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An Introduction to the Exodus:

A Picture of the Plan of the Ages

A Harvest Psalm - Psalm 82

I Saw God!

Glimpses of God

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An Introduction to the Exodus: A Picture of the Plan of the Ages

A people oppressed by cruel taskmasters are freed from oppression by the mighty acts of God: Israel's Exodus from Egypt. Who has not been moved by the recounting of it?

But many scriptures in both Old and New Testaments point out a greater significance. By the Exodus our God has shown how He will eventually deliver His church and the world of mankind from the bondage of Satan, sin, sickness, and death.

Summarized below are the principal features of the Exodus and their significances. While detail has generally been minimized or omitted, somewhat more attention is given to things which affect us today. Principal scripture references have been retained, though references to Christian writers are mostly absent. This introduction suggests lines of further Bible study in connection with several of the topics.

EXODUS

One of the three longest types in the Bible is the Exodus picture, chapters 7-15. (Only Ezekiel's Temple and the Tabernacle are comparably long.)

That it is a type is shown by many scriptures, such as the seven last plagues in Rev. 16. Again, "Is it not thou (arm of Jehovah) that driedst up the sea ... that madest the depths of the sea a way for the redeemed to pass over" (Isa. 51:9-11). First (1 Corinthians 10:1-2, 11) says the Israelites "were all baptized unto Moses in the cloud and in the sea ... Now these things happened unto them by way of type; and they were written for our admonition." (Also Psa. 106:7-12, Psa. 105:25-45, Psa. 78:42-53, etc.)

To review the Exodus: Moses comes to Egypt and demands the Israelites go three days' journey into the wilderness. Pharaoh refuses. There are several plagues, and then the firstborn of Egypt are slain, while the firstborn of the Lord's people are passed over. Then for a few days the Israelites journey toward the wilderness (desert), free of Egyptian influence. Next, Pharaoh pursues, the Lord delivers all His people across the sea, and the Egyptian army (including Pharaoh) is destroyed in the sea. Thereupon the Israelites sing a beautiful song of thanksgiving for their deliverance. Finally, they do what they were called for, they go three days' journey into the wilderness to serve the Lord their God.

THE SYMBOLS

First, who does Pharaoh represent, the oppressor whose heart was hard? Yes, Satan (Ezek. 31:18). Who does Moses represent, the leader of the Lord's people? Yes, Jesus Christ (Heb. 11:24-27). Who does Aaron represent, the spokesman for Moses? Aaron would represent the true church, who speak for Christ (Mat. 5:14, reflecting John 8:12). Then the Israelites are the Lord's people, and the Egyptians are the people of the Adversary.

The period of the first three plagues (which are evils) would picture this present evil world, particularly this Gospel Age feature of it (beginning when Moses arrives, or at Christ's First Advent). The deliverance of the firstborn of Israel and the destruction of the firstborn of Egypt would picture the completion of the church of the firstborn (the heirs of Jehovah's Kingdom)' and the destruction of the heirs of Satan's Kingdom (by virtue of destroying the kingdom of this world, leaving nothing to be inherited).

When the Lord's people leave Egypt they are released from the influence of Pharaoh. That is, during the Millennial Age - the Restitution Kingdom - the Lord's people (the resurrected world) will be released from the influence of Satan, because he will be bound. But some time later Pharaoh pursues them. Revelation 20 tells us that Satan will be loosed for a little season at the end of the Millennium. But the Lord will deliver His people - the regenerated world - while Pharaoh/Satan will be destroyed once and for all.

Then the Israelites sing a beautiful song of thanksgiving for their deliverance. Imagine what rejoicing there will be when Satan, sin, sickness, and death are destroyed once and for all! And

then they go three days' journey into the wilderness to serve the Lord their God to picture for us the perfect ages of eternity. (End Exodus 15:22.)

SOME LESSONS

Two lessons may be drawn from the Exodus picture thus far, and a third may be drawn from what will follow.

- The firstborn of Israel are delivered when the firstborn of Egypt are slain. Therefore, the firstborn will not be complete until the heirs of Satan's kingdom are being destroyed-until Armageddon is in progress.
- Pharaoh oppresses the Lord's people until the Exodus commences (Exod. 9:34-35; 10:3-4, 7). Therefore, Satan will not be bound before Armageddon, though his kingdom may be in disarray.
- The Lord has several (7) different and successive works to do between His return and the establishment of His Kingdom in the earth.

MORE DETAILS OF THE GOSPEL AGE

The first three plagues of blood, frogs, and lice fall upon both the Egyptians and Israelites. Then in Exodus 8:20-23 the Lord puts a division between the peoples, so that no more plagues fall upon the Israelites in Goshen.

Moses does not administer any of the first three plagues, but in each case he is told, "Say unto Aaron" do this or do that (Exod. 7:19; 8:5, 16). In the administering of the seven last plagues, Moses takes the dominant role.

Viewing the reality, Jesus' active role is connected with the beginning of the separation work. That is, Christ's return begins the harvest work of separation, as shown in Revelation 18:1-5.

This division of the 10 plagues into 3 + 7 is also shown by the "seven last plagues" in Revelation 16.1

PHARAOH'S FOUR COMPROMISES

The Lord said, "Let my people go that they may serve me" " During the first three plagues Pharaoh flatly refuses. But after Jehovah makes a distinction between the peoples, from time to time Pharaoh offers compromises: Go sacrifice to your God in the land, or I will let you go ... only you shall not go very far away, or Leave your children behind, or Leave your sacrifices behind. To the Christian during the harvest time the danger of these compromises has special significance:

1. *Go sacrifice to your God in the land* (Exod. 8:25). That is, Go sacrifice to your God in the denominations. But the word of our Lord in Revelation 18:1-4 is "Babylon is fallen ... Come out of

her, my people” (The concept is also shown in Lot being called out of Sodom, and Elijah being called out of the cities before being taken up.)



Moses and Aaron Before Pharaoh

2. *I will let you go ... only you shall not go very far away* (Exod. 8:28). That is, If you leave the denominations, take some of the denominational spirit (or spirit of Satan) with you. But the word of our Lord in Revelation 18:1-4 continues, “Come out of her my people that ye be not partakers of her sins.” Do not return to any form of sectarianism. “Remember Lot’s wife.”

3. *I will let you go but not your children.* “Let the Lord be so with you as I will let ... your little ones go.” (Exod. 10:8-11). That is, No public witness, no new converts, not even your children. You may believe the truth all you want, but you may not teach it. When you die let the truth die with you. But the word of the Lord in

Exodus 10:1-2 is “that thou mayest tell in the ears of thy son, and of thy son's son.”

4. *Go ye ... only let your flocks and your herds be stayed* (Exod. 10.-24). You may believe the truth and even talk about it, but sacrifice is forbidden. Advanced technology, communications media, material possessions, etc., are not to be used. But the word of our Lord in Exodus 10:25-26 is, “Thou must also give into our hand sacrifices and burnt offerings, that we may sacrifice unto the LORD our God.”

In resisting these four compromises of the Adversary is the completeness of our consecration during the harvest period illustrated: We are to come out of denominationalism, we are to leave its spirit altogether behind, we are to teach the gospel truth as far and wide as we are able, and we are to use everything at our disposal to do it!

THE PLAGUES

What are the major events represented in the plagues?

The first three plagues, which occur before the harvest/separation, are given only in Exodus. The following suggestions appear reasonable:

1. *Waters turned to blood.* Christianity overthrew Heathendom. Christianity, born in a small conquered nation and rejected by the people of its origin, peacefully spread the word of the gospel and thereby destroyed Satan's 2000-year old religion, backed by all the might of the most powerful empire of this world. Having tasted Christian doctrine, heathen doctrine could not satisfy -could not be drunk.

2. *Frogs.* The Reformation damaged the Papal Roman Empire. Reformers, true and false (shown by frogs), entered into every facet of life.

3. *Lice.* The French Revolution shook Christendom. The absolute monarchies gave way to limited monarchies to stem the flood of peoples (as in Revelation 12:15-16). The damage to Papal

government made possible the Bible societies and their work in mass distribution of the Word of God throughout the earth. This the magicians (e.g., priests of the mass) could not counterfeit.

The seven last plagues are given in both Exodus and Revelation (Exod. 7:14-Exod. 12:33, Rev. 16:1-21). The Exodus account of them shows us the major world events after Christ's return, while the Revelation plagues reveal the effects each is to have on a Christendom whose professions and practices do not match.

The return of Christ does not immediately put the world on trial for life -not until the priesthood are all in heaven (Isa. 1:24-26, Rev. 20:6). The period of Christ's Second Presence until the church is complete restores the Jews to Israel and progressively destroys the ecclesiastical and political systems of this present evil world (Mat. 24:3, 21-22, Dan. 12:1).

Following Christ's return about 1874 the following identifications are suggested for the plagues:

1. *Flies*. The call to come out of Babylon sapped the spiritual strength of Protestantism, reducing it towards the level of Catholicism. (Rev. 18:1-5. Similarly in Gen. 19:1-26, 2 Kings 2:1-11.) The harvest message proclaimed that this present evil world is doomed, and that Christ's Kingdom will entirely displace it. The end of Gentile Times was declared due in 1914.

2. *Murrain killed the cattle* - the first destructive plague. World War 1 spelled the end for most of the kings of Christendom. The war also permanently eliminated the monetary standards of Europe in August 1914 (Ashby Bladen, Forbes, Dec. 22, 1980, p. 72).

3. *Boils*. The next major world event was the Depression. Its influence on fundamentalist Protestantism was disastrous. Louis Cassels writes, "By the early 1930s, the modernists seemed to have won the fight. Fundamentalism was relegated to the fringes of Protestant life. Major denominations and theological schools came under virtually complete sway of liberals" (Fundamentalism Rising Under Another Banner, United Press, ca. 1958). Fundamentalists, who had called the truth "heresy," were now heretics in their own denominations; hence Rev. 16:4-6.

4. *Hail* – the second destructive plague, which destroyed two of Egypt's four crops. The next major world event was World War II. (Hail seems particularly appropriate to the extensive aerial bombing of this war.) The war was inconsistent with the liberal theology of a world evolving into a great society; so Cassels continues, "There are few modernist theologians left to uphold the 'winning' side of the 30-year old debate." These preachers had been scorched by the sunlight of Bible prophecy (Rev. 16:8). (Liberalism of the Harry Emerson Fosdick type was displaced by "neoorthodoxy." Hence Revelation 16:9 allows that they may have changed their ways, but not in ways that glorified God.)

5. *Locusts* - the third destructive plague, brought in by an east wind, and afterwards driven out by a mighty west wind. The locusts ate up the other two crops of Egypt (Exod. 10:1-20). Since World War II the world has been locked in an East vs. West struggle. Locusts suggest the tribulations of communist origin, with the resultant military arms race and foreign "aid" which drain the civilian economy.

THE SEVEN LAST PLAGUES		
Event	Effect on Christendom	Effect on Fleshly Israel
1. Early harvest 1874-1914	Called the faithful to come out; proclaimed impending destruction of Christendom.	Berlin Congress of Nations (1878) legalized immigration to Palestine.
2. World War I 1914-1918	Removed long-standing royal support. (Also damaged Western economies.)	Balfour Declaration (1917) made Palestine a homeland for the Jews.
3. Depression 1929-1939	Devastated Protestant Fundamentalism.	Economic pressures and rise of Hitler increased Palestine immigration.
4. World War II 1939-1945	Devastated Protestant Liberalism.	Vastly increased Palestine immigration from Central Europe.
5. Communism 1945-1989	Devastated Catholic Traditionalism.	Increasing Israel immigration from the East.
6. Depression	To destroy denominational wealth.	To increase Israel immigration from the West.
7. Armageddon	To destroy denominations.	Final assault, and Jehovah's victory, to fulfil Ezekiel 38-39.

The mighty west wind shows the growing dominance especially economic dominance -of the West. In retrospect, the collapsing of the eastern bloc has come in a way similar to the earlier fall of many once pro-western countries into the eastern orb -with localized battles and revolutions. As communist parties are being outlawed in their home countries, we watch now to see how complete it will be that “there remained not one locust” in Christendom (Exod. 10:19). Let us also be vigilant as Pharaoh's heart hardens again (Exod. 10:20).

The fifth Revelation plague was upon the seat of the beast-upon Rome, upon the Vatican (Rev. 16:10-11). Roman Catholicism claimed to be built equally upon scripture and tradition. Bible study shows it was not built upon scripture. And under pressure from communism worldwide, we saw the tradition being swept out from underneath the Roman Church. A Pole was elected pope to stem the tide, but their priests are running in many different directions. Their kingdom has been filled with darkness.

6. *Darkness*, so thick that no Egyptian left home during the three days it lasted (Exod. 10:21-29). The Revelation plague dried up the river Euphrates, around which the Babylonian economy was built (Rev. 16:12-16). These two descriptions may suggest a great depression will take away the wealth of Roman Catholicism (and other denominations that serve mammon). All this prepares the way for the kings from the sunrising - for the Kingdom of Christ and His church.

7 *Death of the Egyptian firstborn* – the ultimate destructive plague. The collapse of the kingdom of this world leaves nothing for its political and economic heirs to inherit; thus as heirs they die (Exod. 11:1-10, 12:29-36).

The Revelation plague (Armageddon) is poured out into the air-upon the spiritual powers of this world (Rev. 16:17-21). “It is done” (like our Lord's words, “It is finished”), implies that the church

of the firstborn is complete around the beginning of the final overthrow of this present evil world. Then Jezebel's eunuchs-her own celibate priesthood-take the lead in throwing her down (Rev. 2:20-23, 2 Kings 9:30-37).

TIMING OF PHARAOH'S COMPROMISES

The times at which Pharaoh proposes his compromises are interesting. They appear to correlate with times of special activity by the Lord's people. The first two are in conjunction with the first plague after the harvest separation begins, which by interpretation would be between 1874 and 1914:

1. *Go sacrifice to your God in the land* (denominations) suggests the resistance the Lord's people met to the call, "Come out of Babylon:" up to World War 1.
2. *Go, but go not far away*, suggests that not a few unregenerate also came out. Pastor Russell's public meetings drew thousands after 1902. When Satan could not keep them in the denominations, his second attack was to pour tares into the new fellowship. Thus, when C.T. Russell died, J.F. Rutherford brought the Lord's people into a new bondage, and Pharaoh "did not let the people go." (Exod. 8:32, 9:7).

In connection with the fifth of the seven last plagues,

3. *The families, especially young ones, are forbidden to go, though not the sacrifices*. This proposed compromise suggests a peak in Bible Student activity following World War II. Since



Egyptians Urge Moses to Depart

World War 1, some non-Watchtower groups actually opposed public witness (as being out of date); understandably most have faded. Parents today should be wary of their children being diverted by this world's allures, or even destroyed by mindless cults or drugs. But we should use modern technology in fulfilling Matthew 24:14: radio, satellite TV, tape recorders, modern printing, rapid travel, etc. Yet Pharaoh still will not let the Lord's people go (Exod. 10:20).

Finally, just before the last plague,

4. *Leave your sacrifices behind*. It suggests one more period of Bible Student activity. At some time yet future personal sacrifice may become difficult, especially with use of high-technology media. (Perhaps governments' ownership or control will follow emergence from depression.) Again the plague ends with Pharaoh refusing to let the Lord's people go (Exod. 10:27).

EFFECTS OF PLAGUES ON CHRISTENDOM AND ISRAEL

The systematically detrimental effects on Christendom of every major world event since about 1874 have been detailed above. Side by side, a parallel may show how each event has been

systematically beneficial to the restoration of the Jews to Israel. This parallel can also demonstrate how coming out of denominationalism makes one immune to its plagues (Rev. 18:4).

- James Parkinson

Notes

1. The significance of the church of Christ being represented by Israel's firstborn (Heb. 12:23) extends beyond the concept of heirship and birthright. The firstborn were dedicated to God in Exodus 13:2. They were exchanged for the Levites in Numbers 8:5-26, showing that the Levites also represent the church. The Levites were given no inheritance in the land, showing that the church all have the heavenly hope, and no earthly hope (Num. 18:20, Deut. 14:28-29, Joshua 18:7).

Two groups are shown in Revelation 7, the 144,000 and a great crowd (great multitude, great company). The 144,000 are with their Lord (the Lamb) in heaven in Revelation 14:1-4. In Revelation 19:1 one hears "a loud voice of a great crowd in heaven;" showing that theirs is also a heavenly hope. Together, these two groups are "the church." (Note the contrasting of these two groups in Ezekiel 44:10-16, though both will serve in the sanctuary, both will go to heaven.)

2. The background for seven events in the Last Day is found in Joshua 6. The seven priests with the seven trumpets march around Jericho on seven successive days. On the last day they march seven times. The former, which divides the entire Gospel Age into seven periods, gives the setting for the seven trumpets, Revelation 8:2-11:19, the seven seals, Revelation 6:1-8:1, and the seven letters, Revelation 2:1-3:22 (some would add also the seven parables of Mat. 13). The seven circuits on the last day give the setting for the seven last plagues of Exodus and Revelation.

A Harvest Psalm – Psalm 82

This Psalm seems to divide into three major divisions: (1) Verses 1 through 5, (2) v. 6-7 and (3) v. 8. The first section refers to Jesus standing in judgment against the mighty ones of earth. Verses 6-7 have Jesus turning to the saints and saying "you are the ones who will help execute this judgment" "The final verse is apparently David (as John in Rev. 22:20) commenting.

That this is a harvest Psalm is implied not only by its judgmental character, but also by its being a "Psalm for Asaph." Asaph means collector or gatherer (harvester). Some have suggested a first advent application against the Pharisees, but this seems unlikely since (v. 6) they were NOT sons of God, nor was (v. 8) it time to arise, inherit all nations, and judge them.

One question needs discussion: How do we know that "gods" of v. 1 and "gods" of v. 6 are not the same individuals? Primarily because the gods of v. 1 are manifestly already judging -and unjustly at that: not an apt description of the sons of God (those who have received God's word according to Jesus in John 10:34). (See last paragraph.)

1. God standeth in the congregation of the mighty; he judgeth among the gods.

God (Elohim -probably Jesus, since all judgment is committed to the son) stands (i.e., assumes a posture for action -possibly Michael standing up in Dan. 12) in the congregation of the mighty. Strong suggests that this word congregation comes from the original sense of its root-that is, a FIXTURE. This is a reminder of Psa. 2. The kings of the earth SET (FIX) themselves-but there is Jesus in the midst as judge, and all the SETTING in the world-all the congregating we see in the 20th century-will do no good. His judgment is among Elohim -other mighty ones. Which Elohim is mightier is, of course, evident.

2. How long will ye judge unjustly and accept the persons of the wicked? Selah.

This verse is the indictment of decisions based on favoritism; decisions based on selfishness. This is the charge which even the world itself today hurls against its leaders: “You can get off easy in your court case if you have money.”

It seems that the best explanation to date of SELAH is that it is a stop sign. Stop; go back; consider that over again - addressed to the church, not the world. It seems that our Lord wants us to take special note lest the condemnation of the world also be our condemnation. James (2:1-9) makes it abundantly clear that the church can (and did) fall into the same sort of trap.

3-4. Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the land of the hand of the wicked.

These two verses counsel the correct paths. James also comments on this (1:27; 2:14-16). This at least speaks well for some earthly kings who attempt social justice reforms.

But the suggestion of v. 2, and even of v. 5, is that there might be ulterior motives behind these programs.

5. They know not, neither will they understand, they walk on in darkness: all the foundations of the earth are out of course.

The progress from v. 1 to this point suggests that there is a “peaceful period of judgment,” that began (1874-78?) in v. 1 with a simple question-virtually the question which the French Revolution forced upon the world - the equality of men's rights under just law. Since then the populace has cried out the same message as v. 3-4, but apparently without success, so that Jesus here decrees both as a prophecy and as a summary: They refuse to listen or to act. They enjoy error; society is irretrievably out of kilter. There is no escape for them. The sentence is inevitable doom for their ways. These verses (1-5) show clearly a period of judgment-apparently (from the total context) not the 40 years prior to 1914, but all the judgment until the Armageddon crisis. The whole matter thus being summarized, the Psalm makes at this juncture a radical switch.

6-7. I have said, ye are gods; and all of you are children of the Most High. But ye shall die like men, and fall like one of the princes.

Jesus turns now and addresses another group; the elohim of the earth are NOT the only mighty ones around! There are other elohim who will rectify the matter - it is you., the saints of God, the sons of God. I will turn to you now to help me carry out the sentence. But you cannot judge the world (1 Cor. 6:2) in the flesh (1 Thes. 4:17). You will die (as far as the world can discern) just like other men, but your fall (cf. John 12:24) will be like one of the two heads of the race. Which one? Like the second Adam -sacrificially Then you shall help me break them in pieces (Rev. 2:26, 2 7).

Special notes on v. 6-7.

(A) Psa. 58:10, 11 is an especially good parallel.

(B) I Cor. 10:13 shows that the saints' experiences (including the manner of death) will (appear to be) common to man. But the “change” (1 Cor. 15:51-54) will be instantly so that the judgment work of the kingdom can continue-though it be changed from proclamation to implementation (Rev. 14:13).

(C) It is interesting to note how Jesus' baptism illustrates v. 7. All being immersed by John were “dying like men” i.e., being immersed for the remission of sins. Jesus APPEARED to “die” the same, but his immersion was different-it was sacrificial.

(D) Some have questioned the seeming arbitrary decision that TWO “princes” (heads) are meant and that they are, therefore, Jesus and Adam. This is not really so arbitrary. If princes in the generic sense (many) were meant, the phrase “one of the” would be redundant. It would merely state: “fall like princes.” Likewise, this would make little sense since all expect to die like men - even the mighty ones of v. I (elohim) and all the princes of history. The meaning clearly is not a CHOICE: NOT you will fall like Adam or Jesus -NO! You will fall like just one of them: THE one, Jesus, and thus you will judge the earth because of your righteousness-a reward (Psa. 58:10, 11).

8. Arise, O God, judge the earth: for thou shalt inherit all nations.

Here David virtually says: Hallelujah! Let's have it happen! Thy kingdom come! The 'Arise' of this verse may be the standing up of Dan. 12 - although Jesus is standing already in v. 1. But clearly this 8th verse is after the completion of the body when he INHERITS THE NATIONS (Psalm 2:8, Rev. 2:26, 27). It seems that “God” (Elohim) of v. 8 is now representing the PLURAL -Jesus and his body in harmony with Psa. 58:10, 11; 2:8; Rev. 2:26, 27; Obadiah 21.

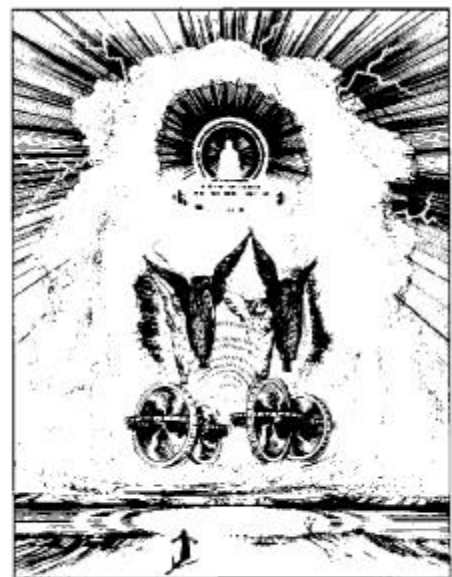
When Jesus quotes from this Psalm in John 10:34, it is possible to deduce (mistakenly) that Jesus interprets the “gods” of Psalm 82:6 to be the prophets exclusively. In the context in which he uses his explanation, it is expedient to make his point that the Pharisees think that is what he means. Clearly, however, Jesus could better have simply said (John 10:35), “If he called the prophets Gods.. “ But instead he uses the cumbersome phrase “unto whom the word of God came” It seems logical that Jesus took this trouble so that our faith in the interpretation of Psalm 82 would not be shaken. He was making a point: Those who are ever honored by having the word of God sent to them or by them are, indeed, elohim: gods. Therefore, the church certainly qualifies and the context of Psalm 82 remains solid.

- David Doran

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I Saw God!

“I saw God.” Only two men in human history could really make such a statement. The mediator of the Old Covenant, Moses, saw the back of God passing by (Exod. 33:23), and the mediator of the New Covenant, the man Christ Jesus, saw Him face to face (John 1:18). However, at least three prophets received visions in which they were privileged to see the Glory of the Lord. These visions are recorded in the books of Isaiah (6:1-4), Ezekiel (1:1-28, 10:9-22) and Revelation (4:2-11). Also, Abraham (Gen. 18:1), Isaac (Gen. 32:30), Jacob (Gen. 32:1, 24), Joshua (Josh. 5:14), Manoah (Judges 13:17), David (Psa. 97:2), and Jeremiah (Jer. 1:9) met the Angel of the Lord in one form or another.



Ezekiel's Vision of God's Glory

In this article, we focus on the visions of Isaiah, Ezekiel and John the Revelator. In each of the visions, prominent mention is made of strange but glorious beings active in God's presence. There are many similarities - and yet some differences.

- Isaiah speaks of 6-winged seraphim.
- Ezekiel observed 4 cherubim, each with 4 wings, and each with four faces resembling a lion, ox, eagle and man.
- John noted 4 “living creatures:” also having 4 wings each. Each had only one face, but the appearance of the faces was, again, of a lion, ox, eagle and man.

One of John's statements seems confusing: “And in the midst of the throne, and round about the throne, were four beasts” (Rev. 6:6). It seems impossible for four objects to be “in the midst” and “round about” at the same time. But Ezekiel's account helps resolve the difficulty.

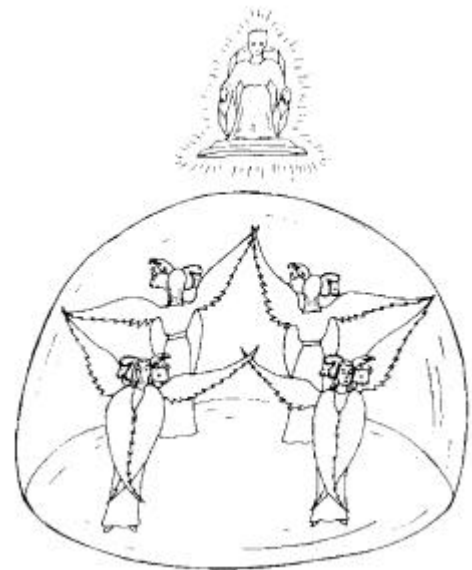
The reader will find the description in the first chapter of Ezekiel. Without giving all the evidence, we offer the sketch below. Notice one important detail of the account: “two wings of every one were joined one to another” (Ezek. 1:11). A geometrical solution of this expression is the configuration of a circle. Looking from above, it would appear more or less like this:

Above this configuration of cherubim, there was placed a transparent “firmament” (Ezek. 1:22) a half-sphere. The firmament was as if the base of God's throne (Ezek. 1:26). Therefore the cherubim were “in the midst of the throne” - in the midst of the sphere, which was the base of the throne - and “round about the throne” since from above, the throne looked as if it was placed in the midst of the circle.

DID EZEKIEL AND JOHN SEE THE SAME THING?

This comparison of John's and Ezekiel's visions could be an evidence that they are descriptions of almost the same appearance of the Glory of the Lord. Why, then, does John say that each of the living creatures resembled a different animal, while Ezekiel saw each cherubim resembling every one of the animals at the same time?

In Ezekiel's description, more than just the faces caused one to see their resemblance to a man, lion, ox and eagle. Each of the cherubim “had the likeness of a man” (Ezek. 1:5) or was standing upright and had hands of a man under his wings (Ezek. 1:8). Each had “a calf's foot” (Ezek. 1:7) additional similarity to an ox. Each had wings, which made them similar to an eagle. One element is missing - their likeness to the lion. However, it is written, that the cherubim had “bodies” (Ezek. 1:11, 23), i.e. trunks. It is not specified which of the animals the body resembled, but in this situation history is helpful. Prof. Unger says, that Palestinian excavations provide us with an image of a cherub. It has the face of a man, feet of a calf, wings of an eagle, and the body of a lion.



Also, the Assyrian heroes were winged lions with human faces. This gives us grounds to believe that the cherubim's "body" from Ezekiel's vision was missing the element of resemblance to a lion.

What is the result of such an observation?

When we say that one man resembles another, we first compare the faces. If we can find something else in the appearance in addition to that, usually we are satisfied and conclude that they are alike. Now, if the likeness of the Glory of God described by Ezekiel was shown to us just for a short moment, and from one side only, what would we see? Four beings, every one of which would have a different face, the one on the right of a lion, the one on the left of an ox, the one closest to us of a man, and the one in the back of an eagle. If we noticed additionally that the being with the lion's face had a lion's body, that the one with the ox's face had a calf's foot, that the one standing closest had the likeness and hands of a man, and the one in the back had eagle's wings, we would write without hesitation what John did: 'And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle' (Rev. 4:7).

WHY DIFFERENT NUMBERS OF WINGS?

However, there is one clear difference between the appearances seen by John and Ezekiel. John saw living creatures having six wings (Rev. 4:8), but Ezekiel more than once says the cherubim had four wings. What meaning is conveyed by this difference?

In this question we are helped by Isaiah. The words of the seraphim which he recorded are almost identical with those spoken by the living creatures seen by John: "Holy, holy, holy, is the LORD of hosts" (Isa. 6:3). The number of wings in the vision of Isaiah is the same as in Revelation. But Isaiah additionally records the function of each pair of wings. "With twain he covered his face, and with twain he covered his feet, and with twain he did fly" (Isa. 6:2).

Ezekiel also described the function of the wings: "two wings of every one were joined one to another, and two covered their bodies" (Ezek. 1:11 compare 1:23). We can infer from this that the wings joined and stretched upward were used for flying, so they had a similar function as those in Isaiah and (presumably) Revelation. The other two were used for covering the body, which had the likeness of a lion.

In other words the cherubim (with the man-face toward the front as in Ezekiel 1:10), having the lion-body covered with wings, exposed to an observer the likeness of a man (face), and an ox (feet). But the seraphim, with his face covered with wings, exposed to an observer the lion-body. To understand the meaning of this, we have to mention the antitypical meaning of the four living creatures. Bible students commonly agree that they represent the four attributes of God—wisdom, justice, love and power (Psa. 89:14, 97:2). These attributes are frequently matched in this way: the lion represents justice; the ox represents power; the man represents love; the eagle represents wisdom. Without proving this interpretation, let us observe the result of such a connection between the likeness of animals and God's attributes. Let us look once again at the sketch.

From every side, the face of a man is in the front - this is the attribute of God's love. No matter what direction the Glory of the Lord is moved, it is always God's love that initiates this action, it is always first (Ezek. 10:11). On the right side we see the face of a lion -justice. In many languages right side is described with a similar word as "law" or something that is correct, or right.

Let us come back to the wings. In Isaiah's vision the seraphim exposed their likeness to the lion. No wonder, for that was an epoch of the law covenant, in which God's leading attribute was justice. This is further confirmed by Psalms 97:2. Using symbolic language: a lion is the basis of God's throne.

But why does Revelation, a New Testament book, specially emphasize God's justice also? Until our Lord Jesus presented his ransom price to God, justice was prominent, manifested in the continuing curse over man. The presentation of Jesus' offering is described in Revelation only in the next chapter (Rev. 5:5, 9). Then God's love and power could be uncovered to His people. Speaking in symbolic terms: the face and the feet of the cherubim were uncovered and the lion-body was covered with the wings. Wings, being a feature of the eagle, are a representation of God's wisdom. It is his wisdom that decides which of God's attributes are covered in particular periods of history. Ezekiel saw the Glory of the Lord in connection with a vision of the end of time, the end of the Gospel Age, the period when the leading attributes of God's character will be the power of the holy spirit and love toward his people.

IT'S EFFECT UPON US

Studying these wonderful visions could not we conclude, "I, too, saw God! I, too, saw His Glory!" Of course, but though to see is a lot, yet it is not enough. As Ezekiel, Isaiah or John we must show this vision to the brethren and to the world as well. Not through writing new revelations of course, and not necessarily by giving discourses, or writing articles, but through conforming our character to the likeness of this vision.

Should not love be the attribute which will motivate and begin every action, should we not rather, in this time, cover the justice, to let love and power shine in our works. Though the "breastplate of righteousness" should be a part of our spiritual armor, yet the wings of wisdom should cover it, that Christ's justice might shine within. Mercy, which rejoices against judgment (James 2:13), should be the rule of our attitude toward brethren. It is true, that sometimes the lion's justice will have to be used, when a necessity of reproach or punishment arises. But try to imagine a cherub covering his face to show his lion's body of justice. Is this not a picture of our father's sorrow coming usually in connection with administering justice rather than love? Do we cover the face when when we have to show justice, is it really unpleasant for us, or do we sometimes find pleasure in it, or at least some satisfaction? Let us strive to have in us a reflection of the Glory of the Lord, a likeness of God's character, so that our neighbors, watching our works, could always say, "I saw God!"

- *Daniel Kaleta*

GLIMPSES OF GOD

Jehovah. Strong's #3068-Yehovah- (the) self existent or eternal, from Strong's #1961, hayah, to exist, i.e. be or become, come to pass. Oldest manuscripts present the name in the form of four consonants, commonly called the Tetragrammaton (from the greek tetra meaning four and gramma meaning letter). These four letters are YHWH. The Hebrew alphabet was composed of 22 consonants. The vowel sounds were supplied by the reader, guided by the context. In order to keep the original pronunciations of words the Masorettes devised a system of dots and dashes called vowel points. These were inserted in the Hebrew text to inform the reader which vowels should be said. However, the proper pronunciation of YHWH has been lost due to a religious superstition among the Jews that the name of God was too holy to pronounce. Because of this belief the vowel points for the words Adonai (Lord), or Elohim (God) were inserted into the tetragrammaton by Jewish copyists. This was to inform the reader to say God or Lord whenever YHWH appeared. By combining the vowel points of Adonai or Elohim with the four consonants YHWH the pronunciation Yehowah or Yehowih was formed. The first of these provided the basis for the Latinized form Jehovah. Hebrew scholars prefer Yahweh. In Exod. 3:14-1 am that I am=I will become what I will become, i.e. He causes His will to become reality.

JEHOVAH TITLES	OTHER OLD TESTAMENT TITLES OF GOD	NEW TESTAMENT TITLES FOR GOD
<p>Jehovah-Jirah (Jehovah will provide). Abraham called the place he offered Isaac by this name because Jehovah provided a sacrifice. (Gen. 22:13, 14)</p> <p>Jehovah-Zidkenu (Jehovah our righteousness). Jesus prophetically called by this name. (Jer. 23:5, 6) The Church also called this (Jer. 33:14-16)</p> <p>Jehovah-Zebaoth (Lord of hosts or Jehovah of armies). This phrase appears 281 times in the Old Testament. Refers primarily to the angels as Jehovah's spiritual army.</p> <p>Jehovah-Nissi (Jehovah is my Banner). The altar built and named by Moses after Israel's defeat of the Amalekites. (Exod. 17:9-15)</p> <p>Jehovah-Shalom (Jehovah [send] Peace). The altar built and named by Gideon after God reassures him he would not die from seeing an angel, and that God's peace would go with him as he fights the coming battles. (Judges 6:23, 24)</p> <p>Jehovah-Roi (Jehovah my Shepherd). Caretaker of His people as a shepherd with His sheep. (Psa. 23:1)</p> <p>Jehovah-Elyon (Jehovah Most High). @ppears three times indicating God is a defender and dispenser of righteousness. Psa. 7:17-A Psalm about Saul's evil intentions toward David. David appeals to God as Jehovah-Elyon-the defender of his righteousness. Psa. 47:2-As The Most High God subdues the nations under the feet of the Church to begin a reign of righteousness. Psa. 97:9-He is high above all other gods therefore Zion has rejoiced because of "Thy righteous decisions." (Rotherham)</p> <p>Jehovah-Shammah (Jehovah is There). The name of the city in Ezekiel's vision -picturing the kingdom arrangement where the healing waters flow out of the temple, picturing Jesus and the Church dispensing blessings to the world of mankind. (Ezek. 48:35)</p> <p>Jehovah-Ropheka (Jehovah that Healeth Thee). A title God gives to Himself after miraculously making the waters of Marah sweet and promising Israel His healing power (Exod. 15:26)</p> <p>Jehovah-Mekaddishkem (Jehovah That Doth Sanctify You). A title God calls Himself after giving the law to Israel to sanctify them. (Exod. 31:13; Lev. 20:8; 22:32; Ezek. 20:12) Special ordinances were given to the priesthood to specially sanctify them. (Lev. 21:8)</p> <p>Jehovah-Asah (Jehovah The Maker). A title God gives Himself as the maker of the New Covenant. (Jer 33:2)</p>	<p>Shaddai (Almighty). Sometimes appears as El-Shaddai (God Almighty). The root for Shaddai means powerful. It implies strength to accomplish his plans and promises, as well as His ability to remove any obstacles. The word Shaddai appears 48 times in the Old Testament, 31 of those times it occurs in the book of Job. In the book of Job we see a progression in Job's understanding of Shaddai. At first he sees God as warring against him and finally Job recants his statements of pride and is richly blessed by God. James says that in the experiences of Job God is seen as compassionate and merciful. (James 5:11)</p> <p>Jah. McClintock's and Strong's says, 'Uah is a poetic form abbreviated from Jehovah, or perhaps from the more ancient pronunciation Jahveh. It is chiefly employed in certain customary formulas or retrains. (As a proper title Psa. 94:7, 12.) This as well as a modification of Jehovah, frequently occurs in proper names." Joshua or Je-ho-shu-u means Jah saves. Jedidiah was a name given to Solomon by Nathan. (2 Sam. 12:25) It means Jah is a friend. Hallelujah im ean praise to Jah. See Psa. 68:4, "... extol hm bsv his name Jah."</p> <p>Elohim. Strong's #430 means Mighty (E67-69). With its other forms of El, Elah, and Eloah, it occurs 2,700 times in the Old Testament. The most frequent references are to Jehovah, but it is often used to refer to others as well. Elohim is used 196 times to refer to heathen gods, kings, princes, nobles and men. They were mighty or influential to their devotees.</p> <p>Elyon (Most High). Strong's #5945-as a title-The Supreme. Atitle exalting Jehovah far above all others. Psa. 83:18 "... the Most High over all the earth."</p> <p>Adon (Lord or Master). Carries the thought of ownership or (Adonai) headship. It is used of God or men. Adonim-plural of Adon.</p> <p>Bara. Strong's #1254-to Create, The Creator. (Eccl. 12:1; Isa. 40:28; 43:15)</p>	<p>Theos. Strong's #2316 -a deity, especially with the article Ho-The Supreme Divinity, translated God or god. Primarily used in referring to Jehovah but is also used to refer to others. John 10:34, 35, Church Class called gods - Acts 7:40, graven images called gods - 2 Cor 4:4, Satan called the god of this world.</p> <p>In the following titles The God (Ho Theos) is described by certain of His characteristics: Acts 7:2, The God of glory - Rom. 15:33. The God of peace - 2 Cor 13:11, The God of I love and peace - Rom. 15:5, The God of patience and comfort - Rom. 15:13, The God of hope - 1 Pet. 5:10, The God of all grace.</p> <p>Kurios. Translated Lord, Master, owner. sir. A title of wide significance. Often used of Jesus as Lord. Kurios is also used for Jehovah. (Matt. 4:7; 22:44@ James 5:11) Kurios and Theos were used to replace the name Jehovah whenever an Old Testament verse is quoted with that name in it.</p> <p>Pantokmtor Translated Almighty -Equivalent to Old Testament Shaddai. The Almighty, All Powerful, appears 9 times; once in 2 Cor. 6:18 and 8 times in Revelation. Rev. 1:8 ". . . which is, and which was, and which is to come, the Almighty." An expression of His all powerfulness.</p> <p>Pater. Father-signifies a nourisher, protector, upholder It is used of God in relation to those who have been begotten of the holy spirit (Eph. 2:18; Heb. 12:7; James 1:17). Abba-Pater. Abba Father, occurs 3 times. (Mark 14:36; Rom. 8:15; Gal. 4:6) The two words are in different languages. Abba remaining untranslated in our KJV is Aramaic. It is the word a child would use, similar to Papa. It suggests unreasoning trust. Father is translated from Greek. It shows a more educated, intelligent understanding of the relationship. The phrase shows the beautiful relationship between Jesus and God (Mark 14:36), as well as between the Church and God. (Rom. 8:15; Gal. 4:6) The purity of childlike trust, along with a mature confidence in the strength of the relationship.</p> <p>Hupsistos. The Highest (KJV), The Most High (RSV) (Luke 1:32, 35, 76; 6:35, 8:28; Acts 7:48; 16:17; Heb. 7:1) Strong's #5310 (masc. sing.) the Supreme (God).</p> <p>Despotes. A master, lord, one who possesses supreme authority. (E70 says, "Better translated sovereign or autocrat.") (Luke 2:29; Acts 4:24; 2 Pet. 2:1; Jude 4; Rev. 6:10) - Tom Ruggirello</p>

