

Beauties of the Truth

A Forum for the Publication of Scriptural Viewpoints
Thought to be Harmonious with God's Plan of the Ages
Volume 34, Number 2, June 2023

Allies Against Ancient Israel

There are many times enemies came against Israel or Judah and were defeated. These often appear to typify the destruction — often self-destruction — of this world at the end of the Gospel Age, preparatory to the Resurrection in the Millennial Kingdom. In some cases, there are multiple nations allied against Israel, and three of these are of interest here.

THREE ENEMIES AGAINST GIDEON (JUDGES 6-7)

Israel had sinned “in the sight of Jehovah: and Jehovah delivered them into the hand of Midian seven years” (perhaps signifying the seven periods dividing up the Gospel Age). Midian also had allies: “And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east; they came up against them.” When the sons of Israel cried unto Jehovah, the angel of Jehovah sent Gideon to call the three northernmost tribes to join with his own tribe, Manasseh, to battle against the three enemies.

Gideon desired reassurance and asked that a fleece of wool on the threshing floor be wet in the morning and the ground dry; God did so. Then Gideon asked that the next morning the fleece be dry and the ground wet; God did so again. (Typically, the sheep — the church — is developed first and then the world.) So Gideon went with 32,000 against a much larger number of the enemy alliance.

However, God told him to send home those who were fearful and trembling, and 22,000 went home. God told him to take the remaining 10,000 down to the river and watch how they drank. Those 300 who were watching while they drank were chosen for the battle. Then God permitted Gideon to hear that the Midianites were fearful. Gideon divided his men into three groups, probably of one hundred each, and he gave them each a trumpet and a pitcher that had only a lamp inside.

When the dark of night came, Gideon and his men sounded the trumpet (like proclaiming the Gospel message) and broke the pitchers so that their light would shine (our light shines when we sacrifice self for the benefit of others). To the enemy, each light represented the captain

of an army. Those who were at the edge of the enemy camp were frightened and ran towards the center of their camp. Those who were part way within saw the first group coming towards them, and they presumed they were the Israelite army attacking them. Thus, the enemy soldiers slew one another. (A credible scenario for the battle of Gideon against Midian is given in Chaim Herzog and Mordechai Gichon, *Battles of the Bible*, New York: Barnes & Noble, 1997, pages 69-79.)

As a type of the world's Armageddon battle, it suggests there will be three different forces, all of which are in opposition to the Lord's people. (Compare with the three unclean spirits of Revelation 16:13-14.) It is not clear from the Gideon account whether they will support each other, or oppose each other, in the Battle of Armageddon. (Others think Gideon's final battle typically spans the entire time of trouble.)

THREE ENEMIES AGAINST JEHOSEPHAT (2 CHRONICLES 20)

The sons of Ammon, Moab and mount Seir were coming against Jehoshaphat (verses 1, 22). (It appears from verse 1 that mount Seir had been taken over by some Ammonites.) They had probably come from the south end of the Dead Sea and had gotten as far as En-gedi on the

IN THIS ISSUE

<i>Allies Against Ancient Israel</i>	1
<i>When the Seventh Angel Sounds</i>	2
<i>The People that Walked in Darkness</i>	3
<i>The Seven Last Plagues</i>	4
<i>In Our Image, After Our Likeness</i>	5
<i>Using the Enemy Against the Enemy</i>	7
<i>Seven Pictures of Armageddon</i>	7
<i>No "Give Me" in the Lord's Prayer</i>	8

BEAUTIES OF THE TRUTH is published as a service for brethren to stimulate their appreciation of the riches of God's Word. It is published free of charge. Subscriptions will be entered for all requestors. Address: Beauties of the Truth, 6748 Breckenridge, Lisle, IL 60532. Editorial Board: Brothers Richard Doctor (Managing Editor), Bill Dutka, Adam Kopczyk, James Parkinson, David Rice, and Tom Ruggirello. Online at www.BeautiesoftheTruth.org.

central west coast of the Dead Sea, about thirty miles SSE of Jerusalem. Jehoshaphat sought Jehovah. Then Jahaziel the Levite, in the spirit said, "Thus saith Jehovah unto you, 'Fear not ye, neither be dismayed by reason of this great multitude; for the battle is not yours, but God's ... Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of Jehovah with you.'"

Jehoshaphat appointed Levites from the sons of Kohath to sing unto Jehovah. "And when they began to sing and to praise, Jehovah set liers-in-wait against the sons of Ammon, Moab, and mount Seir, that were come against Judah; and they were smitten. For the sons of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another."

While the Gideon account gives more detail leading up to the climactic battle, the Jehoshaphat account gives more information incident to the battle. Here, there are three enemies at the beginning, but the enemies reduce to two before they destroy one another.

If today we were to assess who these three enemies typify, the three great ideologies are Leftist Atheism (Marxism), (institutionalized) Christianity, and Islam. Currently, Atheism and Shiite Islam are working together to destroy all forms of Judaism and Christianity. In earlier history, Esau/Edom conquered, and ruled from, mount Seir (Joshua 5:4, Genesis 36). Esau commonly typifies Christendom. Evidently later, a segment of Ammon also came to rule from mount Seir. Among our Roman Catholic friends, several are concerned that a Leftist Pope has taken over their church.¹ Thus, it is tempting to consider if Ammon typifies Leftist Atheism (currently headed by the Kremlin in Moscow) and mount Seir typifies Christendom (headed by the Vatican in Rome). That would leave Moab to typify Islam.²

Nevertheless, we should keep our eyes open to see what ideological changes might occur between now and the last plague (Armageddon).

FOUR ENEMIES AGAINST ABRAHAM (GENESIS 14)

Abram (later renamed Abraham) came west when Amraphel king of Shinar (Ur-Nammu king of Sumer) and his allies, the kings of Ellasar, Elam, and Goyim, conquered the West. Fourteen years later, when the West rebelled, the East reconquered them along the Kings Highway east of the Jordan River. They made one mistake; they took Lot for a slave, which obligated his uncle Abram to pursue them. While the victors returned northward on the east



King Jehoshaphat, who prayed for deliverance

side of the Jordan, Abram (with three allies) went north on the west side of the Jordan and prepared a night battle near Damascus, Syria. The Eastern forces were routed and their four kings were all slain.³

What is important for us here is that there are four enemy kings, not three. Does it not call into question whether the three enemies of Gideon and three enemies of Jehoshaphat should represent exactly three major forces in the world today?

It need not constitute a problem. Contrasting Genesis 14:1 with 14:5

and 9, there were evidently two pairs of alliances within the Eastern Power Bloc: the Kings of Shinar and Ellasar and the Kings of Elam and Goyim. In the case of Jehoshaphat, after two enemy nations destroyed the third, there were temporarily two power blocs. Thus, Genesis 14 can be fully consistent with the other types of Armageddon.

— James Parkinson

(1) E.g., Traditional Catholics ("Trad Cats") and Society of Saint Pius X ("SSPX").

(2) Another view: Ammon is Papacy, Moab is nominal Protestantism, and Edom is the political branch of Christendom. (Let us watch and see.)

(3) Ur-Nammu's son and successor records that, fourteen years after the initial victory, Ur-Nammu "had been abandoned on the battlefield like a crushed vessel" (Samuel Noah Kramer, *The Sumerian*, University of Chicago Press, 1963, pages 68, 131). Cited in RVIC Genesis, footnote 220. What better description of a surprise attack and utter defeat!

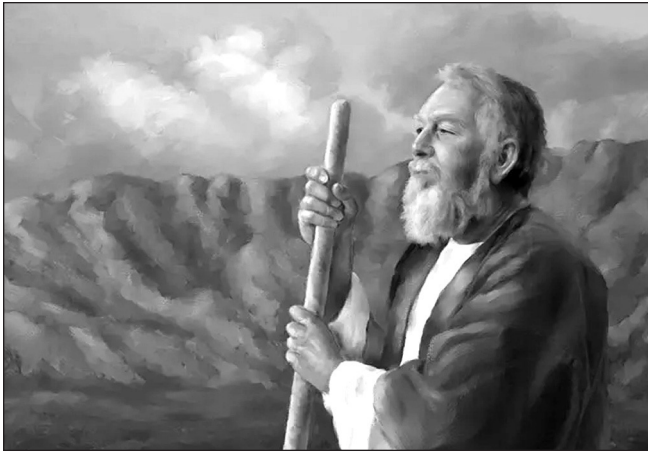
When the Seventh Angel Sounds

Revelation 10:7 seems to present a near-certain contradiction as it is commonly read:

"In the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants¹ the prophets" (Revelation 10:7 ASV).

Too easily, this verse is read to say, The seventh angel/messenger speaks before he has sounded! Ephesians 5:32 suggests the mystery is Christ and the church. If so, it would suggest the church would become complete before the seventh messenger himself finishes speaking!

A closer look at "when he is about to sound" in the Greek is helpful: *hotan melle salpizein*. There is general agreement that the last word, *salpizein*, means "to trumpet," or by extension, "to sound." The first word, *hotan*,



The Apostle John, who wrote down Revelation

is given as “whenever” by the Marshall diaglott, and “when” by the McReynolds diaglott (overall, the two most accurate diaglots). The second word, *melle*, is given as “he is about” by Marshall, and “he might be about” by McReynolds; either is acceptable, though the latter is technically more correct (subjunctive).²

Marshall has an interesting footnote on *mello* (from which *melle* is derived) in Revelation 3:16, “As so often (see also Revelation 1:19, 2:10), this verb does not necessarily connote imminence, but only simple futurity.”³ Thus, the RVIC reading is slightly better than ASV: “In the days of the voice of the seventh angel, whenever he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets.”

Therefore, this verse does not mean that somehow the voice precedes the sounding. Rather, the “whenever” suggests that the reader would not know ahead of time whether it would be tens, hundreds or thousands of years later, when the seventh messenger would begin speaking (and writing). McReynolds’ subjunctive, “he might be about to trumpet,” simply emphasizes that lack of foreknowledge about when. (Of course, once the seventh messenger would be trumpeting/sounding, the hearers need not any longer be in doubt about when.)

This verse does not say that it is in the days of the seventh messenger, but in the days “of the voice” of the seventh messenger, that “the mystery of God” is to be finished. That suggests to us that the words of the seventh (last) messenger will continue to be of value until the faithful church is complete.

— James Parkinson

(1) Greek, bondservants

(2) In translation, Wilson’s diaglott also is usually very good. Here it says, “In the DAYS of the BLAST of the SEVENTH Angel, when he may be about to sound, and the SECRET of God should be completed, as he announced the glad tidings to his SERVANTS the PROPHETS.”

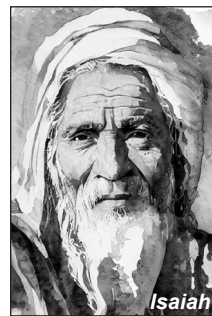
(3) Lexicons of Liddell & Scott, Thayer, Gingrich, and Vine, are each consistent with this concise comment.

The People that Walked in Darkness

“In the former time he brought into contempt the land of Zebulun and the land of Naphtali; but in the latter time hath he made it glorious, by the way of the sea, beyond the Jordan, Galilee of the nations. The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined” (Isaiah 9:1-2).

How had the lands of Zebulun and Naphtali been brought into contempt? The Syrian Kingdom was north and east of Israel. West of the Jordan River, the lands of Naphtali and Zebulun were in the north of the Kingdom of Israel, bordering on the Syrian Kingdom. Baasha, the third king of Israel, warred against Asa, the third king of Judah; so Asa hired BenHadad, king of Syria, to subdue the northern part of Dan and all the land of Naphtali. Two generations later, King Hazael of Syria took away the Trans-Jordan tribes from King Jehu of Israel. Soon after, Hazael and his son oppressed Israel in the days of Jehoahaz, son of Jehu. It was yet another generation before King Jehoash, son of Jehoahaz, drove the Syrian kings back north of Israel and out of Zebulun and Naphtali (1 Kings 15:20, 2 Kings 10:32-33, 12:17-13:3, 22-25).

A generation or so later, Isaiah prophesied the text under consideration, “But there shall be no gloom to her that was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he made it glorious, by the way of the sea, beyond the Jordan, Galilee of the nations. The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined” (Isaiah 9:1-2).



Was the light to shine in the land of Zebulun or of Naphtali? Both. Though Jesus was born in Bethlehem, the city of David, the family soon fled to Egypt. On their later return, they went to his stepfather Joseph’s home city of Nazareth (*city of Branches*¹), which is in the territory of Zebulun. Near the beginning of his ministry, after his cousin John was imprisoned, Jesus moved from Nazareth to Capernaum in the territory of Naphtali (Luke 2:4-7, Matthew 2:13-15, 19-23, 4:12-16).

Hence, the northern lands of Zebulun and Naphtali, which had been oppressed in darkness by the kings of Syria, saw the light of Jesus’ many miracles.

— James Parkinson

(1) Note the prophecy of Isaiah 11:1 (ASV), “And there shall come forth a shoot out of the stock of Jesse, and a branch [Hebrew, *netzer*] out of his roots shall bear fruit.” Thus, the connection of Jesus, the Branch (*netzer*), to Nazareth.

The Seven Last Plagues

An Update from 1991

The Seven Last Plagues were given a suggested interpretation in an article, “An Introduction to the Exodus: A Picture of the Plan of the Ages,” *Beauties of the Truth*, November 1991. Since that time, new information has surfaced, particularly for Plagues 1 and 6, as reflected in the table below and in the subsequent discussion.

<i>The Seven Last Plagues</i>		
Event	Effect on Christendom	Effect on Fleshly Israel
(1) Long Depression (1873-1890s)	Slowed/reversed denominational growth. 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 European and other Western economies.)	Balfour Declaration (1917) made Palestine a homeland for the Jews.
(3) Great Depression (1929-1939)	Devastated Protestant Fundamentalism. (Liberalism gained.)	Economic pressures and rise of Hitler increased Palestine immigration.
(4) World War II (1939-1945)	Devastated Protestant Liberalism. (Largely replaced by neo-orthodoxy.)	Vastly increased Palestine immigration from Central Europe.
(5) Communism (1945-1989)	Devastated Catholic Traditionalism.	Increasing Israel immigration from the East.
(6) Pandemic and Depression (2020-?)	To destroy denominational wealth.	To increase Israel immigration from the West.
(7) Armageddon	To destroy denominations (as well as the rest of the present world order).	Final assault, and Jehovah's victory, to fulfil Ezekiel 38-39.

This writer had been unaware that there had been a Long Depression (1870s and 1880s) at the time the original article was written in 1991. Although not prominent in history books, the Long Depression was probably the first truly worldwide calamity since Noah's Flood. (The Black Death of 1348, killing 25-50 million in Eurasia, is the only challenger, but its worldwide communication was not then available.)

The Long Depression began with stock market crashes in 1873, Vienna May 09, and New York September 20. (It was originally called The Great Depression, but when that description became used for the depression of the 1930s, the earlier one was then renamed The Long Depression.) Institutionalized Christianity became preoccupied with economic problems and was more limited in its ability to suppress the message that Jesus Christ died once for all, with the resurrection hope for the world and opportunity for eternal human life, rather than eternal torment.

Shortly after the Long Depression began, the Fall planting of 1874 led to an abysmal Spring harvest of 1875 in the Balkan Peninsula. When the Christian farmers could not pay their dhimmitude tax, the Ottoman Turks took everything they had; so the Christian Revolt commenced in June and July. The Ottoman Empire declared bankruptcy in October, 1875, and refused to repay their debts to the professedly-Christian nations of Europe. The ensuing battles led stepwise to the beginning of Jewish return to Palestine in 1878.

The previous assessment of the first of the seven last plagues is still accurate, but incomplete.

(1) Flies. The call to come out of Babylon sapped the spiritual strength of Protestantism, reducing it towards the level of Catholicism. (Revelation 18:1-5. Similarly in Genesis 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 (from *Beauties of the Truth*, November 1991).

UPDATE ON PLAGUE SIX

The 5th Plague saw first an east wind bringing hungry locusts into all Egypt to devour the barley and flax crops, but it was followed by a mighty west wind to drive them all out again. Sixty years ago, this writer interpreted it to mean the Eastern Bloc would experience reversal and eventually lose to the Western Bloc, and that it would likely be by World War III. As it turned out, it was by local revolutions rather than war.

Thirty years ago, this writer thought that a single event would explain the 6th Plague in both Exodus and Revelation. The events beginning in 2020 also suggest an adjustment here. The drying up of the Euphrates (Revelation 16:12) suggests the drying up of the wealth of Babylon or Christendom. However, it now appears that the darkness immobilizing people for three days (Exodus 10:21-28) may correspond to the COVID-19 virus and government decisions to close the international borders to almost everyone. While the virus may have arisen in the latter part of 2019, the closing of international borders began in March 2020. A friend in South Africa informs us that in March 2022 all restrictions there were rescinded. Restrictions in Europe and America have lasted a little longer.

At present, it appears that the events associated with the Pandemic, and government responses, will be a trigger for a Deep Depression. Job creation is driven by small businesses, but many have been damaged or destroyed. Governments have been giving out money lavishly. To cover it, they have been printing money freely, which drives up inflation (i.e., drives down the value of the currency). Rapid inflation precedes each depression. Thus, depression would seem to be inevitable.

It behooves us to watch and see. The Apostle Paul himself said, “We see in a mirror, darkly” (1 Corinthians 13:12 ASV). But we should be able to see something in it.

(6) **Darkness**, so thick that no Egyptian left home during the three days it lasted (Exodus 10:21-29). The Revelation plague dried up the river Euphrates, around which the Babylonian economy was built (Revelation 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 (from *Beauties of the Truth*, November 1991).

THREE UNCLEAN SPIRITS

Currently, the three great expansionist ideologies of the world are (institutionalized) Christianity, Islam, and Atheism. Between the 6th and 7th of the 7 last plagues, there are to be “three unclean spirits” coming “out of the

mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet” (Revelation 16:13-14 ASV). We may watch to see which of these ideologies, if any, will align with the prophesied unclean spirits.¹

It may be that these three unclean spirits are also typified by Gideon’s three enemies (Midian, Amalek, Arabs, Judges 7), and by Jehoshaphat’s three enemies (Ammon, Moab, Mount Seir, 2 Chronicles 20).

Side note: In Exodus 12, slaying of the Passover Lamb (a shadow of Jesus’ sacrifice for all mankind) just preceded the last plague. However, Christ’s sacrifice came at his First Advent, not in connection with the death of the Egyptian firstborn (typifying Armageddon). Similarly, at the threshold of the last plague (Armageddon), Revelation 16:15 makes reference to Christ’s return. As in Revelation 1:5, 7, it reminds us that both Jesus’ First and Second Advents are essential to the deliverance of the church and the world, even though both significantly precede Armageddon.

— James Parkinson

(1) Others have suggested Political, Papal, and Protestant — or Christianity, Islam, and Judaism (although Judaism is neither large nor expansionist).

Using the Enemy Against the Enemy

“And they cried, The sword of Jehovah and of Gideon” (Judges 7:20 ASV).

Several times in the period of the Judges (Deliverers), we are told, “And the children of Israel **again** did that which was evil in the sight of Jehovah” (Judges 3:12, 4:1, 10:6, 13:1). In the time of Deborah, Israel had sinned and was delivered into the hand of the king of Canaan for twenty years. Apparently, in the last seven of those years, Midian also oppressed Israel.¹

Midian had allies in the Amalekites (from Esau/Edom) and “the children of the east” (Arabs, from Abraham and Keturah (Genesis 25:6, Judges 6:3).

Gideon was beating out wheat in the winepress (evidently during the Spring wheat harvest, long before the grapes would be ripe) when “the angel of Jehovah” (likely Michael, the Logos) commissioned him to deliver Israel from the enemy. Gideon then cast down the altar of Baal and offered the second bullock seven years old as a burnt-offering. Then the Midianites, Amalekites, and the children of the east mustered themselves in the Valley of Jezreel. Gideon then gathered troops from his own tribe of Manasseh and three other Israelite tribes to the north.

Gideon desired reassurance and asked of God that overnight, a fleece of wool on the threshing-floor become wet with dew while the ground remained dry. And it became

so. Once more he asked that overnight the fleece be dry and the ground become wet with dew. Again, it became so. (If the fleece is symbolic, this suggests that God develops Christ and the faithful Church first, and afterwards the world, pictured by the ground around the fleece; i.e., the Gospel Age followed by the Millennial Age.)

Thirty-two thousand troops were available to Gideon at mount Gilead. Jehovah told Gideon to dismiss those who were fearful and trembling. So twenty-two thousand departed. Jehovah then told him that the people were still too many and told him to watch the way the brave drank water from the river. Those who drank with caution and remained on their feet (squatting and lapping water by hand to the mouth) numbered only three hundred. (The lesson for us is to remain watchful as we imbibe the waters of truth.)

The 135,000 Midianites were on the north side of the river. There were two groups of hills to the north, with the enemy on the south sides of those hills. The Israelites were on the south side of the river. What might the Midianites have feared when they saw 22,000 Israelite soldiers leave their military camp? Where were they now? And then when another 9,700 men left? Could Gideon be preparing a surprise attack?

There were only three ways for the Midianites and allies to escape: upstream, downstream, or by the road northward between the hills. So Gideon divided his three hundred into three groups of one hundred. Now all three escape routes could be covered.

Before the troops were deployed, Jehovah sent Gideon and his servant to hide near the outermost part of the Midianite camp. They overheard an enemy soldier tell another of his dream of a cake of barley bread tumbling into the camp of Midian and flattening its (officers') tent.² The other interpreted that: "This is ... the sword of Gideon the son of Joash, a man of Israel: into his hand God hath delivered Midian, and all the host" (Judges 7:14).

Thereupon, Gideon returned to the Israelite camp of 300 and gave each one a trumpet, and a dry pitcher with only a torch inside. Then one hundred each were deployed to the three potential escape routes. (Any swimming the river southward would have to leave their armaments behind or be dragged underneath the water to drown.) At the dark of night, when the Midianites had just begun the middle watch (and were visually not fully acclimated), the signal was given to blow the trumpets, and to break the pitchers so that their lights may shine and be seen by the enemy. Then they shouted, "The sword of Jehovah and of Gideon."³ The Israelites stood their ground.

The outermost enemy troops, closest to the sudden loud noises, were already uneasy, and now they were frightened without forewarning. A torch is not held by swordsmen; so the Midianites would automatically assume each torch represented a host of hundreds or thousands. So those on the periphery ran away from Gideon's men, towards



Selecting the 300 to be of Gideon's force

the center of their camp. To Midianite troops closer to the center, those Midianites running towards them in the darkness must surely be Israelites; so they mistakenly slew their own troops! "Jehovah set every man's sword against his fellow, and against all the host" (Judges 7:22). 120,000 of the camp of Midian were slain, while another 15,000 Midianites fled (Judges 8:10).

It remained to pursue the kings and princes of Midian. To the south, the Ephraemites, whom Gideon had not called to the battle, were now called to capture and slay the two (military) princes, Oreb and Zeeb (Judges 7:24-25). To the east, Gideon pursued the two Midianite kings, Zebah and Zalmunna, but was taunted by the people of Succoth and of Penuel. When it was learned these kings had slain Gideon's brethren, both kings were promptly slain. Also, the princes and elders of Succoth were punished, and the men of Penuel were slain.

This battle typifies Armageddon (Revelation 16:16-21). The evil kings might typify Satan and his fallen angels. It is left to the reader to consider if the Ephraemites may typify the world, those not called in the Gospel Age, but to be given an opportunity to overcome character enemies in the Millennial Kingdom of Christ.

— James Parkinson

(1) The Canaanites ruled in the Great Plain of Esdraelon to the west of the hill country, while the Midianites came from the east and ruled in the Valley of Jezreel to the east of the hill country.

(2) The Christian will note that Gideon typifies the Messiah/Anointed, Jesus Christ. By the dream, barley is associated with Gideon. Elsewhere, wheat is associated with the church (e.g., Matthew 13:24-30). On the first Sunday following the Passover, the firstfruits of barley harvest were to be a wave-offering. Forty-nine days later, on Day 50 (Pentecost) the firstfruits of the wheat harvest were to be another wave-offering (Leviticus 23:10-11, 15-17). These foreshadow Jesus' resurrection on the Sunday following the first day of Passover, and the holy Spirit coming upon the disciples on Pentecost (AD 33, April 3 and May 22).

(3) Gideon's 300 typify the faithful church in the flesh. The lesson for us is that our weapon is the sword of the Spirit (Ephesians 6:17), and it is in self-sacrifice for others that our light is seen.

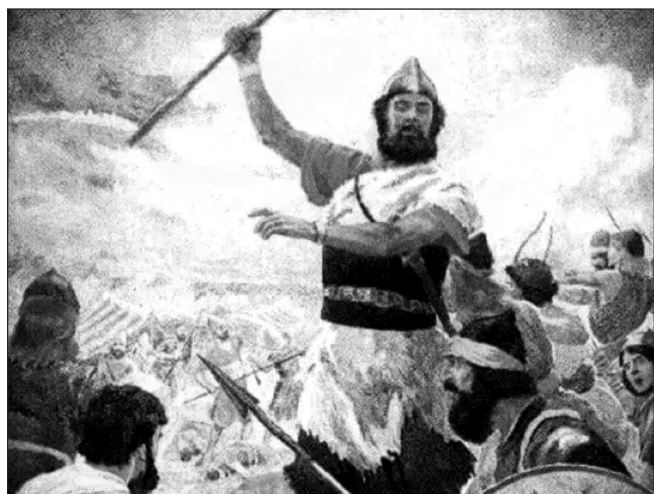
Seven Pictures of Armageddon

Seven climactic battles are detailed in the time of the Judges; each typifying the Battle of Armageddon, but each offering a different facet of it.

Judges 3:7-11. Cushan-rishathaim king of Mesopotamia (Hebrews, *Aram Naharaim*, “Aram of two rivers,” or “Highlands of two rivers,” Euphrates and Tigris) was the first king God permitted to punish Israel in their land, for eight years. His name means, Cushan the doubly-wicked. Othniel, nephew of Caleb, liberated Israel from him, and the land had rest forty years. **Facet:** Armageddon will destroy the oppressive power of even the most wicked rulers.

Judges 3:12-30. Eglon king of Moab allied the sons of Ammon and the Amalekites with him and subjected Israel for eighteen years. Ehud, a Benjamite, was left-handed and used it to advantage when he delivered tribute to the very fat Eglon (3:20-21). Approaching, he grasped his knife with the left hand and thrust it into Eglon’s belly. Ehud escaped and rallied the troops of Ephraim to slay about ten thousand of the enemy; so the land had rest eighty years. **Facet:** No amount of wealth will preserve the enemies of Israel in Armageddon. “Neither their silver nor their gold shall be able to deliver them in the day of Jehovah’s wrath” (Zephaniah 1:18 ASV).

Judges 4-5. Jabin king of Canaan, in Hatzor, conquered Israel and oppressed them twenty years with nine hundred chariots of iron (compared to six hundred Egyptian chariots at the Exodus). Among Israel, Deborah went with Barak to Mount Tabor. When Jabin’s captain, Sisera, came to the river Kishon to destroy them, Deborah was apparently watching the clouds when she told Barak to go down and attack. The rains came suddenly and bogged the chariots down; Jabin’s forces were destroyed. **Facet:** God is fully able to defeat the high-tech of any age.



Othniel, the first judge of Israel, following Joshua

Judges 6-8. Concurrently, Midian subjected Israel for seven cruel years. Jehovah God had Gideon attack at night and pretend to have perhaps hundreds of thousands of troops, tricking Midian and its allies to destroy one another.¹ The victories of Barak and Gideon gave Israel peace forty years. **Facet:** God is fully able with few to defeat multitudes of enemies in Armageddon.

Judges 9. One of Gideon’s sons, Abimelech, slew seventy of his half-brothers and declared himself king in Shechem. This soon divided the people. When Abimelech attacked Shechem, a woman in the tower cast an upper millstone on his head and he died. **Facet:** No usurping tyrant will prevail in Armageddon.

Judges 10-12. The sons of Ammon oppressed the sons of Israel eighteen years. An illegitimate son of Gilead, Jephthah was cast out by his brethren. But when they needed his military skill they called him back. Jehovah subdued Ammon by Jephthah’s hand. **Facet:** Fleshly Israel does not believe Jesus is the Son of God, but they will, and he will rescue Israel.

Judges 13-16. The Philistines oppressed Israel forty years. Samson pushed apart the pillars of the Philistine temple house and it caved in upon their lords and him. **Facet:** The faithful church will become complete as Armageddon begins.

— James Parkinson

(1) Gideon’s three enemies may be compared to Jehoshaphat’s three enemies (2 Chronicles 20) and perhaps with the three unclean spirits of Revelation 16:16.

In Our Image, After Our Likeness

“And God¹ said, Let us make man² in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. (27) And God created the man in his own image, in the image of God created he him;³ male and female created he them”⁴ (Genesis 1:26-27. Scripture quotations from RVIC, unless otherwise noted).

God said, “Let us make man in our image, after our likeness” (Genesis 1:26). In the next verse it says, “God created the man in his own image, in the image of God created he him;” so why does that verse say nothing about the likeness?

In Genesis 5:1-2 it says, “This is the book of the generations of Adam. In the day that God created man,⁵ in the likeness of God made he him; (2) male and female created he them, and blessed them, and called their name

Adam, in the day when they were created.” So why in this case is “the image” not mentioned? We offer a suggestion.

As throughout Genesis 1, “God said, Let ...” and the following verse tells what He then did. (It is like a check list: First, it states what needs to be done, and then checks off what is actually done.) In the first twenty-five verses, the check list verse says something like, “it was so” or “God saw that it was good.” Then each concludes, “And there was evening and there was morning, a ___ day.” After the creation of man, it concludes, “And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.” Yet nothing was said about having made man “after our likeness.” May it be that the “likeness” had not yet been made?

“In *the* image of God” is literally “in an image of God.” None of the lower animals and vegetation, are said to be created “in an image of God.” Though angels are not mentioned in Genesis 1, might it be said of them that they also were made in an image of God? “What is man ... ? Thou madest him a little lower than the angels” (Hebrews 2:6-7, quoting from Psalms 8:4-5). Both angels and Adam (and Eve) were created mentally and morally perfect, with the ability to learn and remember, and with the power of reason. This is “an image of God.”

Satan, speaking through a serpent, tempted mother Eve by promising her knowledge — knowledge of good and evil — by partaking of the forbidden fruit (Genesis 3:5, John 8:44). When she, and then Adam, partook of the forbidden fruit, they lost their perfection. The image of God was lost, and the hope of everlasting life was lost with it. Yet something else was gained in its place: “And Jehovah God said, Behold, the man is become as one of us, to know good and evil” (Genesis 3:22). The image of God was lost, but the likeness of God was gained. Thus afterwards, in Genesis 5:1-2, it could properly say, “In the day that God created man,⁵ in the likeness of God made he him; (2) male and female created he them, and blessed them, and called their name Adam, in the day when they were created.”

Man is now in the likeness of God, to know — to experience — evil as well as good. It remains to restore an image of God. There is nothing in the Bible saying, “And there was evening and there was morning, the seventh day.” Evidently that is because God has not finished making man in both His image and His likeness. That will require the full thousand years of Christ’s Kingdom. Then the seventh day will end.

In addition to making man in an image of God and according to a likeness of God, God intended that they should eventually “have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” That will come to pass when Isaiah 11:6 is fulfilled, “And the wolf shall dwell with the



Peace will prevail in the Kingdom

lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.” God’s original design will be fulfilled at the end of Revelation 20.

— James Parkinson

(1) Note: God (*Elohim*, plural) said (singular) Let us (plural) ... The singular verb with a plural subject may be used to express that the plural individuals work in full harmony.

(2) Literally, Adam (red earth). Also in verse 27.

(3) From the absence of mention that God also created man after our likeness one may infer that it was not then accomplished but remained for the future; similarly for the command about dominion. (But see Genesis 5:1.)

(4) DNA measurements imply all women in the world are descended from a common female ancestor, and all men in the world are descended from a common male ancestor. Rebecca Cann, et. al., *Nature* 325, pages 31-36 (1 January 1987); and Robert L. Dorit, et. al., *Science* 268, pages 1183-1185 (26 May 1995), including footnote 15.

(5) Literally, Adam

No “Give Me” in the Lord’s Prayer

The Lord’s Prayer is given to us in Matthew 6:9-13, and in shorter form in Luke 11:2-4. The first part is addressed to God: “Our Father, who art in heaven, Hallowed be thy name.” Next is for others: “Thy kingdom come. Thy will be done, as in heaven, so on earth.” Then “Give US ...,” “Forgive US ...,” “Bring US not ...,” “Deliver US ...” Nowhere is it for self alone. So avoid selfish prayer.