



# THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

## Don't Know the Truth? Why Not Make It Up?

But the monsters of the deep and the birds of prey are a similitude of covetous men and transgressors. For as the fish and the fowls are of one nature,—some indeed abide in their natural state, and do no harm to those weaker than themselves, but keep the law of God, and eat of the seeds of the earth; others of them, again, transgress the law of God, and eat flesh, and injure those weaker than themselves: thus, too, the righteous, keeping the law of God, bite and injure none, but live holily and righteously.

But robbers, and murderers, and godless persons are like monsters of the deep, and wild beasts, and birds of prey; for they virtually devour those weaker than themselves. The race, then, of fishes and of creeping things, though partaking of God's blessing, received no very distinguishing property.

And on the sixth day, God having made the quadrupeds, and wild beasts, and the land reptiles, pronounced no blessing upon them, reserving His blessing for man, whom He was about to create on the sixth day. The quadrupeds, too, and wild beasts, were made for a type of some men, who neither know nor worship God, but mind earthly things, and repent not. For those who turn from their iniquities and live righteously, in spirit fly upwards like birds, and mind the things that are above, and are wellpleasing to the will of God. But those who do not know nor worship God, are like birds which have wings, but cannot fly nor soar to the high things of God. Thus, too, though such persons are called men, yet being pressed down with sins, they mind grovelling and earthly things. And the animals are named wild beasts [θηρία], from their being hunted [θηρευέσθαι], not as if they had been made evil or venomous from the first—for nothing was made evil by God, but all things good, yea, very good,—but the sin in which man was concerned brought evil upon them. For when man transgressed, they also transgressed with him. For as, if

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the master of the house himself acts rightly, the domestics also of necessity conduct themselves well; but if the master sins, the servants also sin with him; so in like manner it came to pass, that in the case of man's sin, he being master, all that was subject to him sinned with him. When, therefore, man again shall have made his way back to his natural condition, and no longer does evil, those also shall be restored to their original gentleness.

But as to what relates to the creation of man, his own creation cannot be explained by man, though it is a succinct account of it which holy Scripture gives. For when God said, "Let Us make man in Our image, after Our likeness," He first intimates the dignity of man. For God having made all things by His Word, and having reckoned them all mere bye-works, reckons the creation of man to be the only work worthy of His own hands. Moreover, God is found, as if needing help, to say, "Let Us make man in Our image, after Our likeness." But to no one else than to His own Word and wisdom did He say, "Let Us make." And when He had made and blessed him, that he might increase and replenish the earth, He put all things under his dominion, and at his service; and He appointed from the first that he should find nutriment from the fruits of the earth, and from seeds, and herbs, and acorns, having at the same time appointed that the animals be of habits similar to man's, that they also might eat of all the seeds of the earth.

Theophilus, "To Autolytus," Book ii, Chaps. xvi-xviii, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1885), Vol. 2, pp. 101-102.

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## A Note From the Editor

In the April 2001 issue of *The Voice of Elijah*®, I explained the meaning of the phrase “restoring the hearts of the fathers to the children” (Mal. 4:6) because this brief statement succinctly defines what our ministry is about. I told you that the “heart” was the mind in the ancient way of thinking, and that “the fathers” referred to in Malachi 4:6 are the ancient fathers of Israel, that is, Abraham, Jacob, Moses, David, and others—those who understood The Teaching in their day. I also explained that “the children” refers to True Believers in Israel (that is, True Believers in Jesus Christ) who adopt the mind-set of their spiritual “fathers” and once again believe The Teaching which is restored in the Last Days. And finally, I explained that God plans to restore The Teaching in the Last Days through an individual parabolically referred to as “Elijah.” Here is how the Prophet Malachi put it:

*“For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze,” says the LORD of hosts, “so that it will leave them neither root nor branch. But for you who fear My name the sun of righteousness will rise with healing in its wings; and you will go forth and skip about like calves from the stall. And you will tread down the wicked, for they shall be ashes under the soles of your feet on the day which I am preparing,” says the LORD of hosts. “Remember the law of Moses My servant, {even the} statutes and ordinances which I commanded him in Horeb for all Israel. Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. And he will restore the hearts of the fathers to {their} children, and the hearts of the children to their fathers, lest I come and smite the land with a curse.”*

*(Malachi 4:1–6)*

The fact that God says He is going to send “Elijah” to Israel just prior to the Day of the Lord tells us that the ministry of “Elijah” is somehow related to the Second Coming. (See “Questions & Answers” in this issue for more information concerning the Day of the Lord.) This tells us that John the Baptist, to whom Jesus referred on several occasions as “Elijah” (Matt. 11:14; 17:10–13), was not the “Elijah” Malachi predicted would come. Since John was sent to herald the First Advent of Christ and not the Second, he could not possibly be the “Elijah” of whom Malachi spoke. John himself knew he wasn’t, which is why he denied being “Elijah” when asked if he was (John 1:21).

If you are confused by the fact that Jesus referred to John the Baptist as “Elijah” on several occasions, yet John himself denied being “Elijah,” you needn’t be. This issue was addressed four years ago in “Questions & Answers,” *The Voice of Elijah*®, July 1997. (See Order Form.) For now, it is

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enough to know this: Jesus knew that John the Baptist was not the “Elijah” of Malachi’s prophecy. But He also knew the parabolic imagery related to Elijah the Prophet aptly describes what the ministry of John the Baptist was like just as it aptly describes what the ministry of “Elijah” will be like in the Last Days.

John the Baptist was called by God to herald the First Advent of Christ, just as the “Elijah” of Malachi’s prophecy will herald the Second Advent of Christ. However, the similarity between these two men of God does not stop there. The “restoration” work that the one parabolically called “Elijah” must complete before the End is essentially the same work that John the Baptist performed in his day. It is also like the work that the Prophet Elijah carried out when he confronted the ignorance of Ahab, Jezebel, and the prophets of Baal. In all three cases, God called these men to restore The Teaching that Israel had lost.

The basic difference between the “Elijah” who restores The Teaching at the End and John the Baptist and the Prophet Elijah is the means by which he will acquire his knowledge of the Truth. John the Baptist and Elijah the Prophet gained their insight into The Teaching through direct revelation from God. That was necessary because the Scriptures were sealed in their day, which meant the hidden message of the Scriptures—The Teaching—had to be divinely revealed.

Fortunately, supernatural revelation is no longer necessary today because the “seals” on the Scriptures are now being “broken” one by one (Rev. 5–8). That means the one who is parabolically called “Elijah” (or anyone else called by God who is honestly seeking the Truth) can understand the message of the Scriptures without divine revelation. All they need do to gain insight into the Truth is read and study the Scriptures for themselves. Because of this process, the one parabolically called “Elijah” will not need the authority of a Prophet to restore The Teaching; he will only need the authority of a Teacher.

So how will True Believers be able to recognize the one who is parabolically called “Elijah” when he comes? As you might expect, they will recognize him by his teaching. But that will only be possible if they are honestly seeking the Truth. That’s because the Truth, that is, The Teaching, will attest to who he is by the fact that what he teaches makes perfect sense when examined in light of the Scriptures. You see, The Teaching convinces True Believers they have heard the Truth. It also validates who is (or is not) a legitimate Teacher of God (John 7:16–18).

If finding a Teacher who teaches the Truth seems like a minor issue to you, I remind you that the Prophet Malachi implies that only the one parabolically called “Elijah” will restore and teach The Teaching before the End. So if I were you, I wouldn’t expect a throng of “teachers” in the Church to proclaim The Teaching. Instead, I would look for someone teaching a message that rings completely true with the Scriptures—a message that no one else is teaching.

Pretenders in the Church will never believe that someone parabolically called “Elijah” is crucial to what God intends to accomplish in the Last Days. But that’s only because they have no interest in the Truth and no understanding of God’s plan for the future. Rather than considering the possibility that Malachi’s prophecy might actually be fulfilled one day, they will instead pin the “loony” label on anyone who says it will be. So call me crazy if it makes you feel better, but here’s a tidbit for those of you who can accept it: I believe “Elijah” is already at work doing what God called him to do.

If you have been with *The Voice of Elijah*® any length of time you probably already know who I am alluding to. If you don’t, you still have time to figure it out. However, if you are inclined to ridicule everything I just said, don’t waste your time looking for answers. The Truth won’t do you any good anyway. That’s because the Truth is not for mockers. It is for the humble of heart who are seeking God’s honest Truth. That’s why the objective of our ministry is to find people with a “heart” that can be “restored.”

*Allen Fries*

# If He's "The Man," Who Are You?

**T**he Prophets were in many ways nothing more than the product of their literary environment. Like their contemporary the Greek poet Homer, who wrote the two epic poems the *Iliad* and the *Odyssey*, they wrote poetic verse. Yet they quite often strung their poems together with narrative text, which was the literary format favored by Greek philosophers. And just a brief review of their work is enough to show that they were obviously not above using all the literary techniques of their time. In one commonly misunderstood respect, however, the Prophets stand head and shoulders above all the other authors of their day.

The Prophets knew that they were creating a multigenerational epic. They were dedicated to collecting and preserving the writings of all the Prophets, thereby carrying on the work begun by the Master Prophet Moses when he wrote the Pentateuch as the first installment of the Hebrew Scriptures and placed it in the Tabernacle as a witness against Israel:

*And it came about, when Moses finished writing the words of this law in a book until they were complete, that Moses commanded the Levites who carried the ark of the covenant of the LORD, saying, "Take this book of the law and place it beside the ark of the covenant of the LORD your God, that it may remain there as a witness against you. For I know your rebellion and your stubbornness; behold, while I am still alive with you today, you have been rebellious against the LORD; how much more, then, after my death? Assemble to me all the elders of your tribes and your officers, that I may speak these words in their hearing and call the heavens and the earth to witness against them. For I know that after my death you will act corruptly and turn from the way which I have commanded you; and evil*

*will befall you in the latter days, for you will do that which is evil in the sight of the LORD, provoking Him to anger with the work of your hands."*  
(Deuteronomy 31:24–29)

Isaiah is the only Prophet who clearly explains that the purpose of his written work was—like that of his mentor Moses—intended to testify against the sons of Israel on Judgment Day. Nonetheless, he speaks for all the Prophets when he writes this short bit of poetry:

*Now go, write it on a tablet before them  
And inscribe it on a scroll,  
That it may serve in the time to come  
As a witness forever.  
For this is a rebellious people, false sons,  
Sons who refuse to listen  
To the instruction of the LORD;  
Who say to the seers,  
"You must not see {visions}";  
And to the prophets,  
"You must not prophesy to us what is right,  
Speak to us pleasant words,  
Prophesy illusions.  
Get out of the way, turn aside from the path,  
Let us hear no more about the Holy One of Israel."  
(Isaiah 30:8–11)*

That translation gives a fairly accurate account of what Isaiah said. But it hides some things from those who know that *The Teaching* is "The Way" of the Lord, while implying still others that are not entirely true. Here is my own (not necessarily any better) translation. In it you can more easily see that Isaiah was told to write down what he understood so that it would testify

against the sons of Israel on Judgment Day, because they would not listen to *The Teaching of Moses*:

*“Now! Go in! Write it on a tablet near them!  
Inscribe it on a scroll!  
It’ll be for the last day!  
As a witness, until **olam!**  
Because He’s a stubborn people, deceptive sons,  
Sons not willing to hear The Teaching of His Majesty;  
Who say to those who see:  
‘You don’t see!’  
To those who see visions:  
‘You don’t see visions true for us!  
Speak approving things to us!  
See deceptive visions!  
Turn away from a way!  
Turn aside from a path!  
Don’t bring up the Holy One of Israel in our presence!’”*  
(Isaiah 30:8–11) —my interim translation

A little later, we will look at the verses that lead up to those few lines of poetry. All are part of a larger poem. For now, if you know much about the Hebrew Scriptures, you probably already know that the Prophets of Israel quite often put their testimony against the sons of Israel in cryptic poetic verse. In that, they were merely following in the footsteps of their master, the Prophet Moses:

*And the LORD said to Moses, “Behold, you are about to lie down with your fathers; and this people will arise and play the harlot with the strange gods of the land, into the midst of which they are going, and will forsake Me and break My covenant which I have made with them. Then My anger will be kindled against them in that day, and I will forsake them and hide My face from them, and they shall be consumed, and many evils and troubles shall come upon them; so that they will say in that day, ‘Is it not because our God is not among us that these evils have come upon us?’ But I will surely hide My face in that day because of all the evil which they will do, for they will turn to other gods. Now therefore, write this song for yourselves, and teach it to the sons of Israel; put it on their lips, in order that this song may be a witness for Me against the sons of Israel. For when I bring them into the land flowing with milk and honey, which I swore to their fathers, and they have eaten and are satisfied and become prosperous, then they will turn to other gods and*

*serve them, and spurn Me and break My covenant. Then it shall come about, when many evils and troubles have come upon them, that this song will testify before them as a witness (for it shall not be forgotten from the lips of their descendants); for I know their intent which they are developing today, before I have brought them into the land which I swore.”*  
(Deuteronomy 31:16–21)

The song that the Lord dictated to Moses is a poem, a poem which has already had a long history in its role as a witness against the sons of Israel. But the refrain of “*The Song of Moses*” is one that has never and will never grow old to those who understand what it means. Do you know what that song says about Israel, *The Teaching*, and the Antichrist? If you don’t, you certainly can’t expect to be one of those who sing that song after they “come off victorious from the beast”:

*And I saw, as it were, a sea of glass mixed with fire, and those who had come off victorious from the beast and from his image and from the number of his name, standing on the sea of glass, holding harps of God. And they sang the song of Moses the bond-servant of God and the song of the Lamb, saying,  
“Great and marvelous are Thy works,  
O Lord God, the Almighty;  
Righteous and true are Thy ways,  
Thou King of the nations.  
Who will not fear, O Lord, and glorify Thy name?  
For Thou alone art holy;  
FOR ALL THE NATIONS WILL COME AND WORSHIP BEFORE THEE,  
FOR THY RIGHTEOUS ACTS HAVE BEEN REVEALED.”*  
(Revelation 15:2–4)

If you don’t know how to recognize “the beast,” how can you possibly expect to avoid his delusion? Under those circumstances, perhaps you should pay attention to what the Prophets have said about him. That will be somewhat difficult if you only read the Scriptures in translation. Since translators have no idea what Moses and the other Prophets of Israel are *talking about*, they can hardly be expected to help you see where the Prophets concealed their every mention of that animalistic being. So let’s begin at the beginning and see how long it takes for you to conclude my explanation is too far-fetched for any rational person to believe.

## Who's "The Man"?

There is only one Person Who is more than a match for "the beast." That is "The Man" with whom the Prophets sometimes contrast him. But there again you are forced to deal with the harsh reality that since translators of the Hebrew Scriptures have no idea what the Prophets are *talking about*, they have also obscured what the Prophets have said about "The Man." So I guess I have my work cut out for me, don't I? After all, it is difficult enough to explain things with which folks are already familiar. Yet here I am introducing something they have never heard before. But they should have. The Apostle Paul did a rather admirable job of reducing the message of the Prophets to the basics:

*But someone will say, "How are the dead raised? And with what kind of body do they come?" You fool! That which you sow does not come to life unless it dies; and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of something else. But God gives it a body just as He wished, and to each of the seeds a body of its own. All flesh is not the same flesh, but there is one {flesh} of men, and another flesh of beasts, and another flesh of birds, and another of fish. There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the {glory} of the earthly is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. So also is the resurrection of the dead. It is sown a perishable {body}, it is raised an imperishable {body}; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual {body}. So also it is written, "The first MAN, Adam, BECAME A LIVING SOUL." The last Adam {became} a life-giving spirit. However, the spiritual is not first, but the natural; then the spiritual. The first man is from the earth, earthy; the second man is from heaven. As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. And just as we have borne the image of the earthy, we shall also bear the image of the heavenly.*  
(1 Corinthians 15:35–49)

Most people are aware that Moses described the creation of the first Adam, but they have no idea that he also described the creation of the Last Adam, much less where he might have done so. Consequently, they

are completely in the dark (to use a *parabolic image*) as to why Paul uses terms like *glory, flesh, image, and Adam* in the same context. Little do they know that those terms (along with others) repeatedly occur together in passages where the topic under discussion is the creation of "The Man" in the image and likeness of God. Since I have spent several years explaining those and other terms in The Next Step program, I won't dwell on them here. But I will show you where Moses describes the creation of the Last Adam:

*Then God said, "Let Us make a man in Our image, according to Our likeness, so that they may have dominion over the fish of the sea and over the birds of the Sea of Waters and over the domesticated animals and over all the Earth and over all the crawling things that crawl on the Earth." Then God created **the man** in His image. In the image of God He created Him; male and female He created them.*  
(Genesis 1:26–27) —my interim translation

I have already explained why that passage cannot be describing the creation of Adam and Eve. (See "Questions & Answers," *The Voice of Elijah*®, July 1997 and January 2001.) I have also explained the *parabolic imagery* related to "the man." [See "He's Coming in Clouds of Glory (Whatever That Means)," *The Voice of Elijah*®, January 2001.] Now I want to show you a few things that Moses and the other Prophets of Israel have said about "The Man" and "the beast."

Although Moses refers to Jesus Christ—the Last Adam—as "the man" in Genesis 1:26–27, he also calls the first Adam "the man." He does that to conceal the Truth concerning what it *means* to be created in the image and likeness of God. By doing so repeatedly, he easily and completely quells any thought on the part of the lazy reader that "The Man" created in the image and likeness of God might be someone other than "the man" (Hebrew: '*adam*') that he describes in this passage:

*Now before any shrub of the field was in the Earth and before any green plant of the field had sprouted, when His Majesty—God—had not caused rain to fall on the Earth and there was no man to work the ground, but a mist went up from the Earth and watered all the surface of the ground. Then His Majesty—God—formed **the man** of dirt from the ground and breathed a breath of life in his nostrils and **the man** became a living soul. Then His*

Majesty—God—planted a garden in Eden—from antiquity—and there he placed **the man** that He had formed.  
(Genesis 2:5–8) —my interim translation

With that brief description, Moses has planted the thought in the mind of most readers that he must be talking about the same "man" (Hebrew: *'adam*) that he described earlier, in Genesis 1:26–27. He then strives to make sure that dimwits would never think that he refers to anyone other than the first Adam as "the man":

Then His Majesty—God—took **the man** and placed him in the Garden of Eden to work it and to guard it. Then His Majesty—God—commanded **the man** saying, "You may surely eat from every tree of the Garden, but you must not eat from the Tree of the Knowledge of Good and Evil because in the day that you eat from it you will definitely die." Then God said, "It is not good for **the man** to be by himself. I will make for him a helper equal to him." Then His Majesty—God—formed out of the ground all of the wildlife of the field and every bird of the Sea of Waters and He brought [them] to **the man** to see what he would name them. And whatever **the man** named a living soul, that was its name. Then **the man** gave names to all the domesticated animals and to the birds of the Sea of Waters and to all the wildlife of the field. But He did not find a helper for **the man** equal to him. Then His Majesty—God—made a deep sleep fall on **the man** and he slept. Then He took one of his ribs and closed up the flesh in its place. Then His Majesty—God—built the rib that He had taken from **the man** into a woman and brought her to **the man**. Then **the man** said, "Now, this one is bone from my bone and flesh from my flesh. She will be called 'woman' because this one was taken from man." Therefore, a man leaves his father and his mother and clings to his woman and they become one flesh. The two of them—**the man** and his woman—were naked and they were not ashamed.  
(Genesis 2:15–25) —my interim translation

See how easy it is to confuse the unsuspecting reader? By my count, "the man" is fifteen to one in favor of the first Adam. So most people would never stop to think that Moses might refer to two different men as "the man" or that "The Man" mentioned in Genesis 1:26–27 might be someone other than the first Adam. He did and He is. But Moses is not about to leave it at that. To remove all doubt from the minds of those who are too intellectually lazy to even notice that

the Creation Accounts of the first and Second *'Adam* contain totally contradictory statements, Moses repeatedly refers to the first Adam as "the man":

Then they heard the sound of God walking back and forth in the Garden in the Spirit of the day and **the man** and his woman hid from the face of His Majesty—God—in the midst of the trees of the Garden. Then His Majesty—God—called to **the man** and said to him, "Where are you?" Then he said, "I heard your voice in the Garden and I was afraid because I was naked. So I hid." Then He said: "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?" **The man** said, "The woman that You put with me, she gave to me from the tree and I ate."  
(Genesis 3:8–12) —my interim translation

Then **the man** named his wife "Eve" because she was the mother of all living. Then His Majesty—God—made tunics of skin for **the man** and his woman and He clothed them. Then His Majesty—God—said, "Look! **The man** has become like one of Us, knowing good and evil. But now, lest he stretch forth his hand and take also from the Tree of Life and eat and live forever." Then His Majesty—God—sent him out of the Garden of Eden to work the ground from which he had been taken. Then He drove **the man** out and He caused to dwell—from antiquity—before the Garden of Eden the cherubim and the flame of the constantly turning Sword to guard The Way of the Tree of Life. Now **the man** knew Eve his woman, and she conceived and delivered Cain. Then she said, "I have acquired a man—His Majesty."  
(Genesis 3:20–4:1) —my interim translation

Now the count has increased to twenty-three to one in favor of the first Adam as "the man." With that, Moses has solidly identified "the man" as the first Adam, the one who was booted out of the Garden and became the father of mankind. That is why most translators unquestioningly accept the Masoretic vocalization of the Hebrew in the following three verses—where the definite article is hidden behind an incorrect vocalization of the preposition translated "to/for":

And the man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but **for Adam** there was not found a helper suitable for him.  
(Genesis 2:20)



Then **to Adam** He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; Cursed is the ground because of you; In toil you shall eat of it All the days of your life."  
(Genesis 3:17)

And the LORD God made garments of skin **for Adam and his wife**, and clothed them.  
(Genesis 3:21)

The first indisputable use of the term for "man" (Hebrew: *'adam*) as the personal name of the first Adam appears in this verse:

Then Adam knew his woman again, and she delivered a son. She called his name Seth because "God has set for me another seed instead of Abel, because Cain killed him."  
(Genesis 4:25)—my interim translation

The reason why Moses introduces *'Adam* as the personal name of the first Adam in that verse is fairly easy to discern. He is planning to completely seal up the Truth concerning "The Man" created in the image and likeness of God in Genesis 1:26–27. Two verses later, he says this about the Second Adam:

This is the scroll of the generations of Adam. In the day that God created Adam, He created Him in the likeness of God. Male and female, He created them, and He **blessed** them, and He called their name "Adam" in the day that He created them.  
(Genesis 5:1–2)—my interim translation

"The scroll" to which Moses refers is the Pentateuch—the first edition of the Hebrew Scriptures. It is the same scroll he put in the Tabernacle to provide a witness against the sons of Israel should they ever turn away from *The Teaching*. In that scroll, he concealed a *parabolic* explanation of what God intended to accomplish through the life, death, and Resurrection of "The Man" Israel—Jesus Christ. His explanation provides incontrovertible evidence that the sons of Israel gave up the things he taught them about the Last *'Adam*. And those who dispute that have done nothing more than bring the full impact of his testimony to bear against themselves on that Great Day.

## "The One" and "The Many"

Moses certainly did not waste any time in sealing up the Truth concerning the creation of the first and Second "man" (Hebrew: *'Adam*). He moves just as quickly to establish the ground rules concerning the *parabolic image* of "The Man." He wants the reader to clearly understand that although "The Man" may have many offspring, "The Many" are still one in "The Man." He does that by what he says in this passage:

When **the man** began to multiply on the surface of the ground and daughters were born to **them**, the sons of God saw the daughters of **the man**—that they were good—and they took women for themselves from all that they chose. Then His Majesty said, "My Spirit will not judge **the man** until *'olam*. When **they** go astray, **he** is {but} flesh. Therefore, his days will be one hundred and twenty years." (The **Nephilim** were in the earth in those days. You see, after the sons of God entered the daughters of **the man**, they delivered {children} for them. These were the **gibbor**, who were men of the name from *'olam*.) When His Majesty saw that the wickedness of **the man** had multiplied on the earth and {that} every intent of the thoughts of **his** heart was only evil the entire day, His Majesty regretted that He had made **the man** on the earth and He was pained in His heart. Then His Majesty said, "I will wipe **the man** that I created from the face of the ground—from man to beast, to crawling things and birds of the Sea of Waters—because I regret that I made **them**."  
(Genesis 6:1–7)—my interim translation

Pay close attention to how Moses switches back and forth from singular to plural when referring to "the man." He is defining a concept—a *parabolic image*. He does exactly the same thing later on when he refers to "The Man" Israel, the Firstborn Son of God. So you need to get that *parabolic image* firmly fixed in your mind if you ever intend to understand how the terms of the Mosaic Covenant apply to Israel "The One" and "The Many" who are members of Israel. In the *parabolic imagery* of *The Teaching*, "The Man" is always "The One" of whom "The Many" are members because they are of the same "flesh" as "The One."

It doesn't matter whether "the man" is Adam, Israel, David, or Jesus Christ, the *parabolic image* remains the same. However, it is important to know that the man—the first Adam—and "The Man"—the

Last Adam—each have a different kind of “flesh.” If you did not know that, you obviously haven’t been paying very close attention when you read the Scriptures:

*“See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have.”*  
(Luke 24:39)

*But someone will say, “How are the dead raised? And with what kind of body do they come?” You fool! That which you sow does not come to life unless it dies; and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of something else. But God gives it a body just as He wished, and to each of the seeds a body of its own. All flesh is not the same flesh, but there is one {flesh} of men, and another flesh of beasts, and another flesh of birds, and another of fish.*  
(1 Corinthians 15:35–39)

Now I realize that some fool is bound to quote the following verse to disprove the novel notion that the resurrected body is a body of flesh:

*Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable.*  
(1 Corinthians 15:50)

Don’t bother telling the idiot who quotes that verse in defense of a spiritual resurrection that a body of “flesh and blood” is not the same as the body of “flesh and bones” in which Christ appeared to His disciples after His Resurrection. Such knuckleheads are so completely enamored by the lie that tells them “spiritual body” (1 Cor. 15:44) actually means “ethereal body” that they wouldn’t listen anyway. But I digress.

The Apostle Paul has given the most complete explanation of how the *parabolic image* of “The One” and “The Many” applies to the man Adam and “The Man” Jesus Christ:

*{We received reconciliation} because of **this One**, just as because of **one man**, the sin came into the world, and the death because of the sin, and thus the death came to all men because all sinned. For until law {came}, sin was in*

*the world, but sin is not charged {to anyone’s account} when there is no law. But the death reigned from Adam to Moses—even over those who did not sin in the likeness of the violation of Adam, who is a type of the one who is coming, {the Antichrist}. By contrast, the {spiritual} gift is not in the same way also like the transgression. For if **the Many** died in the transgression of **the one**, much more did the favor of God and the gift by the favor of **one Man**, Jesus Christ, become an abundance for **the Many**. Also, the {spiritual} gift {of life} is not like {what is} because of **the one** who sinned. For, on the one hand, the verdict {of death} is from one {transgression} for condemnation, but on the other hand, the gift {of life} is from many transgressions for acquittal. For if, because of the transgression of **the one**, the death has reigned because of **the one**, much more will those who receive the abundance of the favor and the gift of what is required reign in life because of **the One**, Jesus Christ. Consequently then, just as because of one transgression, {the verdict} was to all men for condemnation {to death}, likewise also because of one act of what is required, {the verdict} was to all men for acquittal to life. For just as because of the disobedience of **the one man**, **the Many** were made sinners, likewise also because of the obedience of **the One**, **the Many** will be made innocent. But law slips in so that the transgression might become greater. Yet where the sin became greater, the favor became more than abundant so that, just as the sin reigned in the death, likewise also the favor might reign—because of what is required—in eternal life because of Jesus Christ our Lord.*  
(Romans 5:12–21) —my interim translation

Paul is merely explaining the *parabolic imagery* of *The Teaching of Moses*. The man Adam and “The Many” in him are one. The same *parabolic image* applies to “The Man” Israel and “The Many” in Him. “The Many” share the fate of “The One.” Unlike those who become permanent members of the man Adam at birth, those who are members of “The Man” Israel must avoid being “cut off from” Israel. (See *Not All Israel Is Israel*.) If you don’t know how to accomplish that, perhaps you should try to find out. I wouldn’t call it a “no-brainer,” but it certainly is an easy thing to accomplish. On the other hand, if you don’t think that unfortunate circumstance could ever or would ever befall you, you are doomed already:

*Take care, brethren, lest there should be in any one of you an evil, unbelieving heart, in falling away from the living*

God. But encourage one another day after day, as long as it is {still} called "Today," lest any one of you be hardened by the deceitfulness of sin. For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end; while it is said,

"TODAY IF YOU HEAR HIS VOICE,  
DO NOT HARDEN YOUR HEARTS,  
AS WHEN THEY PROVOKED ME."  
(Hebrews 3:12-15)

As I have stated repeatedly over the years, salvation is by faith. But that is not faith in the sense of *that you believe*. It is faith in the sense of *what you believe*. Think about it: Even an atheist believes something about God. But faith in the lies that an atheist believes can never, and will never, save anyone. So what about you? Are you certain that you are not believing something equally as stupid? How can you be so sure that the source of your "assurance" is the same as that of Believers in the Early Church? Yet if it isn't, I seriously doubt that you will be able to recognize "the beast" and avoid his delusion.

### "The Man" and "The Beast"

At one time or another over the past decade I have explained the easiest way I have found to determine what the Prophets and Apostles are *talking about*. So let me review the basics. First, you pick a seemingly significant Hebrew term to study. Then you work your way through the Hebrew Scriptures reading every passage where that word is used. As you go, you try to identify other terms that are used in conjunction with the first word you have chosen. By the time you have completed your search, you will have a fairly good idea that any passage in which two or more of those terms appear together is probably *talking about* the same thing as every other passage in which they appear together.

In this instance, we will take a look at the Hebrew term for "beast" (*behemah*), an intensive plural of which (*behemoth*) has made its way directly out of the Book of Job and into the English language:

"Behold now, **Behemoth**, which I made as well as you;  
He eats grass like an ox.  
Behold now, his strength in his loins,  
And his power in the muscles of his belly.  
He bends his tail like a cedar;

The sinews of his thighs are knit together.  
His bones are tubes of bronze;  
His limbs are like bars of iron.  
He is the first of the ways of God;  
Let his maker bring near his sword.  
Surely the mountains bring him food,  
And all the beasts of the field play there.  
Under the lotus plants he lies down,  
In the covert of the reeds and the marsh.  
The lotus plants cover him with shade;  
The willows of the brook surround him.  
If a river rages, he is not alarmed;  
He is confident, though the Jordan rushes to his mouth.  
Can anyone capture him when he is on watch,  
With barbs can anyone pierce {his} nose?  
Can you draw out **Leviathan** with a fishhook?  
Or press down his tongue with a cord?  
Can you put a rope in his nose?  
Or pierce his jaw with a hook?  
Will he make many supplications to you?  
Or will he speak to you soft words?  
Will he make a covenant with you?  
Will you take him for a servant forever?  
Will you play with him as with a bird?  
Or will you bind him for your maidens?  
Will the traders bargain over him?  
Will they divide him among the merchants?  
Can you fill his skin with harpoons,  
Or his head with fishing spears?  
Lay your hand on him;  
Remember the battle; you will not do it again!  
Behold, your expectation is false;  
Will you be laid low even at the sight of him?  
No one is so fierce that he dares to arouse him;  
Who then is he that can stand before Me?  
Who has given to Me that I should repay {him?}  
{Whatever} is under the whole heaven is Mine.  
I will not keep silence concerning his limbs,  
Or his mighty strength, or his orderly frame.  
Who can strip off his outer armor?  
Who can come within his double mail?  
Who can open the doors of his face?  
Around his teeth there is terror.  
{His} strong scales are {his} pride,  
Shut up {as with} a tight seal.  
One is so near to another,  
That no air can come between them.  
They are joined one to another;

They clasp each other and cannot be separated.  
 His sneezes flash forth light,  
 And his eyes are like the eyelids of the morning.  
 Out of his mouth go burning torches;  
 Sparks of fire leap forth.  
 Out of his nostrils smoke goes forth,  
 As {from} a boiling pot and {burning} rushes.  
 His breath kindles coals,  
 And a flame goes forth from his mouth.  
 In his neck lodges strength,  
 And dismay leaps before him.  
 The folds of his flesh are joined together,  
 Firm on him and immovable.  
 His heart is as hard as a stone;  
 Even as hard as a lower millstone.  
 When he raises himself up, the mighty fear;  
 Because of the crashing they are bewildered.  
 The sword that reaches him cannot avail;  
 Nor the spear, the dart, or the javelin.  
 He regards iron as straw,  
 Bronze as rotten wood.  
 The arrow cannot make him flee;  
 Slingstones are turned into stubble for him.  
 Clubs are regarded as stubble;  
 He laughs at the rattling of the javelin.  
 His underparts are {like} sharp potsherds;  
 He spreads out {like} a threshing sledge on the mire.  
 He makes the depths boil like a pot;  
 He makes the sea like a jar of ointment.  
 Behind him he makes a wake to shine;  
 One would think the deep to be gray-haired.  
 Nothing on earth is like him,  
 One made without fear.  
 He looks on everything that is high;  
**He is king over all the sons of pride.**  
 (Job 40:15–41:34)

If one were not aware of what Moses and the other Prophets of Israel have said about Satan using the *parabolic images* of "the beast" and Leviathan, one would have no clue at all that the Lord is speaking *parabolically* in that passage, telling Job what it will be LIKE when Satan appears as the Antichrist. If that insight into that passage is news to you, you certainly have a lot to learn about the *parabolic imagery* of the Prophets. Those who are so lamebrained as to think that they can go toe-to-toe (that's an idiom) with that heartless creature without the head-to-toe protection afforded by

The Teaching really should pay more attention to what the Lord told Job in that regard. (See "God Did a Job on Job, Didn't He?" *The Voice of Elijah*®, April 1996.)

The *parabolic images* of "The Man," "the man," and "the beast" stand at the core of the Passover Parable. But again, translators have glossed over the Truth because they don't understand the *parabolic imagery* that Moses so painstakingly defined in the Pentateuch. Take a look at these two verses:

*"And it will become fine dust over all the land of Egypt, and will become boils breaking out with sores on man and beast through all the land of Egypt."*  
 (Exodus 9:9)

*"Now therefore send, bring your livestock and whatever you have in the field to safety. Every man and beast that is found in the field and is not brought home, when the hail comes down on them, will die."*  
 (Exodus 9:19)

It may have already occurred to you that I showed you those two verses because Moses refers to "the man" and "the beast" in them. If it hasn't, carefully consider a more *literal* translation of the Hebrew text:

*"And it will become dust on all the land of Egypt. But it will become a blossoming, ulcerated inflammation on **the man** and on **the beast** in all the land of Egypt."*  
 (Exodus 9:9) —my interim translation

*"So now extend the refuge to your herd and all that you have in the field. All **the man** and **the beast** that is found in the field and not gathered into the house, the hail will come down on them and they will die."*  
 (Exodus 9:19) —my interim translation

The Truth is, the *parabolic image* of "The One" and "The Many" that Moses defines in regard to "the man" also applies to "the beast." He introduces that mind-set in a passage with which you may already be familiar. Again, an extremely *literal* translation of the Hebrew text is necessary for you to see the concept clearly:

*So God made the wildlife of the Earth according to her kind, and **the beast** according to her kind, and all that crawls {on} the ground according to his kind. And God saw—that it was good. Then God said, "Let Us make a*

man in Our image, according to Our likeness, so that they may have dominion over **the fish** of the sea and over **the bird** of the Sea of Waters and over **the beast** and over all the Earth and over **all the crawling thing** that crawls on the Earth."

(Genesis 1:25–26) —my interim translation

It is rather easy to take on the ancient mind-set if you just think in terms of "fish." The English word *fish* is a collective. It can be used to denote one fish or many fish. So if you say "the fish," you could be referring to one particular fish or to a specific collection of fish. In the *parabolic imagery* that Moses defines in the Pentateuch, that same sort of usage applies not only to "the fish," but also to "the bird," "the beast," and "the man." As you have already seen the Apostle Paul explain (1 Cor. 15:39), each of these categories has its own distinct kind of "flesh."

Just as the flesh of "the man" is all one kind of flesh, so also is the flesh of "the fish," "the bird," and "the beast." Yet within each of these other categories there are creatures with clean and unclean flesh. That is the point that Moses makes in Leviticus 11, where he explains how to determine whether the flesh of a particular member of "the fish," "the bird," or "the beast" is clean or unclean. That is why he outlines the characteristics one must use to identify whether a creature in each of these categories is clean or unclean:

*This is the law regarding the animal, and the bird, and every living thing that moves in the waters, and everything that swarms on the earth, to make a distinction between the unclean and the clean, and between the edible creature and the creature which is not to be eaten.*

(Leviticus 11:46–47)

If you were not aware that "the man" also has both clean and unclean members, you really should pay more attention to the *parabolic pantomimes* of Jesus Christ:

*Now before the Feast of the Passover, Jesus knowing that His hour had come that He should depart out of this world to the Father, having loved His own who were in the world, He loved them to the end. And during supper, the devil having already put into the heart of Judas Iscariot, {the son} of Simon, to betray Him, {Jesus,} knowing that the Father had given all things into His*

*hands, and that He had come forth from God, and was going back to God, rose from supper, and laid aside His garments; and taking a towel, He girded Himself about. Then He poured water into the basin, and began to wash the disciples' feet, and to wipe them with the towel with which He was girded. And so He came to Simon Peter. He said to Him, "Lord, do You wash my feet?" Jesus answered and said to him, "What I do you do not realize now, but you shall understand hereafter." Peter said to Him, "Never shall You wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me." Simon Peter said to Him, "Lord, not my feet only, but also my hands and my head." Jesus said to him, "He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all {of you.}" For He knew the one who was betraying Him; for this reason He said, "Not all of you are clean."*

(John 13:1–11)

John has just told you all that you need to know about the two different species of "the man." If one is a member of "The Man" Israel—Jesus Christ—he is clean. If he isn't, he is unclean. Since the flesh of "the man" Israel is clean, it is (*parabolically speaking*) edible flesh:

*"I am the living bread that came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread also which I shall give for the life of the world is My flesh." The Jews therefore {began} to argue with one another, saying, "How can this man give us {His} flesh to eat?" Jesus therefore said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. For My flesh is true food, and My blood is true drink. He who eats My flesh and drinks My blood abides in Me, and I in him."*

(John 6:51–56)

Isn't *parabolic imagery* a wonderful thing? One can say almost anything and leave folks wondering what it means. The thing to keep in mind when considering a *parabolic statement* is the fact that it does not explain what reality is. It merely describes what it IS LIKE by comparing one thing to another. Now, if only one knew what Jesus is *parabolically* describing as "bread," I suppose he would know what he needs to "eat" and thereby live forever.

## "The Beast" and the Dragon

Were you paying attention when Moses listed the four different categories of creatures that may be eaten? Here, take another look:

*This is the law regarding the animal, and the bird, and every living thing that moves in the waters, and everything that swarms on the earth, to make a distinction between the unclean and the clean, and between the edible creature and the creature which is not to be eaten.*  
(Leviticus 11:46–47)

The Hebrew word translated "the animal" in that passage is *behemah*. That's the same term that I have translated as "the beast." However, the term translated "the creature" is another word, the word *chayyah*. The denotative meaning of that word is little more than "living thing." Hence, its translation as "creature" in this case. However, the word has a connotative meaning that derives from the context in which it appears. If you look at this next passage, you should be able to see the problem with translating that term:

*So God made the wildlife of the Earth according to her kind, and the domesticated animal according to her kind, and all that crawls {on} the ground according to his kind. And God saw—that it was good.*  
(Genesis 1:25) —my interim translation

I translated *behemah* as "domesticated animal" and *chayyah* as "wildlife" because it appears—but is by no means certain—that Moses may be trying to contrast wild animals with domesticated animals. However, Moses makes it clear in Leviticus 11 that *behemah* includes both wild and domesticated animals:

*The LORD spoke again to Moses and to Aaron, saying to them, "Speak to the sons of Israel, saying, 'These are the creatures which you may eat from all the animals that are on the earth. Whatever divides a hoof, thus making split hoofs, {and} chews the cud, among the animals, that you may eat. Nevertheless, you are not to eat of these, among those which chew the cud, or among those which divide the hoof: the camel, for though it chews cud, it does not divide the hoof, it is unclean to you. Likewise, the rock badger, for though it chews cud, it does not divide the hoof, it is unclean to you; the rabbit also, for though it*

*chews cud, it does not divide the hoof, it is unclean to you; and the pig, for though it divides the hoof, thus making a split hoof, it does not chew cud, it is unclean to you. You shall not eat of their flesh nor touch their carcasses; they are unclean to you.'*"  
(Leviticus 11:1–8)

Verse 2 actually says, "This is the *chayyah* that you may eat from all the *behemah* that is on the Earth." So now that you know the term *behemah*, that is, "the beast," includes both wild and domesticated animals, you should be able to understand why the Apostle John *parabolically* describes Satan's reign on Earth using a term that means "wild beast":

*And when the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male {child.} And the two wings of the great eagle were given to the woman, in order that she might fly into the wilderness to her place, where she was nourished for a time and times and half a time, from the presence of the serpent. And the serpent poured water like a river out of his mouth after the woman, so that he might cause her to be swept away with the flood. And the earth helped the woman, and the earth opened its mouth and drank up the river which the dragon poured out of his mouth. And the dragon was enraged with the woman, and went off to make war with the rest of her offspring, who keep the commandments of God and hold to the testimony of Jesus. And he stood on the sand of the seashore. And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns {were} ten diadems, and on his heads {were} blasphemous names. And the beast which I saw was like a leopard, and his feet were like {those} of a bear, and his mouth like the mouth of a lion. And the dragon gave him his power and his throne and great authority. And {I saw} one of his heads as if it had been slain, and his fatal wound was healed. And the whole earth was amazed {and followed} after the beast; and they worshiped the dragon, because he gave his authority to the beast; and they worshiped the beast, saying, "Who is like the beast, and who is able to wage war with him?" And there was given to him a mouth speaking arrogant words and blasphemies; and authority to act for forty-two months was given to him. And he opened his mouth in blasphemies against God, to blaspheme His name and His tabernacle, {that is}, those who dwell in heaven. And it was given to him to make war with the saints and to overcome them; and authority*

over every tribe and people and tongue and nation was given to him. And all who dwell on the earth will worship him, {everyone} whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain. If anyone has an ear, let him hear.  
(Revelation 12:13–13:9)

Let's see if we can sort this out. On the fifth "day," God created "the bird" and "the fish," that is, every creature that dwells in the sky and the sea. Then He created "the beast"—which lives on land—on the sixth "day." So what could the *parabolic image* of "the beast" coming up out of the sea possibly *mean*? There is also, of course, God's *parabolic* description of Satan as the Antichrist in Job 40–41. In that instance, Satan is described *parabolically* as being both the *behemoth* ("the beast") who "eats grass like an ox" (Job 40:15b) and Leviathan who, as everybody knows, is a dragon that lives in the sea:

*In that day, the LORD will punish Leviathan the fleeing serpent,  
With His fierce and great and mighty sword,  
Even Leviathan the twisted serpent;  
And He will kill the dragon who {lives} in the sea.  
(Isaiah 27:1)*

That verse explains how the *parabolic imagery* that John uses in Revelation 12–13 relates to the Passover Parable. According to ancient mythology, Leviathan is a seven-headed serpent that lives in and rules over the cosmic sea. He is also the god that one must triumph over while crossing the Sea of Reeds on the way to the place of Judgment. If you keep in mind that John is speaking *parabolically* in Revelation 12–13 and explaining how one thing IS LIKE another, you should be able to see that he is describing what it will be LIKE when the "Serpent"—that is, the seven-headed dragon that lives in the Sea of Waters—becomes the seven-headed "beast" that lives on dry land here on the Earth. He certainly gave you enough clues to figure that one out:

*And another sign appeared in heaven: and behold, a great red dragon having seven heads and ten horns, and on his heads {were} seven diadems.  
(Revelation 12:3)*

*And he stood on the sand of the seashore. And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns {were} ten diadems,*

*and on his heads {were} blasphemous names.  
(Revelation 13:1)*

*And he carried me away in the Spirit into a wilderness; and I saw a woman sitting on a scarlet beast, full of blasphemous names, having seven heads and ten horns.  
(Revelation 17:3)*

It doesn't take a genius to see that John is using the same *parabolic imagery* that the Prophets used and that he is *parabolically* describing the time when Satan—the Serpent/dragon who lives in the Sea of Waters—takes on the form of a man and becomes the Antichrist. After all, John plainly explains that the *parabolic image* of "the beast" represents a man when he says this:

*Here is wisdom. Let him who has understanding calculate the number of the beast, for the number is that of a man; and his number is six hundred and sixty-six.  
(Revelation 13:18)*

That is all well and good, but it still doesn't tell us why John would refer to the Antichrist as "the beast." For that, you have to understand what the Prophets have said about "the man" and "the beast." We can start by looking at what Isaiah says about the incarnation of Satan:

*The heavy message concerning the Behemoth  
of the Negev:*

*"Stress and distress are in the earth!  
From them, lioness and lion!  
Snake and fiery flying serpent!  
They'll carry their wealth on the backs of donkey colts;  
And their treasures on the humps of camels,  
To a people they can't benefit!  
They'll aid Egypt in vain; for nothing!  
Therefore, I've named this one 'Rahab.'  
They're cessation!"  
(Isaiah 30:6–7) —my interim translation*

Think *parabolically*. Isaiah says the *Behemoth* of the desert—the same *Behemoth* that Job mentions in Job 40:15—is going to bring the entire wealth of his people down to "Egypt" (Rev. 11:8) in a futile attempt to resist the plan of God. Unfortunately for him, his incarnation won't change a thing. He faces the same

fate no matter whether he exists as "the beast" or as Rahab, the Serpent that lives in the Sea:

*Awake, awake, put on strength, O arm of the LORD;  
Awake as in the days of old, the generations of long ago.  
Was it not Thou who cut Rahab in pieces,  
Who pierced the dragon?  
Was it not Thou who dried up the sea,  
The waters of the great deep;  
Who made the depths of the sea a pathway  
For the redeemed to cross over?  
So the ransomed of the LORD will return,  
And come with joyful shouting to Zion;  
And everlasting joy {will be} on their heads.  
They will obtain gladness and joy,  
And sorrow and sighing will flee away.  
(Isaiah 51:9–11)*

In that passage, the Prophet is using the *parabolic imagery* of the Passover Parable to describe the Resurrection of Jesus Christ. (Not coincidentally, the root meaning of the Greek word that is used to refer to the Resurrection is "to wake up, to arise.") My only point in quoting what he wrote is to show you that the dragon who inhabits the Sea of Waters is called "Rahab." But when the Serpent comes down to "Egypt" (Rev. 11:8), he is called *Behemoth*, that is, "the beast." But why? The Prophet who wrote the Book of Ecclesiastes provides the answer.

If you want to know what the Prophets have said about "the man," sooner or later you are going to have to take into account what the author of the Book of Ecclesiastes has said about him. In that one book you will find nearly a quarter of all the references to "the man" in the Hebrew Scriptures. He mentions the first or Second Adam over thirty times. But in one short passage, he makes a rather sarcastic reference to the two entirely different fates that await "the man" and "the beast":

*And again, I saw under the sun the place of the Judgment (the Wicked One was there), even the place of righteousness (the Wicked One was there). I said in my heart, "God will judge the Righteous One and the Wicked One because a time for every desire and every deed is there {at the place of the Judgment}." I said in my heart concerning the sons of the man, "God is going to purify them and show them that they are a beast because the fate of the*

*sons of the man is the fate of the beast. They have one fate! As this one dies, so that one dies. And all have one spirit. The man has no advantage over the beast because everything is futility. All are going to one place. All are from the dust and all are returning to the dust. Who knows that the spirit of the sons of the man goes up above and the spirit of the beast goes down below, to the earth?"*  
(Ecclesiastes 3:16–21) —my interim translation

Anyone should be able to see that the Prophet is mocking the "wisdom" that Solomon exhibited after he turned away from "The Way" of the Lord (1 Kin. 11:1–11). However, it is not as obvious that he is also playing with *parabolic imagery* in the Passover Parable which describes the triumph of "The Man" over "the beast" on Judgment Day. In his use of that *parabolic imagery*, he discloses why the Prophets cryptically refer to the Antichrist as "the beast."

The Prophets knew that the Serpent would one day be allowed to slither down out of the Sea of Waters and walk on two feet like a man. They *talk about* it all the time. But as Job, Isaiah, Ezekiel, and the other Prophets of Israel make clear, Satan's fate has already been sealed. "The beast" has no hope of his spirit ever going up to God. It must go down to the dust like every other creature who is a member of "the beast." Although Satan is unwilling to accept the Truth, it is exactly as Moses stated:

*Then His Majesty—God—said to the Serpent,  
"Because you have done this,  
You are more cursed than all the domesticated animals  
and all the wildlife of the field!  
You will go on your belly  
And you will eat dust all the days of your life!"*  
(Genesis 3:14) —my interim translation

Most folks never stop to consider the fact that "the beast" which inhabits the same planet as "the man" is subject to death because it has—like "the man"—been cursed. But unlike "the man," "the beast" has no hope of salvation because God has not provided any. That is why the spirit of "the beast" does not share the same fate as the spirit of "the man." So why would anyone ever call "the beast" a man? Even if he looks like "the man," walks like "the man," and talks like "the man," he is still just "the beast." ■





**T**he Voice of Elijah® includes this column 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 of Jesus Christ. Most are associated in some way with the Second Coming of Jesus Christ.

The Prophet Daniel gives an interesting description of what it will be like shortly before “the burning” (*‘olam*). (See “Questions & Answers,” *The Voice of Elijah*®, July and October 2000.) In it, he mentions that the inhabitants of Planet Earth must endure “a time of distress” that the world has never before experienced:

*“In that time Michael, the great prince who stands over the sons of your people, will stand up; and there will be a time of distress that hasn’t been seen since there was a nation until that time. In that time, your people (everyone found written in the scroll) will be set free. Many will awaken from sleeping in the dust of the ground. These? To the life of ‘olam! But these? To the reproach—to the repulsion— of ‘olam. Those who have insight will enlighten like the One enlightening the expanse; and those who lead the Many to righteousness like the stars to ‘olam and beyond.”*

*(Daniel 12:1–3) —my interim translation*

Daniel makes all sorts of intriguing statements in that passage, but the only one that concerns us here is the “time of distress” he mentions. If the one the Prophets call “the Wicked One” is waiting in the wings somewhere, it only seems logical that current events may be setting the stage for his appearance. So it might be best to watch out for and avoid calamitous events. For example, over the past several years, I have repeatedly stated my belief that the world economy hinged on the performance of the Japanese economy. But only

recently has that fact become increasingly clear to everyone—in spite of the “irrational exuberance” that folks here in the United States have displayed over the last few years. If I were you, I would expect the world’s economic situation to worsen considerably.

The *parabolic image* that best describes what lies in store for the unsuspecting around us is *wind*. Yes, I said “wind.” But not just any old ordinary wind. Not at all. Before the End, that “wind” is going to become a shrieking, screaming, nerve-racking “wind”—constantly “blowing” through the minds of men. God’s purpose is for that “wind” to whip folks into a frenzy. Then, after they have been pushed to the limit, they will readily identify themselves with the one *parabolically* known as “Prince Sea” and “Judge River.” That is, they will become just LIKE him, by believing they finally have got the upper hand in their struggle against the “chains” in which God has them bound:

*Yet the wicked are like the driven sea,  
Because it cannot be quiet!  
His waters drive refuse and mud.  
My God says,  
“There isn’t any peace for the wicked!”  
(Isaiah 57:20–21) —my interim translation*

If things turn out as I have warned you they might, you should probably heed the admonition of Isaiah, which the Apostle John alludes to (Rev. 18:4):

*“Get out of Babylon!  
Flee from the Chaldeans!  
Declare in a shouting voice!  
Make this heard!  
Send it out to the end of the Earth!  
Say: ‘His Majesty redeemed His slave Jacob!  
Yet they didn’t thirst when  
He led them into desolate places!  
He made water flow out of a rock for Him!  
He split a rock and water flowed!’”  
His Majesty says:  
“There isn’t any peace for the wicked!”  
(Isaiah 48:20–22) —my interim translation*

You may not yet be able to think in terms of the *parabolic imagery* Isaiah had in mind. But consider this: It is impossible to flee “Babylon” if you cannot make that *parabolic statement* with absolute conviction. ■



**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:** *I want to ask you about the time frame of the Day of the Lord. Numerous passages of Scripture (1 Cor. 5:5, 2 Thess. 2:1–4, and 2 Pet. 3:7–12) suggest that the Day of the Lord relates to the time of Christ’s Second Coming. But other passages (for example, 1 Thess. 5:1–11, Isaiah 13, and numerous passages from Zephaniah and Joel) suggest that it relates to the time when God’s wrath is poured out on the Earth during the reign of the Antichrist. Taken as a whole, these passages suggest that the Day of the Lord begins with the advent of the Antichrist and culminates with Christ’s Second Advent. Is this an accurate time frame for the Day of the Lord or is there more to this “day” than meets the eye?*

**Elijah:** It is impossible to understand the New Testament passages you mentioned—much less all the passages in the Prophets that talk about “the Day of the Lord” without insight into the *parabolic imagery* on which the Day of the Lord is based. So let me explain that *parabolic imagery* first. Then I can go on to explain a few things the Prophets and Apostles have said about that Great Day. That way, all those *literalists* who have been firmly convinced as to the Truth of Satan’s lie won’t waste their time reading any further. [See “Wanna Hear the Whopper the Liar Came Up With? (I Doubt You’ll Believe It!)” *The Voice of Elijah®*, October 1996.] They can stupidly continue to believe that the Day of the Lord is

somehow a *literal* day, in spite of the fact that their goofy beliefs in that regard are plainly contradicted by the evidence one finds in the Scriptures.

The Apostle Peter and the Apostle Paul remind us that the Day of the Lord will begin suddenly, without warning, when the unwary are least expecting it. In that regard at least, it is said to be “like a thief.” Peter says this:

*This is now, beloved, the second letter I am writing to you in which I am stirring up your sincere mind by way of reminder, that you should remember the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior {spoken} by your apostles. Know this first of all, that in the last days mockers will come with {their} mocking, following after their own lusts, and saying, “Where is the promise of His coming? For {ever} since the fathers fell asleep, all continues just as it was from the beginning of creation.” For when they maintain this, it escapes their notice that by the word of God {the} heavens existed long ago and {the} earth was formed out of water and by water, through which the world at that time was destroyed, being flooded with water. But the present heavens and earth by His word are being reserved for fire, kept for the day of judgment and destruction of ungodly men. But do not let this one {fact} escape your notice, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. **But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.** Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, on account of which the heavens will be destroyed by burning, and the elements will melt with intense heat! But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.*

*(2 Peter 3:1–13)*

The Apostle Paul says exactly the same thing—that the Day of the Lord will come “like a thief.” But where Peter merely implies that True Believers will not be caught completely off guard, Paul explicitly states

that they should not be taken by surprise because they are “sons of light and sons of day”:

*Now as to the times and the epochs, brethren, you have no need of anything to be written to you. For you yourselves know full well that the day of the Lord will come just like a thief in the night. While they are saying, “Peace and safety!” then destruction will come upon them suddenly like birth pangs upon a woman with child; and they shall not escape. But you, brethren, are not in darkness, that the day should overtake you like a thief; for you are all sons of light and sons of day. We are not of night nor of darkness; so then let us not sleep as others do, but let us be alert and sober. For those who sleep do their sleeping at night, and those who get drunk get drunk at night. But since we are of {the} day, let us be sober, having put on the breastplate of faith and love, and as a helmet, the hope of salvation. For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ, who died for us, that whether we are awake or asleep, we may live together with Him.*

(1 Thessalonians 5:1–10)

Paul speaks *parabolically* in terms of True Believers as “sons of light and sons of day” and unbelievers as those who get drunk and go to sleep because that is part of the *parabolic imagery* which stands behind the Day of the Lord. The Day of the Lord is the seventh *parabolic “day”* of Creation. That Sabbath is also the Lord’s Passover, as the participants in The Next Step program may already know (since I explained the basic *parabolic imagery* several years ago).

In his account of Creation, Moses lays out the framework in which we are to understand the *parabolic imagery* related to that Sabbath. He tells us that every “day” of Creation consists of a period of darkness and a time of light—that is, an “evening” and a “morning.” From what Moses says, the only exception would appear to be the seventh “day.” If you failed to notice that one small and seemingly minor detail, let me be the first to point it out to you:

#### “Day” One

*Now the Earth was formless and void, and Darkness was on the face of the Deep, but the Spirit of God was hovering on the face of the waters. Then God said, “Let there be light!” and there was Light. Then God saw the Light—that*

*(it was) good, and God made a distinction between the Light and the Darkness. Then God called the Light “Day,” and He called the Darkness “Night.” And there was an evening and there was a morning—one day.*

(Genesis 1:2–5) —my interim translation

#### “Day” Two

*Then God said, “Let there be an expanse in the midst of the waters, that there may be a distinction between waters and waters.” So God made the expanse so that it would make a distinction between the waters that were beneath the expanse and the waters that were above the expanse. And it was so. Then God called the expanse “a Sea of Waters,” and there was an evening and there was a morning—a second day.*

(Genesis 1:6–8) —my interim translation

#### “Day” Three

*Then God said, “Let the waters beneath the Sea of Waters be gathered to one place and let the dry land appear!” And it was so. Then God called the dry land “earth,” and He called the gathering of the waters “seas.” And God saw—that it was good. Then God said, “Let the Earth produce vegetation—green plants seeding seeds, fruit trees making fruit according to its kind, with its seed in it, on the Earth!” And it was so. Then the Earth sent forth vegetation—green plants seeding seeds according to their kind and trees making fruit in which was its seed according to its kind. And God saw—that it was good. And there was an evening and there was a morning—a third day.*

(Genesis 1:9–13) —my interim translation

#### “Day” Four

*Then God said, “Let there be lights in the expanse of the Sea of Waters to make a distinction between the day and the night; and let them be for signs and for appointed times and for days and years; and let them be for lights in the expanse of the Sea of Waters to give light on the Earth.” And it was so. Then God made the two large lights (the larger light to govern the day and the smaller light to govern the night) and the stars. Then God put them in the expanse of the Sea of Waters to give light on the Earth and to govern the day and the night and to make a distinction between the light and the darkness. And God saw—that it was good. And there was an evening and a morning—a fourth day.*

(Genesis 1:14–19) —my interim translation

**“Day” Five**

Then God said, “Let the waters swarm with a swarm—a living soul—and let birds fly over the Earth, on the surface of the expanse of the Sea of Waters.” Then God created the great sea monsters and every living soul—the moving ones that swarm the water according to their kind—and every winged bird according to its kind. And God saw—that it was good. And God **blessed** them saying, “Be fruitful and multiply and fill the waters in the seas, and let the birds multiply on the Earth.” **And there was an evening and a morning—a fifth day.**

(Genesis 1:20–23) —my interim translation

**“Day” Six**

Then God said, “Let the Earth send forth a living soul according to her kind—domesticated animal and crawling thing and wildlife of Earth according to her kind.” And it was so. So God made the wildlife of the Earth according to her kind, and the domesticated animal according to her kind, and all that crawls [on] the ground according to his kind. And God saw—that it was good. Then God said, “Let Us make a man in Our image, according to Our likeness, so that they may have dominion over the fish of the sea and over the birds of the Sea of Waters and over the domesticated animals and over all the Earth and over all the crawling things that crawl on the Earth.” Then God created the man in His image. In the image of God He created Him; male and female He created them. Then God **blessed** them and God said to them, “Be fruitful and multiply and fill the Earth and subdue her and have dominion over the fish of the sea and over the birds of the Sea of Waters and over every living thing that crawls on the Earth.” Then God said, “Look! I have given you every green plant seeding seed which is on the surface of all the Earth and all the trees in which is fruit of a tree seeding seeds. It will be food for you and for all wildlife of the Earth and for all the birds of the Sea of Waters and for everything crawling on the Earth in which is a living soul. All green plants are for food.” And it was so. Then God saw all that He had made and look! It was very good! **And there was an evening and there was a morning—the sixth day.**

(Genesis 1:24–31) —my interim translation

**“Day” Seven**

Then the Sea of Waters and the Earth and all their hosts were finished when, on the seventh day, God finished His work that He did. Then He rested on the seventh day from all His work that He did. Then God **blessed** the seventh

day and made it holy because in it He rested from all His work that God created to make.

(Genesis 2:1–3) —my interim translation

Did you see what Moses did? When he described the seventh “day” of Creation, he left out the phrase “and there was an evening and there was a morning—the seventh day.” He did exactly the same thing with God’s  **blessing** of the animals on the sixth “day.” But it is obvious from his omission of God’s  **blessing** of the animals that he expects those who have been granted insight into what he wrote to fill in his brief account of Creation by jumping to the point where he hid that missing element and continuing on from there. You will find the  **blessing** of the animals in Genesis 8:17, right before Moses cryptically reaffirms—in the following enigmatic statement—that God then said, “Let Us make a man in Our image, according to Our likeness”:

“{As for} the one who pours out the blood of the Man,  
In the Man his blood will be poured out.

Because in the image of God He will make the Man.”

(Genesis 9:6) —my interim translation

Moses, ever the Master Prophet, intentionally concealed the Truth in regard to how God’s creation of the animals on the sixth (*parabolic*) “day” of Creation fits into his historical account of how God dealt with Adam’s descendants on that same “day.” He omitted God’s  **blessing** of the animals in the the first chapter of Genesis and included it at the appropriate point later on to guide the reader in the right direction. He did much the same thing with the “evening” and “morning” of the seventh “day” of Creation. That is, he deliberately omitted that statement from his overview of the seven “days” of Creation so that the reader would know to look for it elsewhere.

Moses hid the Truth concerning the “evening” and “morning” of the Day of the Lord in the Passover Parable. He did that because the *parabolic imagery* of the Day of the Lord—that is, the seventh “day” of Creation—is inextricably linked to the Egyptian/Canaanite beliefs concerning death and resurrection. The *parabolic imagery* concerning the seventh “day” of Creation—the Passover Sabbath—is, after all, what the Mosaic Covenant is all about. Moses tells us that in various places, but he states the Truth plainly in this passage:

*And the LORD spoke to Moses, saying, "But as for you, speak to the sons of Israel, saying, 'You shall surely observe My sabbaths; for {this} is a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you. Therefore you are to observe the sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people. For six days work may be done, but on the seventh day there is a sabbath of complete rest, holy to the LORD; whoever does any work on the sabbath day shall surely be put to death. So the sons of Israel shall observe the sabbath, to celebrate the sabbath throughout their generations as a perpetual covenant.' It is a sign between Me and the sons of Israel forever; for in six days the LORD made heaven and earth, but on the seventh day He ceased {from labor,} and was refreshed."*  
(Exodus 31:12-17)

Those who lack insight into the Truth concerning the seventh "day" of Creation will certainly not grasp the *meaning and significance* of what Moses says in that passage. Consequently, they will go on striving to "do" instead of "be." (See *The Way, The Truth, The Life*.) That is, having no knowledge of the Truth, the unbeliever will ignorantly try to "work" his way into Heaven, never realizing that is precisely what the *parabolic imagery* of the Passover Parable warns the "sons of light and sons of day" not to do. The simple fact is, God "sanctifies" Believers through their knowledge of the Truth of *The Teaching* (Eph. 5:26). For that reason the wise will, because of their insight into the Truth concerning the Passover Sabbath, "rest" in their knowledge of the One Who is the *Living Word* of God.

According to the *parabolic imagery* of the Passover Parable, the "night" of the seventh "day" of Creation begins with the death of Israel—the One Who is the only legitimate Son/*Heir* of God. (See *The Passover Parable*.) The "day" of that seventh "day" begins with His Resurrection after the Judgment, which takes place at the conclusion of His long trek through the "night." The darkness of that Passover "night" will perpetually beleaguer those who are not able to escape the clutches of the god of death. By contrast, the members of Israel who escape the destruction of the death angel at midnight and are resurrected *in Israel* at the end of that "night" will live forever in the "light" of the seventh "day." Everyone else will remain trapped—forever—in

the "darkness" of its unending "night." That is the *parabolic imagery* Jesus had in mind when He told this series of parables to warn Believers and to explain what the Day of the Lord will be LIKE for both Believers and unbelievers:

***"For the coming of the Son of Man will be just like the days of Noah.*** For as in those days which were before the flood they were eating and drinking, they were marrying and giving in marriage, until the day that Noah entered the ark, and they did not understand until the flood came and took them all away; so shall the coming of the Son of Man be. Then there shall be two men in the field; one will be taken, and one will be left. Two women {will be} grinding at the mill; one will be taken, and one will be left. ***Therefore be on the alert, for you do not know which day your Lord is coming.*** But be sure of this, that if the head of the house had known at what time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into. For this reason you be ready too; for the Son of Man is coming at an hour when you do not think {He will.} Who then is the faithful and sensible slave whom his master put in charge of his household to give them their food at the proper time? Blessed is that slave whom his master finds so doing when he comes. Truly I say to you, that he will put him in charge of all his possessions. But if that evil slave says in his heart, 'My master is not coming for a long time,' and shall begin to beat his fellow slaves and eat and drink with drunkards; the master of that slave will come on a day when he does not expect {him} and at an hour which he does not know, and shall cut him in pieces and assign him a place with the hypocrites; weeping shall be there and the gnashing of teeth. Then the kingdom of heaven will be comparable to ten virgins, who took their lamps, and went out to meet the bridegroom. And five of them were foolish, and five were prudent. For when the foolish took their lamps, they took no oil with them, but the prudent took oil in flasks along with their lamps. Now while the bridegroom was delaying, they all got drowsy and {began} to sleep. But at midnight there was a shout, 'Behold, the bridegroom! Come out to meet {him.}' Then all those virgins rose, and trimmed their lamps. And the foolish said to the prudent, 'Give us some of your oil, for our lamps are going out.' But the prudent answered, saying, 'No, there will not be enough for us and you {too;} go instead to the dealers and buy {some} for yourselves.' And while they were going away

to make the purchase, the bridegroom came, and those who were ready went in with him to the wedding feast; and the door was shut. And later the other virgins also came, saying, 'Lord, lord, open up for us.' But he answered and said, 'Truly I say to you, I do not know you.' **Be on the alert then, for you do not know the day nor the hour.** For {it is} just like a man {about} to go on a journey, who called his own slaves, and entrusted his possessions to them. And to one he gave five talents, to another, two, and to another, one, each according to his own ability; and he went on his journey. Immediately the one who had received the five talents went and traded with them, and gained five more talents. In the same manner the one who {had received} the two {talents} gained two more. But he who received the one {talent} went away and dug in the ground, and hid his master's money. Now after a long time the master of those slaves came and settled accounts with them. And the one who had received the five talents came up and brought five more talents, saying, 'Master, you entrusted five talents to me; see, I have gained five more talents.' His master said to him, 'Well done, good and faithful slave; you were faithful with a few things, I will put you in charge of many things, enter into the joy of your master.' The one also who {had received} the two talents came up and said, 'Master, you entrusted to me two talents; see, I have gained two more talents.' His master said to him, 'Well done, good and faithful slave; you were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.' And the one also who had received the one talent came up and said, 'Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no {seed.} And I was afraid, and went away and hid your talent in the ground; see, you have what is yours.' But his master answered and said to him, 'You wicked, lazy slave, you knew that I reap where I did not sow, and gather where I scattered no {seed.} Then you ought to have put my money in the bank, and on my arrival I would have received my {money} back with interest. Therefore take away the talent from him, and give it to the one who has the ten talents.' For to everyone who has shall {more} be given, and he shall have an abundance; but from the one who does not have, even what he does have shall be taken away. **And cast out the worthless slave into the outer darkness; in that place there shall be weeping and gnashing of teeth.** But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. And all the nations will be gathered

before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; and He will put the sheep on His right, and the goats on the left. Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.'"

(Matthew 24:37–25:34)

Now that I've gotten that out of the way, let me explain a bit about what the Prophets have said about the "evening" and "morning" of the Day of the Lord. All of the Prophets build on what Moses explains concerning the death of Israel as the Passover Lamb of God and the necessity for the individual members of Israel to hide in "The House" that Israel is until the time comes for them to "ascend" from "Egypt" to the Promised Land. However, each one of the Prophets views the *parabolic imagery* from his own unique perspective. And every last one of them obscures what he says by playing with the dual *meaning* that Moses attached to the word *day*. In case you missed that semantic sleight of hand, let me remind you once again what Moses wrote about "day" and "night":

#### "Day" One

Now the Earth was formless and void, and Darkness was on the face of the Deep, but the Spirit of God was hovering on the face of the waters. Then God said, "Let there be light!" and there was Light. **Then God saw the Light—that (it was) good, and God made a distinction between the Light and the Darkness. Then God called the Light "Day," and He called the Darkness "Night." And there was an evening and there was a morning—one day.**

(Genesis 1:2–5) —my interim translation

What seems to be as plain as night and day isn't always quite that simple. When the Prophets *talk about* the "Day" of the Lord, they are sometimes referring to both the "light" of the "day" and the "darkness" of the "night" of the Day of the Lord. At other times, they have in mind just the "light" of that "day," not the "darkness." For example, Amos keys on the *parabolic imagery* in which the Angel of the Lord passes through the land at midnight on the Passover Sabbath. In so doing, he only mentions what it will be *LIKE* for those unfortunate members of the man Adam who are caught outside "The House" of Israel at midnight:

Therefore, thus says the LORD God of hosts, the Lord,  
 "There is wailing in all the plazas,  
 And in all the streets they say, 'Alas! Alas!'  
 They also call the farmer to mourning  
 And professional mourners to lamentation.  
 And in all the vineyards {there is} wailing,  
 Because I shall pass through the midst of you," says the LORD.  
**Alas, you who are longing for the day of the LORD,  
 For what purpose {will} the day of the LORD  
 {be} to you?  
 It {will be} darkness and not light;  
 As when a man flees from a lion,  
 And a bear meets him,  
 Or goes home, leans his hand against the wall,  
 And a snake bites him.  
 {Will} not the day of the LORD  
 {be} darkness instead of light,  
 Even gloom with no brightness in it?  
 (Amos 5:16–20)**

Amos is focusing on the "night" of the seventh "day" of Creation, a "night" which will forever trap unbelievers in its incredible darkness. He is describing (parabolically) what will happen to some of the members of "The House" of Israel prior to the "Egyptians" being overcome by the "Sea." At that time, many in "The House" of Israel will find themselves excluded from the "light" that illuminates that "house" and will, therefore, have no choice but to wander off into the "outer darkness."

The Prophet Malachi also mentions the fate of those who have been "cut off from" Israel because they have chosen to believe the delusion fostered by the Liar. But he does not dwell on it. Instead, he emphasizes what the "dawning" of the seventh "day" will bring for "The Remnant" of Israel:

*"For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze," says the LORD of hosts, "so that it will leave them neither root nor branch. But for you who fear My name the sun of righteousness will rise with healing in its wings; and you will go forth and skip about like calves from the stall. And you will tread down the wicked, for they shall be ashes under the soles of your feet on the day which I am preparing," says the LORD of hosts. "Remember the law of Moses My servant, {even the}*

*statutes and ordinances which I commanded him in Horeb for all Israel. Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. And he will restore the hearts of the fathers to {their} children, and the hearts of the children to their fathers, lest I come and smite the land with a curse."*  
 (Malachi 4:1–6)

Let me utterly confuse those who find it impossible to think in terms of the parabolic imagery the Prophets used to conceal the Truth. Malachi clearly says that God plans to send "Elijah the prophet before the coming of the great and terrible day of the Lord." He still intends to do that, but He evidently has not done so yet. Therefore, the Day of the Lord cannot have arrived yet since it must be preceded by the appearance of that herald of the Day of the Lord. Moreover, Paul warns us not to be taken in by anyone who claims that it has arrived:

*Now we request you, brethren, with regard to the coming of our Lord Jesus Christ, and our gathering together to Him, that you may not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come. Let no one in any way deceive you, for {it will not come} unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God.  
 (2 Thessalonians 2:1–4)*

From what I have said so far, you may have already deduced that the Day of the Lord must have begun immediately after the Crucifixion of Jesus Christ as the Passover Lamb of God. And it did—parabolically. That is why Believers who know the Truth have already begun parabolically gathering in a "house"—"The House" of Israel—that has been purged of "leaven" to await the appearance of the Angel of Death:

*Your boasting is not good. Do you not know that a little leaven leavens the whole lump {of dough?} Clean out the old leaven, that you may be a new lump, just as you are {in fact} unleavened. For Christ our Passover also has been sacrificed. Let us therefore celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness,*

*but with the unleavened bread of sincerity and truth.*  
(1 Corinthians 5:6–8)

In that passage, Paul has in mind the Church's observance of an extremely specific *parabolic pantomime*. You understand what those are, don't you? Baptism is the *parabolic pantomime* with which you are probably the most familiar. The Lord's Supper—communion—is another. In carrying out those two *parabolic pantomimes*, the Church is supposed to be—but isn't—reminding Believers as to what the reality depicted by the death and Resurrection of Jesus Christ IS LIKE in the life of the True Believer. The Church's *parabolic pantomime* of the Passover was intended to do exactly the same thing. However, you have probably never heard of that *parabolic pantomime* because its conduct by the Early Church got a little too close to the Truth for Satan's taste. So he worked overtime during the second century to ensure that it fell into desuetude sometime during the third century. Nonetheless, some of the second-century Church Fathers indicate they were still aware of what the *parabolic pantomime* was meant to depict. So let me explain the *parabolic imagery* standing behind what Paul says about that *parabolic pantomime*.

The Church's *parabolic pantomime* of the Passover was meant to depict exactly the same thing as the *parabolic pantomime* in which Christ died as the Passover Lamb of God. I have already explained that. The death of the Man Jesus Christ was a *parabolic* depiction of the destruction of the man Adam at the End of the Age. [See "He's Coming in Clouds of Glory (Whatever That Means)," *The Voice of Elijah*®, January 2001.] Consequently, although the seventh "day" of Creation—the Day of the Lord—*parabolically* began with the death of Christ, it has not actually begun because the Passover sacrifice—the man Adam—has not yet been sacrificed. Believers are supposed to remind themselves of that fact by observing the Passover as a *parabolic pantomime*. Their activities in that regard are intended to be a constant reminder that one should always pay close attention to what one chooses to believe. Otherwise, one can easily believe a lie. Zephaniah is speaking in terms of that *parabolic imagery* in this passage:

*Be silent before the Lord GOD!  
For the day of the LORD is near,  
For the LORD has prepared a sacrifice,*

*He has consecrated His guests.  
"Then it will come about on the day of the LORD's sacrifice,  
That I will punish the princes, the king's sons,  
And all who clothe themselves with foreign garments.  
And I will punish on that day  
all who leap on the {temple} threshold,  
Who fill the house of their lord with violence and deceit."  
(Zephaniah 1:7–9)*

In that passage, Zephaniah has in mind exactly the same *parabolic imagery* that Jesus used when He described the "banquet" with which God is planning to celebrate the "marriage" of His Son:

*And Jesus answered and spoke to them again in parables, saying, "The kingdom of heaven may be compared to a king, who gave a wedding feast for his son. And he sent out his slaves to call those who had been invited to the wedding feast, and they were unwilling to come. Again he sent out other slaves saying, 'Tell those who have been invited, "Behold, I have prepared my dinner; my oxen and my fattened livestock are {all} butchered and everything is ready; come to the wedding feast."' But they paid no attention and went their way, one to his own farm, another to his business, and the rest seized his slaves and mistreated them and killed them. But the king was enraged and sent his armies, and destroyed those murderers, and set their city on fire. Then he said to his slaves, 'The wedding is ready, but those who were invited were not worthy. Go therefore to the main highways, and as many as you find {there,} invite to the wedding feast.' And those slaves went out into the streets, and gathered together all they found, both evil and good; and the wedding hall was filled with dinner guests. But when the king came in to look over the dinner guests, he saw there a man not dressed in wedding clothes, and he said to him, 'Friend, how did you come in here without wedding clothes?' And he was speechless. Then the king said to the servants, 'Bind him hand and foot, and cast him into the outer darkness; in that place there shall be weeping and gnashing of teeth.' For many are called, but few {are} chosen."  
(Matthew 22:1–14)*

Zephaniah and Joel are the two Prophets who have the most to say about the Day of the Lord. Both describe it as a time of total disaster for unbelievers. The Apostle Peter, in quoting the Prophet Joel to explain what happened on the Day of Pentecost,



alludes to the fact that the “night” of the Day of the Lord had *parabolically* already begun at that time:

*But Peter, taking his stand with the eleven, raised his voice and declared to them: “Men of Judea, and all you who live in Jerusalem, let this be known to you, and give heed to my words. For these men are not drunk, as you suppose, for it is {only} the third hour of the day; but this is what was spoken of through the prophet Joel:*

*‘AND IT SHALL BE IN THE LAST DAYS,’ God says,  
‘THAT I WILL POUR FORTH OF MY SPIRIT*

*UPON ALL MANKIND;*

*AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY,*

*AND YOUR YOUNG MEN SHALL SEE VISIONS,*

*AND YOUR OLD MEN SHALL DREAM DREAMS;*

*EVEN UPON MY BONDSLAVES, BOTH MEN AND WOMEN,*

*I WILL IN THOSE DAYS POUR FORTH OF MY SPIRIT*

*And they shall prophesy.*

*AND I WILL GRANT WONDERS IN THE SKY ABOVE,*

*AND SIGNS ON THE EARTH BENEATH,*

*BLOOD, AND FIRE, AND VAPOR OF SMOKE.*

*THE SUN SHALL BE TURNED INTO DARKNESS,*

*AND THE MOON INTO BLOOD,*

*BEFORE THE GREAT AND GLORIOUS*

*DAY OF THE LORD SHALL COME.*

*AND IT SHALL BE, THAT EVERYONE WHO CALLS*

*ON THE NAME OF THE LORD SHALL BE SAVED.”*

*(Acts 2:14–21)*

Now that I have explained how the basic *parabolic imagery* of the Passover relates to the Day of the Lord, I must tell you that all of that *parabolic imagery* speaks in terms of a riddle. To understand that riddle, you must think in terms of what the “darkness” and “light” of the Day of the Lord actually represent. That is what the Apostle John had in mind when he wrote this:

*In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being by Him, and apart from Him nothing came into being that has come into being. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it. There came a man, sent from God, whose name was John. He came for a witness, that he might bear witness of the light, that all might believe through him. He was not the light, but {came} that he might bear witness of the light. There was the true light*

*which, coming into the world, enlightens every man. He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and those who were His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, {even} to those who believe in His name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth. John bore witness of Him, and cried out, saying, “This was He of whom I said, ‘He who comes after me has a higher rank than I, for He existed before me.’” For of His fulness we have all received, and grace upon grace. For the Law was given through Moses; grace and truth were realized through Jesus Christ. No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained {Him.}*  
*(John 1:1–18)*

To put the matter simply:

*Knowledge is Light.*

*Understanding is to see the Light.*

*Wisdom is to walk in the Light.*

The Truth is, the man Adam has been living in the “darkness” of the Day of the Lord since he first experienced “the death.” [See “We Know the Law Is Holy. But What About the Commandment?” *The Voice of Elijah*®, July 1998; “There Is Nothing More Amazing Than Dead Men Walking (in ‘The Way’),” *The Voice of Elijah*®, January 2000; and “‘The Law’ of This, ‘The Law’ of That, So Much ‘law’ One Can’t Keep Track,” *The Voice of Elijah*®, April 2001.] However, those who believe the Truth have already escaped the “darkness” of that unending “night” to dwell in the “light” of the “day” of the Lord. If you understand that, you are “sons of light and sons of day,” which is what Paul had in mind when he said this:

*Or do you not know that as many as have been baptized into Christ Jesus have been baptized into His death? Therefore, we have been buried with Him because of the baptism into the death so that just as Christ was raised from the dead because of the glory of the Father, so also we could walk in newness of life.*

*(Romans 6:3–4) —my interim translation*

*Editor: A subscriber sent in this question and since it may relate to the last question, I want to ask it now. The subscriber wrote: In several articles in the last few years you have taught us about the parabolic image of the "Son of God," and how it relates to the Second Coming of Christ. Are you free to teach us about the parabolic image of the "Son of Man" and how it relates to Christ's First Coming? What ancient beliefs feed into this image? What is the meaning and significance of the phrase "Son of Man"?*

*Elijah: The eschatological meaning and significance of the phrase "son of man" has been vastly overstated, in part because of the distortion introduced by the apocalyptic Book of Enoch, whose author co-opted the phrase to use in support of his own goofy ideas concerning this text:*

*"I kept looking in the night visions,  
And behold, with the clouds of heaven  
One like a Son of Man was coming,  
And He came up to the Ancient of Days  
And was presented before Him.  
And to Him was given dominion,  
Glory and a kingdom,  
That all the peoples, nations, and {men of every} language  
Might serve Him.  
His dominion is an everlasting dominion  
Which will not pass away;  
And His kingdom is one  
Which will not be destroyed."  
(Daniel 7:13-14)*

If you think that Daniel saw "the Son of Man" coming "with the clouds of heaven," you had better have your eyes checked. The text you just read says "One like a son of man was coming." That is far different than saying "the Son of Man was coming." But that is not the only misconception Satan has fostered concerning that passage. He is obviously trying to hide something behind the translator's capitalization of the phrase "Son of Man." That misleading practice would have you believe that the Prophets coined the phrase "son of man" as a title of Christ, which they didn't. Jesus did. If the Prophets had used it as a title for the Messiah, the Apostle John might not have scrupulously retained the phrase "like a son of man" in the following two passages:

*And I turned to see the voice that was speaking with me.  
And having turned I saw seven golden lampstands; and  
in the middle of the lampstands one like a son of man,  
clothed in a robe reaching to the feet, and girded across  
His breast with a golden girdle.  
(Revelation 1:12-13)*

*And I looked, and behold, a white cloud, and sitting on  
the cloud {was} one like a son of man, having a golden  
crown on His head, and a sharp sickle in His hand.  
(Revelation 14:14)*

The Apostle John obviously understood the importance of maintaining the exact phrase that Daniel used. The simple Truth is, the phrase "a son of man" means nothing more than "human being," and it signifies only that the person has descended from Adam. That is not to say the phrase "the son of man" means the same thing. If it did, Satan would never have tried to obscure the Truth it conveys by confusing it with "a son of man." However, there is no parabolic imagery tied to "the son of man" in the Prophets although there easily could be, since ancient beliefs provide the basis for Jesus' appropriation of the title to Himself.

That's the short answer. Now, if you have any interest in the long answer and want to know why Jesus Christ used the phrase "Son of Man" to describe Himself, that's an entirely different matter. But you must first understand that His purpose was not to restate what the Prophets said about the coming of some eschatological "Son of Man." It was to ridicule the Jews, whose mind-set concerning "the Son of Man" had been influenced by reading the *Book of Enoch*. The author of that book had, in turn, been influenced by mythological concepts with an extremely long history in ancient Near Eastern thought.

The first thing you need to know about the phrase "the Son of Man" is this: It never occurs in the Hebrew Scriptures. You can find "a son of man," "sons of man," "sons of men," and even "the sons of the man." But you will never find the definite designation "the Son of Man." Furthermore, that phrase does not occur in the Greek Scriptures either. One of the two Greek phrases that have been translated "the Son of Man" actually says "the Son of the man." The other says "a son of a man." But neither says "the son of man."

It is easy to understand why Jesus and others used the definite designation "the Son of the man" to

refer to Him. They were pointing to a definite son of a definite man. That is, they were referring to Jesus Christ, the Son (and only legitimate *Heir*) of the man Adam. Of course, if you don't understand the *meaning* and *significance* of *the promise* God gave to Adam, you have nothing on which to base an understanding of the precise phrase "the Son of the man." Therefore, you could just as easily go on using the meaningless "son of man" phrase. It helps a bit if you have insight into how the Prophets referred to both the first and Second Adam as "the man," so let's *talk about* that first.

The Hebrew term '*adam* ("man") occurs just over 550 times in the Hebrew Scriptures. Most of the time, it is used as a synonym for the word '*ish* ("man"). But in about one in four occurrences, '*adam* has the definite article attached as a prefix ("the man"). In those instances, "the man" nearly always refers to the first Adam, either as "The One" man or as "The Many" men whom God still considers to be part of "The One" man, Adam. That is, it refers to the collective descendants of the man Adam. Here is a good example of that usage:

*"I will remove man and beast;  
I will remove the birds of the sky  
And the fish of the sea,  
And the ruins along with the wicked;  
And I will cut off man from the face of the earth,"  
declares the LORD.  
(Zephaniah 1:3)*

The Lord doesn't say "I will cut off man from the face of the earth." He says, "I will cut off *the man* from the face of the earth." He is referring to the complete destruction of the collective descendants of the man Adam. Unfortunately, the ancient mind-set concerning "The One" and "The Many" is so completely misunderstood by modern translators that you will never find any indication in their translations as to where the Hebrew text actually says "the man." The following translation of what God said to Moses is a good example of what I *mean*:

*But He said, "You cannot see My face, for no man can see Me and live!"  
(Exodus 33:20)*

Compare that translation to a *literal* translation of the original Hebrew:

*But He said, "You are not able to see My face because **the man** cannot see Me and live."  
(Exodus 33:20) —my interim translation*

That is one of the most enigmatic statements to be found in all of the Scriptures. But that is only because it is not clear whether God is referring to "The Many" in the man Adam, to "The Many" in "The Man" Jesus Christ, or even to "The One," Jesus Christ. He could have any of those in mind since He sometimes makes cryptic statements concerning "The Man" Jesus Christ. One of my personal favorites is this perplexing comment:

*"So you shall keep My statutes and My judgments, by which a man may live if he does them; I am the LORD."  
(Leviticus 18:5)*

With translations like that obscuring the Truth, it is no wonder that commentators are still arguing over the *meaning* of the Scriptures. Here is a *literal* translation of the verse:

*"So you must guard My statutes and My judgments, which **the Man** must do and live by them. I am His Majesty."  
(Leviticus 18:5) —my interim translation*

The plot thickens even more when you factor in how well translators have skewed the *meaning* of the passages where that verse is quoted in the New Testament. Nonetheless, in spite of their best efforts, it is still possible to see that Paul clearly contrasts the plan of salvation outlined in Leviticus 18:5 with that in which salvation is by faith alone:

*For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness. But the righteousness based on faith speaks thus, "DO NOT SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?' (that is, to bring Christ down), or 'WHO WILL DESCEND INTO THE ABYSS?' (that is, to bring Christ up from the dead)." But what does it say? "THE WORD IS NEAR YOU, in your mouth and in your heart"—that is, the word of faith which we are preaching, that if you confess with your mouth Jesus {as} Lord, and believe in your heart that God raised Him from the dead, you shall be saved; for with the heart man believes, resulting in righteousness, and*

with the mouth he confesses, resulting in salvation.  
(Romans 10:5–10)

Did you catch Paul's mention of "the man"? He is cryptically referring to the Man Jesus Christ, the only "Man" who has ever gained salvation by living according to the terms imposed on the man Israel by the Old Covenant. That is, He escaped death by observing the conditions of *The Law of Moses*. Perhaps that bit of insight will help you understand what Paul had in mind when he quoted that same verse in this context:

Now that no one is justified by the Law before God is evident; for, "THE RIGHTEOUS MAN SHALL LIVE BY FAITH." However, the Law is not of faith; on the contrary, "HE WHO PRACTICES THEM SHALL LIVE BY THEM."  
(Galatians 3:11–12)

One would think that by now biblical commentators would have taken notice of the sharp contrast between Jesus' consistent use of the phrase "the Son of the man" and the total absence of that phrase not only from the Hebrew Scriptures but also from the Septuagint translation of those Scriptures. But no, they continue to overlook it. The reason for that is simple: They don't understand the *significance* of what the Prophets said about "the man." Consequently, when Jesus comes along claiming to be "the Son of the man," they have no basis for understanding what He *means* by that. The Truth is concealed in John's mention of the only time Jesus referred to Himself as "a son of a man":

The man went away, and told the Jews that it was Jesus who had made him well. And for this reason the Jews were persecuting Jesus, because He was doing these things on the Sabbath. But He answered them, "My Father is working until now, and I Myself am working." For this cause therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God. Jesus therefore answered and was saying to them, "Truly, truly, I say to you, the Son can do nothing of Himself, unless {it is} something He sees the Father doing; for whatever {the Father} does, these things the Son also does in like manner. For the Father loves the Son, and shows Him all things that He Himself is doing; and greater works than these will He show Him, that you may marvel. For just as the Father

raises the dead and gives them life, even so the Son also gives life to whom He wishes. For not even the Father judges anyone, but He has given all judgment to the Son, in order that all may honor the Son, even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life. Truly, truly, I say to you, an hour is coming and now is, when the dead shall hear the voice of the Son of God; and those who hear shall live. For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; and He gave Him authority to execute judgment, because He is {the} Son of Man. Do not marvel at this; for an hour is coming, in which all who are in the tombs shall hear His voice, and shall come forth; those who did the good {deeds} to a resurrection of life, those who committed the evil {deeds} to a resurrection of judgment."  
(John 5:15–29)

In that passage, Jesus not only ridicules the Jews for not understanding that the seventh "day" of Creation (on which God will no longer "work") has not yet begun, He also mocks their ignorance in regard to what Moses said about God's creation of "a son of a man" in the image and likeness of God. His point is, although He was the Son of God before His Incarnation in the image and likeness of Adam, His authority to execute God's judgment on mankind derives from the fact that He *inherits the promise* God gave to Adam, a *promise* which could only be *inherited* by "a son of a man." Unfortunately, the *meaning* and *significance* of what Jesus said is partially obscured by the translator's mistranslation of verse 27:

"And God gave Him the authority to execute judgment because He is a son of a man."  
(John 5:27) —my interim translation

Jesus *inherited* the authority to rule over (and judge) all the Earth because He was the sole legitimate *Heir of the promise*. That is, He was "the Son of the man," Adam. However, that is not the primary point Jesus is making in John 5:15–29. He is emphasizing the fact that, as the pre-existent Son of God, He gained the authority to rule over (and judge) mankind by emptying Himself and becoming "a son of a man" (Phil. 2:7).

In case you missed it, that is the same point that the author of the Book of Hebrews makes in connection with the last of the four New Testament occurrences of the phrase “a son of a man.” But one would never know it from the translator again mistranslating that phrase as “the son of man”:

*For He did not subject to angels the world to come, concerning which we are speaking. But one has testified somewhere, saying,*

*“WHAT IS MAN, THAT THOU REMEMBEREST HIM?*

*OR THE SON OF MAN, THAT THOU ART CONCERNED ABOUT HIM?*

*THOU HAST MADE HIM FOR A LITTLE WHILE*

*LOWER THAN THE ANGELS;*

*THOU HAST CROWNED HIM WITH GLORY AND HONOR,*

*AND HAST APPOINTED HIM OVER THE WORKS OF THY HANDS;*

*THOU HAST PUT ALL THINGS IN SUBJECTION UNDER HIS FEET.”*

*For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him. But we do see Him who has been made for a little while lower than the angels, {namely,} Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God He might taste death for everyone. For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings. For both He who sanctifies and those who are sanctified are all from one {Father;} for which reason He is not ashamed to call them brethren.*

*(Hebrews 2:5–11)*

**Editor:** *You may or may not be aware of the fact that a book entitled The Prayer of Jabez has become the rave among “Christians” these days. This book focuses on the brief prayer of a man named Jabez in 1 Chronicles 4:10. The author of the book claims that he has been reciting (praying) the prayer of Jabez for decades and that he has enjoyed such blessings from God as a result of this prayer that he decided to let Christians know of the power this prayer can have in their lives. My questions are several: Who is Jabez? Why is his prayer placed in the middle of a bunch of genealogical information? What is he specifically asking for in his prayer? And what implications, if any, does this prayer have for True Believers in our day?*

**Elijah:** I know absolutely nothing about the book you mentioned. However, I do know what stands behind

Ezra’s account of the prayer of Jabez. So I can tell from the things that you have told me about the book that it is nothing more than a regurgitation of the gospel of prosperity that the pseudo-evangelist D. L. Moody introduced into the Church toward the end of the nineteenth century. [See “Wanna Hear the Whopper the Liar Came Up With? (I Doubt You’ll Believe It!)” *The Voice of Elijah*®, October 1996.]

First of all, I wonder how the man you mentioned can be so certain that his good fortune is the result of him having prayed some stock prayer over and over. Maybe his fortunate existence on Planet Earth is because Satan has been lulling him into a false sense of security so that he would go out deceiving others with the lie that God wants to line their pockets with the almighty dollar and further increase the span of their waistline. Rather than mistakenly assuming that God is interested in nothing more than the physical and financial well-being of Believers, perhaps he should consider the lesson to be learned from what Job was made to endure as a result of his having lived a life that pleased God. (See “God Did a Job on Job, Didn’t He?” *The Voice of Elijah*®, April 1996.)

The Apostle Paul clearly understood that True Believers should not expect God to make life easy for them. Rather, they should realize that He is going to test them in the same way that He tested the sons of Israel in the wilderness. That includes throwing everything He possibly can at them, or at least everything they are able to endure:

*Do you not know that those who run in a race all run, but {only} one receives the prize? Run in such a way that you may win. And everyone who competes in the games exercises self-control in all things. They then {do it} to receive a perishable wreath, but we an imperishable. Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; but I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified. For I do not want you to be unaware, brethren, that our fathers were all under the cloud, and all passed through the sea; and all were baptized into Moses in the cloud and in the sea; and all ate the same spiritual food; and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ. Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness. Now*

*these things happened as examples for us, that we should not crave evil things, as they also craved. And do not be idolaters, as some of them were; as it is written, "THE PEOPLE SAT DOWN TO EAT AND DRINK, AND STOOD UP TO PLAY." Nor let us act immorally, as some of them did, and twenty-three thousand fell in one day. Nor let us try the Lord, as some of them did, and were destroyed by the serpents. Nor grumble, as some of them did, and were destroyed by the destroyer. Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come. Therefore let him who thinks he stands take heed lest he fall. No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it.*

(1 Corinthians 9:24–10:13)

Paul penned the best advice I could ever give anyone in regard to the various deceptions that Satan has propagated concerning the *blessings* of God:

*But realize this, that in the last days difficult times will come. For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, treacherous, reckless, conceited, lovers of pleasure rather than lovers of God; holding to a form of godliness, although they have denied its power; and avoid such men as these. For among them are those who enter into households and captivate weak women weighed down with sins, led on by various impulses, always learning and never able to come to the knowledge of the truth. And just as Jannes and Jambres opposed Moses, so these {men} also oppose the truth, men of depraved mind, rejected as regards the faith. But they will not make further progress; for their folly will be obvious to all, as also that of those {two} came to be. But you followed my teaching, conduct, purpose, faith, patience, love, perseverance, persecutions, {and} sufferings, such as happened to me at Antioch, at Iconium {and} at Lystra; what persecutions I endured, and out of them all the Lord delivered me! **And indeed, all who desire to live godly in Christ Jesus will be persecuted.***

(2 Timothy 3:1–12)

This is how the New American Standard Bible translates the passage of Scripture you mentioned:

*And Jabez was more honorable than his brothers, and his mother named him Jabez saying, "Because I bore {him} with pain." Now Jabez called on the God of Israel, saying, "Oh that Thou wouldst bless me indeed, and enlarge my border, and that Thy hand might be with me, and that Thou wouldst keep {me} from harm, that {it} may not pain me!" And God granted him what he requested.*

(1 Chronicles 4:9–10)

The part about Jabez being "more honorable than his brothers" would lead one to believe that his prayer for prosperity was a good thing. However, the fact that the translation is so obviously erroneous can only *mean* that Satan must be trying to hide something in the fine print. The Hebrew verb which translators routinely translate "honorable" in the passage above actually has the root *meaning* of "heavy." It is even translated that way in many instances. Here are just a few:

*And the young men who grew up with him spoke to him, saying, "Thus you shall say to this people who spoke to you, saying, 'Your father made our yoke **heavy**, now you make it lighter for us!' But you shall speak to them, 'My little finger is thicker than my father's loins!'"*

(1 Kings 12:10)

*For day and night Thy hand was **heavy** upon me; My vitality was drained away {as} with the fever heat of summer. Selah.*

(Psalm 32:4)

*He has walled {me} in so that I cannot go out; He has made my chain **heavy**.*

(Lamentations 3:7)

The Truth is, Ezra uses the Hebrew verb "to be heavy" to tell us that Jabez was a rather large (heavy) baby when he was born. Consequently, because he was so much bigger than his brothers, he caused his mother a great deal of pain in childbirth. For that reason, she named him "Jabez," which *means* "he gives pain." That fact alone tells us Jabez must not have been the first-born. If he had been, his mother would not have had any other delivery experience with which to compare his.

From the above, one could mistakenly assume that the account of Jabez and his answered prayer is nothing more than an anecdotal account of how a descendant of Judah prayed and God responded. That is, some might think that since Ezra is concerned with tracking the lineage of those sons who “carried *The Name*” of Judah, Jabez does not figure in the larger scheme of things because he was not a firstborn. (For an explanation of the idiom “carry *The Name*,” see *The Mystery of Scripture, Volume 1*.) They would be wrong. To see why that is, all anyone needs to do is consider the fact that David was himself the seventh out of seven sons.

Now that we know Satan is trying to hide something by focusing the reader’s attention on the notion that God granted Jabez’ request because he was an “honorable” man, let’s see if I can briefly explain the Truth the Liar is trying to obscure. I have already explained the basics elsewhere so I will only allude to those things in what I say here. (See “It’s Time to Start Questioning Everything You Believe,” *The Voice of Elijah® Update*, December 1999.)

In the first four chapters of 1 Chronicles, Ezra is explaining the things one needs to know to be able to understand how David *inherited* a part of *the promise* that God gave to Adam. In the following two passages, he succinctly lays out the lineage *the promise* followed until Terah *handed it down* to Abraham:

*Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Ham and Japheth.*  
(1 Chronicles 1:1–4)

*Shem, Arpachshad, Shelah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abram, that is Abraham.*  
(1 Chronicles 1:24–27)

At that point in his narrative, Ezra begins to give a more detailed explanation as to why *the promise* followed one lineage rather than another. Along the way, he provides bits and pieces of information that one needs to know to understand what some of the other Prophets have said in their writings. That is where Ezra’s account of “*The House*” becomes extremely interesting. Unfortunately, if one is not aware of his purpose in restating the same information in different ways, it is easy to be distracted from his main point and get confused. So I’ll pick out the most salient verses for you:

*And Abraham became the father of Isaac. The sons of Isaac {were} Esau and Israel.*  
(1 Chronicles 1:34)

*These are the sons of Israel: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Joseph, Benjamin, Naphtali, Gad, and Asher. The sons of Judah {were} Er, Onan, and Shelah; {these} three were born to him by Bath-shua the Canaanitess. And Er, Judah’s first-born, was wicked in the sight of the LORD, so He put him to death. And Tamar his daughter-in-law bore him Perez and Zerah. Judah had five sons in all. The sons of Perez {were} Hezron and Hamul.*  
(1 Chronicles 2:1–5)

*Now the sons of Hezron, who were born to him {were} Jerahmeel, Ram, and Chelubai. And Ram became the father of Amminadab, and Amminadab became the father of Nahshon, leader of the sons of Judah; Nahshon became the father of Salma, Salma became the father of Boaz, Boaz became the father of Obed, and Obed became the father of Jesse; and Jesse became the father of Eliab his first-born, then Abinadab the second, Shimea the third, Nethanel the fourth, Raddai the fifth, Ozem the sixth, David the seventh.*  
(1 Chronicles 2:9–15)

Those verses give the most straightforward account of how *the promise* made its way into David’s possession. However, Ezra wants the reader to know that there is an additional twist to the story that one must take into account. So he immediately goes back and picks up the lineage of Hezron with Ram’s younger brother Caleb:

*Now Caleb the son of Hezron had sons by Azubah {his} wife, and by Jerioth; and these were her sons: Jesher, Shobab, and Ardon. When Azubah died, Caleb married Ephrath, who bore him Hur. And Hur became the father of Uri, and Uri became the father of Bezalel.*  
(1 Chronicles 2:18–20)

Since it is not unusual for Ezra to provide information about lineages that did not actively participate in the transfer of *the promise*, one would have no reason to suspect that he has any ulterior motive in what he says here. However, when he comes back to the lineage of Caleb immediately after he details the lineage

of Hezron's oldest son, Jerahmeel, alarm bells should go off all over the place and the reader should realize that Caleb must somehow have played a significant role. The Prophet Ezra isn't about to forthrightly explain what that role is. He is only going to provide a little more insight into the process because he assumes we already know how the Book of Ruth fits into the picture:

*Now the sons of Caleb, the brother of Jerahmeel, {were} Mesha his first-born, who was the father of Ziph; and his son was Mareshah, the father of Hebron. And the sons of Hebron {were} Korah and Tappuah and Rekem and Shema. And Shema became the father of Raham, the father of Jorkeam; and Rekem became the father of Shammai. And the son of Shammai was Maon, and Maon {was} the father of Bethzur. And Ephah, Caleb's concubine, bore Haran, Moza, and Gazez; and Haran became the father of Gazez. And the sons of Jahdai {were} Regem, Jotham, Geshan, Pelet, Ephah, and Shaaph. Maacah, Caleb's concubine, bore Sheber and Tirhanah. She also bore Shaaph the father of Madmannah, Sheva the father of Machbena and the father of Gibe; and the daughter of Caleb {was} Achsah. These were the sons of Caleb. The sons of Hur, the first-born of Ephrathah, {were} Shobal the father of Kiriath-jearim, Salma the father of Bethlehem {and} Hareph the father of Beth-gader. And Shobal the father of Kiriath-jearim had sons: Haroeh, half of the Manahathites, and the families of Kiriath-jearim: the Ithrites, the Puthites, the Shumathites, and the Mishraites; from these came the Zorathites and the Eshtaolites. The sons of Salma {were} Bethlehem and the Netophathites, Atroth-beth-joab and half of the Manahathites, the Zorites. And the families of scribes who lived at Jabez {were} the Tirathites, the Shimeathites, {and} the Sucathites. Those are the Kenites who came from Hammath, the father of the house of Rechab.*

*(1 Chronicles 2:42–55)*

Did you see the name Jabez in that passage? If you did, good for you. At least you were paying attention. It is just another place (in a list of places) named after a man. So now that you know that the man Jabez falls somewhere in the lineage of Hur, the firstborn of Ephrathah, you are ready to read the punch line. Ezra has already given you one lineage of David. Now he is going to give you the *other* lineage, the one in which David is the son of Jesse the *Ephrathite* (1 Sam. 17:12):

*The sons of Judah {were} Perez, Hezron, Carmi, Hur, and Shobal. And Reaiah the son of Shobal became the father of Jahath, and Jahath became the father of Ahumai and Lahad. These {were} the families of the Zorathites. And these {were} the sons of Etam: Jezreel, Ishma, and Idbash; and the name of their sister {was} Hazzelelponi. And Penuel {was} the father of Gedor, and Ezer the father of Hushah. These {were} the sons of Hur, the first-born of Ephrathah, the father of Bethlehem. And Ashhur, the father of Tekoa, had two wives, Helah and Naarah. And Naarah bore him Ahuzzam, Hopher, Temeni, and Haahashtari. These were the sons of Naarah. And the sons of Helah {were} Zereth, Izhar and Ethnan. And Koz became the father of Anub and Zobebah, and the families of Aharhel the son of Harum. And Jabez was more honorable than his brothers, and his mother named him Jabez saying, "Because I bore {him} with pain." Now Jabez called on the God of Israel, saying, "Oh that Thou wouldst bless me indeed, and enlarge my border, and that Thy hand might be with me, and that Thou wouldst keep {me} from harm, that {it} may not pain me!" And God granted him what he requested.*

*(1 Chronicles 4:1–10)*

If you don't understand what Caleb did for a widow woman named Ephrathah, you probably also don't know what Boaz did for Ruth, the widow of an Ephrathite named Elimelech. And not knowing how Boaz merged the lineage of Caleb's brother Ram with that of Ephrathah, you quite obviously missed Ezra's point in mentioning the prayer of Jabez. You probably also don't have a clue as to why he tells us God granted Jabez' request that He would "enlarge my border." Perhaps you should go back and review what I have already said about the *meaning* and *significance* of the Book of Ruth and how some of the descendants of Ephrathah became a part of the lineage of David. Maybe then things will start to make sense. (See *The Isaiah Seminar* and "It's Time to Start Questioning Everything You Believe," *The Voice of Elijah® Update*, December 1999.) Unless I am seriously mistaken, Ezra would have us understand that Elimelech descended from Jabez, who was a descendant of Shobal.

By the way, do you happen to know how many children the author of the book you mentioned has? Probably dozens. Maybe even hundreds, considering all the years God has been answering his repetitious recitation of the prayer of Jabez. ■