

“And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.”

In ancient Greek history, those Greeks who desired advice and wisdom from a god, would go and entreat the “Oracle of Delphi.” Of course this, along with all other forms of witchcraft was nothing but a fake perpetrated upon the unsuspecting ignorant. The high priestess of the Temple of Apollo acted as the spokesperson for this false god. In order to get her inspiration and consequent vision, she would breathe in fumes that either rose up from a fissure in the earth or sniffed smoke from temple incense that had supposed magical spiritual powers. After being properly induced with this hallucinatory vapor, she would proceed with her show of being in a trance and then, speaking whatever came to mind concerning what was asked of her. Her words were taken as coming straight from Apollo. After delivering the desired message, she would quite often faint, giving the hint that the visitor was to leave. This is quite a contrast to the actual theophany that Ezekiel rather unexpectedly saw. God was not sought at that moment that opened the vision to Ezekiel. God sought Ezekiel, and found him on the bank of the Chebar River. This of course, is in accord with the words of Christ concerning how the Good Shepherd finds us, takes us home and keeps us. There were no vapors to inhale nor any procedure, or ritual that brought God’s presence. He just simply made Himself known of His own free will. God is therefore not conjured up by any ritual, pomp and circumstance, the reciting of written prayers, or any form of mysticism or spiritualism. Next, we see the contrast even further by realizing that Ezekiel met with the real God, but the Oracle of Delphi only met her deluded imagination. God is identified as the “LORD” by Ezekiel, as opposed to a false god, like Apollo. Then, as we get into chapter two, God has a message that stands Ezekiel upright, and gives him a standing message from there on out. There are several appearances of God to Ezekiel in this book, and each time it is with an important message. His message is clear unlike the so called “visions of Mary” which are always surrounded by mystery, and a rather clouded message that have exclusive secret meanings. God appears again in chapter ten, much like He did here. Later in the book, God appears and He announces the destruction of Jerusalem and the Temple. Sadly there are those who prefer to not accept a Biblical view of God that has a balanced personality, nor of being just and holy. Instead, some propose that what we have viewed later in the book of Ezekiel where God condemns Jerusalem and the Temple because of the sin of the nation, it is a different god entirely. They claim that the god of love could never do such a thing, kill people, take them away captive, and therefore they draw out to the ultimate conclusion that there is no eternal hell. They blame everything viewed as bad on the devil, and thus sidestep their own sin as the cause of God’s justice being exacted. So, it is the deceptive Devil according this dualistic

theology that comes in the form of the real God to destroy the Temple, kills many people, and takes Judah away captive. These people, many belonging to one cult or another are heretics of the first order, since the Word of God plainly states that this is the Lord God, maker of heaven and earth Who brings all this to pass. Believing that God is only love, and light, these people ignore His holiness and justice. Quite often they may say, "I don't believe our god would ever do that!" Be advised, that all cults are made up of those of the same opinion, sadly a wrong opinion. Personal opinion is not a solid foundation for anyone's eternal life. Faith must be based on believing fact, and simply taking God at His Word. As in Ezekiel's case, it is the Word of God that stands us up, like he was, and causes us to stand, having a sure message. Our eternal life comes from hearing and believing the real Word of God, not some made up substitute holy word. "So then faith cometh by hearing and hearing by the word of God." Romans 10:17. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23. Now, to clearly answer the question as to whether there are two different Gods presented in the Bible, one good and creative, and the other evil and destructive, we will simply answer with Isaiah 45:5, God says, "I am the LORD, and there is none else, there is no God beside me, I girded thee, though thou hast not known me..." God states that there is no such a thing as another real God, and that He is the only One, even though we may not know or realize it. Sadly, there are many false gods in this world. This would include the false idea that the Devil is Jesus brother, which since Jesus Christ is God in the flesh, that would make the Devil also a god if that were true. We know that Jesus Christ is the second member of the Trinity and the Devil has no part of divinity. The Devil or Satan the accuser of the brethren is only an angel, and a fallen one at that. The Devil desires to be worshipped and regarded as a god, and he sets up all sorts of false kinds of religions in people's minds and hearts to get this done. Sadly, instead of simply worshipping God in the beauty of holiness, many people chose to worship what they think is best as god, in their own way, and substitute that in the place of the God of the Bible. This would include mind or intellect worship, which results in a blind follow the leader sort of thing. It includes nature worship or "science" falsely so called, which is actually a form of witchcraft. Secularism is simply the worship of mankind, and is therefore a poor substitute for the God Who is the giver of life, and that eternal.

Also, in this passage as well as in others, we repeatedly view the four living creatures, who appear to be rather strange. Here, we must keep in mind that in this prophecy as well as others, such as those in the Book of Daniel and the Book of Revelation, these things are all expressed in symbolical language, and incorrect conclusions are too often drawn by having a strict literal approach to interpretation. It is clear that the four beasts that suddenly appear to Ezekiel in bright flaming glory, hence we described as sort of "seraphim" or burning ones, are quite different than that of

what is normally understood to be angels. They are called living creatures in Ezekiel 1 and cherubim in Ezekiel 9:3, 10:1&2. They possess life and do represent life itself surrounding the Throne of God. In Genesis 3:24 they guard the “way of life” having flaming swords. In Revelation 5:11, as well as Rev. 7:11 they are listed as separate from the angels. Clearly they are sanctum guardians. It is they who hover nearest the Throne of God and are the only ones privileged with the Tetrastichus. It appears that they have four faces in some Biblical presentations, and then, only one in others. The angels about the throne of God, the Mercy Seat of God in the Temple, only had the face of man not four faces. In the scene of the Throne Room of God described in Revelation chapter four, there are four separate beasts having each a different face, one of a man, one of an ox, one of a lion, and the other that of an eagle. Since four is associated with these living ones, we must conclude that there are only four in total. They appear to have the ability to share each others identity or be individually paired with another, as well as in singular form as in Revelation four. In some Jewish literature the word “cherub” means “baby like,” hence, artists often depict them as infants. Much literature about ranks of angels proves to be nothing but conjecture, and myth and should not be followed. We are forbidden to worship any heavenly being as found in Revelation 22:8&9. This would also include glorified saints and prophets. We are not to speak to the dead, or pray to anyone but to God, through Jesus Christ alone. We pray through Christ because He is our Mediator, and it is He Who died so that we could approach the Throne of God. God is not described physically in the Bible, here, Ezekiel simply says, “the likeness as the appearance of a man” (1:26), but no detail. We are not to conjecture images of God, as warned against in various places in the Bible, “And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude, only, ye heard a voice...” Deuteronomy 4:12. Since Jesus is God in the flesh, He is not given a physical description in the New Testament. We are not to use our vain imaginations to give Him an image that God Himself did not permit to be described by the inspired writers of the New Testament.

Ezekiel is commissioned with a specific message for a specific people, given at the correct time by God. Repentance was needed, and a space of time permitted, lest condemnation and judgment fall. All too often both internal warnings as well as external warnings are ignored, and the day of grace is sinned away as if judgment will never come. Individuals as well as political states, and nations are guilty of procrastinating against their own good, and therefore suffer the consequences. God sends us warnings of various things in our lives through what may seem to be a still small voice in our minds and hearts. Sadly all too often, this voice is drowned out by the things of this world, sorrows of life, and burdens. Only by taking the time to be alone with Jesus, do we find peace and help in a time of need. Take the time today to fellowship with God, and serve Him as He gives you the ability.