

Our Adversary the Devil: His Making, cont.

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Date: 26 February 2023

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[0 : 0 0] makes you feel better. So, all right, let's get past that. Let's get into the study. We've began two weeks back. We started a study on our adversary, the devil, and you can turn your Bible to Ezekiel 28, where we'll pick it back up. We have covered some material so far in the beginning here of his making. We're studying the, the, what the Bible gives us, the light that it gives us about this creature or this being that God created him, originally created him as.

And he was a beautiful, a bright, magnificent cherub, according to Ezekiel 28. And so we'll review just a touch and then continue with where we left off. We studied that he's a created being. We studied that he's created here in this chapter as a cherub, and he's called the anointed cherub that covereth in verse number or something. Lost the place there. Verse 14. And then again, in verse 16, he's called a covering cherub. And so last week we looked at what light we could get from the Bible about what a cherub covers. And in the temple of God and the tabernacle that Moses built, he was instructed to make two cherubs and have them with their wings facing each other, with their wings covering over the mercy seat. And I will meet with thee there. And so under the, over the presence of God, these cherubs covered the presence of God. And we understand from Hebrews that this tabernacle set up was figures of the true and of the one that was made without hands, the one that's in, in heaven. And so it appears that this anointed cherub was covering the throne in the presence of God.

And we studied that his name is called Lucifer from Isaiah 14. And that means the shining one or light bearer. And we studied a few verses about his brightness and a few things about that, understanding that he's a bright, shining, glorious being. God created him that way. And I believe that he was lifted up in pride and made a decision that he wanted to uncover himself and not have those two wings, as we saw in Ezekiel one, that I think was chapter one or chapter 10, where the cherubs had two wings that they did fly and the other two, they covered their bodies. And it appears that Satan decided, I don't want to cover my body in the presence of God and decided he needed to be worshiped and display his glory and his beauty. Now we're going to get into something that I won't be able to comment a whole lot on because this is some weird stuff to me, but there is some things that we can learn from it in the Bible. So let's try this in Ezekiel 28. We'll read again, verse number 13.

The Bible says, now has been in Eden, the garden of God. And now we just come into something that's just, just interesting. Every precious stone was thy covering the Sardius topaz and the diamond, the barrel, the onyx and the jasper, the sapphire, the emerald and the carbuncle and gold.

[3 : 1 3] So there's a list of nine stones and gold. Every precious stone was thy covering as the statement. So the 10 things mentioned, nine of them are stones and it seems they're in triplets. As I mentioned last week, the Sardius topaz and the diamond, the barrel, the onyx and the jasper, the sapphire, the emerald and the carbuncle. And maybe that's not entirely true, but it does the wording. The word and just pops in there three times after two. And it seems like there's three sets there or three triplets. Now there's not a whole lot to, to go on here. Maybe there is, maybe if we started studying every reference to every stone in the Bible and every time that a topaz is mentioned, we could pull something out. I have not done that, but it ought to make you, if you read your Bible, it ought to make you remind, remind you of at least two different places where a grouping or a list of precious stones occurred. Does anybody know one of them?

What? Yeah. Yeah. The breastplate of the high priest is one. Anybody else? There's another place where there's a, yeah, yeah. And, and revelation 21 with that city, new Jerusalem. So we'll look at these two places, not, not really dig a whole lot out, but go back to Exodus 28 and there is something to observe here. So those are the two places where you see a grouping, a list of precious stones.

You'll see references here and there to certain precious stones or to a God being likened to this or, or visions of that. But as far as a group and a list here with Lucifer, we've got nine precious stones that are said to be his covering back in Exodus 28, God's giving Moses the instructions for the tabernacle. And he's giving him specifically the instructions for the high priest and to his garments and to his, the ephod that he would wear and to, in verse 15, the breastplate.

And so start in verse number 17 of Exodus 28. And notice here, there's rows of stones. There's four rows, three stones in a row. And that's why it kind of makes me feel like in Ezekiel, that these were triplets of three by three. Now in his Exodus 28 verse 17, thou shall set in it settings of stones, even four rows of stones. The first row shall be a sardius, a topaz, and a carbuncle. This shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. The third row, a ligier, a agate, and an amethyst. And the fourth row, a beryl, and an onyx, and a jasper. And they shall be set in gold in their enclosings. So there's 12 stones.

And these are in connection with the 12 tribes of Israel. But there's, there's nine of them that match in this passage. Again, in Exodus 39, it describes the making of this thing, where they're actually hands-on putting it together and taking these stones and setting them in gold. And so it repeats the same thing in Exodus 39. But nine of the stones that were mentioned, all nine that were mentioned in Ezekiel 28 are mentioned here. And it's interesting when you see them in rows of three, that row number one, row number two, and row number four are the same stones, not in the same exact order given in Ezekiel 28, but they're the same nine stones. And it's just interesting to note that it's verse 19, that third row, those three stones collectively together are not found in Ezekiel 28.

[6 : 58] I can't make any comment on this. That's as far as it goes with me. I have read some guys' take on it, some speculation. And to me, it seems backwards the way they think. And I don't like at all what they try to, they try to get some relevance and spiritual truth from that. And I'll spare you because it just doesn't make sense to me. But trying to get something, can't hate somebody for that.

But I don't know. I don't know anything about that. He was definitely created before Exodus 28. It could be that he's incomplete in certain ways. And the Exodus 28 high priest is representing something that even goes beyond what Lucifer was created to be. That could be.

But nevertheless, there's the first time. Now go back to Revelation 21. We'll quickly just take a peek at this city. Revelation 21 and verse number 19.

Now that some dimensions are given previously to this wall, the walls of this city, and they're called a wall great and high in verse 12. But in verse 19, it says the foundations of the wall of the city were garnished with all manner of precious stones. And it gives a list of 12 stones.

But this list does not match Exodus 28's list of 12. And only six of them are consistent with Exodus, Ezekiel 28 and Lucifer's covering. So I don't know the difference in the stones. I don't know the symbolism or the significance, if any, of what this is and why. And if somebody wants to devote their life to it, go ahead. You can maybe get something out of it. A lot of guys, a lot of commentators want to take a stone and give a significance of the stone and say, well, this represents this and this represents that. And they, they're, you can definitely associate the ones in Exodus to a particular tribe. And then if you take that and you try to relate that to maybe to Jacob's blessing of his boys at the end of Exodus, you can, I don't know. I don't know if that's really the way it's supposed to go or not. And maybe it's just trying to overthink the thing.

[9 : 36] At any rate, we've got a being in Ezekiel 28 that is covered in precious stones. He says, every precious stone was thy covering. And it gives a list of those nine. Now you'll notice that God garnished his city that Jesus Christ goes to prepare. And God garnishes that thing with precious stones. Now, let me ask you a question. Why do you suppose that human beings that are made of the dust of the earth have a fixation with decorating their bodies with precious stones? Now don't get upset. Don't think, Oh, you're calling us satanic. Or you're saying we're up to no, not saying anything like that. But they want to put them on their fingers, on their wrists, on their necks, and their ears, and their noses, decorate around their eyes, on their ankles, and who knows where else.

Now, why do you suppose that would be? I'm not talking about a man and a woman getting a wedding band and putting that on. I think that's a symbolic thing. And it's not a decoration. But there's also, you'd have to say, there's something unnatural about punching a hole in your flesh so that you can put a stone there. I'm not calling you satanic. Don't get me wrong. Just consider it. It is unnatural to punch a hole in your skin and in your flesh. But we do it. We, you, some do it. Now, again, I'm not calling anybody wicked. Don't take this wrong. I'm not saying you're satanic. I just

think it is interesting. Now, this guy, he was created that way. God set those stones in his person, in his being. That was his covering. So this was God's idea to decorate, if you want to say, as he does the city, garnish the city, to display this being with such an array of costly, we'd say precious stones. We weren't made that way. He was made that way.

We weren't made that way. We were made kind of no frills, just of the dust of the ground. And yet, we have a desire to emulate that look. It was a good look on him, certainly.

And yet, we try to, maybe it's a good look on you, too. I'm not trying to take it away from you.

Believe me, I'm not. I'm not saying I'm against it. I'm just saying, why do you think we're interested in decking our bodies with stones? It's something interesting to see that God, that was his idea originally, with this being, was to do that. Now, while we're talking about it, just know that God did not do that for you. You're doing that yourself, if you're decking your body with those things. Now, let me give you just a little side note, a little side warning about that stuff. Look at 1 Timothy chapter 2.

Since we're bringing it up, and since this is kind of interesting, how this kind of has little application here. 1 Timothy chapter 2.

[13:07] And we'll also get 1 Peter chapter 3. And this is a warning to women from the Bible, but anymore today, men seem to want to be the same thing as well, with decorating their bodies with jewelry and stones.

So, in 1 Timothy chapter 2, look at verses 9 and 10. The Bible says, And like manner also, that women adorn themselves in modest apparel with shamefacedness and sobriety, not with broided hair or gold or pearls or costly array, but which becometh women professing godliness with good works. So, the teaching is to adorn yourself, ladies, with modest apparel, but more importantly, with good works. That's what somebody should see.

Okay, look at 1 Peter chapter 3. And let's read this as well. 1 Peter 3, verses 3 and 4. It's addressed to wives in verse number 1.

In verse number 3, it says, Whose adorning, let it not be that outward adorning of plating the hair and of wearing of gold or of putting on of apparel, but let it be the hidden man of the heart and that which is not corruptible, even the ornament of a meek and quiet spirit.

Which in the sight of God, which is in the sight of God, of great price. Now, before the comment, remember, I'm not against somebody putting on jewelry.

[14:44] And I don't think God is either. And I don't think the Bible's telling you, don't you ever put on gold or pearls. But the statement I would make is to the ladies, and especially, is to, when it comes to that stuff, be discreet.

Be discreet. Be careful that your godly testimony outshines your jewelry. Make sure that your meek and quiet spirit or that your good works is what's seen and displayed from you before it's your jewelry and before it's your rocks.

There you go. There's a warning to women there from the New Testament, and it's connected to that outward decorating and garnishing your bodies.

Now, back to Lucifer, the study we're on, this anointed cherub that covereth. He was created a glorious being, a bright being. We've seen that. And he had an adornment of beautiful and precious stones.

And as I said the other week, I just imagine you put the two together, that there is going to be some just, he's probably just a one-man light show. The light that's emitting from his being, the stones that are covering him, how could it not be?

[16:01] How could it not be? I imagine that's what he was. And if that's the case, it makes sense for God to make a being that way and that beautiful for himself to enjoy.

He was created, remember, all things were created by him and for him. And Lucifer was created beautiful and wise and bright, and it was for the Lord Jesus Christ.

In Psalm 104, verse 2, the Bible speaks of God. It says, who covers thysself with light as with a garment. And I want you to consider, you know what God immerses himself in and surrounds himself with?

It's brightness, it's glory, it's light and color. Lots of it. I don't know if you've known this, but this is what the book teaches us. We'll look at Revelation 4.

You know, in 1 Timothy chapter 6, it speaks of the Lord saying that he dwells in the light which no man can approach unto. Revelation chapter 4.

[17:04] Do you know what exists in the presence of God? What surrounds that throne? You might just picture angels worshiping him.

Well, there's more to picture than that. Revelation 4. And verse number 2. Immediately, I was in the spirit. Behold, a throne was set in heaven, and one sat on the throne.

And he that sat was to look upon like a jasper and a sardine stone. And there was a rainbow round about the throne in sight like unto an emerald.

Surrounding that throne, a rainbow, all the colors of the spectrum, at least that John's eye can see, is surrounding this throne.

There's more. Come back to Ezekiel and look at chapter 1. God surrounds himself with a multicolored scene and glorious light, bright and shining.

[18:19] And he made a being to bear that. I believe, and this is getting off topic a little bit, that Lucifer was put over God's creation.

When God, in the beginning, God made the heaven, singular, and the earth, singular. And then the next thing you know, the earth is submerged in water, which, where'd that come from?

No mention. And it's destroyed. And I believe that Satan, Lucifer, was over that. I believe that he was a mini, if you want to call it mini, representation of the glory of God in his being.

That what God put over his creation was something that was somewhat relatable to him. Now, Ezekiel chapter 1, here's a vision of the throne again.

And let's start in verse number 26, the end of the chapter. It says, and above the firmament that was over their heads. That's these cherubs that he's seeing, these living creatures, he calls them.

[19:28] Over their heads was the likeness of a throne as the appearance of a sapphire stone. Notice every time the throne, it's this color and relates it to, what else is he going to relate it to?

I mean, he doesn't have the digital printout from Home Depot of what color scheme this is. So, what's he going to relate it to? Stones. As an appearance of a sapphire stone and upon the likeness of the throne was the likeness of the appearance of a man above upon it.

Verse 27, and I saw as the color of amber. What's that? That's like fire. As the appearance of fire round about within it.

From the appearance of his loins even upward and from the appearance of his loins even downward. And I saw as it were the appearance of fire. And it had brightness round about.

So, he's seeing something. It's not fire, but it's like fire. It's just pure energy and bright light glowing and beaming and brilliance coming forth from this throne.

[20:32] And in verse 28, look at this. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. So, now he's trying to bring in color.

He's seeing it. All the colors of the spectrum just beaming forth from this throne. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell on my face.

So, that's some wild stuff. And it's radiating and just beaming forth from the throne. And connecting it back to this being.

It's what I say is I think he was kind of a little representation of the glory of God and the throne of God in his being. Now, putting some of this together and relating it to us, just think about it if you can.

I'm not talking about you, but I'll talk about me. We have a fixation with color. Like bugs to a light.

[21:37] We just were taken by it. You know how at a rock concert they keep their attention on the platform? Because they shine lights, lights, lights, lights.

It's all these lights just keeping you zoned right into the front and center. Pyrotechnics, boom. Explosions, fire. It just keeps you there, doesn't it? How about a firework?

You see a firework go off. You just stop and stare. Because it's, ah. And it's short-lived. But it's color. And it's a blast. And it's something about that that just draws your attention in quickly.

When the sun sets. When the sun sets and it's just, some are far better than others. But when they're good, what do you do? Do you just ignore it?

You stop? You don't, what you're doing is like, hey, wait, wow, whoa. And just, you stare at it. You try to take it in. All of these colors. You just want to take it in. You want to capture it.

[22:39] And it stinks because you know it's disappearing every second. It's slowly going away.

And it's like you want to keep it. You know how we get enamored at Christmastime with Christmas lights?

You know, people pay 40 bucks to go walk through a garden to just see lights. Beautiful blue and yellow and red and orange and glowing and moving and up and down.

And just magical. It is. It's beautiful. I'm into it. I'll drive the neighborhood. I want to see the ones with the most lights. And I'll stop and just stare at it.

And I'll just take it in. There's something about the lights, the colors that just capture our attention. What is it with a little newborn baby? You have a little something with some color and they're just looking at it.

They're just staring at it. There's a fixation to that. We have it. And I'm not trying to make some spiritual connection here necessarily. But just to say and to display this being that God created was magnificent in beauty.

[23 : 43] He was very beautiful. And it was ordained of God for him to be that way. And it might help to understand why he fell. And to that his heart was lifted up because of thy beauty in Ezekiel 28, 17.

And so this guy was created that way. And he had in himself the image of God or the resemblance of God, of heaven, of the throne of God, of the glory of God. And we can even in a fallen world understand a little bit about that, how even just those kind of things of brightness and color just attract us.

And surely it was more to look at in him. Now, there's something else to go with this. Come back to Ezekiel 28. We are not even through this section yet of his covering.

In the middle of the verse, after the last stone, it says two more words. And gold.

I've never caught that until I really try to break this down and look at nine of these are stones. One of them is gold. It says, every precious stone was thy covering.

[24 : 56] And it goes, blah, blah, blah, blah, and gold. It doesn't say anything else about it. It moves on. But I tend to believe from the Bible, you could say, you know, you could take it or leave this.

It doesn't matter to me. But I tend to believe that Lucifer was a being that was made of gold or was covered in gold. And that the stones were set in the gold.

Now, you want to think on this. Let's consider that that city we just looked at in Revelation 21 says the city was pure gold like under clear glass. It says the street of the city was pure gold as it were transparent glass.

When you read about the tabernacle and Solomon's temple, everything was made or was overlaid with gold. Everything. God surrounds himself with that.

And that's including the cherubim. Now, let's do a little study on this if we can. I'm just going to take my time with it. So let's take a look at it. Look at Exodus chapter 25.

[26 : 07] We're going to run around here a little bit. We're going to come back to Ezekiel and then Revelation and then back to Exodus. So be ready here.

Exodus 25 and Lotus verse number 18. This is the pattern for the tabernacle and for all the instruments and for everything in it.

And in verse 18, thou shalt make two cherubims of gold of beaten work. Shalt thou make them in the two ends of the mercy seat.

So we understand that they're made of gold. All right. Turn to first Kings chapter six. Years later, there's another temple being built much larger.

And the scale is quite significant compared to the first. But some things definitely remain the same.

[27 : 14] First Kings six. And in verse 23 is where he begins talking about the cherubims.

It says that they're made of olive tree. Verse 23. And they're 10 cubits high. That's 15 feet high. So they're not these tiny little things just overshadowing the mercy seat part of the that would sit on the ark.

Now, okay. Verse 28. It says, and he overlaid the cherubims with gold. Now, I tend to believe if he tried to make a golden cherubim 15 feet tall, I don't even know if he'd be able to move that thing.

But he made it of olive tree and overlaid it with gold. All right. Now, let's go to Ezekiel 10.

So let that just kind of plug away. When you hear of cherubim, they're made of gold or they're overlaid in gold.

[28 : 23] Now, in Ezekiel 10, we're going to run a few verses here. Let's go to Ezekiel 10. Let's go to Ezekiel 10. Let's go to Ezekiel 10.

And look at chapter 10 and verse number 1. Ezekiel 10, verse 1. Then I looked and beholden the firmament that was above the head of the cherubims, there appeared over them as it were a

sapphire stone, as the appearance of a likeness of a throne.

Now, we're talking about the cherubims here. He identifies cherubims in verse 1. Now, move down to verse number 14. And everyone had four faces.

The first face was the face of a cherub. Let's notice these four faces. And the second face was the face of a man. The third face, the face of a lion.

The fourth, the face of an eagle. So a cherub, a man, a lion, and an eagle. Now, look later at verse 21.

[29 : 24] Everyone had four faces apiece. And everyone, four wings. And the likeness of the hands of a man was under their wings. And the likeness of their faces was the same faces which I saw by the river of Kebar.

Okay. So let's go see what they are. Look back at chapter 1. He identifies in chapter 10 that these are cherubim. In chapter 1, he doesn't use that term, so we went there first.

You'll notice in verse number 3, in verse 1 and in verse 3, that he describes he's by this river where the word of the Lord's coming to him.

And in verse 5, he sees four living creatures. Four living creatures. And in verse 6, everyone had four faces.

And they're described in verse number 10. So that's where we want to land. Ezekiel 1 and verse 10. And as for the likeness of their faces, they four had the face of a man, the face of a lion on the right side, and they four had the face of an ox on the left side.

[30 : 34] They four also had the face of an eagle. Now, remember, 10.22 said, the likeness of their faces was the same faces which I saw by the river.

And if we compare the two, we've got a man and a man, an eagle and an eagle, a lion and a lion, and the one says the face of a cherub, whereas the first one says the face of an ox.

All right? So let's go to Revelation chapter 4 now. Revelation 4.

And we're getting somewhere. Revelation 4. And let's look. We'll start in verse number 6. This is where John gets caught up to the throne of God.

In verse 6, Before the throne there was a sea of glass like unto crystal, and in the midst of the throne and round about the throne were four beasts, full of eyes before and behind. And the first beast was like a lion, the second beast like a calf, the third beast like the face of a man, the fourth beast was like a flying eagle.

[31 : 58] Are they not the same four sounding faces and figures that we've seen in Ezekiel chapter 1 and 10? Now there's something different to note in verse number 4, that these four beasts have six wings.

And that does not match the four wings mentioned earlier in Ezekiel. So to say they're identical beasts, I cannot give that. But what I can see clearly is these matching faces.

And the one thing that we saw was cherub, then ox, and now calf. A calf being a young version of the same animal.

Now, we're talking about these cherubs being golden, made of gold, or covered in gold. We're talking about the cherub having a face of an ox, or of a calf.

And if you don't mind, could we put those two thoughts together and say, when have you ever heard of a golden calf? Isn't that interesting?

[33 : 05] Look back at the book of Exodus, chapter 32. Exodus 32.

So Moses is up on the mount with the Lord. And the Lord says, Moses, go get thee down. The people have corrupted themselves.

And what were they doing? Well, in verse two, Aaron tells them to break off golden earrings. And so they do that. They give them golden earrings.

In verse three, they brought them unto Aaron. And now verse four, he received them at their hand and fashioned it, singular. He received them, plural, but fashioned it, singular, with a graven tool after he had made it a molten calf.

And they said, they, not Aaron, but they said, these be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it.

[34 : 23] And there's something going on here. I don't know if it's as straight up as it seems there by just saying Aaron, I mean, it definitely says that he fashioned it with a graven tool, graving tool, and made it a molten calf.

Later, Aaron says to Moses, in verse number, where is it at? Verse 24.

He's explaining himself to Moses. I said unto them, whosoever hath any gold, let them break it off. So they gave it me. Then I cast it into the fire and there came out this calf. And there's something though. I don't know that we're getting the whole story with what's going on here. But at any rate, there's something with, when Aaron saw it, and there's something with, at any rate, we'll move past that. But what we do know is that of all the things under this earth, or under the sun, they create a golden calf to declare are there gods that did what? [35 : 37] Led them out of Egypt. And they're worshipping them. And what's more is that's not the only time. Look at 1 Kings chapter 12. 1 Kings chapter 12.

Solomon turns the kingdom over to Rehoboam. And shortly after that, it splits and Jeroboam comes and gets 10 northern tribes. And then Jeroboam says in his heart, the kingdom's going to return to the house of David because they're going to go down to Jerusalem to worship the Lord. So he comes up with a plan. He takes counsel, it says, in verse 28, whereupon the king took counsel and made two calves of gold. And notice what he says.

It's too much for you to go up to Jerusalem. Behold, thy gods, O Israel, which brought thee up out of the land of Egypt. There's that same thing. And I might also point out that it's not in this passage, but in, it's of, of this situation that both two of them, it's called a great sin. [36 : 55] Moses said it in Exodus 32, they've sinned a great sin. And later toward the end, before the captivity, the Lord looks back and he says, this sin of Jeroboam, it carries through.

As you read your Bible, you'll see so many of them continued in this sin of Jeroboam. And it says it was a great sin wherewith he made Israel to sin. So he makes two calves of gold and puts one in Bethel and one in Dan and just making it very convenient for them to worship their gods. But I tend to believe, based on some of this kind of light, that that cherub had the face of the ox, the calf, the golden calves, the cherubs covered in gold.

I tend to believe that that being, Lucifer, was a being that was covered in gold, maybe transparent like the clear glass, heavenly gold, if you want to call it that. And in his being, those stones gloriously, fitly set to display color and brightness and the glory of God. So, that could be that Lucifer was this covering cherub that was bright, glorious being, made of heavenly gold, if I can say that, with these stones fitly set to be this incredible display of glory and brightness brightness and color.

[38 : 20] Now, that's coming from the Bible. Everything I showed you, I pulled out of a text. It may not all add up. I don't know. I'm putting that disclaimer out there pretty clearly.

I don't see, I've never seen him, and I don't understand if that's true or not, but those, those pieces seem to go together. And it makes sense to me. It does say that every precious stone was thy covering gives nine and gold.

And, it seems to make sense. Now, we're going to close the verse off, come back to Ezekiel 28, and we'll, we'll quit with this. There's one more aspect of study in regards to his making. His name, Lucifer, displays and introduces the thought of him being a bright, glorious being. The stones, the colors, the gold.

There's something else, another element. In verse 13, you can skip down until you see the word gold, and we'll finish the verse. It says, the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

[39 : 36] And so, the fifth thing that we'll study next Sunday is that this being, Lucifer, was designed with built-in musical instruments.

The workmanship of thy tabrets and of thy pipes was prepared in thee. In thee. Now, you can make sound with your throat, and you can make different noises and pitches, and it's actually quite remarkable that the human being with its pipe here can do what it can do.

Speaking is a miracle, and being able to sing and carry melody and up in different ranges is, it is. If you scientifically look at it, it's incredible how that's possible.

God designed you to do that. He prepared this being, and he described something different about him. he's got tabrets, and he's got pipes, and we'll also see in Isaiah, he's got vials.

And so we'll study that next week and try to make some statements about music and about this being and what God created him and designed him to be. It's out of this world.

[40 : 49] It really is. After we get through this, then we'll move forward from his making into his might and study the power that God gave him, the ability that he has, and it's quite interesting to see how powerful he is and the things that he's been able to do and can do at the allowance of the Lord.

So let's take a break there, and we'll come back in 10 minutes and have an excerpt. Thank you.