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The Protestant Confession: The Church Lost *The Teaching*

The authority of the Bible is, and always has been, a central tenet of Protestantism. The doctrine derives directly from the writings of the theologians who guided the Protestant Reformation.

The primary author of Reformed theology, John Calvin, was so absolutely convinced of the authority of Scripture that he considered no knowledge of or about God to be valid unless it came from

the Scriptures. That contrasts somewhat with present-day Protestant apologists who argue that a basic knowledge of God can be derived from a study of the universe, but then Calvin's position may have been somewhat overstated. Protestant theology has come a long way since then.

The battle cries of the Protestant Reformers were *Sola gratia! Sola fide!*—By

grace alone! By faith alone! Over the centuries since the Reformation, Protestant belief in the Truth of the Reformers' basic insight into the Gospel message has changed but little. That has resulted in the conversion of millions of Protestant Believers.

But there is yet another essential Truth recovered during the Protestant Reformation. It may have come originally from one of the Church Fathers. Regardless of its source, the declaration accurately reflects another decided position of the Protestant Reformers: *scriptura sacra sui ipsius interpres*—*Sacred Scripture is its own interpreter.*

The Reformer who most diligently tried to submit himself to this principle of the Scriptures' self-interpretation seems to have been John Calvin. Protestant theologians since his time have sometimes twisted the belief for their own egocentric gain. But Calvin was a dedicated theologian who sought to follow the guidance of the Holy Spirit in his own quest for the Truth of the Scriptures.

As to the process he followed in interpreting the Scriptures, Calvin believed the Scriptures themselves would make plain their own *meaning*. A favorite image in his writings is that of the *Schoolmaster*. He often portrays the relationship between God and man as one in which God is the teacher and man is the pupil. He used that image because he believed

Church History

One Train. One Track. Two Rails.

The history of the Protestant Church since the Reformation aptly illustrates the distinction the New Testament Book of James makes between the True Believer and the Pretender:

Therefore putting aside all filthiness and {all} that remains of wickedness, in humility receive the word implanted, which is able to save your souls. But prove yourselves doers of the word, and not merely hearers who delude themselves. For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; for {once} he has looked at himself and gone away, he has immediately forgotten what kind of person he was. But one who looks intently at the perfect law, the {law} of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man shall be blessed in what he does.
(James 1:21–25)

James understood, and sought to illustrate by what he wrote, the reality of life as a True Believer. That reality derives from the experience of the new birth.

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Letters to the Editor

We here at *The Voice of Elijah* did a good bit of praying and looking forward as 1991 drew to a close. As we approached the New Year, I felt a great sense of expectation. I think you'll catch that same sense as you read some of the articles in this issue. If what we believe is true, True Believers are going to witness a miraculous outpouring of God's Holy Spirit in the coming years that will astound us. God willing, we will all be participants, and not just spectators. I pray that each of you who have the opportunity to read our newsletter will strive to be in His perfect will as the Day of His Return draws ever closer.

By now, I'm sure reading *The Voice of Elijah* has given you an inkling of the vast wealth of the Gospel message that lies hidden in the Hebrew Scriptures. As the Apostle Paul wrote to the Corinthians, that message was "written for our instruction, upon whom the ends of the ages have come" (1 Cor. 10:11b). It was also intended for our personal "edification."

The term *edification* in the New Testament is a translation of a Greek term *meaning* "build up." The term is found frequently in the New Testament with reference to the ministry of the Early Church leaders. Our desire is for you to be "built up" in Jesus Christ through this ministry. So in the coming year we hope to expand our ministry in ways designed to achieve that end.

When I first heard some of the things you have had the opportunity to read in *The Voice of Elijah*, I rejoiced at the clarity and logical sense I saw in the Old Testament message. Soon, however, the things I learned progressed beyond "amazing Bible truths" to a very practical edification.

The more I understood of the message of the Old Testament, the more I found that God had directed my life with Him onto the "two rails" of an intellectual belief in the Gospel of Jesus Christ as well as total commitment to God in my daily life. (See the article, "One Train. One Track. Two Rails." in this issue.) Through *The Teaching* and through interaction with others who had come to rejoice in the same understanding of the Gospel, I began to clearly understand the provision God had made for me to overcome sin in my own life.

The only way we can assist you in your walk with God is by making more of *The Teaching* available to those of you who want to understand. That is why this year, in mid-March, *The Voice of Elijah*, in cooperation with The Elijah Project, is considering holding half-day seminars on a monthly basis. Initially, the seminars will be available only here in the Dallas/Ft. Worth area. In the future, as more people express interest and we feel God directs, we will expand our ministry to other areas around the country. If you are interested in information concerning the seminars, please write to us at:

Voice of Elijah
P.O. Box 28201
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We are also pleased to announce that The Elijah Project has just recently published *The Passover Parable* in booklet form and is currently in the process of printing the first run of *Not All Israel Is Israel*. The response from those who have seen drafts of these publications tells us there is a real hunger for God's Word that traditional clichés and superficial doctrine hasn't satisfied. Through the seminars we have planned, we hope to be able to present more detail concerning how all the information in the various publications fits together.

Seminar attendees will also have an opportunity for personal interaction with the driving force behind all the Elijah ministries—Larry Harper. And of course, we at *The Voice of Elijah* look forward to the opportunity to meet you, our readers, as well.

Later on, The Elijah Project may offer full-day seminars as well as on-going night courses here in the Dallas/Ft. Worth area. Eventually, we'd like to open a Bible School for Believers who want to thoroughly immerse themselves in *The Teaching*. The possibilities are endless and all equally exciting. We want to offer as many opportunities as God allows for you to increase your knowledge of God's Word, and thereby increase your faith.

We understand we must expand the outreach of our ministry to find True Believers who are looking for Truth in the rhetoric of traditional Church teaching. We intend to do just that.

The first week in January, we will begin broadcasting *The Voice of Elijah* radio program on a single Christian radio station here in the Dallas/Ft. Worth metroplex. For the benefit of those of you who live in the greater Dallas/Ft. Worth area, our program will air Sunday mornings at 10:30 a.m., on KPBC, AM 770.

Our hope is the radio program will reach searching listeners to let them know how they can obtain the same information that you have had opportunity to read. As support grows, we will increase our radio outreach in other cities across the country as well.

The participation of those of you who believe what you read in our publication and the publications of *The Elijah Project* will be needed more than ever in the coming year to help accomplish these things. We always need financial support. But you can help in an even more basic way.

If you know others who share the same hunger you have for insight into the Word of God, please tell them about our publications. If you sincerely desire to see them grow in their relationship with Jesus Christ, give them a subscription to *The Voice of Elijah*. If you can't afford that, share your own copy with them.

Write to us. We'd like to hear from you. Let us know what we can do to make our outreach better. If you would like The Elijah Project to hold a seminar in your area, giving you a chance to ask questions in person, let us know. If we can together generate enough interest, we would be happy to do so.

Certainly, your financial support will go a long way toward extending our ministry to reach more Believers. If you value *The Teaching* you find presented through our ministry, give liberally, as God directs, to help with the work. I know many of you will come to share the same excitement I do, in anticipation of what God is going to do to prepare His people to meet the Lord Jesus Christ when He returns.

An Encouraging Note

We recently received a note from a reader in Kansas. He wrote:

*I've read every word of the October issue of **The Voice of Elijah** and have been truly edified and enlightened ... I believe that my walk with God will benefit from reading your publication and I will consider it a blessing to continue to receive **The Voice of Elijah**.*

Bernard K.

Ft. Leavenworth, KS

Notes like this are encouraging to us and, I hope, to you. It's good to hear from others of like mind and know they value our ministry.

We Hear You

We have also received letters from some who have felt a little intimidated by the depth of some of our articles. Others have said they don't have time for the large amount of material presented in some issues.

We can't identify at all with those who don't have time to read the newsletter. Obviously, they aren't looking for Truth. We could better understand if they said they didn't agree with what we had written.

However, we can sympathize with the first comment. Some of the articles do go into some depth. We hear you, and we also realize the in-depth material is best presented in book format where the "deep stuff" can be tucked into a footnote that you can skip. So, The Elijah Project intends to "lighten up" the content of the articles in the newsletter, and go more in-depth in the volumes in The Resurrection Theology Series. By the way, the first volume of The Resurrection Theology Series is at the printer as I write this. That's right, *Not All Israel Is Israel* should finally be in your hands by the end of February. Though the wait has been long, if you are looking for insight into the Scriptures, you will appreciate the content of this book.

We need your input, especially after you have had a chance to read *Not All Israel Is Israel*. This is your newsletter. Tell us how we can improve it to meet your needs. A questionnaire has been included with this issue that I'd like you to fill out and return to us right away. We would like to incorporate your suggestions into the April issue.

I expect to see The Elijah Project accomplish much more this year to "build up" those of you who seek to understand what God is doing in these Last Days. The Spirit of God has already begun leading True Believers on a path wherein only the righteous may walk. So, read on.

Michael A. Day

The Protestant Confession

From Page 1

the Scriptures were beyond human comprehension and therefore must be explained by God. He seems to have derived the concept from Isaiah's statement:

*"For My thoughts
are not your thoughts,
Neither are your ways
My ways," declares the LORD.
"For {as} the heavens
are higher than the earth,
So are My ways
higher than your ways,
And My thoughts
than your thoughts."
(Isaiah 55:8-9)*

As one author has put Calvin's view:

*"It is to the school of the Scriptures
that we should go if we wish to learn
to know God. But it is one of the
faults of our sinfulness—according
to Calvin it is the very heart of our
sinfulness—that we imagine we
need no help to know God. We are
high-minded, as the Psalmist would
say. Therefore, the first step we have
to take is to become as little children,
who are ignorant of the very
first principles. We have to acknowledge
our ignorance and submit to being
taught. This humble submission or
obedience to the voice of the Holy
Spirit in the Word of God is a mark
of the believer, for 'my sheep hear
my voice.'"
(T. H. L. Parker, Portrait of Calvin,
Philadelphia: The Westminster
Press, 1954, p. 54)*

The situation, as Calvin viewed it, was the same as if a child who could read only English had been given a Latin book to read. Since the ability to understand was not there, God had to make the *meaning* of the Scriptures known. Calvin believed that would happen as True Believers read the Bible for themselves. That has since become the Protestant doctrine of *illumination*. God must *illuminate*

the mind of the reader so that he can understand the Scriptures.

The position of Martin Luther and the Lutheran Church theologians was much the same as that of John Calvin and the Reformed Church. At the Second Diet of Spires, the Lutherans stated simply:

*"There is no sure doctrine but such
is conformable to the Word of
God.... Each text of the Holy Scriptures
ought to be explained by other
and clearer texts.... This holy book is
in all things necessary for the Christian,
easy of understanding, and calculated
to scatter darkness."*

(Rausch and Voss, Protestantism
—Its Modern Meaning, Fortress
Press, Philadelphia, 1987, p. 3)

The Protestant doctrine regarding the authority of the Scriptures originated in the Reformers' rejection of the Roman Catholic doctrine that ultimate authority resided not in any objective source but generally within the subjective decisions of the Church itself and, specifically, within the person of the Pope. Regardless of the motivation, the Protestant doctrine hit the mark of Truth with stunning accuracy. The authority of the Scriptures is clearly a biblical concept.

Protestant theologians understood that God requires the True Believer to found his beliefs on much more solid ground than mere human subjectivity. Therefore, they sought to *restore* the objective authority required for saving faith by stressing the complete authority of the Scriptures.

But the fallacy in the Protestants' understanding of how this new doctrine should be implemented in practice quickly manifested itself. They began to

***"The situation, as
Calvin viewed it, was
the same as if a child
who could read only
English had been
given a Latin book
to read."***

argue over the interpretation of Scripture almost immediately.

The first major controversy that raged through the Protestant Church involved the correct interpretation of Jesus' statement, "This is My Body." It was a ridiculous argument over whether that statement *meant* the Body of Jesus Christ was physically present in the bread when Believers participated in the Lord's Supper. Martin Luther said it was. Ulrich Zwingli said it wasn't.

"The authority of the Scriptures is clearly a biblical concept."

Both Luther and Zwingli were learned men. Both were Protestant theologians. Both also believed the Scriptures could and would somehow interpret themselves as True Believers read them. And, in line with that belief, both had concluded that the Scriptures had interpreted themselves to them as they read. Therefore, their interpretation of the Scriptures had to be the correct one.

Martin Luther was convinced the bread and wine became the physical flesh and blood of Jesus Christ. He rejected the Catholic view of the mass as a sacrifice. But his view that the Body of Christ was "in, with, under, around, and behind" the sacraments was much closer to the basic Roman Catholic doctrine of *transubstantiation* than the Reformed theologians at Zurich could accept.

The Zwingli side was equally adamant that the text did not *mean* that the physical Body of Christ was present in the bread and wine. Consequently, there was no feeling of Christian warmth between the two Protestant camps. Beyond that, neither Luther nor Zwingli had much use for the other because of a personality clash between them.

The bitterness and invective that developed between the Protestant Reformers was, in some respects, as great as what each side held toward the Roman Catholic Church. Although Martin Bucer (1491-1551) tried valiantly to find a way to foster a spirit of compromise between

the Reformed Church and the Lutherans, he failed.

When Bucer pleaded with Luther to agree that the Reformers at Zurich at least taught correctly concerning those areas on which there was no disagreement—the Trinity, justification, and baptism—Luther refused. Luther went on to reject even the possibility that Bucer himself was a Christian. His rejection was based on his claim that Bucer's view of

the Lord's Supper meant he did not accept "the words of Christ."

The dispute between the Reformers was caused by their mistaken assumption regarding the practical application of the Protestant doctrine of the authority of the Scriptures. That Protestant doctrine restored the Scriptures to their rightful place as the totally *objective* basis for saving faith. However, the Protestant Reformers failed to see that the

interpretation of the Scriptures by individual Believers is a completely *subjective* process. Individual Believers come to *subjective* conclusions based on the *subjective* process of interpretation.

If one subordinates *objective* authority to *subjective* interpretation, the result can only be a much-reduced *subjective* authority. That is exactly what happened to the authority of the Scriptures. Controversy over whose interpretation of Scripture is accurate has plagued Protestant Christianity from the start.

But the sad fact of history remains that due to the fallacious assumption of the early Protestants, the situation soon turned even uglier. Not only were Protestants willing to die for their belief that every Believer should be able to interpret the Scriptures for himself, they were also willing to *kill* for their belief that only they had been able to achieve the *correct* interpretation. Consequently, Protestant Reformers stood by in complete agreement while their benevolent Protestant rulers, like their Catholic counterparts, executed any who disagreed with their particular brand of theology.

The most unfortunate of the lot were the Anabaptists. They rejected the union of Church and State—a concept that was at that time accepted by Roman Catholic, Lutheran, and Reformed alike. Since the Anabaptists had no benevolent ruler to provide them safe haven, they were fair game for everyone.

The Protestant Anabaptists "asserted their right to interpret the Bible by their own individual conscience" (Rausch and Voss, p. 32). This practical application of the Protestant Reformers' own theology was too much even for its originators. By 1535, Luther, Zwingli, and Calvin had given quiet approval to the execution of some 50,000 Anabaptists.

Again the Protestants' mistaken assumption as to the application of their doctrine regarding the authority of Scripture was to blame. They knew God had spoken in the Scriptures, thereby endowing the Scriptures with absolute authority. They were also intelligent enough to recognize the Scriptures could have but one true *meaning*.

Charles Finney: My Conversion to Christ

Charles Grandison Finney was quite possibly the greatest Evangelist the Protestant Church has ever known. The following is Charles Finney's own account of his conversion experience from his Memoirs:

On a Sabbath evening [October 7, 1821] I made up my mind that I would settle the question of my soul's salvation at once, that if it were possible I would make my peace with God. But as I was very busy in the affairs of the office, I knew that without great firmness of purpose I should never effectually attend to the subject. I, therefore, then and there resolved, as far as possible to avoid all business, and everything that would divert my attention, and to give myself wholly to the work of securing the salvation of my soul. I carried this resolution into execution as sternly and thoroughly as I could. I was, however, obliged to be a good deal in the office. But as the providence of God would have it, I was not much occupied either Monday or Tuesday, and had opportunity to read my Bible and engage in prayer most of the time.

But I was very proud without knowing it. I had supposed that I had not much regard for the opinions of others, whether they thought this or that in regard to myself; and I had in fact been quite singular in attending their prayer meetings, and in the degree of attention that I had paid to religion while in Adams. In this respect I had been so singular as to lead the church to think that I must be an anxious inquirer. But I found, when I came to face the question, that I was very unwilling to have any one know that I was seeking the salvation of my soul. When I prayed I would only whisper my prayer, after having stopped the key-hole to the door, lest someone should discover that I was engaged in prayer. Before that time I had my Bible lying on the table with the law books; and it never had occurred to me to be ashamed of being found reading it, any more than I should be ashamed of being found reading any of my other books. But after I had addressed myself in earnest to the subject of my own salvation, I kept my Bible as much as I could out of sight. If I was reading it when anybody came in, I would throw my law books upon it, to create the impression that I had not had it in my hand. Instead of being outspoken, and willing to talk with anybody and everybody on the subject as I had been in the habit of doing, I found myself unwilling to converse with anybody. I did not want to see my minister because I did not want to let him know how I felt; and I had no confidence that he would understand my case, and give me the direction that I needed. For the same reasons I avoided conversation with the elders of the church, [or] with any of the Christian people. I was ashamed to let them know how I felt, on the one hand; and on the other, I was afraid they would misdirect me. I felt myself shut up to the Bible.

See Finney's Conversion on Page 22

“The Protestant Reformers realized that if the Scriptures do not have one true meaning, their true meaning must be no meaning at all, as liberal theologians have illogically chosen to believe.”

The Protestant Reformers realized that if the Scriptures do not have one true meaning, their true meaning must be no meaning at all, as liberal theologians have illogically chosen to believe. [See “The Demons Also Believe (Poor Devils!)” *The Voice of Elijah*, October 1991.]

The mistake the Protestant Reformers made was an error of faulty logic. They assumed the biblical doctrine concerning the authority of Scripture meant they could recover the one true meaning of the Scriptures on their own. They failed to understand that the Church obtained the one true meaning of the Scriptures by means of revelation from Jesus Christ. That happened when He revealed the Gospel that lies hidden in the Hebrew Scriptures to His Apostles shortly after His resurrection. (See “Jesus Talks About the Mystery,” *The Voice of Elijah*, January 1991 issue.)

“By the time of the Reformation, the leaders of the Church had lost even the most basic doctrine of the Gospel—salvation by faith alone.”

During their lifetime, Paul and the other Apostles taught the Early Church what Jesus Christ had revealed to them. (See “Where Are Jesus’ Disciples?” *The Voice of Elijah*, April 1991.) But after the Apostles died, the Early Church lost *The Teaching*. (See *The Mystery of Scripture*.) They did so because Pretenders came into the Church and created confusion by teaching false doctrine. That made it impossible for Church leaders who followed the Apostles to pass *The Teaching* along to the next generation.

In the ensuing controversy, nobody could be certain as to what was true and

what was false. Before long, what had been *The Teaching* of the Church was reduced to best guess and consensus of opinion. Subjective opinion had replaced *The Teaching*. By the time of the Reformation (A.D. 1517), the leaders of the Church had lost even the most basic doctrine of the Gospel—salvation by faith alone.

The Protestant Reformers clearly understood the leaders of the Church had lost the Truth somewhere along the way. Their appeal to the Church Fathers is mute testimony to that fact. That is also why they protested against the subjective decrees of the Pope.

However, the Protestants did not just seek to restore the biblical doctrine of salvation by faith alone, they found other Truths they believed had been lost as well. The Reformers forcefully defended as true three essential concepts they knew the Church, in earlier times, had held dear: 1) Salvation by faith alone, 2) The priesthood of the Believer, and 3) The authority of the Scriptures. (See “The Authority of Scripture,” *The Voice of Elijah*, January 1991.)

Many Protestant Believers willingly died for these three Truths. But the Protestant Reformers were not able to discern the single Truth that would have shown them they could not, by their own ability, reclaim the correct interpretation of the Scriptures. The time has come for True Believers to understand the solitary Truth that continues to escape the notice of Protestant theologians.

Protestants have not yet, to this day, understood that the Gospel of Jesus Christ hidden in the Hebrew Scriptures was di-

“Protestant theologians have had no basis for comprehending that The Teaching the Church lost could never be recovered by theological discussion.”

vinely revealed to the Apostles by Jesus Christ. That revelation prepared the Apostles for their ministry in establishing the practice of discipleship that the Church was supposed to follow. (See “Where Are Jesus’ Disciples?” *The Voice of Elijah*, April 1991.)

The Protestant view of revelation encompasses only the *objective* revelation contained in the Scriptures. While true, that doctrine has allowed them to overlook the *significance* of the revelation that Jesus Christ granted the Early Church leaders. Therefore, Protestant theologians have had no basis for comprehending that *The Teaching* the Church lost could never be recovered by theological discussion or by the divine illumination that God grants individual Believers.

As long as the Gospel remained sealed in the Hebrew Scriptures, it could only be regained by a new revelation from Jesus Christ. (See “Did Jesus Leave a Will?” *The Voice of Elijah*, July 1991.) That was something God had no intention of ever doing again. In the wisdom of God, the Truth hidden in the Hebrew Scriptures would remain sealed until the time when He finally removed the “seals” that made revelation necessary in the first place. That time is now.

In these Last Days, Jesus Christ is supernaturally removing the seven *parabolic* “seals” that have for thousands of years kept the Gospel securely hidden within the *parabolic images* and Hebrew idioms of the Hebrew Scriptures. (See “Did Jesus Leave a Will?” *The Voice of Elijah*, July 1991.) As the seven seals on the Scriptures are removed one after the other as described in Revelation (Rev. 6:1 ff.), True Believers will be challenged by the Holy Spirit within them to renew their commitment to Jesus Christ and complete the Protestant Reformation.

Before the Return of Jesus Christ, True Believers must restore the Church to what God originally intended. The Church must become what the Apostle Paul envisioned it would be:

“Now is the time for you who still have ears to hear, through repentance, prayer, and diligent study of the Scriptures, to return in complete humility to the One Who died that you might live.”

Husbands, love your wives, just as Christ also loved the church and gave Himself up for her; that He might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless.

(Ephesians 5:25–27)

In becoming the Church that should have been, those who are the true disciples of Jesus Christ today will once again become the diligent learners of the Gospel of Jesus Christ that God envisioned His Church would be all along. (See “Where Are Jesus’ Disciples?” *The Voice of Elijah*, April 1991.) That can only happen after *The Teaching* has been restored.

“Those who gain insight into the Truth will find the wisdom of God is still the same foolishness of men it was in the Apostle Paul’s day.”

The simplicity and naïveté of such a concept will be ridiculed and denounced as “heretical” or “cultic” by the Pretenders who have now become the majority in the Church. However, those who gain insight into the Truth will find the wisdom of God is still the same foolishness of men it was in the Apostle Paul’s day:

But a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised.

(1 Corinthians 2:14)

The Church rightfully belongs to Jesus Christ. It does not belong to the Pretenders who currently control it. That is precisely the reason why God has decreed that, before the End of the Age, True Believers (who are the *only* Church in God’s eyes) will reclaim their greatest heritage—*The Teaching of Jesus Christ*.

Despite the protests of Pretenders, there are many today who will seek to understand the Gospel of Jesus Christ and again “become like children” as Jesus said the True Believer must:

At that time the disciples came to Jesus, saying, “Who then is greatest in the kingdom of heaven?” And He called a child to Himself and set him before them, and said, “Truly I say to you, unless you are converted and become like children, you shall not enter the kingdom of heaven. Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven.”

(Matthew 18:1–4)

In contrast to True Believers, however, Pretenders will continue to revel in their theological speculation and irrational exuberance:

For the time will come when they will not endure sound doctrine; but {wanting} to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires; and will turn away their ears from the truth, and will turn aside to myths.

(2 Timothy 4:3–4)

Although the time of which the Apostle Paul spoke has long since passed, some of you are still faithfully waiting for your Lord. You yearn to know the Truth. When you who are the Elect of God begin to read for yourselves *The phenomenal Mystery of the Gospel of Jesus Christ* that has remained hidden in the Old Testament for so long, you will immediately recognize it as true. With joyous heart,

many of you will rejoice together in that Truth because you can easily understand it. That will happen. The messenger told the Prophet Daniel it would be so over twenty-five hundred years ago:

“Now at that time Michael, the great prince who stands {guard} over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, every one who is found written in the book, will be rescued. And many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace {and} everlasting contempt. And those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever. But as for you, Daniel, conceal these words and seal up the book until the end of time; many will go back and forth, and knowledge will increase.”

(Daniel 12:1–4)

And he said, “Go {your way}, Daniel, for {these} words are concealed and sealed up until the end time. Many will be purged, purified and refined; but the wicked will act wickedly, and none of the wicked will understand, but those who have insight will understand.”

(Daniel 12:9–10)

“Before the Return of Jesus Christ, True Believers must restore the Church to what God originally intended.”



The Voice of Elijah includes this column in each issue to show you how some of the underlying *parabolic images* of the Gospel message of the Old Testament speak to the times in which we find ourselves. There are a variety of weather images to be found in the parables of the Gospel. Most are associated with the Second Coming of Jesus Christ.

Rain: Folks don't emphasize it as much nowadays as they used to. I suppose that is because there are too many "cares of life" like television to be concerned about. But previous generations, in some circles at least, used to *talk about* the "latter rain." Some thought they were sure they knew what it was—some great revival, the Pentecostal experience, or whatnot. That talk has just about died out now. People change, you know. Other things become more important. But God said it; and He *meant* it—every word of it. The "latter rain" has always been every bit as certain as the "early rain." It has, in fact, already begun. The first volume is now at the printer.

The *parabolic image* of the "latter rain" comes from a simple Hebrew word-play. The Hebrew verb *yarah* means "to teach," or "to instruct." That's the verb associated with the noun *Torah*. *Torah* can mean either "law," "teaching," or "instruction." It is the designation given to the first five books of the Bible—the Mosaic "Law." But as I explain in *Not All Israel Is Israel*, "The Torah" is, first and foremost, *The Teaching* God gave the sons of Israel through Moses.

But the same Hebrew verb *yarah* that sometimes means "to teach" also sometimes means "to rain." So the same verb from which the noun *Torah* derives also provides the basis for the Hebrew nouns *yoreh* and *moreh*. Both of those nouns mean "early rain." However, the noun *moreh* also means "teacher." That is the source of the confusion over the prophecy of Joel quoted below. Commentators cannot decide whether Joel *meant* "teacher for righteousness" or "early rain for righteousness" (the NASB has "vindication" instead of "righteousness") when he referred to Jesus Christ *teaching*—and then *revealing*—*The Teaching* to the Apostles. Joel was merely indicating that righteousness comes by belief in *The Teaching*. That's your basic Protestant doctrine of justification by faith (belief).

To conceal the Gospel of Jesus Christ in their prophecies, the Prophets often engaged in word-play, substituting one word for the other, one *meaning* for the other, using the *parabolic images* of *rain* and *teaching* interchangeably, etc. The results are at times only slightly veiled statements. (See *The Mystery of Scripture*.) At other times the meaning of what they say is somewhat more murky. That is because the Prophets were continually introducing other *parabolic images* that have a different orientation. In addition, they sometimes introduce a *parabolic image* just to elevate its *significance* in the reader's mind. For example, Joel speaks concerning the events that took place after the three-and-a-half years of Jesus' ministry when, as the Teacher (*moreh*) of Righteousness, He provided the *Early Rain (moreh)*—*The Teaching*—for righteousness to His Apostles. In so doing, however, Joel also introduces the *parabolic image* of the *Latter Rain*, joining it with the *parabolic image* of the *Early Rain* to imply there is a *parabolic likeness* between the two events:

*So rejoice, O sons of Zion,
And be glad in the LORD your God;
For He has given you the early rain
for {your} vindication.
And He has poured down for you the rain,
The early and latter rain as before.
And the threshing floors will be full of grain,
And the vats will overflow with the new wine and oil.
"Then I will make up to you for the years
That the swarming locust has eaten,
The creeping locust, the stripping locust
and the gnawing locust,
My great army which I sent among you.
And you shall have plenty to eat and be satisfied,
And praise the name of the LORD your God,
Who has dealt wondrously with you;
Then My people will never be put to shame.
Thus you will know that I am in the midst of Israel,
And that I am the LORD your God
And there is no other;
And My people will never be put to shame.
And it will come about after this
That I will pour out My Spirit on all mankind;
And your sons and daughters will prophesy,
Your old men will dream dreams,
Your young men will see visions.
And even on the male and female servants
I will pour out My Spirit in those days.
And I will display wonders in the sky and on the earth,
Blood, fire, and columns of smoke.
The sun will be turned into darkness,
And the moon into blood,
Before the great and awesome day of the LORD comes.*

And it will come about that whoever
calls on the name of the LORD
Will be delivered;
For on Mount Zion and in Jerusalem
There will be those who escape,
As the LORD has said,
Even among the survivors whom the LORD calls.”
(Joel 2:23–32)

Other Prophets pick up Joel’s statement, referring specifically to the *parabolic* “rain” coming at the end of the three-and-a-half-year drought that followed the *Early Rain*. In that *parabolic image*, Elijah brings the *Latter Rain*—*The Teaching*—to end the “drought” predicted by the Prophet Amos:

“Behold, days are coming,” declares the Lord GOD,
“When **I will send a famine on the land,**
Not a famine for bread or a thirst for water,
But rather for hearing the words of the LORD.
And people will stagger from sea to sea,
And from the north even to the east;
They will go to and fro
to seek the word of the LORD,
But they will not find {it}.
In that day the beautiful virgins
And the young men will faint from thirst.”
(Amos 8:11–13)

Hosea used the *parabolic image* of the three-day journey of Jesus Christ through the land of the dead to show, as Joel did, how the *Latter Rain* is like the *Early Rain*. (See “The Passover Parable,” *The Voice of Elijah*, July 1991.) Note that the NASB translation of the Hebrew *malqosh* is here “spring rain” instead of “Latter Rain” as it was in the passage from Joel above. Notice also that the Prophet’s reference to “the knowledge of God” is a subtle hint that he was using the *parabolic image* of “rain” to refer to *The Teaching*:

“Come, let us return to the LORD.
For He has torn us, but He will heal us;
He has wounded us, but He will bandage us.
He will revive us after two days;
He will raise us up on the third day
That we may live before Him.
So let us know, let us press on to know the LORD.
His going forth is as certain as the dawn;
And **He will come to us like the rain,**
Like the spring rain watering the earth.”
What shall I do with you, O Ephraim?
What shall I do with you, O Judah?
For your loyalty is like a morning cloud,
And like the dew which goes away early.
Therefore I have hewn {them} in pieces by the prophets;

I have slain them by the words of My mouth;
And the judgments on you are
{like} the light that goes forth.
For I delight in loyalty rather than sacrifice,
And in the knowledge of God
rather than burnt offerings.”
(Hosea 6:1–6)

Hosea specifically mentioned the *Latter Rain* (*malqosh*) in this prophecy to make sure his readers understood the prophecy didn’t refer just to the death and resurrection of Jesus Christ. It refers also to the availability of *The Teaching*—the *Latter Rain*—that precedes the final outpouring of God’s Spirit at the End of the Age. If Hosea hadn’t used the term *malqosh*, the prophecy could be taken as referring only to the resurrection of Jesus Christ—the true Israel. (See *Not All Israel Is Israel*.)

Finally, Zechariah used the *parabolic image* of the *Latter Rain* to speak concerning the confusion that exists today among True Believers who are the Body of Christ, the true Israel. (See *Not All Israel Is Israel*.) The absence of a real “shepherd” and the presence of so many false “shepherds” has, until now, required True Believers to “wander like sheep.” God has every intention of correcting that situation before the End.

Notice that Zechariah, like Hosea, also alludes to his own use of rain as an image of *The Teaching*. He mentions “the teraphim” and “the diviners.” Both of these were considered by the devotees of the mythological gods as conduits through which they could learn the *mysteries* of their gods. In *parabolic imagery*, the Prophets of God also promised that Israel—the true Israel—would be granted *The Teaching* as an outpouring of “rain” at the time of the *Early Rain* and, (in the *parabolic image*) three-and-a-half years later, at the time of the *Latter Rain* when the *parabolic* “drought” ended:

Ask rain from the LORD
at the time of the spring rain—
The LORD who makes the storm clouds;
And He will give them showers of rain,
vegetation in the field to {each} man.
For the teraphim speak iniquity,
And the diviners see lying visions,
And tell false dreams;
They comfort in vain.
Therefore {the people} wander like sheep,
They are afflicted, because there is no shepherd.
My anger is kindled against the shepherds,
And I will punish the male goats;
For the LORD of hosts has visited His flock,
the house of Judah,
And will make them like His majestic horse in battle.
(Zechariah 10:1–3)

Let the reader understand. ■

One Train

From Page 1

Many today claim to have had the new-birth experience; but few actually have. The majority who occupy the pews on Sunday morning are Pretenders.

As James explained, the Pretender believes all the “right” things; therefore, he thinks he stands righteous before God. But we know that not all who believe they are saved will actually be accepted by God. Jesus Himself said so:

“Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven; but he who does the will of My Father who is in heaven. Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’ And then I will declare to them, ‘I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.’”
(Matthew 7:21–23)

In contrast to the Pretender, the True Believer not only believes, he also has a personal relationship with God. Therefore, he does certain things, not of himself—for that would be legalism—but because of his personal relationship with the Spirit of the Living God that dwells within him.

The intellectual Pretender has not, and cannot, grasp the reality of the True Believer’s relationship with God. That is so simply because that relationship cannot be attained by intellectual belief alone. *It has to be experienced.*

Nobody is, of themselves, capable of the total repentance necessary to gain a true relationship to God. Even that repentance is dependent on the power of the Holy Spirit convicting them of sin. Jesus alluded to that when He said:

“No one can come to Me, unless the Father who sent Me draws him; and I will raise him up on the last day. It is written in the prophets, ‘AND THEY SHALL ALL BE TAUGHT OF GOD.’ Ev-

eryone who has heard and learned from the Father, comes to Me.”
(John 6:44–45)

The Holy Spirit dwelling within the Believer is the New Covenant relationship of God with His people. (See *Not All Israel Is Israel.*) That relationship can only be *granted* by God. It cannot be gained by a simple profession of faith. God grants it only to those who come to Him in complete humility. That requires an act of the will that the Pretender’s stubbornness will not allow.

The dynamics of these two—the intellect synergistically working with the Spirit of God within—are such that even those who have that special relationship with God cannot fully explain it to another. *It has to be experienced.*

Unfortunately, in an age where “easy believism” is the most prevalent teaching, most “Christians” have never truly repented. Yet complete and total repentance for sin is required before God will grant the Believer His Holy Spirit.

Consequently, relatively few of those who claim to be Christian have actually *experienced* the incredible inward transformation that comes from true conversion. These Pretenders remain mixed with True Believers, confusing them and making it impossible for them to function together as the Body of Christ that God intended. However, God will change that circumstance in these final days before the Return of Jesus Christ.

Of those few who have been granted the opportunity to experience that special relationship with God, fewer still are living in close communion with their Lord. The reasons for this state of affairs are too numerous to mention. Here we seek only to outline that part of history that most recently bears on the Church’s current situa-

“Unfortunately, in an age where ‘easy believism’ is the most prevalent teaching, most ‘Christians’ have never truly repented.”

tion. It discloses a distinct tendency for Pretenders to ride a bicycle on only one of the two rails—the intellect and the spirit—that provide the “track” for God’s “train,” the true Church of the Living God.

The Protestant Reformers

The intellect is unquestionably involved in the salvation *experience* God provides. So it should be obvious that without the doctrinal track, the Church would soon devolve into just so much mystical “seeking.” Without some definite content to believe, even belief itself becomes irrelevant. [See “The Demons Also Believe. (Poor Devils!)” *The Voice of Elijah*, October 1991.]

“In contrast to the Pretender, the True Believer not only believes, he also has a personal relationship with God.”

That is why first-generation Protestant Reformers like Martin Luther (1483–1546) and John Calvin (1509–1564) were concerned primarily with doctrine. These men sought to *reform* the Roman Catholic Church by correcting the theological errors they perceived. The Protestant Reformers began to work outside the Catholic Church only when it became obvious the hierarchy of the Church was not going to accept the theological reforms they advocated.

The Protestant Reformation was, first and foremost, an *intellectual* reformation. The Reformers sought to change the doctrinal beliefs of the lay Christian. Therefore, they were not specifically concerned with the lives of individual Protestant Believers. They sought to define the rational basis for salvation, so they appealed to the intellect.

The writings of John Calvin in particular provided the doctrinal root-stock from which much of present-day

“The Protestant heritage of the Believer’s commitment to a life of holiness can be traced directly to Johann Arndt and Jakob Spener just as surely as the Protestant doctrine of salvation by faith can be traced to Martin Luther and John Calvin.”

Protestant doctrine has grown. In Calvin, the early Protestant Church found a master theologian and author combined. It is mute testimony to the calling of God on his life that John Calvin’s *Institutes of the Christian Religion* is still in publication.

John Calvin was no ordinary Christian, but, for that matter, neither was Martin Luther. Luther, however, was assisted by Philipp Melancthon (1497–1560), who provided the writing abilities he apparently lacked. Together, Luther and Melancthon set forth the doctrinal confession of the Lutheran Church.

“The Holiness Movement is the ugly stepchild of the Protestant Church.”

Although all of these men appear to have experienced the new birth, the same cannot be said of their followers. Even before the first generation of Reformers died, “orthodox” doctrine became the preferred track for Pretenders to ride. Before long, the leadership of the Lutheran Church in Germany had lapsed into a cold orthodoxy that True Believers could hardly let go unchallenged. They knew the Pretenders were riding a bicycle down only one of the two rails on which God’s train must ride.

The German Pietists

It has become quite common today for small groups of Christians to try some “new” approach in an attempt to achieve the dynamics of the New Testament Church. Little do these modern-day seekers realize they are just the latest generation of the seventeenth-century Protestant German Pietists.

German Pietism can be traced to the writings of one man—Johann Arndt (1555–1621). Arndt was a German Lu-

theran theologian influenced by the writings of pious individuals within the Roman Catholic Church prior to the Reformation. Arndt had also been directly influenced by the leaders of the Reformed movement in Switzerland—both John Calvin and Ulrich Zwingli—through the cryo-Calvinist, Philipp Melancthon.

Arndt was, therefore, a second-generation Reformer. But he began laying the groundwork for the second track on which all True Believers must ride—a holy life dedicated to God. Arndt’s contention was that orthodox theology alone was not sufficient to attain true Christianity. In his writings, he appealed to the writings of medieval mystics before him to argue that a vibrant relationship with God depended also on good works and a holy life. He stated his views in a publication titled *True Christianity* (ca. 1606).

Arndt’s views appear to have had no immediate effect on the Protestant Church. But seventy years after Arndt wrote, Philip Jakob Spener (1635–1705) used his literature in a conscious attempt to complete the Reformation.

In 1675, Spener wrote an introduction to a new edition of Arndt’s sermons. In that publication—*Pia Desideria* (Pious Desires)—he contended that orthodox doctrine alone would never suffice for True Believers. He insisted that a practical Christian life was necessary as well. Like Arndt before him, Spener emphasized the need for holiness in the Believer’s walk with God.

Unlike Arndt, Spener sparked the first of many Protestant revivals. In so doing he also provoked the first of the Pretenders’ backlashes against God’s working among His people. That resistance came from orthodox clergy who sought to ride their spiritual bicycle on the doctrinal track alone.

Thus it is that the Protestant heritage of the Believer’s commitment to a life of holiness can be traced directly to Johann

Arndt and Jakob Spener just as surely as the Protestant doctrine of salvation by faith can be traced to Martin Luther and John Calvin.

A distinct characteristic of every true revival experienced by the Protestant Church has also been a renewed emphasis on holiness as a requirement for the True Believer. That is because both doctrinal belief and the holiness of the Believer are the rails that provide the track for God’s train.

That first confrontation between orthodox theologians and a spiritually starved laity has been followed by a long series of Protestant Church revivals. In every true revival since that time, the ordinary individual’s response to God’s offer of a complete and satisfying spiritual relationship has been roundly denounced by orthodox theologians who were in truth only Pretenders.

The Moravian Brethren

The different results obtained by Arndt and Spener are attributable to their difference in approach. Where Arndt only wrote and spoke, Spener put his ideas into action. He organized small meetings for the purpose of Bible study, prayer, and fellowship. It wasn’t long before these small groups began to experience a widespread move of the Holy Spirit.

A follower of Spener, August Hermann Francke (1663–1727), carried on Spener’s work. He insisted that only those Believers who had experienced personal regeneration were actually Christians. That was a frontal assault on the Pretenders’ entrenched position. Consequently, orthodox theologians vehemently challenged Francke’s work, seeking to silence him. They failed. The Pietist movement continued to gain momentum, and before long had spread throughout Germany.

A student at Francke's high school, Count Nikolaus Ludwig von Zinzendorf (1700–1760), was a German Lutheran who not only associated with Francke, but also with Spener and other German Pietists. By 1722, he had become a benefactor of the Moravian Brethren Church. At Zinzendorf's urging, the Moravians began establishing "little churches within the church" for the purpose of working for Lutheran Church renewal. They eventually found it necessary to withdraw from the Lutheran Church completely.

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Through Zinzendorf's efforts, Pietism not only had a major impact on the Moravian Brethren, it also had an effect on the worldwide Protestant Church. As a result of Pietism, the Brethren Church began missionary outreach into other countries. One of the countries to which Moravian missionaries were sent was England; and in 1738, the Moravian missionary Peter Böhler succeeded in establishing a small gathering of Believers in London called the Fetter Lane Society.

The First Great Awakening

Two of the three men who were major figures in the First Great Awakening—the first major revival of the Protestant Church—came out of the Fetter Lane Society. These were the Wesley brothers, John (1703–91) and his brother Charles, who, along with George Whitefield gave direction to the first undeniable outpouring of God's Holy Spirit on the Protestant Church.

George Whitefield began preaching

in open-air meetings near Bristol, England, on February 17, 1739. Within three weeks, the attendance at his meetings had topped 10,000! He called on John Wesley for assistance in organizing the thousands of new converts coming to a saving knowledge of Jesus Christ. Wesley responded, and thus began a ministry that, in thirty years, saw well over 100,000 souls saved.

The First Great Awakening led almost immediately to the formation of the Methodist Church as a denomination separate from the Anglican Church of England. John Wesley did not intend it to be so. He sought to reform the Anglican Church just as the early Protestant Reformers and the Moravians before him had sought to reform the Church from within.

Like the doctrinally oriented Roman Catholic and Lutheran Pretenders before them, the well-entrenched orthodox clergy of the Anglican Church wanted nothing to do with this new work of God. As was to be the case time and time again over the next two-and-a-half centuries, the vibrant inner life of the True Believer held no appeal for the Pretender.

The Second Great Awakening

John Wesley has long been recognized as the central figure in the First Great Awakening. He shaped and molded the beliefs of the new Believers produced by this move of God's Spirit, thus prolonging its effects. Charles Finney (1792–1875) holds that same distinction with regard to a second sovereign working of the Holy Spirit among Protestant Believers.

The Second Great Awakening had been underway long before Charles Finney attained a true saving knowledge of Jesus Christ. (See "Charles Finney: My Conversion to Christ" in this issue.) But like Wesley before him, Finney was a dominant personality who wholeheartedly sought to follow the will of His Lord and Savior. His absolute certitude regarding God's working among His people and his strong emphasis on personal holiness

"Wesley responded, and ... in thirty years, saw well over 100,000 souls saved."

in the life of the Believer soon brought the orthodox clergy out in force to resist him.

Charles Finney confronted the Pretenders head on. He would have none of their rigid orthodoxy. He rejected much of their doctrine and challenged the lies they spread concerning him. Their leaders were eventually discredited, and Finney continued to work within the established Presbyterian Church. Many of his converts, however, began seeking more vital Christian fellowship among themselves as True Believers outside the established Church. It was again, like John Wesley's "Methodists," an example of True Believers attempting to use both rails to ride God's train. The result was a phenomenon called the "Holiness Movement."

The Holiness Movement

The Holiness Movement is the ugly stepchild of the Protestant Church. Protestant theologians don't *talk about* it much because they don't actually understand it. As a result, they haven't recognized it as a legitimate outgrowth of the Second Great Awakening. Therefore, although the movement covered the last half of the nineteenth century, relatively little has been written about it. Consequently, it is somewhat difficult to ascertain exactly how widespread and how

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“The Holiness Movement was quietly preparing the Protestant Church for the most phenomenal outpouring of God’s Spirit the world has ever known.”

incredibly dynamic this move of God was among these simple Christian Believers.

With regard to the Holiness Movement, it is almost as if the orthodox Pretenders finally brought their ultimate weapon to bear against the working of God’s Spirit among His people. They tried as best they could to ignore these descendants of the German Pietists, pretending God was not at work among them. Yet some of the most awesome demonstrations of the Holy Spirit’s power were witnessed by these simple Believers.

The Second Great Awakening had witnessed great emotional outbursts as sinners experienced the sovereign work of the Spirit convicting them of their sin. That was the thing the theological Pretenders fought against most fiercely. But the reports coming out of the Holiness camp meetings were even more dramatic. Consider the following:

... all at once, as sudden as if a flash of lightening from the heavens had fallen upon the people, one simultaneous burst of agony and then of glory was heard in all parts of the congregation; and for nearly an hour, the scene beggared all description Those seated far back in the audience declared that the sensation was as if a strong wind had moved from the stand over the congregation. Several intelligent people, in different parts of the congregation spoke of the same phenomenon.... Sinners stood awestricken, and others fled affrighted from the congregation. (McDonald & Searles, The Life of

Rev. John S. Inskip, *Chicago, 1885, p. 201, as quoted in M. Dieter, The Holiness Revival of the Nineteenth Century, New Jersey, 1980, p. 108)*

As difficult as it may be to believe, most books describing the revivals of the Protestant Church completely discount such reports of God’s work among the Holiness Churches. They focus instead on mainstream “evangelists” like Dwight Moody. Moody’s approach appealed to the Pretenders much more than the awesome power of God. But while Moody was laying the foundation on which later Pretenders built the widespread “Theology of Success” one sees preached on television today, the Holiness Movement was quietly preparing the Protestant Church

“Within just ten years, ... Finney himself was lamenting the fact that the love of Believers for their Lord had grown cold.”

for the most phenomenal outpouring of God’s Spirit the world has ever known.

The origins of the Holiness Movement spring directly from the work of Arndt and Spener. Through a meeting with Zinzendorf in 1738, John Wesley personally met with the leaders of the German Pietistic movement. He came away with the solemn conviction that there was far more to true Christianity than even these pious German Believers had recovered.

Throughout his years as a minister preaching the Gospel, John Wesley developed and propounded the theological doctrine of sanctification as a “second blessing” that True Believers should seek. He firmly believed God would grant the True Believer a second definite work of grace. Just as a person obtained regeneration of the spirit by seeking justification by faith, so also one must seek sanctification as an inward work of holiness.

Disregarding whether Wesley’s theological doctrine of sanctification was right or wrong, the True Believer will

agree with his concern for holiness. It is this inner conviction that God expects the Believer to lead a holy life that distinguishes the True Believer from the Pretender. The Pretender will only pay lip-service to the concept, following the white-washed sepulchre approach of the Pharisees. But the True Believer understands the depths of the contrition that comes when sin overtakes him.

As was the case with the First Great Awakening, orthodox doctrine was not sufficient for those who experienced the new birth during the Second Great Awakening. They also considered total commitment to God in one’s daily life to be essential.

But during the Second Great Awakening, there was no John Wesley to organize new converts into fervent groups of Believers who could encourage one another to serve their Lord with a whole heart. Generally, they were left to mingle with the Pretenders in the Church who had resisted the move of God’s Spirit. There were, however, a few of those who were called “New Lights” or “Separates” who did come out of the organized Church and start new churches.

Within just ten years after witnessing tremendous revival, the great Evangelist Charles Finney himself was lamenting the fact that the love of Believers for their Lord had grown cold. (See “Charles Finney: My Conversion to Christ” in this issue.) In response to the spiritual lassitude that had crept into the Church, some of the more devout Believers began to meet in small groups outside the organized Church.

It is interesting that, in their search for something more in their Christian life, these descendants of the German Pietists settled on the Methodist theology of John Wesley’s second definite work of grace. They also patterned their small group

“The origins of the Holiness Movement spring directly from the work of Arndt and Spener.”

“The effects of the Neo-Pentecostal revival were short-lived, however, because new Believers were never encouraged to come out from among the Pretenders around them who stood firm in their cold orthodoxy.”

meetings after those pioneered by the Moravian Pietist Count Ludwig von Zinzendorf. Ironically, the Methodist Church whose practices and theology these seekers adopted had been almost completely passed over by God’s Spirit during the Second Great Awakening.

One of the groups meeting outside the organized Church was a group meeting in New York City called the “Tuesday Meeting.” It was led by a woman, Phoebe Palmer, a fact which further confounded the orthodoxy. Nonetheless, that meeting eventually gave rise to the fully organized Holiness Movement.

In his later years, Charles Finney himself seems to have agreed with Wesley’s concept of sanctification as some sort of second step in the Christian’s walk with God. In 1840, he expressed his opinions regarding the topic in a widely read book entitled *Views on Sanctification*.

Finney’s book gave added impetus to the growing Holiness Movement. Until then, the movement had existed within, and alongside, the organized Church. Within three years after the publication of Finney’s book, adherents of the view that holiness was a sign of the True Believer began forming their own small Holiness Church denominations.

Because of Finney’s book, the Holiness Movement’s emphasis on holiness began drawing adherents out of all denominations. Throughout the latter half of the nineteenth century, even members of other denominations who chose to remain within their own denomination still attended the yearly camp meetings hosted by Holiness churches.

By the turn of the century, camp meeting revivals were a mainstay of the Holiness Movement. These “holy rollers” were looked upon condescendingly by the orthodox Pretenders who were the majority in the mainstream Church. The Pretenders were firmly in control at the institutions of higher education where the formulation of Protestant doctrine was continuing. They wanted nothing to do

with any attempt at the practical application of John Wesley’s doctrine regarding holiness.

The Pentecostal Revival

Pentecostal denominations are, by and large, accepted today as a legitimate segment of Protestant Christianity. For many years that was not the case. That was so simply because the leaders of the early Pentecostal groups that began experiencing revival around the turn of the century were prepared by, and came directly out of, the Holiness Movement. But because they were rejected even by the Holiness Movement from which they came, Pentecostals had no alternative. They had to organize their own small churches.

Consequently, the Pentecostals, because of their origin, inherited the condescension and rejection the doctrinally orthodox had directed at the Holiness Movement. But the orthodox Protestant mainstream eventually came to reconsider their initial rejection of the Pentecostal revivals as a genuine move of God’s Spirit. They did so, however, only after it became clear that forty-five years of revival had made the Pentecostals, in many regions of the world, the Protestant majority.

Pentecostal doctrine built on the Holiness Movement’s emphasis on holiness. But they took speaking in tongues as the sign of the “second definite work of grace” that John Wesley had originally seen as nothing more than sanctification—the achievement of a holy walk with God.

Wesley had been concerned with simple Christian piety—a True Believer walking holy before a holy God. The Holiness Movement sought to make that a part of the Believer’s daily life. Pentecostals took up the Holiness Movement’s doctrine of the higher life. But they shifted the emphasis from holiness to the outward sign of God’s inner work (what they called “the Baptism of the Holy

Spirit”). They held that sign to be the visible evidence of speaking in tongues. Thus the German Pietists’ stress on piety and dedicated holiness was reduced by the Pentecostals to an outward manifestation.

While the gift of speaking in tongues was, and is still is, for many True Believers a genuine experience, the net result of Pentecostal doctrine was a muting of the Holiness Movement’s continuation of German Pietism’s most noble cause. In Pentecostalism, total commitment to God as evidenced by a sanctified life gradually became a linguistic exercise that theological Pretenders could, and did, easily fake. Before many years had passed, the Pentecostal Church, like the mainstream denominations, had also become a secure haven for Pretenders.

Recent Years

Beginning in the sixties, Neo-Pentecostal revivals in mainline denominations brought a renewed call for True Believers to seek a fuller, more totally committed, Christian life. Those revivals took the Pentecostal experience into every corner of Protestant Christianity and even into the Roman Catholic Church. Those revivals also saw many experience the new birth.

The key to the outreach of the Neo-Pentecostal revival was the fact that its leaders dropped the doctrinal stance of the Pentecostals wherein tongues were held to be the sign of that second definite work of God in the Believer. They chose instead to emphasize the vitality of the Believer’s walk with God. In that respect,

“Pentecostals ... inherited the condescension and rejection the doctrinally orthodox had directed at the Holiness Movement.”

“Since the early seventies, the Protestant Church has been ever more content to associate the sheer numbers of people who are willing to make a ‘profession of faith’ or a ‘decision for Christ’ with revival.”

they followed the Pietistic tradition of the Holiness Movement.

The effects of the Neo-Pentecostal revival were short-lived, however, because new Believers were never encouraged to come out from among the Pretenders around them who stood firm in their cold orthodoxy. The new Believers were, in fact, encouraged to stay and work for “church renewal” from within the Church.

The short life of the Neo-Pentecostal revival stemmed from the mistaken notion that it could be used to bring new life to the Pretenders in the Church. There was no one person among the Neo-Pentecostals who, like John Wesley and Charles Finney before, saw the need to protect the new converts and nurture them in their new life. Therefore, the orthodox Pretenders around them soon sapped the True Believers’ inner fire. Before long the revival was snuffed out or redirected into the increasingly popular “church renewal” movement.

Since the early seventies, the Protestant Church has been ever more content to associate the sheer numbers of people who are willing to make a “profession of faith” or a “decision for Christ” with revival. The Pretenders assume that, if church pews are filling, God must be working. Nothing could be a greater lie. It would seem that doctrinal orthodoxy has finally won.

The great revivals of the Church always emphasized the impending wrath of God and need for holiness in the life of the Believer. There is none of that teaching now. “Fear” of God has been replaced by “reverence” for God. Total commitment has become nothing more than positive thinking and exuberance. Few will readily admit they wrestle with sin in their lives. Nobody appears to be concerned about the soon-to-be-revealed “wrath of the Lamb”:

And I looked when He broke the sixth seal, and there was a great earthquake; and the sun became black as sackcloth {made} of hair, and the

whole moon became like blood; and the stars of the sky fell to the earth, as a fig tree casts its unripe figs when shaken by a great wind. And the sky was split apart like a scroll when it is rolled up; and every mountain and island were moved out of their places. And the kings of the earth and the great men and the commanders and the rich and the strong and every slave and free man, hid themselves in the caves and among the rocks of the mountains; and they said to the mountains and to the rocks, “Fall on us and hide us from the presence of Him who sits on the throne, and from the wrath of the Lamb; for the great day of their wrath has come; and who is able to stand?”
(Revelation 6:12–17)

The Truth is, appearances are deceiving. You, the True Believers who read this, are concerned about God’s wrath. You are also concerned about your own obedience to God and the struggle you experience as you attempt to live a holy life. You may well be a distinct minority in the Church today, but you are there; and God has not forgotten you.

The Final Days

Today it has become fashionable for the orthodox Pretenders to talk in terms of church renewal as though the Church—True Believer and Pretender together—can somehow attain what God intended the Church to be. The unspoken assumption of this trend is that everybody in the Church is a True Believer. That simply is not true. True Believers are few and far between.

The admonition of the Holy Spirit to the True Believer in these Last Days was recorded by the Prophet Isaiah long ago:

***Depart, depart, go out from there,
Touch nothing unclean;
Go out of the midst of her,***

***purify yourselves,
You who carry
the vessels of the LORD.
But you will not go out in haste,
Nor will you go as fugitives;
For the LORD will go before you,
And the God of Israel
{will be} your rear guard.
(Isaiah 52:11–12)***

True Believers who heed the Spirit’s call during the coming move of God’s Spirit will find themselves fellowshiping in the Lord together with their true brothers and sisters. Consider that a naïve belief if you will, but God has plans for True Believers that Pretenders could not even begin to imagine. As the Apostle Paul mentioned to the Jews in Pisidian Antioch, the Pretenders will ridicule it from the first:

*“Take heed therefore, so that the thing spoken of in the Prophets may not come upon {you}:
‘BEHOLD, YOU SCOFFERS,
AND MARVEL, AND PERISH;
FOR I AM ACCOMPLISHING
A WORK IN YOUR DAYS,
A WORK WHICH YOU WILL NEVER
BELIEVE, THOUGH SOMEONE
SHOULD DESCRIBE IT TO YOU.’”*
(Acts 13:40–41)

God’s plan cannot fail to achieve its intended result. He is going to distinguish the Pretenders from True Believers by using the Pretenders’ own doctrinal orthodoxy—the very basis of their pretense—against them. The Pretenders will “stick out,” as they say, like the proverbial “sore thumb.”

Although *The Teaching* contradicts nothing in orthodox Protestant doctrine—on the contrary, it gives that doctrine a far greater content—the Pretenders will vehemently denounce it nonetheless. True Believers will then be able to easily recognize who is and who is not a True child of God. Jesus alluded to God’s plan in His Parable of the Wheat and Tares:

He presented another parable to them, saying, "The kingdom of heaven may be compared to a man who sowed good seed in his field. But while men were sleeping, his enemy came and sowed tares also among the wheat, and went away. But when the wheat sprang up and bore grain, then the tares became evident also. And the slaves of the landowner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?' And he said to them, 'An enemy has done this!' And the slaves said to him, 'Do you want us, then, to go and gather them up?' But he said, 'No; lest while you are gathering up the tares, you may root up the wheat with them. **Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, "First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn."**'"

(Matthew 13:24-30)

Then He left the multitudes, and went into the house. And His disciples came to Him, saying, "Explain to us the parable of the tares of the field." And He answered and said, "The one who sows the good seed is the Son of Man, and the field is the world; and {as for} the good seed, these are the sons of the kingdom; and the tares are the sons of the evil {one}; and the enemy who sowed them is the devil, and **the harvest is the end of the age**; and the reapers are angels. Therefore just as the tares are gathered up and burned with fire, **so shall it be at the end of the age**. The Son of Man will send

"Church historians have a term for the belief of the Pretenders. They call it 'Protestant scholasticism.'"

forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, and will cast them into the furnace of fire; in that place there shall be weeping and gnashing of teeth. Then **THE RIGHTEOUS WILL SHINE FORTH AS THE SUN** in the kingdom of their Father. He who has ears, let him hear."

(Matthew 13:36-43)

Notice that Jesus quoted Daniel 12:3—"the righteous will shine forth as the sun"—in His parable, thus referring to Daniel 12 as the source of His statements. In that chapter, the messenger told Daniel the righteous and the wicked will be separated at the End of the Age by an "insight" that gives the "righteous" an "understanding" the "wicked" do not have:

And he said, "Go {your way}, Daniel, for **{these} words are concealed and sealed up until the end time**. Many will be purged, purified and refined; but the wicked will act wickedly, and **none of the wicked will understand, but those who have insight will understand**."

(Daniel 12:9-10)

The time for the separation of the "wicked" from the "righteous" by the provision of "insight" has come just as Jesus said it would in yet another parable:

"Again, the kingdom of heaven is like a dragnet cast into the sea, and gathering {fish} of every kind; and when it was filled, they drew it up on the beach; and they sat down, and gathered the good {fish} into containers, but the bad they threw away. **So it will be at the end of the age**; the angels shall come forth, and take out the wicked from among the righteous, and will cast them into the furnace of fire; there shall be weeping and gnashing of teeth."

(Matthew 13:47-50)

Church historians have a term for the belief of the Pretenders. They call it "Protestant scholasticism." That epithet means these people are convinced that correct theology is all that God requires of

"Lies and liars have long held the day within the Church."

the good Christian. Protestant scholasticism reigns supreme in the Church today. That is why the Church willingly accepts any and all who have made what they call a "profession of faith." The Pretenders have long told any and all who would listen that if they believe correct doctrine, they are a Christian, fully acceptable to God. That is a lie.

But then, lies and liars have long held the day within the Church. The Roman Catholic Church at the time of the Reformation was not unique in that regard. The Pretenders have always used their doctrinal forum to lull back to sleep any and all who might recognize the Truth. Though it may seem that the Pretenders have triumphed, don't be concerned. God has everything well in hand. Just watch.

Watch the Pretenders who consider it an affront when told that, while doctrinally correct, their theology lacks the original content with which God imbued it. Watch them try to ignore reality when one True Believer after another finds God "stuffing" an incredible content into the Truth that is orthodox Protestant doctrine. Watch as that information becomes readily available to True Believers everywhere, revealing the scholastic pretense of the orthodox Pretenders for what it is, thereby robbing them of the doctrinal oppression they have exerted over True Believers.

Then watch the Pretenders denounce the movement of God's Spirit among His people. Watch them when their own doctrinal orthodoxy prevents them from seeing the Holy Spirit at work. Watch what happens when they discover True Believers all around the world are recovering their German Pietist heritage and stressing the need for the Believer to have a holy walk with their Lord. Watch them when they realize they cannot dissuade True Believers from preparing themselves spiritually for the Return of their Lord. Watch. Just watch. ■

Q & A nswers

The Voice of Elijah publishes articles based on the findings of The Elijah Project, a private research group headed by Larry D. Harper. In this column we seek answers to general-interest questions concerning the findings, purpose, and philosophy of this project.

Editor: Now that the first volume in *The Resurrection Theology Series—Not All Israel Is Israel*—has been published, what's next?

Elijah: Preparing seminar materials so that they're available when the time comes; *The Mystery of Scripture*; then the second volume in *The Resurrection Theology Series—The Inheritance of the Believer*. Those two books as well as the third volume, *House of Israel, Temple of God*, have already been researched.

Editor: Some of our readers are going to have a tremendously positive response when they read *Not All Israel Is Israel*. Would you mind saying something for their benefit?

Elijah: First of all, anyone who finds the information in *Not All Israel Is Israel* valuable has an incredible experience yet to come. When they finish reading that volume, they will have seen but the tip of the iceberg. The wealth of the Gospel message that has been hidden in the parables of the Prophets is phenomenal. *Not All Israel Is Israel* does nothing more than lay the foundation.

The Old Testament message concerning the Person and work of Jesus Christ fits together seamlessly and makes perfect sense. Those who are not already locked into tradition will begin to see that when they read *Not All Israel Is Israel*. The complete series will easily explain all that the New Testament authors wrote. That's because it explains the same Old Testament Gospel of Jesus Christ that the



Early Church leaders taught. But it goes far beyond what can be learned from reading the New Testament alone.

As unbelievable and as naïve as all that will seem to those locked into tradition, it's true. God intends to do exactly what He has said He would in the Prophets. The role I have to play is a small one. I'm just doing what I have to do to fulfill my calling. But the extraordinary will become commonplace when God begins to move among His people. There will be no doubt in anyone's mind that it is God moving.

Secondly, those who respond positively to what they find in *Not All Israel Is Israel*, if they believe what they read, have an obligation to the Spirit of the Living God within them to learn more about the Gospel of their Lord Jesus Christ that is hidden in the Hebrew Scriptures. They also have an obligation to help *The Voice of Elijah* reach out to others who are still seeking the Truth. They owe me nothing. To the contrary, I have been entrusted with an obligation to teach those True Believers who want to learn what I teach. In that respect, I owe them. However, I am certainly not going to seek anyone out and twist any arms, trying to convince them they should learn. I have more than I can do right now just putting down what I already understand. However, I realize verbal communication is essential to making the Truth really come together. But those who want to understand what I teach will let it be known when they are ready to be taught. When they do, I'll teach. Until then I'll just keep doing what I've been doing, researching and writing.

Editor: I know that you plan to start giving one-day seminars as soon as demand for it builds to the point it becomes feasible. What do you envision for the near future?

Elijah: That's hard to say. I'm overwhelmed with the work involved in publishing what I understand about the Old Testament message. However, I enjoy the response that comes when someone sees or hears something that makes it all come together for them. When you see the excitement start showing in their faces as they begin to see the implications of what they have learned, it's an intensely gratifying experience. You don't get that feedback sitting in front of a computer all day. That's why I would prefer to start teaching as soon as possible. But the timing isn't mine to choose.

I waited almost twenty-four years before I could even begin my ministry. I can wait a lot longer before I begin teaching, if He desires. Eventually I would like to see videotapes, seminars, retreats, camps, a Bible School, whatever. You name it, I'd be there to teach because that's what God has called me to do. When True Believers read what I've written so far, they'll start seeking to know more. It will happen. It's all in God's good time. Right now I'm content to write. I have lots of material. I don't have all that much free time to teach right now anyway. But we'll see.

Editor: *You mention in one of the articles in this issue that you see a new move of God beginning among True Believers. Why do you say that?*

Elijah: No True Believer can read the information they find in just the first volume of The Resurrection Theology Series and not recognize it as *The Teaching*. I didn't say that. Jesus did. Pretenders will contradict that statement, but those who have been faithful in seeking the will of God will be driven by the Holy Spirit to repentance, prayer, and reading the Scriptures because they want to understand more of what God has said. As I said before, the information already available makes perfect sense to anyone not locked into tradition. When True Believers realize God has already begun to work, they will begin to honestly seek God, praying for direction, and God will respond. He always has. He always will.

Editor: *You say, "God has already begun to work." What do you mean?*

Elijah: Just that. If someone reads *Not All Israel Is Israel* and wants to attribute what they read to my own ingenuity, I'll thank them kindly and pass up the kudos. I haven't yet figured out how God does what He does, but I refuse to take credit where credit really isn't due. I have a calling. That's all. When the effects of that calling begin to show results among True Believers, those who have held back to "wait and see" will eventually find they have waited but will never see. God honors decisiveness and commitment. He hates double-mindedness and the tendency to hold back. He's at work. Believe me. The results will appear in due time.

Editor: *On another subject ... You mentioned a year ago that you expected civil war to break out in Eastern Europe, shortages of farm produce here and elsewhere, and, of course, the Gulf War to devastate Iraq. You were right on the mark with those three. The coalition destroyed Iraq. The Serbs in Yugoslavia have essentially de-*

stroyed Croatia. There's been fighting in Georgia. Insect pests have destroyed ninety-five percent of the winter crop in California, causing price increases in the supermarkets. What do you see this year?

Elijah: First of all, I'm not "predicting" anything. I'll give you a "forecast" based on a couple of prophecies in the Scriptures that are in the process of being fulfilled. Nothing more. Furthermore, I hate to be a doomsayer, but it comes with the territory. The good old days are gone forever as far as I can see. From here 'til the End I see nothing but the "time of distress, such as never occurred since there was a nation until that time." [Editor: Daniel 12:1.] What that means I can only speculate based on other passages of Scripture that also pertain to this time in history.

I see violence increasing beyond all reason. It is one of the signs of the End Times. That probably includes a breakdown in law and order in what remains of the old Soviet Union and the Eastern Bloc countries. There has already been an upsurge in random violence in Germany directly attributable to an alliance between the German Neo Nazis and the KKK here in the United States. If there is a breakdown in civil order in any country, you can expect similar groups to step up their activities to fill the void. We are not immune to an increase in violence here in the States either. That would probably result from gang wars and outright intimidation of civil authorities by drug traffickers.

I see at least a worldwide recession, if not depression, continuing well beyond 1992. It won't be easy for the world economy to come back from this one. I said "world" because the problem is with the world's economy, not just this economy. There are too many variables being fed into the economic mix for the United States government to manage a recovery on its own. We've already seen the Federal Reserve is apparently incapable of stimulating the economy in this country. The Bush Administration was counting on that happening. They still are, but it isn't going to happen. Consequently, I don't see Bush continuing in office. But whoever replaces him will be equally as helpless in the face of mounting worldwide disasters—social, political, and economic.

The passage of Scripture that I mentioned last year still applies: "A measure of wheat for a price: three measures of barley for a price: don't spoil the oil or the wine." [Editor: Revelation 6:6.] I don't fully understand what that means, but it certainly isn't good. I suspect there is much more to it than has yet become apparent. It may well be referring to the recession that is currently deepening into what I honestly believe is a depression that will be far greater than the last one. But what I said last year, I'll say again. I also believe it means we are looking at an increas-

ing shortage of farm produce—worldwide. That will continue. Last year I saw climate as the principal contributing factor. I still believe that, although pests seem to have been the most significant so far. We should see climate play a larger role this year. If it does, the agricultural situation will get worse in a hurry.

Editor: *So the things you've just said are what? Extrapolations from passages of Scripture that you understand?*

Elijah: That's about it.

Editor: *If all you do is extrapolate, how could you be so precise with regard to the devastation of Iraq by the coalition? You recognized what would happen to Iraq almost as soon as Hussein sent his tanks into Kuwait. Within a week after the invasion in August of 1990, you told me France, Britain, and the United States were going to launch a relentless bombing campaign against Iraq. How could you have been so certain in that case?*

Elijah: That was a unique set of circumstances. The *parabolic image* of Mystery Babylon is a central *parabolic image* in *The Mystery* of the Gospel of Jesus Christ hidden in the Hebrew Scriptures. I've understood that *parabolic image* for several years. Isaiah and Jeremiah both included detailed accounts of the destruction of Mystery Babylon in their prophecies. When the invasion of Kuwait took place, I figured there had to be a *parabolic fulfillment* involved. It's rather easy to explain a prophecy when you understand the *parabolic images* the Prophets are using. You don't even have to understand everything they say in the prophecy. The Prophets were working from an incredible array of *parabolic images* and Hebrew idioms. But a basic knowledge of just one idiom and one image gives phenomenal insight. True Believers will see that when they read *Not All Israel Is Israel*. That book explains the *meaning* and *significance* of just the one Hebrew idiom: "cut off from Israel." But in the footnotes toward the end of the book I included just a few of the prophecies where the *meaning* of the idiom discloses what the Prophets were *talking about*. I get excited just *talking about* it.

Back to your question.... Even in explaining what I saw in the prophecies concerning Iraq, as you well remember, I went wide of the mark with respect to Israel's retaliation against Iraq. [Editor: See "Awaiting God's Glory," *The Voice of Elijah*, January 1991.] But then, I don't claim to be a Prophet. I have been called to teach the Gospel of Jesus Christ that has been hidden in the Hebrew Scriptures. That Gospel was hidden in *parabolic images* and Hebrew idioms. Some of the *parabolic images* that I already under-

stand relate to current events. Sometimes I understand how they relate. Sometimes I don't.

Editor: *That being the case, what one future event, development, circumstance—whatever—do you see as the most significant?*

Elijah: That would probably be the development and mass distribution of the Personal Translator.

Editor: *Personal Translator? What's that?*

Elijah: Right now it's just a concept, probably not even a fully developed concept in the mind of any one person or corporation. But if it isn't, it soon will be. The necessary pieces are already coming into place, and I look for it to become a reality within the next few years. When it does, humanity will have come full circle, becoming in reality what the *parabolic image* of Mystery Babylon depicts. [Editor: See "Is Iraq Mystery Babylon?" *The Voice of Elijah*, January 1991.] The whole world will be speaking one language—the language of a computer.

The Personal Translator will actually be a miniature telephone contained in a piece of jewelry, probably a necklace or bracelet. It will include a separate earphone receiver that can be worn during communication and carried in a pocket or handbag when not being used. The unique feature of the equipment will not be so much in its design as in its purpose. It will make it unnecessary for anyone to translate conversations between diplomats, government leaders, and business people. Or, for that matter, between any two people who have their own Personal Translator.

The concept is simple. A person will be able to call another on the miniature telephone, speak the necessary codes to establish the translation link between their respective languages, and begin conversing face to face. As each person speaks, the speech will be transmitted via the miniature telephone into a computer that could be located anywhere in the world. Working according to the code given, the computer will translate the speech into the appropriate language and transmit it to the other person's earphone so that they hear what is said in their own language almost as soon as it is spoken. Put that together with the new anti-noise technology and all they hear will be their own language through the earphone.

The technology to make this all a reality is already in development. Three years ago IBM was already translating from English into Japanese by computer. At that time, Fujitsu had software that translated between four different languages and was in the process of adding three more languages. By now, who knows? At the World Telecommuni-

cations's Forum '91 in Geneva, Switzerland, NEC Corp. demonstrated an online interpreter system designed specifically for sale to international phone companies, so they could offer translation services to their international business customers. So the basic interpretation technology is already available. It just needs to be combined with better voice recognition capabilities. Research into that technology is also well underway. According to an article in *Business Week* [Editor: June 3, 1991], nearly every high-tech company in Japan has made the development of voice recognition software a top priority.

The Personal Translator also needs superfast supercomputers to handle a large volume of calls and reduce the time required for interpretation. The NEC prototype could already interpret a sentence in under five seconds. Other companies are shooting for what they feel is the optimum one-second response time. Supercomputers that could make it all possible within the next decade came online in just the last couple of years.

For a long time Cray Research Inc. dominated the supercomputer market, building the largest and fastest computers in the world. Then Thinking Machines Corp. developed a supercomputer called the Connection Machine. They unveiled their latest model just last November. It was 100 times faster than the fastest Cray computer available at that time. But Intel Corp. has been in competition with Thinking Machines over bragging rights to who has built and installed the fastest computer. So you can expect the capabilities of supercomputers to increase dramatically over the next few years.

The speed of the new supercomputers lies in the concept of "parallel processing." By putting more than one Central Processing Unit [Editor: CPU] or "brain" in a computer, the computer can solve problems much faster than a computer with a single CPU. The parallel processing concept allows any computer manufacturer to build a supercomputer with an unlimited number of processors. That's all possible with the technology available today. We have not even mentioned the new optical computers that AT&T has in development or the implementation of the new gallium arsenide chips now becoming more widely available for electronic computers.

The demand for faster supercomputers is already here. Some people are *talking about* using supercomputers to analyze the complex interaction of winds and ocean currents that produce the Earth's weather patterns. That would require a computer 1,000 times faster than those available now. That's the way it works. If there is demand for an item, somebody will develop and market it. There are billions to be made by phone companies offering translation capabilities. Every businessman and businesswoman who

competes globally will use it—repeatedly.

The last thing required is the telephone network. The current system couldn't possibly handle the demand. But that situation is also changing rapidly. Phone companies are already making massive investments. AT&T is installing fiber-optic cables around the world. Fiber-optics, combined with a new generation of digital switches, transmission gear, and computer software will make it possible for more than twice as much information to pass over the same circuit as now passes. It all adds up to more people using more telephones to communicate more often.

Motorola Inc. is in the process of establishing a worldwide cellular phone network by putting in place the satellites necessary to handle calls from anywhere in the world. However, I don't think that is the lowest link in the telephone network that will be needed by the Personal Translator. The cellular phone system could not handle the volume of calls necessary for every individual to have their own personal telephone. But a company called Millicom Inc., along with its partner SCS Mobilecom Inc., has already completed testing of a new Personal Communications Network [Editor: PCN] in Houston, Texas, and Orlando, Florida, that enables their calls to blend into the background noise of the microwave-communications frequencies without interfering with those frequencies. The specific purpose of the company is to make PCN communication possible from anywhere in the world. A similar system called Telepoint is already up and running in England. The British are determined to make the system work, and I suspect it will.

When the necessary links are in place, miniature telephones will go on sale. Fujitsu America Inc. already has its Pocket Commander portable phone available. Future versions will be even smaller. Put it all together with the new anti-noise technology, and the future is here. Somebody speaks a foreign language; all you hear is your own language. I believe it will happen.

The flip side of all this has to do with the "mark of the beast." PCN could make home phones and cellular phones obsolete. Eventually, it could lead to the establishment of a unique phone number assigned to every individual. That's not my idea. I read about it in *Business Week*. [Editor: October 7, 1991.] But if a miniature Personal Translator with its unique phone number were ever required to be implanted under the skin.... You get the picture.

Editor: That's interesting. But most people want to know about things that will affect them directly in the near future. Does anything you understand relate to the next few years?

Elijah: The increase in “killer” diseases probably fits in with what you are asking. You can expect new diseases like AIDS to appear. You can also expect a resurgence of existing diseases as they become resistant to conventional drug treatments. As you may or may not know, tuberculosis already seems to have developed into a new “super disease.” That disease is already spreading through the homeless community. I doubt it will stop there. We have yet to witness the real helplessness of the medical community in the face of a rampaging epidemic. AIDS is moving at a crawl compared to the influenza epidemic of 1918. When the reported cases of some new rapidly-spreading virus start proliferating, you’ll know the time has arrived. But that’s still a few years off.

Editor: What are you referring to?

Elijah: We’ll talk about it again when the time comes. God has no intention of letting humankind get off easily. There are more people alive on the Earth right now than all those who have lived on the Earth in the past. Before it is over, He will have done just as He said He would in the Prophets—terrify them in His wrath. Those who know and believe the Truth, however, will be not the least bit afraid. They will know and understand that God is taking care of His Own. We haven’t yet seen “men’s hearts failing them for fear.” [Editor: Luke 21:26.] That will happen, probably sooner rather than later.

Editor: Where do you get all this information?

Elijah: It’s scattered around in various places in the Scriptures. The most condensed form is probably in Zephaniah.

Editor: You have told me for some time now that you expect civil war to break out in the countries that make up the old Soviet Union. We haven’t yet talked about that in an interview. Will you say something about it now?

Elijah: Viktor Alksnis.

Editor: That’s all? Who’s Viktor Alksnis?

Elijah: That’s more than enough. If you want more—Romania and the Ukraine. That doesn’t actually qualify as civil war within the old Soviet Union. But there’s Azerbaijan, Georgia, and the smaller states. The list goes on, but what’s the use in continuing? The writing is on the wall. Viktor Alksnis is, or was, a three-star colonel in the Red Air Force. He leads those who oppose the reforms of both Gorbachev and Yeltsin. That opposition is growing. The economic reforms in Russia are alienating a lot of people. Alksnis offers them a way to vent their anger.

All we have to do is wait. The conservative faction is planning a return to power. It might take three to five years before they make their move. It might happen tomorrow. I am certain—as certain as I can be at this point—that a bloodbath is coming within the next five years. The most logical place for a conflagration is that region of the world. If it does start there, Alksnis has already said other nations will probably become involved. ■

Finney’s Conversion

From Page 5

On Monday and Tuesday my convictions increased; but still it seemed as if my heart grew harder. I could not shed a tear; I could not pray. I had no opportunity to pray above my breath; and frequently I felt, if I could be alone where I could use my voice and let myself out, I should find relief in prayer. I was shy, and avoided, as much as I could, speaking to anybody on any subject. I endeavored however to do this in a way that would excite no suspicion in any mind that I was seeking the salvation of my soul.

On Tuesday night I had become very nervous; and in the night a strange feeling came over me as if I was about to die. I knew that if I did I should sink down to hell. I felt almost like screaming; nevertheless, I quieted myself as best I could until morning.

At an early hour started for the office. But just before I arrived at the office something seemed to confront me with questions like these. Indeed it seemed as if the inquiry was within myself, as if an inward voice said to me, “What are you waiting for? Did you not promise to give your heart to God? And what are you trying to do? Are you endeavoring to work out a righteousness of your own?”

Just at that point the whole question of Gospel salvation opened to my mind in a manner most marvellous to me at the time. I think I then saw, as clearly as I ever have in my life, the reality and fulness of the atonement of Christ. I saw that His work was a finished work; and that instead of having, or needing, any righteousness of my own to recommend me to God, I had to submit myself to the righteousness of God through Christ. Gospel salvation seemed to me to be an offer of something to be accepted, and that it was full and complete; and that all that was necessary on my part, was to get my own consent to give up my sins, and myself to Christ. Salvation, it seemed to me, instead of being a thing to be wrought out by works, was a thing to be found entirely in the Lord Jesus Christ, who presented himself before me as my God and my Savior.

Without being distinctly aware of it, I had stopped in the street right where the inward voice seemed to arrest me. How long I had remained in that position I cannot say, but after this distinct revelation had stood for some little time before my mind, the question seemed to be put, "Will you accept it now, today?" I replied, "Yes; I will accept it today, or I will die in the attempt."

North of the village, and over a hill lay a grove of woods, in which I was in almost the daily habit of walking, more or less, when it was pleasant weather. It was now October, and the time was past for my frequent walks there. Nevertheless, instead of going to the office, I turned and bent my course for that grove of woods, feeling that I must be alone and away from all human eyes and ears, so that I could pour out my prayer to God. But still my pride must show itself.

As I went over the hill it occurred to me that some one might see me, and suppose that I was going away to pray. There was not a person on earth that would have suspected such a thing had he seen me going. But so great was my pride, and so much was I possessed with the fear of man, that I recollect that I skulked along under the fence, till I got so far out of sight that no one from the village could see me. I then penetrated into the woods for, I should think, a quarter of a mile, went over on the other side of the hill, and found a place where some large trees had fallen across each other, leaving an open place between [them]. There I saw I could make a kind of closet. I crept into this place and knelt down for prayer. As I turned to go up into the woods, I recollect to have said, "I will give my heart to God,

"I had intellectually believed the Bible before; but never had the truth been in my mind that faith was a voluntary trust instead of an intellectual state."

or I never will come down from there." I recollect repeating this as I went up—"I will give my heart to God before I ever come down again."

But when I attempted to pray I found that my heart would not pray. I had supposed that if I could only be where I could speak aloud, without being overheard, I could pray freely. But lo! when I came to try, I was dumb: that is, I had nothing to say to God; or at least I could say but a few words, and those without heart. In attempting to pray I would hear a rustling in the leaves, as I thought, and would stop and look up to see if someone was coming. This I did several times.

Finally I found myself verging fast

"An overwhelming sense of my wickedness ... took such powerful possession of me."

to despair. I said to myself, "I cannot pray. My heart is dead to God, and I cannot pray." I then reproached myself for having promised to give my heart to God before I left the woods. When I came to try I found I could not give my heart to God. My inward soul hung back, and there was no going out of my heart to God. I began to feel deeply that it was too late; that it must be that I was given up of God. The thought was pressing me just at this moment of the rashness of my promise, that I would give my heart to God that day or die in the attempt. It seemed to me as if that was binding upon my soul; and yet I was going to break my vow. I recollect that a great sinking and discouragement came over me at this point, and I felt almost too weak to stand upon my knees.

Just at this moment I again thought I heard some one approach me, and I opened my eyes to see whether it were so. But right there the revelation of my pride of heart as the great difficulty that stood in the way, was distinctly [shown] to me. An overwhelming sense of my wickedness in being ashamed to have a human being see

"I think I then saw, as clearly as I ever have in my life, the reality and fulness of the atonement of Christ."

me on my knees before God, took such powerful possession of me, that I cried at the top of my voice, and exclaimed that I would not leave that place if all the men on earth and all the devils in hell surrounded me. "What!" I said, "such a degraded sinner as I am, on my knees confessing my sins to the great and holy God; and ashamed to have any human being, and a sinner like myself, know it, and find me on my knees endeavoring to make my peace with my offended God!" The sin appeared awful, infinite. It broke me down before the Lord.

Just at that point this passage of Scripture seemed to drop into my mind with a flood of light: "Then shall ye go and pray unto me, and I will answer you. Then shall ye seek me and shall find me, when you search for me with all your heart." I instantly seized hold of this with my heart. I had intellectually believed the Bible before; but never had the truth been in my mind that faith was a voluntary trust instead of an intellectual state. I was as conscious as I was of my existence, of trusting at that moment in God's veracity. Somehow I knew that that was a passage of Scripture, though I do not think I had ever read it. I knew that it was God's Word, and God's voice, as it were, that spoke to me. I cried to Him, "Lord, I take Thee at Thy Word. Now Thou knowest that I do search for Thee with all my heart, and that I have come here to pray to Thee; and Thou hast promised to hear me."

That seemed to settle the question of the fact that I could then, that day, perform my vow. The Spirit seemed to lay stress upon that idea in the text, "When ye search for Me with all your heart." The question of when, that is of the present time, seemed to fall heavily into my heart. I told the Lord that I should take Him at His Word, and that He could not lie; and that therefore I

“The thought of God was sweet to my mind, and the most profound spiritual tranquility had taken full possession of me.”

was sure that he heard my prayer, and that He would be found of me.

He then gave me many other promises both from the Old and New Testaments, and especially some most precious promises respecting our Lord Jesus Christ. I never can, in words, make any human being understand how precious and true those promises appeared to me. I took them one after the other as infallible truth, the assertions of God who could not lie. They did not seem so much to fall into my intellect as into my heart, to be put within the grasp of the voluntary powers of my mind; and I seized hold of them, appropriated them, and fastened upon them with the grasp of a drowning man.

I continued thus to pray, and to receive and appropriate promises for a long time, I know not how long. At any rate I prayed till my mind became so full that, before I was aware of it I was on my feet, tripping up the ascent toward the road. The question of my being converted had not so much as arisen in my thought. But as I went up brushing through the leaves and bushes, I recollect saying with great emphasis, “If I am ever converted, I will preach the Gospel.”

I soon reached the road that led to the village, and began to reflect upon what had passed; and I found that my mind had become most wonderfully quiet and peaceful. I said to myself, “What is this? I must have grieved the Holy Ghost entirely away. I have lost all my conviction. I have not a particle of concern about my soul; and it must be

“I found I was so quiet and peaceful that I tried to feel concerned about that, lest it should be a result of my having grieved the Spirit away.”

that the Spirit has left me.” “Why!” thought I, “I never was so far from being concerned about my own salvation in my life.”

Then I remembered what I had said to God while I was on my knees. That I had said I would take Him at His Word. And indeed I recollected a good many things that I had said, and concluded that it was no wonder that the Spirit had left me. That for such a sinner as I was to take hold of God’s Word in that way, was presumption if not blasphemy. I concluded that in my excitement I had grieved the Holy Spirit, and perhaps committed the unpardonable sin.

I walked quietly toward the village; and so perfectly quiet was my mind that it seemed as if all nature listened. It was on the 10th of October, and a very pleasant day. I had gone into the woods immediately after breakfast; and when I returned to the village I found it was dinner time. And yet I had been wholly unconscious of the time that had passed. It appeared to me I had been gone from the village but a short time.

But how was I to account for the quiet of my mind? I tried to recall my convictions, to get back again the load of sin under which I had been laboring. But all sense of sin, all consciousness of present sin or guilt, had departed from me. I said to myself, “What is this, that I cannot scare up any sense of guilt in my soul, as great a sinner as I am?” I tried in vain to make myself anxious about my present state. I found I was so quiet and peaceful that I tried to feel concerned about that, lest it should be a result of my having grieved the Spirit away. But take any view of it I would, I could not be anxious at all about my soul, and about my spiritual state. The repose of my mind was unspeakably great. I never can describe it in words. The thought of God was sweet to my mind, and the most profound spiritual tranquility had taken full possession of me. This was a great mystery; but it did not distress or perplex me.

I went to my dinner, and found I had no appetite to eat. I then went to the office, and found Squire Wright had gone to dinner. I took down my bass viol, and as I was accustomed to do, began to play and sing some pieces of sacred music. But as soon as I began to play and sing those sacred words, I began to weep. It seemed as if my heart was all liquid; and my feelings were in such a state that I could not hear my own voice in singing without causing my sensibility to overflow. I wondered at this; and tried to suppress my tears, but could not. I wondered what ailed me that I felt such a disposition to weep. After trying in vain to suppress my tears, I put up my instrument and stopped singing.

“So perfectly quiet was my mind that it seemed as if all nature listened.”

After dinner we were engaged in removing our books and furniture to another office. We were very busy in this, and had but little conversation all the afternoon. My mind, however, remained in that profoundly tranquil state. There was a great sweetness and tenderness in my thoughts and soul. Everything appeared to be going right, and nothing seemed to ruffle or disturb me in the least.

Just before evening the thought took possession of my mind, that as soon as I was left alone in the new office, I would try to pray again. That I was not going to abandon the subject of religion and give it up, at any rate; and therefore, although I no longer had any concern about my soul, still I would continue to pray.

By evening we got the books and furniture adjusted; and I made up in an open fireplace a good fire, hoping to spend the evening alone. Just as it was dark Squire Wright, seeing that everything was adjusted, bid me good night and went to his home. I had accompanied him to the door; and as I closed the door and turned around,

“All my inward feelings seemed to rise and flow out; and the utterance of my heart was,—‘I want to pour my whole soul out to God.’”

my heart seemed to be liquid within me. All my inward feelings seemed to rise and flow out; and the utterance of my heart was,—“I want to pour my whole soul out to God.” The rising of my soul was so great that I rushed into the room back of the front office, to pray. There was no fire, and no light, in the room. Nevertheless it appeared to me as if it was perfectly light.

As I went in and shut the door after me, it seemed as if I met the Lord Jesus Christ face to face. It did not occur to me then, nor did it for some time afterward, that it was wholly a mental state. On the contrary, it seemed to me that I saw him as I would see any other man. He said nothing, but looked at me in such a manner as to break me right down at His feet. I have always since regarded this as a most remarkable state of mind; for it seemed to me a reality that He stood before me, and that I fell down at His feet and poured out my soul to Him. I wept aloud like a child, and made such confessions as I could with my choked utterance. It seemed to me as if I bathed His feet with my tears; and yet I had no distinct impression that I touched Him, that I recollect. I must have continued in this state for a good while; but my mind was too much absorbed with the interview to recollect scarcely anything that I said.

But I know as soon as my mind became calm enough to break off from the interview, I returned to the front office and found that the fire that I had just made of large wood was nearly burned out. But as I returned and was about to take a seat by the fire, I received a mighty baptism of the Holy Ghost. Without expecting it, without ever having the thought in my mind that there was any such thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression, like a wave of electricity going through and through me. Indeed it seemed to come in waves and

waves of liquid love; for I could not express it in any other way. And yet it did not seem like water, but rather the breath of God. I can recollect distinctly that it seemed to fan me, like immense wings; and it seemed to me, as these waves passed over me, that they literally moved my hair like a passing breeze.

No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love; and I do not know but I should say I literally bellowed out the unutterable gushings of my heart. These waves came over me, and over me, and over me one after the other, until I recollect I cried out, “I shall die if these waves continue to pass over me.” I said to the Lord, “Lord, I cannot bear any more,” yet I had no fear of death.

“No words can express the wonderful love that was shed abroad in my heart.”

How long I continued in this state, with this baptism continuing to roll over me and go through me, I do not know. But I know it was late in the evening when a member of my choir—for I was the leader of the choir—came into the office to see me. He was a member of the church. He found me in this state of loud weeping, and said to me, “Mr. Finney, what ails you?” I could make him no answer at that time. He then said, “Are you in pain?” I gathered up myself as best I could and replied, “No; but I am so happy that I cannot live.”

He turned and left the office, and in a few minutes returned with one of the elders of the church, whose shop was nearly across the way from our office. This elder was a very serious man; and in my presence had been very watchful, and I had scarcely ever seen him laugh. When he came in I was very much in the state in which I was when the young man went out to call him. He asked me how I felt,

and I began to tell him. Instead of saying anything he fell into a most spasmodic laugh. It seemed as if it was impossible for him to keep from laughing from the very bottom of his heart. It seemed to be a spasm that was irresistible.

There was a young man in the neighborhood [named Sears] who was preparing for college, with whom I had been very intimate. The minister [Mr. Gale], as I afterwards learned, had repeatedly talked with him on the subject of religion, and warned him against being misled by me. He informed him that I was a very careless young man about religion; and he thought that if he associated much with me his mind would be diverted, and he would not be converted.

After I was converted, and this young man was converted, he told me that he had said to Mr. Gale several times when he had admonished him about associating so much with me, that my conversation had often affected him more, religiously, than his preaching. I had, indeed, let out my feelings a good deal to this young man.

But just at the time when I was giving an account of my feelings to this elder of the church, and to the other member who was with him, this young man came into the office. I was sitting with my back toward the door, and barely observed that he came in. However, he came in and listened with astonishment to what I was saying to them. The first I knew he partly fell upon the floor, and cried out in the greatest agony of mind, “Do pray for me!” The elder of the church and the other member knelt down and began to pray for him; and when they had prayed,

“The Holy Spirit descended upon me in a manner that seemed to go through me body and soul.”

I prayed for him myself. Soon after this they all retired and left me alone.

The question then arose in my mind, "Why did Elder Bond laugh so? Did he not think that I am under a delusion, or crazy?" This suggestion brought a kind of darkness over my mind; and I began to query with myself whether it was proper for me—such a sinner as I had been, to pray for that young man. A cloud seemed to shut in over me. I had no hold upon anything in which I could rest; and after a little while I retired to bed, not distressed in mind, but still at a loss to know what to make of my present state. Notwithstand-

ing the baptism I had received, this temptation so obscured my views that I went to bed without feeling sure that my peace was made with God.

I soon fell asleep, but almost as soon awoke again on account of the great flow of the love of God that was in my heart. I was so filled with love that I could not sleep. Soon I fell asleep again, and awoke in the same manner. When I awoke this temptation would return upon me, and the love that seemed to be in my heart would abate; but as soon as I was asleep, it was so warm within me that I would immediately awake. Thus I continued, till late at

night I obtained some sound repose.

When I awoke in the morning the sun had risen, and was pouring a clear light into my room. Words cannot express the impression that this sunlight made upon me. Instantly the baptism that I had received the night before returned upon me in the same manner. I arose upon my knees in the bed and wept aloud with joy, and remained for sometime too much overwhelmed with the baptism of the Spirit to do anything but pour out my soul to God. It seemed as if this morning's baptism was accompanied with a gentle reproof, as if the Spirit seemed to say to me, "Will you doubt?" "Will you doubt?" I cried, "No! I will not doubt; I cannot doubt." He then cleared the subject up so much to my mind that it was in fact impossible for me to doubt that the Spirit of God had taken possession of my soul.

In this state I was taught the doctrine of justification by faith as a present experience. That doctrine had never taken any such possession of my mind, that I had ever viewed it distinctly as a fundamental doctrine of the Gospel. Indeed, I did not know at all what it meant. But I could now see and understand what was meant by the passage, "Being justified by faith, we have peace with God through our Lord Jesus Christ." I could see that the moment I believed while up in the woods, all sense of condemnation had entirely dropped out of my mind; and that from that moment I could not feel a sense of guilt or condemnation by any effort that I could make. My sense of guilt was gone, my sins were gone; and I do not think I felt any more sense of guilt than if I never had sinned. This was just the revelation that I needed. I felt myself justified by faith; and so far as I could see, I was in a state in which I did not sin. Instead of feeling that I was sinning all the time, my heart was so full of love that it overflowed. My cup ran over with blessing and with love, and I could not feel that I was sinning against God. Nor could I recover the least sense of guilt for my past sins. Of this experience I said nothing that I recollect, at the time, to anybody;—that is, that experience of justification, and so far as I could see, of present sanctification. ■



Charles Grandison Finney (1792–1875) in later life shifted the emphasis in his preaching from evangelism to perfection of the Christian's walk with God. His early ministry saw the conversion of sinners who were convicted by his mere presence. His stress on Christian piety rather than "orthodox" doctrine angered the Protestant Scholastics of his day. ■

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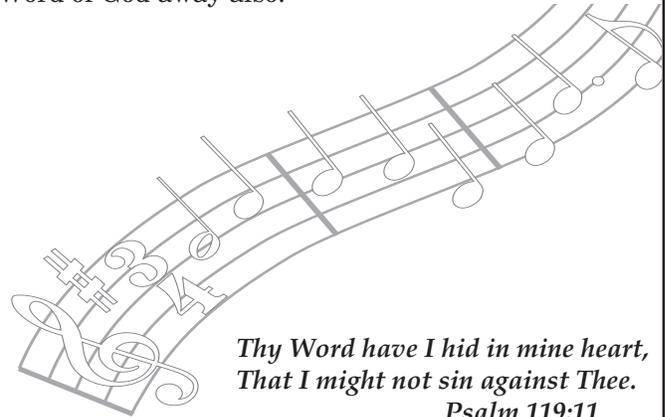
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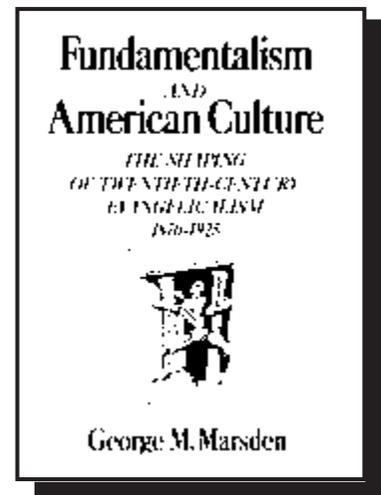


*Thy Word have I hid in mine heart,
That I might not sin against Thee.*
Psalm 119:11

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