God’s burning and sanctifying power—Deut. 4:24; Heb. 12:29.
 Deut 4:24 For Jehovah your God is a consuming fire, a jealous God.
 Heb 12:29 For our God is also a consuming fire.
- B. The fact that there is fire in the cloud means that when we are overshadowed by the Spirit, we are enlightened by Him— Exo. 40:38.
 Exo 40:38 For the cloud of Jehovah was upon the tabernacle by day, and there was fire in it by night, in the sight of all the house of Israel on all their journeys.
- C. In Ezekiel 1:4 fire symbolizes burning power for purging, purifying, sanctifying, and motivating in God’s move; whenever God visits us, His holy fire comes to consume in us everything that does not match His holy nature and disposition.
 Ezek 1:4 And I looked, and there came a storm wind from the north, a great cloud and a fire flashing incessantly; and there was a brightness around it, and from the midst of it there was something like the sight of electrum, from the midst of the fire.
- D. The more the fire of the Holy Spirit burns in us, the more we are purified and enlightened; only what matches the holiness of God can pass through His holy fire; everything that does not match God’s holiness must be burned away—Heb. 12:29:
 Heb 12:29 For our God is also a consuming fire.
1. This fire will burn away everything other than God, for only God can pass through the burning; we all need to be transformed by being burned—cf. Rev. 21:18-20:
 Rev 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.
 Rev 21:19 The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;
 Rev 21:20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysolite; the eleventh, jacinth; the twelfth, amethyst.
 - a. The fire consumes not only our pride, wickedness, and hatred but also our natural humility, kindness, and love.
 - b. The holy fire burns not only our weak points but also our strong points, including everything in us that we and others admire and appreciate.
 - c. Under the burning of the holy fire, our “I” will fall apart and be dissolved—Isa. 6:5; Dan. 10:4-8; Rev. 1:17a.
 Isa 6:5 Then I said, Woe is me, for I am finished! / For I am a man of unclean lips, / And in the midst of a people of unclean lips I dwell; / Yet my eyes have seen the King, Jehovah of hosts.
 Dan 10:4 And on the twenty-fourth day of the first month, while I was by the great river, that is, the Hiddekel,
 Dan 10:5 I lifted up my eyes and I looked, and there was a certain man, clothed in linen, whose loins were girded with the fine gold of Uphaz.
 Dan 10:6 His body also was like beryl, His face like the appearance of lightning, His eyes like torches of fire, His arms and His feet like the gleam of polished bronze, and the sound of His words like the sound of a multitude.
 Dan 10:7 And I, Daniel, alone saw the vision, for the men who were with me did not see the vision; instead, a great dread fell on them, and they fled to hide themselves.
 Dan 10:8 Thus I was left alone and I saw this great vision; and no strength was left in me, but my color turned deathly pale; and I retained no strength.
 Rev 1:17a And when I saw Him, I fell at His feet as dead; ...
 2. As we are under His shining, we should confess our need for His burning and then pray for Him to burn away our self, our old nature, our disposition, our worldliness, and our attitudes, goals, aims, motives, and intentions—cf. Isa. 6:5-7; 1 John 1:7, 9.
 Isa 6:5 Then I said, Woe is me, for I am finished! / For I am a man of unclean lips, / And in the midst of a people of unclean lips I dwell; / Yet my eyes have seen the King, Jehovah of hosts.

- Isa 6:6 Then one of the seraphim flew to me with an ember in his hand, which he had taken from the altar with a pair of tongs.
- Isa 6:7 And he touched my mouth with it and said, Now that this has touched your lips, / Your iniquity is taken away, and your sin is purged.
- 1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.
- 1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.
3. As we experience the burning of the consuming fire, God Himself is manifested in us—1 Tim. 3:15-16; Rev. 4:3; 21:10-11.
- 1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
- 1 Tim 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.
- Rev 4:3 And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance.
- Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
- Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

IV. The issue of the blowing of the wind, the covering of the cloud, and the burning of the fire is the glowing electrum— the radiant expression of the redeeming God—Ezek. 1:4:

- Ezek 1:4 And I looked, and there came a storm wind from the north, a great cloud and a fire flashing incessantly; and there was a brightness around it, and from the midst of it there was something like the sight of electrum, from the midst of the fire.
- A. Electrum is an alloy of gold and silver; gold signifies the nature of God, and silver signifies redemption:
1. Our God is not merely the Divine Being, signified by the gold; He is also the redeeming God, signified by the silver— cf. Rev. 4:3.

Rev 4:3 And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance.
 2. According to the book of Revelation, the One on the throne is not just God and not just the Lamb but the Lamb-God, the redeeming God—22:1:

Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

 - a. There is one throne for both God and the Lamb; this indicates that God and the Lamb are one—the Lamb-God, the redeeming God, God the Redeemer.
 - b. God as the light is in the Lamb as the lamp—21:23:

Rev 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.

 - 1) Without the Lamb as the lamp, God's shining over us would kill us—1 Tim. 6:16; Psa. 104:1-2a; 1 John 1:5.

1 Tim 6:16 Who alone has immortality, dwelling in unapproachable light, whom no man has seen nor can see, to whom be honor and eternal might. Amen.

Psa 104:1 Bless Jehovah, O my soul. / O Jehovah my God, You are very great. / You are clothed with majesty and splendor,

Psa 104:2a Wrapped with light as with a garment; ...

1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.
 - 2) The Lamb as the lamp expresses God as light in a very pleasant and approachable way.

- 3) Because the divine light shines through the Redeemer, the light is lovable, and we even walk in this light—v. 7.
- 1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.
3. As the electrum, the Lord Jesus is the One who has redeemed us and who is everything to us—Col. 1:14; 2:9-10; 3:4, 11b.
- Col 1:14 In whom we have redemption, the forgiveness of sins;
- Col 2:9 For in Him dwells all the fullness of the Godhead bodily,
- Col 2:10 And you have been made full in Him, who is the Head of all rule and authority.
- Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
- Col 3:11b ... but Christ is all and in all.
- B. The issue of the spiritual transactions involving the blowing wind, the covering cloud, and the purifying fire is the radiant expression of the redeeming God—Ezek. 1:4:
- Ezek 1:4 And I looked, and there came a storm wind from the north, a great cloud and a fire flashing incessantly; and there was a brightness around it, and from the midst of it there was something like the sight of electrum, from the midst of the fire.
1. The electrum appears from the midst of the fire; this indicates that the burning of the fire is for the manifestation of the electrum.
 2. After we have experienced the wind, the cloud, and the fire, the only thing that remains is the glowing electrum, the redeeming God.
 3. The more we pass through God's wind, cloud, and fire, the more the Lord is manifested in us in a dignified and glorious way, and we sense that He alone is precious, lovely, bright, and majestic—Matt. 17:1-8; 2 Pet. 1:16-17.
- Matt 17:1 And after six days Jesus took with Him Peter and James and John his brother, and brought them up to a high mountain privately.
- Matt 17:2 And He was transfigured before them, and His face shone like the sun, and His garments became as white as the light.
- Matt 17:3 And behold, Moses and Elijah appeared to them, conversing with Him.
- Matt 17:4 And Peter answered and said to Jesus, Lord, it is good for us to be here; if You are willing, I will make three tents here, one for You and one for Moses and one for Elijah.
- Matt 17:5 While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!
- Matt 17:6 And when the disciples heard this, they fell on their face and were greatly frightened.
- Matt 17:7 And Jesus came to them and touched them and said, Arise, and do not be afraid.
- Matt 17:8 And when they lifted up their eyes, they saw no one except Jesus Himself alone.
- 2 Pet 1:16 For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we became eyewitnesses of that One's majesty.
- 2 Pet 1:17 For He received from God the Father honor and glory, a voice such as this being borne to Him by the magnificent glory: This is My Son, My Beloved, in whom I delight.
- C. The One signified by the glowing electrum, the Lamb-God, dwells within us as a priceless treasure—2 Cor. 4:6-7:
- 2 Cor 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.
- 2 Cor 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.
1. The experience of the wind, the cloud, and the fire has made it possible for us to have Him, the redeeming God, within us as the glowing electrum.
 2. As the electrum within us, the Lord is the treasure of incomparable worth—a treasure that is wonderful, marvelous, precious, and glorious.
- D. The more we experience the blowing wind, the covering cloud, and the consuming fire, the

more the electrum is constituted into our being, making us a people who are filled with the Triune God and who manifest His glory—Eph. 3:16-21.

- Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
- Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
- Eph 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
- Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
- Eph 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,
- Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

V. The spiritual history of every Christian should be a story of the wind, the cloud, the fire, and the electrum—Ezek. 1:4:

- Ezek 1:4 And I looked, and there came a storm wind from the north, a great cloud and a fire flashing incessantly; and there was a brightness around it, and from the midst of it there was something like the sight of electrum, from the midst of the fire.
- A. Every time we are graced by the Lord, we have spiritual transactions with Him involving the wind, the cloud, the fire, and the electrum.
- B. Throughout our Christian life, our spiritual experiences should be a continual cycle involving the wind, the cloud, the fire, and the electrum; every time this cycle is repeated, more electrum is constituted into our being and brought forth, making us a people who are filled with the Triune God and who manifest His glory.

VI. As we experience the blowing wind, the overshadowing cloud, the burning fire, and the glowing electrum, we become the vision of the glory of God—vv. 1, 28b; Rev. 21:10-11:

- Ezek 1:1 Now in the thirtieth year, in the fourth month, on the fifth of the month, while I was among the captives by the river Chebar, the heavens were opened and I saw visions of God.
- Ezek 1:28b ... This was the appearance of the likeness of the glory of Jehovah. And when I saw it, I fell on my face and I heard the voice of someone speaking.
- Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
- Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
- A. If in our personal spiritual experience we have the wind, the cloud, the fire, and the electrum, then whenever we gather together, we will be the vision of the electrum, having a precious treasure in us that is shining and glowing.
- B. “Whatever we experience, enjoy, and realize of our Lord Jesus Christ is also our experience, enjoyment, and realization of the Triune God. He is revealed to such a great extent, and we must experience and enjoy Him to such an extent. Our enjoyment then becomes His testimony, and this living testimony is the present revelation of Jesus Christ. First, He is revealed, then we enjoy Him and become His testimony, and eventually our testimony becomes His present revelation” (*God’s New Testament Economy*, p. 223).