



THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

The Soul Is in the Blood

The Lord has taught with very great fulness, that souls not only continue to exist, not by passing from body to body, but that they preserve the same form [in their separate state] as the body had to which they were adapted, and that they remember the deeds which they did in this state of existence, and from which they have now ceased, —in that narrative which is recorded respecting the rich man and that Lazarus who found repose in the bosom of Abraham. In this account He states that Dives knew Lazarus after death, and Abraham in like manner, and that each one of these persons continued in his own proper position, and that [Dives] requested Lazarus to be sent to relieve him —[Lazarus], on whom he did not [formerly] bestow even the crumbs [which fell] from his table. [He tells us] also of the answer given by Abraham, who was acquainted not only with what respected himself, but Dives also, and who enjoined those who did not wish to come into that place of torment to believe Moses and the prophets, and to receive the preaching of Him who was to rise again from the dead.

By these things, then, it is plainly declared that souls continue to exist, that they do not pass from body to body, that they possess the form of a man, so that they may be recognised, and retain the memory of things in this world; moreover, that the gift of prophecy was possessed by Abraham, and that each class [of souls] receives a habitation such as it has deserved, even before the judgment.

But if any persons at this point maintain that those souls, which only began a little while ago to exist, cannot endure for any length of time; but that they must, on the one hand, either be unborn, in order that they may be immortal, or if they have had a beginning in the way of generation, that they should die with the body itself—let them learn that God alone, who is Lord of all, is without beginning and without end, being truly and for ever the

Continued on back cover

Continued from front cover

same, and always remaining the same unchangeable Being. But all things which proceed from Him, whatsoever have been made, and are made, do indeed receive their own beginning of generation, and on this account are inferior to Him who formed them, inasmuch as they are not unbegotten. Nevertheless they endure, and extend their existence into a long series of ages in accordance with the will of God their Creator; so that He grants them that they should be thus formed at the beginning, and that they should so exist afterwards.

For as the heaven which is above us, the firmament, the sun, the moon, the rest of the stars, and all their grandeur, although they had no previous existence, were called into being, and continue throughout a long course of time according to the will of God, so also any one who thinks thus respecting souls and spirits, and, in fact, respecting all created things, will not by any means go far astray, inasmuch as all things that have been made had a beginning when they were formed, but endure as long as God wills that they should have an existence and continuance.

The prophetic Spirit bears testimony to these opinions, when He declares, "For He spake, and they were made; He commanded, and they were created: He hath established them for ever, yea, for ever and ever." And again, He thus speaks respecting the salvation of man: "He asked life of Thee, and Thou gavest him length of days for ever and ever;" indicating that it is the Father of all who imparts continuance for ever and ever on those who are saved. For life does not arise from us, nor from our own nature; but it is bestowed according to the grace of God.

Irenæus, "Against Heresies," Book ii, Chap. xxxix, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1867), Vol. 1, p. 411.

Is It Time To Renew?

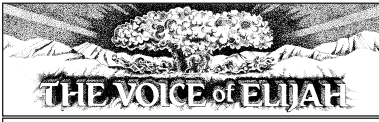
The Voice of Elijah
P.O. Box 2257
Rockwall, TX 75087-2257
(972) 635-2021

Check the mailing label below. If it says, "TIME TO RENEW," your subscription expires with this issue. Don't miss a single issue! Use the order form in this issue to renew your subscription now.

ADDRESS SERVICE REQUESTED

NONPROFIT ORG.
U.S. POSTAGE
PAID
ROYSE CITY, TX
PERMIT NO. 0030

www.voiceofelijah.org



Published quarterly by
Voice of Elijah, Inc.

Allen Friess, Executive Editor
Marcia Woody, Managing Editor

Volume 14
Number 3
July 2003

All correspondence
should be addressed to:

Voice of Elijah, Inc.
P.O. Box 2257
Rockwall, TX 75087-2257

Subscription rates:
(1 year, U.S. Funds)

U.S. \$24.00
Canada \$30.00
Abroad \$50.00

Articles published by permission of
Larry Dee Harper
(dba The Elijah Project).

Except when otherwise noted,
Scripture taken from the
New American Standard Bible,
© 1960, 1962, 1963, 1968, 1971,
1972, 1973, 1975, 1977, 1987, 1988.
The Lockman Foundation.
Used by permission.

Bolded Scripture reflects
the emphasis of the author.

Copyright © 2003, 2012, 2018
by Voice of Elijah, Inc.
voiceofelijah.org
facebook.com/voiceofelijahinc

A Note From the Editor

If you are reading a Bible written in English, you are no doubt aware that you are reading a translation. While that is not news in itself, it is newsworthy to note that most “Christians” believe everything written in their English translation is the gospel Truth. Unfortunately, that is far from the Truth. The fact is, not even the best translation (and most Bibles don’t come close to being the best) is going to accurately translate everything stated in the original Hebrew, Greek, and Aramaic. The import of that fact is this: If you are reading a translation of the Hebrew and Greek Scriptures (the Old and New Testaments), you should remain open to the possibility that anything you read may be suspect. That is, it may not be a completely accurate translation, or it may not accurately convey the true sense of what was originally stated. That is the case with the New Testament translation “born again.”

Contrary to what you might think, if you have been “born again,” you have not actually been “born again.” Parabolically speaking, you have only been “engendered again,” or, to be more precise, “engendered from above.” If you have paid close attention to what has been stated in *The Voice of Elijah*® over the years, you should already be aware of this fact because it has been pointed out on several occasions, most recently in the last issue. (See “Transformed Into the Image and Likeness of God,” *The Voice of Elijah*®, April 2003.)

You may be wondering why we continue to refer to those who have been “engendered” through their belief in the Gospel as having been “born again” when we know that is not parabolically correct. The simple explanation is that we do so because the term *born again* is so deeply rooted in the “Christian” mind-set that it is less confusing to those we are trying to reach if we speak in terms with which they are already familiar. And those we are trying to reach just happen to be those who think they have been “born again” when, in fact, they have only been “engendered again” by the “seed” of the Word of God (the Gospel) they heard and believed.

If it seems odd that we would intentionally speak in terms that are not technically correct, I point out that the Apostle Paul did much the same thing on occasion. One of those occasions is in Romans 9–11 where he seems to suggest that the Jews of his day were still members of “The House” of Israel even though he knew full well they weren’t. Paul makes this association early on by referring to unregenerate Jews as “my kinsmen according to the flesh, who are Israelites” (Rom. 9:3–4) despite the fact that he knew those “Israelites” were no longer part of Israel. He makes this fact clear a few verses later:

For I could wish that I myself were accursed, {separated} from Christ for the sake of my brethren, my kinsmen according to the flesh, who are Israelites, to whom belongs the adoption as sons and the glory and the covenants and the

Continued on page 29

Continued from inside front cover

giving of the Law and the {temple} service and the promises, whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen. But {it is} not as though the word of God has failed. For they are not all Israel who are {descended} from Israel; neither are they all children because they are Abraham's descendants, but: "THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED." That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants.
(Romans 9:3–8)

Paul's point is that bloodline alone does not make one a member of "The House" of Israel. It is the "children of the promise" who are "regarded as descendants" of Israel and "children of God." But that's not my point. In Romans 9–11, Paul seems to suggest that the Jews and Israel are still one in the same even though he knows that is no longer true. He most likely does so because it is the easiest way for him to impress upon Gentile Believers how those who were once the Israel of God (the Jews) lost that distinction because of their unbelief and how they (Gentile Believers) can also be "cut off from" Israel if they are not careful (Rom. 11:13–24).

Despite any implied association that Paul makes between the Jews and Israel in Romans 9–11, he clearly knew that Jesus Christ was Israel—the Firstborn Son of God (Ex. 4:22)—and that True Believers in the Body of Christ—the Church—were members of Israel. He also knew that True Believers would not be confused by anything he said in these chapters because the Truth that Christ was Israel was a fundamental part of The Apostolic Teaching every Believer in the Early Church understood.

Another fundamental element of The Apostolic Teaching that Believers understood is the parabolic image of God "engendering" children through the "seed" of His Word. The reason the "born again" image is not technically accurate here is because God does not "bear" children. He, like any father, only "engenders" them. To better understand the mistake translators have made in this

regard, we need to take a closer look at the Greek word *gennao* that is normally translated "born."

The Truth is, the Greek word *gennao* does not actually mean "born." It means "to beget" or "to bring forth." While one might be inclined to think that human life is only "begotten" or "brought forth" at birth, the fact is, as any pro-life advocate will tell you, life begins at conception. Although the Greek term *gennao* can imply birth (when it relates to a woman "bringing forth" a child), it also denotes conception, that is, the point at which life begins. That's why in the ancient way of thinking (as opposed to modern-day thinking), a man became a father when he engendered a child, that is, at that point when his "seed" (his sperm) came to life in the womb of a woman.

In the parabolic imagery of The Teaching, God becomes the "Father" of a "child"—that is, He "engenders" a "child"—every time His "seed" (His Word) comes to life in the "heart" of the one who believes the Word of God (the Gospel) he receives. At that moment, the process of creation in the image and likeness of God begins. (See "Transformed Into the Image and Likeness of God," *The Voice of Elijah*®, April 2003.) But that process will not be complete until Believers are finally "born" in the Resurrection. Only then will we bear the exact image and likeness of God that Jesus Christ now bears. But before that can happen, every True Believer must first go through a gestation period in which they grow and mature in Christ. Unfortunately, as The Parable of the Sower makes clear, not every Believer will grow and mature in Christ as they should. (See, "A Note From the Editor," *The Voice of Elijah*®, April 2003). Those who do not mature and reach full term (parabolically speaking), will not make it into the Resurrection of the Righteous. Let him who has ears hear.

Oh, one more thing. If God has "engendered" offspring for Himself down here, who is the "woman" carrying His "children" in her "womb" who will give "birth" to them in the Resurrection? Give it some thought. Maybe we will talk about it in the next issue.

Allen Fries

Moses and “The Man”

One of the greatest lies the agents of Satan have ever inculcated into the mind-set of the Church is the ridiculous notion that Adam and Eve were created in the image and likeness of God. That is because anyone who believes that lie will never be able to “see” the Truth of *The Apostolic Teaching*. Over the past few years, I have repeatedly pointed out why Satan’s lie cannot possibly be true. (See “Questions & Answers,” *The Voice of Elijah*®, July 1997; “Questions & Answers,” *The Voice of Elijah*®, January 2001; “Questions & Answers,” *The Voice of Elijah*®, July 2001; “If He’s ‘The Man,’ Who Are You?” *The Voice of Elijah*®, July 2001; “Questions & Answers,” *The Voice of Elijah*®, January 2002.) For one thing, the biblical text plainly declares that God created our forefather Adam *before* He created the birds and the animals. It just as clearly states that He created “The Man” mentioned in the following passage *after* He had created the fish, the birds, and the animals in an effort to find a helper for our forefather 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. 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. (Genesis 1:26–30) —my interim translation

I have already explained that the Prophet Moses used the Hebrew Prophetic Perfect in that passage to conceal the fact that he was prophesying concerning the future. He was, in fact, describing the Resurrection of “The Man” Jesus Christ (*Corporate* Israel) and all the male and female members of the Body of Jesus Christ (Israel) in the image and likeness of God at the End of this Age. I have also already explained a few of the things that Moses said about the death of the Man Jesus Christ and the Resurrection of “The Man” Jesus Christ in the image and likeness of God. (See “If He’s ‘The Man,’ Who Are You?” *The Voice of Elijah*®, July 2001.) In this article, I want to show you some of the other things he said about “The Man.” But first, let’s make sure we are starting out on equal footing.

In Daniel 12, the Prophet Daniel indicates that immediately before the End of the Age, the Righteous (that is, the innocent) will be granted insight into the Scriptures which the Wicked (that is, the guilty) cannot even begin to understand. What he says makes perfect sense if one understands how God distinguishes between these two classes of people. (See “The Righteous and the Wicked: One Simple Distinction Lies Between Them,” *The Voice of Elijah*®, April 2002.) Here is what Daniel says:

“In that time Michael, the great prince who stands over the sons of your people, will stand; 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 life {at} 'olam! But these? To reproach and repulsion {at} '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. But you, Daniel, shut up the words and seal up the scroll, until an end time.** Many will go seeking and the knowledge will increase." Then I, Daniel, looked and behold! Two others were standing: One on this bank of the river; one on that bank of the river. And He said to a man dressed in linen (who was above the waters of the river), "How long 'til the end of the incomprehensible things?" Then I heard the man dressed in linen (who was above the waters of the river). He raised his right hand and his left hand to the Sea of Waters, and He swore by the Eternally Living One that (it was) for "a festival, festivals, and a half. When finished, He will have broken the strength of the people of holiness. All these will be completed." Now I had heard, but I couldn't understand. So I said: "My Master! What is the culmination of these {things}?" But He said, "Go, Daniel! Because **the words are locked up and sealed until an end time. Many will be purified, made white, and refined. The guilty will condemn {themselves}, and all those who are guilty will not understand. But those with insight will understand.**"

(Daniel 12:1–10) —my interim translation

In that passage, Daniel clearly indicates that at some future "end time," only "the righteous" will understand "the words" he "shut up" in the scroll he was told to "seal up." But Daniel is not the only Prophet who tells us lack of understanding on the part of the unregenerate is part of God's plan. The Prophet Isaiah informs us God has intentionally concealed the Truth from them so that they will be destroyed:

To whom would He teach knowledge?
Whom would He cause to understand a proclamation?
Those weaned from milk! {At least!}
Those removed from the breasts! {At least!}
Because:
**"A commandment {refers} to a commandment;
A commandment {refers} to a commandment.
An indicator {refers} to an indicator;
An indicator {refers} to an indicator.**

A little bit is here;

A little bit is there."

{Because} He speaks to this people with a mocking lip,
in a different language.

{Because} He told them:

"This is rest!

Give it to the weary.

This is tranquility!"

But I couldn't gain their attention.

So the Word of His Majesty to them will be:

"A commandment {refers} to a commandment;

A commandment {refers} to a commandment.

An indicator {refers} to an indicator;

An indicator {refers} to an indicator.

A little bit is here.

A little bit is there."

So that they will walk, stumble backwards,
be broken, trapped, and captured.

(Isaiah 28:9–13) —my interim translation

Isaiah goes on in that chapter to tell us the reason God concealed the Truth is because most people do not want to understand the Truth. The Apostle Paul gives that same reason for God's actions when he indicates God is going to delude people into believing what is false at the Time of the End. He, too, says some people will know the Truth and some won't:

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. Do you not remember that while I was still with you, I was telling you these things? And you know what restrains him now, so that in his time he may be revealed. For the mystery of lawlessness is already at work; only he who now restrains {will do so} until he is taken out of the way. And then that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming; {that is,} **the one whose coming is in accord with the activity of Satan, with all**

power and signs and false wonders, and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved. And for this reason God will send upon them a deluding influence so that they might believe what is false, in order that they all may be judged who did not believe the truth, but took pleasure in wickedness. (2 Thessalonians 2:1–12)

Some Can "See"; Some Can't

The most astounding thing about the insight God is granting "The Many" is their ability to "see" the incredible blindness on the part of those who will not even consider that *The Teaching* might, in fact, be true. And those who are able to "see" the Truth with the "eyes of your heart" (Eph. 1:18) can do little more than stand by and marvel in the knowledge that some of the most asinine notions concerning the Scriptures are today being *handed down* from one generation to the next without a single shred of evidence to show that they are true. The sad fact is, such goofiness is not going to subside. Before the End, the nonsense taught by false teachers who are *parabolically* regurgitating the vomit of those who taught them will become increasingly more ridiculous as such "teachers" become more creative in their speculative theology.

Most "Christians" have so little concern for the Truth that they automatically assume whatever they want to believe is the Truth. But that's just the tired old center-of-the-universe mentality reduced down to the individual: They think the world revolves around them. That is a downright hazardous mind-set, considering the fact that Jesus warned us Satan has been lying to us ever since he deceived Eve. At the same time, Jesus also indicated there is a legitimate question of paternity involved with anyone who can't let go of what they already believe long enough to consider the merits of the Truth:

Jesus therefore was saying to those Jews who had believed Him, "If you abide in My word, {then} you are truly disciples of Mine; and you shall know the truth, and the truth shall make you free." They answered Him, "We are Abraham's offspring, and have never yet been enslaved to anyone; how is it that You say, 'You shall become free'?" Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin. And the slave does not remain in the house forever;

the son does remain forever. If therefore the Son shall make you free, you shall be free indeed. I know that you are Abraham's offspring; yet you seek to kill Me, because My word has no place in you. I speak the things which I have seen with {My} Father; therefore you also do the things which you heard from {your} father." They answered and said to Him, "Abraham is our father." Jesus said to them, "If you are Abraham's children, do the deeds of Abraham. But as it is, you are seeking to kill Me, a man who has told you the truth, which I heard from God; this Abraham did not do. You are doing the deeds of your father." They said to Him, "We were not born of fornication; we have one Father, {even} God." Jesus said to them, "If God were your Father, you would love Me; for I proceeded forth and have come from God, for I have not even come on My own initiative, but He sent Me. Why do you not understand what I am saying? {It is} because you cannot hear My word. You are of {your} father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. Whenever he speaks a lie, he speaks from his own {nature}; for he is a liar, and the father of lies. But because I speak the truth, you do not believe Me. Which one of you convicts Me of sin? If I speak truth, why do you not believe Me? He who is of God hears the words of God; for this reason you do not hear {them,} because you are not of God." (John 8:31–47)

That's a rather interesting exchange, isn't it? Most people quote the part about "you shall know the truth, and the truth shall make you free" without looking at the context in which Jesus said it. And in spite of what Jesus said, the overwhelming majority prefer to think the Truth about God is a gray area where nobody should dogmatically state that something is or is not true. That is, they think we should all just go along and get along. But Jesus put the matter in black and white when He said this:

"He who is of God hears the words of God; for this reason you do not hear {them}, because you are not of God." (John 8:47)

So much for the Pretenders in the Church who insist on waffling all around the issue regarding the content of saving faith. Whenever they hear something they don't want to believe, they say things like "That's

your interpretation," as though *objective Truth* does not exist and everything in the Scriptures is just a matter of *subjective* interpretation. Little do they know that the Truth of *The Teaching* has been weighing them in the balance. And I dare say they have been found wanting:

Jesus therefore answered them, and said, "My teaching is not Mine, but His who sent Me. If any man is willing to do His will, he shall know of the teaching, whether it is of God, or {whether} I speak from Myself."

(John 7:16–17)

I realize most people have difficulty accepting the fact that the Hebrew Scriptures were "sealed up" by the Prophets and are only just now being "unsealed" in preparation for their use as testimony on Judgment Day. That's just the way it is. We have all been taught that the Bible is easy to understand and that God expects everybody to interpret it for himself. So that's what we do. But if that belief is actually true, why does the Church need Sunday Schools and seminaries? The Truth is, the various segments of the Church are all *handing down* their interpretation of the Scriptures as an *oral tradition* just as the Early Church did. The only problem with that is, the Early Church was *handing down* the Truth the Apostles *received* by revelation from Jesus Christ. Folks today are *handing down* nothing more than a few disconnected pieces of that Truth. But that's another matter entirely, so I'll move on.

On at least one occasion, Jesus touched on the matter of *who* and *what* one ought to believe. I should at least point out what He said before we get started, just in case you overlooked it:

"Do not think that I will accuse you before the Father; the one who accuses you is Moses, in whom you have set your hope. For if you believed Moses, you would believe Me; for he wrote of Me. But if you do not believe his writings, how will you believe My words?"

(John 5:45–47)

In that passage, Jesus succinctly states one of the reasons why you need to know what Moses said about "The Man" Jesus Christ. That is, if you hear someone explain what Moses said about Christ and you believe it, it will be just that much easier for you to understand and believe what the Prophets, Apostles, and Early Church Fathers said in that regard. Your knowledge of

those things will make my job as a Teacher a little easier and, who knows, we may get out a little early today—that is, while it is still called "today" (Heb. 3:13 ff.).

The last chapter of Luke's Gospel is intriguing—not so much for what it says as for what it *implies*. Take a look and see what you think:

And behold, two of them were going that very day to a village named Emmaus, which was about seven miles from Jerusalem. And they were conversing with each other about all these things which had taken place. And it came about that while they were conversing and discussing, Jesus Himself approached, and {began} traveling with them. But their eyes were prevented from recognizing Him. And He said to them, "What are these words that you are exchanging with one another as you are walking?" And they stood still, looking sad. And one of them, named Cleopas, answered and said to Him, "Are You the only one visiting Jerusalem and unaware of the things which have happened here in these days?" And He said to them, "What things?" And they said to Him, "The things about Jesus the Nazarene, who was a prophet mighty in deed and word in the sight of God and all the people, and how the chief priests and our rulers delivered Him up to the sentence of death, and crucified Him. But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened. But also some women among us amazed us. When they were at the tomb early in the morning, and did not find His body, they came, saying that they had also seen a vision of angels, who said that He was alive. And some of those who were with us went to the tomb and found it just exactly as the women also had said; but Him they did not see." And He said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Christ to suffer these things and to enter into His glory?" And beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures. And they approached the village where they were going, and He acted as though He would go farther. And they urged Him, saying, "Stay with us, for it is {getting} toward evening, and the day is now nearly over." And He went in to stay with them. And it came about that when He had reclined {at the table} with them, He took the bread and blessed {it,} and breaking {it,} He {began} giving {it} to them. And their eyes were opened and they recognized Him; and He vanished from their sight. And

they said to one another, "Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?"
(Luke 24:13–32)

The two men who walked with the Lord on the road to Emmaus said their "hearts" were "burning" as they heard Him explain things concerning Himself right out of the Hebrew Scriptures. They would most likely not have said that if they had ever heard someone teach those things before. So we can be fairly certain that Jesus explained things the scribes and Pharisees were not teaching—things about which the Jews today have not so much as an inkling. The two men said Jesus got them from the Hebrew Scriptures. That is, they said He was "explaining the Scriptures to us." But Luke also makes another most amazing statement just a few verses later:

Now He said to them, "These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled." Then He opened their minds to understand the Scriptures, and He said to them, "Thus it is written, that the Christ should suffer and rise again from the dead the third day; and that repentance for forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem. You are witnesses of these things."
(Luke 24:44–48)

That passage tells it just like it is, yet most people fail to grasp the obvious *implication* of what they have read. If Jesus "opened their minds to understand the Scriptures," that *implies* His disciples must not have been able to understand the Scriptures before He did that. In the following passage, the Apostle Paul tells us that is because the mind of an unregenerate person is not able to comprehend the Truth the Prophets concealed in the Hebrew Scriptures. But make a note of the fact that he says two things are veiled—both the mind of the unregenerate and the scriptural message:

*Having therefore such a hope, we use great boldness in {our} speech, and {are} not as Moses, {who} used to put a veil over his face that the sons of Israel might not look intently at the end of what was fading away. **But their***

*minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ. But to this day whenever Moses is read, a veil lies over their heart; but whenever a man turns to the Lord, the veil is taken away. Now the Lord is the Spirit; and where the Spirit of the Lord is, {there} is liberty. But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit. Therefore, since we have this ministry, as we received mercy, we do not lose heart, but we have renounced the things hidden because of shame, not walking in craftiness or adulterating the word of God, but by the manifestation of truth commending ourselves to every man's conscience in the sight of God. **And even if our gospel is veiled, it is veiled to those who are perishing, in whose case the god of this world has blinded the minds of the unbelieving, that they might not see the light of the gospel of the glory of Christ, who is the image of God.***

(2 Corinthians 3:12–4:4)

Paul states things a little differently in this passage:

And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God. For I determined to know nothing among you except Jesus Christ, and Him crucified. And I was with you in weakness and in fear and in much trembling. And my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, that your faith should not rest on the wisdom of men, but on the power of God. Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age, nor of the rulers of this age, who are passing away; but we speak God's wisdom in a mystery, the hidden {wisdom,} which God predestined before the ages to our glory; {the wisdom} which none of the rulers of this age has understood; for if they had understood it, they would not have crucified the Lord of glory; but just as it is written,

"THINGS WHICH EYE HAS NOT SEEN

AND EAR HAS NOT HEARD,

AND {which} HAVE NOT ENTERED THE HEART OF MAN,

ALL THAT GOD HAS PREPARED FOR THOSE WHO LOVE HIM."

For to us God revealed {them} through the Spirit; for the Spirit searches all things, even the depths of God. For who among men knows the {thoughts} of a man except the

spirit of the man, which is in him? Even so the {thoughts} of God no one knows except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things freely given to us by God, which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual {thoughts} with spiritual {words.} **But a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised.**

(1 Corinthians 2:1–14)

Did you see what Paul said about “proclaiming to you the testimony of God”? The “testimony” he had in mind has been “sealed up” for thousands of years in the things that Moses and the other Prophets of Israel recorded in the Hebrew Scriptures. The Apostles were only able to understand what the Prophets concealed because it was explained in the revelation they *received* from Jesus Christ. But all those things are now being “unsealed” for all to read in preparation for Judgment Day. So anyone who wants to can read and understand them—provided they are, as Jesus said, “willing to do His will.”

In this article, I am going to explain some of the things Moses concealed in what he wrote. Before I complete my ministry and move on to my eternal reward, I will have explained everything that he and the other Prophets said about Christ. If you understand and believe what I have been called to explain, you will be just one more “witness” who is prepared to “testify” against the guilty on that Great Day. If you don’t believe, well, Maybe you should reconsider your untenable position while you still have time. Could it be you are a “natural man,” blinded by Satan, with a “heart” (mind) so hard that no new concept can penetrate it? If so, it will undoubtedly surprise you to learn that Jesus had a rather low opinion of people like you:

And the disciples came and said to Him, “Why do You speak to them in parables?” And He answered and said to them, “To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted. For whoever has, to him shall {more} be given, and he shall have an abundance; but whoever does not have, even what he has shall be taken away from him. Therefore I speak to them in parables; because while

seeing they do not see, and while hearing they do not hear, nor do they understand. And in their case the prophecy of Isaiah is being fulfilled, which says, ‘YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND; AND YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE; FOR THE HEART OF THIS PEOPLE HAS BECOME DULL, AND WITH THEIR EARS THEY SCARCELY HEAR, AND THEY HAVE CLOSED THEIR EYES LEST THEY SHOULD SEE WITH THEIR EYES, AND HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN, AND I SHOULD HEAL THEM.’

But blessed are your eyes, because they see; and your ears, because they hear. For truly I say to you, that many prophets and righteous men desired to see what you see, and did not see {it;} and to hear what you hear, and did not hear {it}.”

(Matthew 13:10–17)

Jesus was *talking about* the fact that His disciples had been given an opportunity to hear Him explain the *parabolic imagery* of *The Teaching of Moses*. Both He and Paul were referring to the fact that some people can “see” that imagery with the “eyes” of their “heart,” some can’t. It all depends on whether the person is willing to listen to and believe the Truth. As Jesus said:

*But when it was now the midst of the feast Jesus went up into the temple, and {began to} teach. The Jews therefore were marveling, saying, “How has this man become learned, having never been educated?” Jesus therefore answered them, and said, “My teaching is not Mine, but His who sent Me. **If any man is willing to do His will, he shall know of the teaching, whether it is of God, or {whether} I speak from Myself.**”*

(John 7:14–17)

I have already explained what the “will” of God is. (See “Thy Kingdom Come. Thy Will Be Done, on Earth,” *The Voice of Elijah*®, April 1997.) The question is, Are you “willing to do His will?” Time will tell.

The Son of Man Came To ...

It is apparent from what we find written in the Gospels that Jesus was quite fond of the title “the Son of Man.” He frequently used it to refer to Himself. Well, He didn’t actually call Himself “the Son of Man.” What

He said was "the Son of *the man*." (See "Questions & Answers," *The Voice of Elijah*®, July 2001.) But unless one is aware of what Moses and the other Prophets of Israel said about "*the man*" '*Adam*, the added emphasis on the definite article is probably not all that important. After all, we have to accept the fact that most Church folks aren't too tremendously concerned about the finer nuances of the biblical text. Clichés and other meaningless phrases suit them just fine.

I have repeatedly told you that Moses and the other Prophets of Israel use the designation "the man" to refer not only to *the one* "man" Adam but also to *the many* descendants of Adam because God considers them to be a part of that one "man." I have also explained that the Prophets use exactly that same designation to refer to "The One" Man Jesus Christ and "The Many" who are members of that One Man. I even pointed out how Paul uses that *parabolic imagery* as the basis for the things he explains in this passage:

{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

While you are still thinking in terms of the *parabolic imagery* of "The One" and "The Many," consider the implications of the things Paul explains in that passage. He tells us "The One" man Adam sinned, and "The Many" in "The One" became guilty. "The One" Man Christ reconciled "The Many" in "The One" to God, and "The Many" in "The One" became innocent. That is easy enough to understand. But did you ever stop to consider why Paul is so focused on "The One" and "The Many" concept? It is because he understands what Moses wrote about "*The Man*" Jesus Christ in this passage:

This is the scroll of the generations of Adam. In the day that God created Adam, He made 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

That passage is clearly referring back to Genesis 1:26–30 and the creation of "*The Man*" Jesus Christ in the image and likeness of God. Therefore, Moses obviously wants the enlightened reader to understand that Jesus Christ "carried *The Name*" '*Adam* after His Resurrection from the dead. (See *The Mystery of Scripture, Volume 1*, for an explanation of that Hebrew idiom.) If you haven't already done so, you really should stop and consider the *significance* of that piece of information. Have you checked to see whether Moses recorded any occasion on which God gave the first Adam the "name" '*Adam*? I did. He didn't. The closest he came to that was this:

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

That is the only incontrovertible use of the "name" '*Adam* as a personal name for the first Adam. But it clearly reveals that the first Adam did indeed

"carry *The Name*" *'Adam*. So God must have given him that "name" just as Adam gave a "name" to each and every one of the animals (Gen. 2:19–20). I have already told you the reason why Moses introduces *'Adam* as the personal name of the first Adam in that verse. It is because he immediately uses it to seal up the Truth concerning "*The Man*" He created in His Own image and likeness in Genesis 1:26–27. (See "If He's '*The Man*,' Who Are You?" *The Voice of Elijah*®, July 2001.) The question is, Why was Moses so cryptic in explaining that Christ will "carry *The Name*" *'Adam* after His Resurrection from the dead? Jeremiah had no such qualms about telling us Christ would "carry *The Name*" of both David and God. Jeremiah says this:

*When the king had settled into his house and His Majesty had given him rest from all his enemies round about, then the king said to Nathan the prophet: "Look! I am sitting in a house of cedar while the Ark of God sits inside the curtains!" Nathan said to the king: "All that is in your heart, go do it! Because His Majesty is with you!" But during that night the Word of His Majesty was to Nathan saying: "Go! Say to My servant, to David, 'This is what His Majesty has said: "Would you **build Me a house** to dwell in, when I haven't dwelled in a house from the day I brought the sons of Israel up from Egypt even to this day? But I've been moving about in a tent (and even in a tabernacle!). During all My moving around among all the sons of Israel, have I ever spoken with one of the Judges of Israel that I ordered to shepherd My people, Israel, saying, 'Why haven't you **built Me a house** of cedar?'" Now, this is what you must say to My servant, to David: 'This is what His Majesty of Hosts has said: "I've taken you from the pasture, from following the flock, to be a leader over My People, over Israel. I've been with you everywhere you've gone, and I've cut off all your enemies from before you. I'll **make a great name for you**, like the name of the great ones who are on the earth. I've designated a **maqom** for My People, for Israel, and I'll plant Him; and He'll dwell in His place and not become disturbed again, nor will the sons of injustice continue to afflict Him as previously, from the day that I ordered judges over my people Israel. I'll give you rest from all your enemies. **But His Majesty must reveal to you that His Majesty will make a house for you. When your days are completed and you sleep with your fathers, then I'll raise up your seed after you, who will come out from your loins, and I'll establish His kingdom. He'll build a house for My***

name, and I'll establish the throne of His kingdom forever. I'll be His Father, and He'll be my Son. When He commits iniquity, I'll correct Him with the rod of men and the punishment of the sons of Adam. But My lovingkindness will not be removed from Him like I removed {it} from Saul, whom I removed from before you. But your house and your kingdom will be made sure forever before you. Your throne will be established forever."'" According to all these words and all this vision thus Nathan spoke to David.

(2 Samuel 7:1–17) —my interim translation

If one does not understand the *meaning and significance* of the Hebrew idioms "build a house," "raise up a seed," and "make a name," he certainly will not understand what Nathan told David about God's plan for the redemption of Israel. But those who have read and understood what I have explained over the past twelve years know that when Nathan said God was going to "build a house," "raise up a seed," and "make a name" for David, he *meant* God was going to "engender a Son" for David. Nathan just as clearly states that Son of David will "build a house" for God and thereafter be God's Son. The implications of what Nathan told David were absolutely astounding to David. From his response, it is clear that he understood God planned to use a *zonah* (virgin) to make His "People" "one" with David's "people." But that is not the point.

The point is, Jeremiah is not nearly as cryptic in stating that Jesus Christ would "carry *The Name*" of both David and God after His Resurrection as Moses is in telling us Christ would also "carry *The Name*" of Adam. So why was Moses so intent on obscuring the Truth in that regard? His mind-set is actually quite easy to understand: Some people will adamantly refuse to accept the fact that "*The Man*" named *'Adam* described in Genesis 1:26–30 is not the same "man" as the man *'Adam* who is our forefather. They will also adamantly insist that Moses can only be *talking about* our forefather *'Adam* in Genesis 5:1–2. Having thereby rejected *the promise* God gave Adam when He drove him out of the Garden, those people are automatically "cut off from" Adam. Since they no longer "carry" that "name," which is the most basic of all "names," they have no "name" at all. Therefore, they cannot participate in the Resurrection of "*The Remnant*" of the first Adam. Isaiah *parabolically* explains those things this way:

*"And I will rise up against them," declares the LORD of hosts, "and will cut off from Babylon name and survivors, offspring and posterity," declares the LORD. "I will also make it a possession for the hedgehog, and swamps of water, and I will sweep it with the broom of destruction," declares the LORD of hosts. The LORD of hosts has sworn saying, "Surely, just as I have intended so it has happened, and just as I have planned so it will stand, to break Assyria in My land, and I will trample him on My mountains. Then his yoke will be removed from them, and his burden removed from their shoulder. **This is the plan devised against the whole earth; and this is the hand that is stretched out against all the nations.** For the LORD of hosts has planned, and who can frustrate {it?} And as for His stretched-out hand, who can turn it back?" (Isaiah 14:22–27)*

In the verses immediately preceding those, Isaiah describes the demise of the Antichrist. In that passage, he is describing the fate of all who take the mark of the beast (Rev. 13:17; 14:11; 16:2; 19:20; 20:4). Now you know why Peter and Jude use the *parabolic image* of "the beast" to describe people who claim to be Christians yet have no knowledge of the Truth—they no longer "carry *The Name*" of "The Man" *Adam*:

*But these, like unreasoning animals, born as creatures of instinct to be captured and killed, reviling where they have no knowledge, will in the destruction of those creatures also be destroyed, suffering wrong as the wages of doing wrong. They count it a pleasure to revel in the daytime. They are stains and blemishes, **reveling in their deceptions**, as they carouse with you, having eyes full of adultery and that never cease from sin, enticing unstable souls, having a heart trained in greed, accursed children; forsaking the right way they have gone astray, having followed the way of Balaam, the {son} of Beor, who loved the wages of unrighteousness. (2 Peter 2:12–15)*

But these men revile the things which they do not understand; and the things which they know by instinct, like unreasoning animals, by these things they are destroyed. Woe to them! For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah. These men are those who are hidden reefs in your love feasts when they feast with you without fear, caring for

themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted; wild waves of the sea, casting up their own shame like foam; wandering stars, for whom the black darkness has been reserved forever. (Jude 1:10–13)

Lest you miss the point of all this, let me state it succinctly: While others called Jesus "the Son of David," He preferred to call Himself "the Son of *the man*," which He was. But if one chooses to remain blissfully unaware that those two titles refer to His right to "carry *The Name*" of David and Adam respectively, that one will never "carry *The Name*" of God.

Just Livin' in "The Man"

As you read what Moses wrote, it is important to keep in mind the *context* in which he wrote and the *purpose* for which he was writing. As far as *context* is concerned, Moses wrote the Pentateuch in the wilderness of Sinai while he and Aaron were teaching the sons of Israel the *meaning* and *significance* of the *symbolic rituals* of the Tabernacle cult. (See *The Mystery of Scripture, Volume 1*.) But his purpose in writing was to produce "the scroll of the generations of Adam" (Gen. 5:1) which was to remain in the Tabernacle as a constant "witness" against Israel, a "testimony" to the fact that they had "turned aside from *The Way*" he taught them:

*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?" (Deuteronomy 31:24–27)*

Keep that in mind. The Scriptures are not at all about the "warm fuzzies" that Pretenders want to make them out to be. They are instead a compendium of short, pithy statements in which God explains His purpose in the death and Resurrection of Jesus Christ. Those brief prophetic statements have for thousands of

years been held captive in the matrix of a verbose and convoluted historical record. Yet all one has to do to initiate their release is to recognize that they are prophecy rather than history. Only then is it possible to understand what they say concerning "The Man" God planned to create in His Own image and likeness.

In the following passage, Moses once again explains a few things about God's purpose in the death and Resurrection of "The Man" Jesus Christ:

Then God blessed Noah and his sons and said to them, "Be fruitful and multiply and fill the earth. Fear of you and terror of you shall be on every living thing of the earth—on all the birds of the Sea of Waters, on all that crawls on the ground, and on all the fish of the sea. Into your hand they have been given. Every crawling thing that is alive shall become food for you. Just like the green plants, I have given everything to you. You most assuredly must not eat flesh with its soul—its blood. And, {just as} assuredly, I will require your blood for your souls. From every living thing I will require it. But from the Man—from each of His brothers—I will require the soul of the Man.

{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.

But as for you, be fruitful and multiply;

Swarm the Earth and multiply in it."

(Genesis 9:1-7) —my interim translation

If one does not know that what one believes resides in his soul, some of the statements made in that passage won't make a whole lot of sense. Too bad. I wonder where the *parabolic* veil lies in that case.

As you may have already figured out, I have translated the Hebrew verb *shaphak* as "pour out" rather than as "shed" because the English verb *shed* implies murder. That's not what God *meant* by what He said. He is instead referring to the sacrificial death of "The Man" Jesus Christ. That is, he is referring to the *parabolic imagery* inherent in these verses:

"The priest shall also put some of the blood on the horns of the altar of fragrant incense which is before the LORD in the tent of meeting; and all the blood of the bull he shall pour out at the base of the altar of burnt offering which is at the doorway of the tent of meeting."

(Leviticus 4:7)

"And he shall put some of the blood on the horns of the altar which is before the LORD in the tent of meeting; and all the blood he shall pour out at the base of the altar of burnt offering which is at the doorway of the tent of meeting."

(Leviticus 4:18)

"Then the priest is to take some of the blood of the sin offering with his finger, and put it on the horns of the altar of burnt offering; and {the rest of} its blood he shall pour out at the base of the altar of burnt offering."

(Leviticus 4:25)

"And the priest shall take some of its blood with his finger and put it on the horns of the altar of burnt offering; and all {the rest of} its blood he shall pour out at the base of the altar."

(Leviticus 4:30)

"And the priest is to take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering; and all {the rest of} its blood he shall pour out at the base of the altar."

(Leviticus 4:34)

If you check the *context* in which all those verses occur, you will find that they refer specifically to the *symbolic ritual* of the sin offering. That is because the blood of an animal slaughtered for any other kind of sacrifice was not "poured out" at the base of the altar; it was only "sprinkled" around the altar (Lev. 1:5, 11; 3:2, 8, 13; 7:2). Consequently, we know that Moses is *talking about* the death of Jesus Christ as a sin offering in Genesis 9:6. That makes sense. The sin offering is the only sacrifice which provides a basis for substitutionary atonement. All others serve some other purpose.

Cursed Be "the Man" Who ...

There is yet another passage where Moses *talks about* "The Man" Jesus Christ, but the *meaning* of what he says has long been controversial simply because the Apostle Paul quotes a single verse from the passage in a couple of contexts where the generally accepted *meaning* doesn't make any sense. Here is the New American Standard translation:

Then the LORD spoke to Moses, saying, "Speak to the sons of Israel and say to them, 'I am the LORD your God. You shall not do what is done in the land of Egypt where you lived, nor are you to do what is done in the land of Canaan where I am bringing you; you shall not walk in their statutes. **You are to perform My judgments and keep My statutes, to live in accord with them; I am the LORD your God. So you shall keep My statutes and My judgments, by which a man may live if he does them; I am the LORD.**'"

(Leviticus 18:1-5)

That translation implies Leviticus 18:5 means to tell us salvation could be attained by anyone able to "live in accord with" the "statutes" and "judgments" God gave through Moses. However, Ezekiel quotes that verse and then flatly contradicts that *meaning*:

"And I said to their children in the wilderness, 'Do not walk in the statutes of your fathers, or keep their ordinances, or defile yourselves with their idols. I am the LORD your God; walk in My statutes, and keep My ordinances, and observe them. And sanctify My sabbaths; and they shall be a sign between Me and you, that you may know that I am the LORD your God.' But the children rebelled against Me; **they did not walk in My statutes, nor were they careful to observe My ordinances, by which, {if} a man observes them, he will live; they profaned My sabbaths.** So I resolved to pour out My wrath on them, to accomplish My anger against them in the wilderness. But I withdrew My hand and acted for the sake of My name, that it should not be profaned in the sight of the nations in whose sight I had brought them out. Also I swore to them in the wilderness that I would scatter them among the nations and disperse them among the lands, because they had not observed My ordinances, but had rejected My statutes, and had profaned My sabbaths, and their eyes were on the idols of their fathers. **And I also gave them statutes that were not good and ordinances by which they could not live;** and I pronounced them unclean because of their gifts, in that they caused all their first-born to pass through {the fire} so that I might make them desolate, in order that they might know that I am the LORD."

(Ezekiel 20:18-26)

It isn't obvious from that translation, but Ezekiel is quoting verbatim from Leviticus 18:5 in this verse:

"But the children rebelled against Me; they did not walk in My statutes, nor were they careful to observe My ordinances, **by which, {if} a man observes them, he will live;** they profaned My sabbaths. So I resolved to pour out My wrath on them, to accomplish My anger against them in the wilderness."

(Ezekiel 20:21)

After he makes that statement, Ezekiel turns right around and contradicts the accepted *meaning*:

"**And I also gave them statutes that were not good and ordinances by which they could not live.**"

(Ezekiel 20:25)

The Apostle Paul also quotes Leviticus 18:5—twice. And both times, just like Ezekiel, he contradicts the generally accepted understanding of what that verse *means*. Pay close attention to what he says:

What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith; but Israel, pursuing a law of righteousness, did not arrive at {that} law. Why? Because {they did} not {pursue it} by faith, but as though {it were} by works. They stumbled over the stumbling stone, just as it is written,

"BEHOLD, I LAY IN ZION A STONE OF STUMBLING
AND A ROCK OF OFFENSE,
AND HE WHO BELIEVES IN HIM
WILL NOT BE DISAPPOINTED."

Brethren, my heart's desire and my prayer to God for them is for {their} salvation. For I bear them witness that they have a zeal for God, but not in accordance with knowledge. For not knowing about God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. **For Christ is the end of the law for righteousness to everyone who believes. 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 9:30–10:10)

I realize I'm not the sharpest knife in the drawer, but it doesn't take a whole lot of intelligence to see that Paul is denying even the remote possibility that anyone could be saved by what he calls "works of law." He states that even more clearly a bit earlier in his letter to the church at Rome:

*Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may become accountable to God; because by the works of the Law no flesh will be justified in His sight; for through the Law {comes} the knowledge of sin. But now apart from the Law {the} righteousness of God has been manifested, being witnessed by the Law and the Prophets, even {the} righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; for all have sinned and fall short of the glory of God, being justified as a gift by His grace through the redemption which is in Christ Jesus; whom God displayed publicly as a propitiation in His blood through faith. {This was} to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; for the demonstration, {I say,} of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus. **Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. For we maintain that a man is justified by faith apart from works of the Law.***
(Romans 3:19–28)

Paul says exactly the same thing in the Book of Galatians:

"We {are} Jews by nature, and not sinners from among the Gentiles; nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified."
(Galatians 2:15–16)

A little later on in Galatians, Paul quotes Leviticus 18:5 to make exactly the same point he makes in the Book of Romans. He again contradicts the accepted meaning:

For as many as are of the works of the Law are under a curse; for it is written, "CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS WRITTEN IN THE BOOK OF THE LAW, TO PERFORM THEM." 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." Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE"—in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith.
(Galatians 3:10–14)

I have often said that the apparent contradictions in the Scriptures provide the best way to determine where Satan has lied to us. This instance is certainly no exception. But the problem does not lie in our understanding of what Ezekiel or Paul said. It resides instead in a complete misunderstanding in regard to what Moses said about "The Man" Jesus Christ. This is my translation of what he wrote in Leviticus 18:

His Majesty spoke to Moses saying, "Speak to the sons of Israel and say to them, 'I am His Majesty your God. You must not do what is done in the land of Egypt where you dwelled; and you must not do what is done in the land of Canaan where I am bringing you. You must not walk in their statutes. You must do My judgments; and you must guard my statutes—to walk in them. I am His Majesty your God. You must guard My statutes and My judgments—which the Man will do, and He will live in them. I am His Majesty.'"
(Leviticus 18:1–5)—my interim translation

Go back and read what Paul wrote in Romans and Galatians. He quotes Leviticus 18:5 just to contrast the curse of the Law which fell on Christ with *the blessing* that falls on those who do nothing more than "guard" the Truth they believe. Salvation is, after all, based on faith. But that is not faith in the sense of *that you believe*. It is faith in the sense of *what you believe*. ■



The 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.

Cloudy with intermittent rain: The Apostle Paul makes an interesting statement in his letter to the church at Ephesus. It relates to events that are shortly to occur in our time only because it raises the question, How do we get there from here? Paul says this:

Wives, {be subject} to your own husbands, as to the Lord. For the husband is the head of the wife, as Christ also is the head of the church, He Himself {being} the Savior of the body. But as the church is subject to Christ, so also the wives {ought to be} to their husbands in everything. Husbands, love your wives, just as Christ also loved the church and gave Himself up for her; that He might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless.

(Ephesians 5:22–27)

Do you see the problem? Would any fool dare say the Church today is without “spot or wrinkle or any such thing”? I would be surprised if he did. However, now that I think about it, I’ve heard a few make even more ridiculous claims. But let’s be rational. The leaders of the mother Church of all us Protestants—that is, the Roman Catholic Church—have recently been exposed as a slithering mass of Pretenders who are much more interested in appearances than in dealing with reality. That is, they would rather harbor and rub

shoulders with (that’s an idiom) homosexual pedophiles than protect the children in their churches. I hardly think that sort of thing qualifies that part of the Church as “holy and blameless.” But perhaps I’m wrong. There are so many different opinions as to right and wrong in the Protestant wing of the Church that it has become rather difficult to distinguish where the Truth lies. But the Truth never lies, so I guess the folks in all those churches out there who proudly cater to religiously minded homosexuals aren’t really part of “the Church” Paul had in mind either. I say that only because the Lord told Moses to say this about the kind of behavior they condone:

“You shall not lie with a male as one lies with a female; it is an abomination. Also you shall not have intercourse with any animal to be defiled with it, nor shall any woman stand before an animal to mate with it; it is a perversion. Do not defile yourselves by any of these things; for by all these the nations which I am casting out before you have become defiled. For the land has become defiled, therefore I have visited its punishment upon it, so the land has spewed out its inhabitants.”
(Leviticus 18:22–25)

I’m sure you are aware of the current political debate over homosexual “marriage.” You may have even decided which side of that debate you stand on. Satan stands squarely in the middle of that one, so perhaps you should reconsider your position. Do you know why Satan has a horse in that race? Because the debate is all about making distinctions. As long as Church folks can point their finger at someone outside the Church who is obviously “unrighteous,” they can feel smugly secure in their own self-righteousness. Only an idiot would fall into that trap.

Would someone please tell me what is wrong with the legal system in our country allowing two men or two women to enter into a legal contract with each other? Could it be that all those self-righteous people in the Church who are up in arms (that’s another idiom) over “gay marriage” aren’t looking at the situation the same way that God looks at such things? What are they so afraid of? Will their “holiness” be any more defiled by living in a society that is openly nonchristian than it is living in one that pretends to be Christian? I don’t think so. If their “holiness” is so easily contaminated by their association with sinners, those folks had better

not even go out to buy groceries. Their “Christianity” might absolutely shrivel up and blow away.

Why should a homosexual not be allowed the same legal protection that a certificate of marriage affords a heterosexual? That fragile piece of paper is nothing more than a man-made agreement pertaining to this Age anyway. It doesn’t change anything at all as far as God is concerned. He established the rules governing marriage between a man and a woman a long time ago. Consequently, it doesn’t matter how many times a man gains sexual gratification with another man, or a woman with another woman, members of the same sex can never become “one flesh” in the eyes of God. So Church folks would do much better to view such things the way God does and leave the obviously unregenerate to their own devices. If such “Christians” continue to place undue value in a mere slip of paper, they could end up being “married” to someone they never planned on “marrying”:

All things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything. Food is for the stomach, and the stomach is for food; but God will do away with both of them. Yet the body is not for immorality, but for the Lord; and the Lord is for the body. Now God has not only raised the Lord, but will also raise us up through His power. Do you not know that your bodies are members of Christ? Shall I then take away the members of Christ and make them members of a harlot? May it never be! Or do you not know that the one who joins himself to a harlot is one body {with her}? For He says, “THE TWO WILL BECOME ONE FLESH.” But the one who joins himself to the Lord is one spirit {with Him.} Flee immorality. Every {other} sin that a man commits is outside the body, but the immoral man sins against his own body. Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body.

(1 Corinthians 6:12–20)

I realize Satan has people all stirred up over the issue of homosexual “marriage.” That’s why I used it to ridicule religious imbeciles who can’t let go of man’s perspective long enough to consider that God sees things differently. My point is, Church folks should be concerned about the activity of homosexuals who

claim to be a part of the Church and forget about the activity of those who make no such claim. That is, they should *make a distinction between* the Church and the world.

Everybody makes distinctions—of one kind or another. God makes distinctions that folks in the Church don’t want to accept, and the Church makes distinctions that God will never accept. The problem is, unless one makes distinctions based on valid criteria, the distinction made is not valid. The difficulty for the True Believer is to discover which side of an issue God is on and to stand there.

I’ve already mentioned some parts of the Church which have excluded even the slightest possibility that they might be “holy and blameless,” “having no spot or wrinkle or any such thing” when Christ returns. But what about all those churches pastored by women? Paul says a woman ought not to teach or exercise authority over a man, much less exercise authority over an entire church body:

Let a woman quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. For it was Adam who was first created, {and} then Eve. And {it was} not Adam {who} was deceived, but the woman being quite deceived, fell into transgression. But {women} shall be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.

(1 Timothy 2:11–15)

I realize some folks say Paul’s restriction in regard to women taking a leadership position in the Church is just a cultural “thing”; but I also know other folks say Buddha is something more than just a funny little fat man. So you may want to take what “some folks” say with a grain of salt. While you’re at it, take the whole salt shaker. You’ll need plenty of seasoning if you plan on swallowing the vomit that comes out of the mouths of “some folks.” Paul mentions the sin of Adam and Eve in the passage above because his restriction on women is not a cultural “thing.” It relates to a curse “thing”—specifically, the curse “thing” God placed on Eve after she helped Satan entice Adam into sin. Check your Bible: First, God cursed the Serpent; then He cursed Eve; and finally, He cursed the ground instead of Adam. If you take a closer look at the curse “thing”

God placed on Eve, you will find there really is a distinction between men and women, and it's more than physiological. It's *psychological*. That's not something our generation is prepared to accept, but once again it's only because Satan has a dog in that fight as well.

Speaking of "distinguishing" between those parts of the Church that are actually preparing themselves for the Second Coming of Christ and those that are merely playing mind games, the Prophet Malachi makes an interesting statement. It relates to events that are shortly to occur in our time only because it raises the question: How do we get there from here? Malachi says this:

Then those who feared the LORD spoke to one another, and the LORD gave attention and heard {it,} and a book of remembrance was written before Him for those who fear the LORD and who esteem His name. "And they will be Mine," says the LORD of hosts, "on the day that I prepare {My} own possession, and I will spare them as a man spares his own son who serves him." So you will again distinguish between the righteous and the wicked, between one who serves God and one who does not serve Him. "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. (Malachi 3:16-4:3)

I've already explained why the phrase translated "the righteous and the wicked" actually means "the innocent and the guilty." (See "The Righteous and the Wicked: One Simple Distinction Lies Between Them," *The Voice of Elijah*®, April 2002.) That's where Paul's description of the Church as "holy and blameless," "having no spot or wrinkle or any such thing" comes in. When Christ returns for His Own, the only part of the Church that God will consider to be "the Church" will be comprised of only those who are innocent. So to be honest, the question I have posed twice before is, How do *the innocent* get there from here? The Apostle Paul has already told you, but maybe you missed it.

In the verse immediately before he mentions "having no spot or wrinkle or any such thing" and "holy and blameless," Paul makes one extremely important qualifying statement:

That He might sanctify her, having cleansed her by the washing of water with the word. (Ephesians 5:26)

The verb translated "sanctify" in that verse actually means "make holy." That is how the Church achieves the all-important characteristic of being "holy and blameless." Christ provides it. But Paul tells us holiness is the result of His "having cleansed her by the washing of water with the word." Now I know "some folks" will say "the word" is the *literal* text of the Scriptures, but that doesn't make any sense. "The word" is what the Scriptures *mean*. Although that may seem like a fine distinction to some, it's just like I said:

God makes distinctions that folks in the Church don't want to accept, and the Church makes distinctions that God will never accept. The problem is, unless one makes distinctions based on valid criteria, the distinction made is not valid. The difficulty for the True Believer is to discover which side of an issue God is on and to stand there.

In this case, the Truth should be as plain as the nose on your face: If you haven't *understood* "the word," then you haven't actually *heard* "the word." You have only heard Satan's lie. Unfortunately, Daniel tells us that's the way it's going to be for "the guilty" at the End of this Age:

*As for me, I heard but could not understand; so I said, "My lord, what {will be} the outcome of these {events?}" And he said, "Go {your way,} Daniel, for {these} words are concealed and sealed up until the end time. Many will be purged, purified and refined; but **the wicked will act wickedly, and none of the wicked will understand, but those who have insight will understand.**" (Daniel 12:8-10)*

"Those who have insight" will make the same distinction that God makes between the innocent and the guilty. That's how they get there from here. So if you don't know what criteria God uses to "make that distinction," you should probably begin by finding out. ■



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: Genesis 5 provides a genealogy that begins with Adam and ends with Noah. I know the primary purpose of Chapter 5 is to track the promise that God gave to Adam and to show how it was handed down from one generation to the next as an inheritance until it finally came into Noah's possession. I find it interesting that Moses gives the age of each patriarch at the time the next heir of the promise was born, the number of years each patriarch lived after the birth of his heir, and the total number of years each patriarch lived. Here's the question: Is there any significance to all these numbers or to the fact that most of the early descendants of Adam lived to be more than 900 years old? If these are literal years, what changed so dramatically to shorten the life span of man? Some suggest that God limited the age of man to 120 years in Genesis 6:3, but if this is so, what prompted God to make this dramatic change?

Elijah: Your question concerns one of the most pivotal chapters in the entire Pentateuch—with another being Genesis 1. Therefore, before anyone can understand my response to your question concerning the longevity of the earliest members of the human race, they first need insight into the meaning of the things that Moses states in those two chapters. Lacking that, it is completely impossible for them to understand my answer or to grasp the significance of statements he makes later on.

Let me begin by reminding you of this: I plainly stated in the final chapter of the first volume of *The Mystery of Scripture* that Moses and the other Prophets of Israel compiled the Hebrew Scriptures knowing full well that God's intended purpose was to create a document that would "testify" as a "witness" against all those who prefer to believe Satan's lies. The Hebrew Scriptures do that by cryptically explaining the Truth of *The Teaching* in such a way that it is absolutely impossible for anyone to corrupt or discredit its "testimony." That is why all who refuse insight into the things that Moses wrote about "The Man" Jesus Christ will stand in the worst possible position on Judgment Day. They will never be able to refute the accusation the Scriptures make against them.

As Jesus indicates in the following passage, those who piously slither into church on Sunday morning with a Bible tucked neatly under their arm have not so much as an inkling that they are carrying the most damning testimony that could ever be brought against them:

"I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me. If I {alone} bear witness of Myself, My testimony is not true. There is another who bears witness of Me, and I know that the testimony which He bears of Me is true. You have sent to John, and he has borne witness to the truth. But the witness which I receive is not from man, but I say these things that you may be saved. He was the lamp that was burning and was shining and you were willing to rejoice for a while in his light. But the witness which I have is greater than {that of} John; for the works which the Father has given Me to accomplish, the very works that I do, bear witness of Me, that the Father has sent Me. And the Father who sent Me, He has borne witness of Me. You have neither heard His voice at any time, nor seen His form. And you do not have His word abiding in you, for you do not believe Him whom He sent. You search the Scriptures, because you think that in them you have eternal life; and it is these that bear witness of Me; and you are unwilling to come to Me, that you may have life. I do not receive glory from men; but I know you, that you do not have the love of God in yourselves. I have come in My Father's name, and you do not receive Me; if another shall come in his own name, you will receive him. How can you believe, when you receive

glory from one another, and you do not seek the glory that is from the {one and} only God? Do not think that I will accuse you before the Father; the one who accuses you is Moses, in whom you have set your hope. For if you believed Moses, you would believe Me; for he wrote of Me. But if you do not believe his writings, how will you believe My words?"

(John 5:30–47)

The testimony of God that Moses and the other Prophets of Israel recorded in the Hebrew Scriptures is the other witness Jesus had in mind when He said "There is another who bears witness of Me, and I know that the testimony which He bears of Me is true." That is why He goes on to tell the Jews that the testimony Moses provides in the Pentateuch "will accuse you before the Father." Just as Jesus says, it is because, "If you believed Moses, you would believe Me; for he wrote of Me."

The difficulty one faces in any attempt at reading and understanding the testimony of Moses concerning Jesus Christ is this: Moses intentionally obscured—and in most cases outright concealed—the *meaning* of nearly everything he wrote about "The Man" Jesus Christ. (See *The Mystery of Scripture, Volume 1; The AntiChrist; The Advent of Christ and AntiChrist*; and "That's Why He's Called AntiChrist!" *The Voice of Elijah*®, April 1992.) That is not just an unsubstantiated opinion; it is a verifiable fact. Anyone who is willing to consider all the evidence will easily be able to confirm that it is true.

I have already shown you in *The Advent of Christ and AntiChrist* that the Early Church Fathers Irenæus and Hippolytus obviously understood that Moses and the other Prophets of Israel "sealed up" the true *meaning* and *significance* of the Hebrew Scriptures. They also knew the Prophet Daniel clearly indicates it would remain sealed up until "the time of the end." So the only uncertainty in that regard pertains to the lack of insight on the part of the Wicked. They will never know that the Scriptures have been unsealed; but the Righteous will:

"In that time Michael, the great prince who stands over the sons of your people, will stand; 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 life {at} 'olam!

But these? To reproach and repulsion {at} '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. But you, Daniel, shut up the words and seal up the scroll, until an end time. Many will go seeking and the knowledge will increase." ... But He said, "Go, Daniel! Because the words are locked up and sealed until an end time. Many will be purified, made white, and refined. The guilty will condemn {themselves}, and all those who are guilty will not understand. But those with insight will understand."

(Daniel 12:1–4, 9–10) —my interim translation

Once a person is able to accept the fact that Moses and the other Prophets of Israel intentionally obscured the Truth of what they wrote about "The Man" Jesus Christ, it becomes somewhat easier to understand what they are *talking about*. But knowing what the Prophets were doing does not eliminate the need to pay close attention to what they said. It is still necessary to build on the Truth of *The Teaching* one statement at a time because the men God chose to do His bidding were absolute masters at combining *parabolic statements* with *literal statements* in such a way that it is impossible for anyone to understand either one without reading them in the *context* of what has already been explained. That is why insight into the *meaning* and *significance* of Genesis 1:26–30 is so essential to an accurate understanding of the rest of the Scriptures. Without knowledge of the Truth concealed in that one passage, one has absolutely no basis at all for understanding anything stated later on.

As I have explained repeatedly over the past few years, Moses uses the Hebrew Prophetic Perfect in Genesis 1:26–31 to conceal the fact that he is speaking prophetically concerning the future. (See "Questions & Answers," *The Voice of Elijah*®, July 1997; "Questions & Answers," *The Voice of Elijah*®, January 2001; "Questions & Answers," *The Voice of Elijah*®, July 2001; "If He's 'The Man,' Who Are You?" *The Voice of Elijah*®, July 2001; "Questions & Answers," *The Voice of Elijah*®, January 2002.) That—along with his use of the Hebrew word 'adam to refer to both the first and Second "Adam"—has completely concealed the *meaning* and *significance* of what he says in that passage. He is *talking about* the Resurrection of "The Man" Jesus Christ (both "The One" and "The Many") in the image and likeness

of God at the End of the sixth “day” of Creation. But nearly everyone today thinks he is *talking about* the man we call “Adam,” the one who is our forefather, the progenitor of the human race. Consequently, Satan has everybody here at the End firmly convinced that the first Adam was created in the image and likeness of God. Unfortunately, most will continue to cling tightly to that nonsense even when confronted with the fact that the order of events in the account of the creation of “*The Man*” Jesus Christ in Genesis 1 is completely other than the order of events given in the account of the creation of Adam and Eve in Genesis 2. That discrepancy alone should be enough to convince anyone but a moron (or a fool completely blinded by Satan’s lies) that something must be amiss. Yet most “Christians” are not even aware there is a discrepancy.

Armed with an accurate understanding of Genesis 1:26–31, it becomes a little easier to understand what Moses says about “*The Man*” (Hebrew: ‘*adam*’) Jesus Christ and the man (Hebrew: ‘*adam*’) Adam in Genesis 5. But even then, Moses is counting on the enlightened reader’s insight into things he has explained in the intervening three chapters. Since I don’t have time to explain those things here, I will avoid them entirely. I will merely point out that the Apostle Paul neatly sums up his understanding of the Truth of *The Teaching of Moses* this way:

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)

It will undoubtedly be difficult for some to believe that passage reflects Paul’s understanding of things Moses wrote. But it is. In Galatians 1:11–12, he explains how he *received* his apostolic insight into such things by revelation. He assumes you already know revelation was necessary because the things he and the other Apostles saw in the Scriptures were still “sealed up” at that time.

In Genesis 5:1–3, Moses provides some incredibly valuable insight into some of the techniques he used to conceal and “seal up” the Truth he understood concerning God’s creation of “*The Man*” Jesus Christ in His Own image and likeness. Therefore, it is not surprising that the *meaning* of some of the statements he makes in those verses is completely other than what one would automatically assume it to be. Here is my translation of that passage:

*This is the scroll of the generations of Adam. In the day that God created Adam, He made 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. When Adam had lived one hundred and thirty years, he engendered {a son} in his likeness, according to his image, and he called his name “Seth.”*

(Genesis 5:1–3) —my interim translation

In the first two verses, Moses is surreptitiously and covertly explaining the purpose of “the scroll” he mentions in the first verse: “This is the scroll of the generations of Adam.” In the last part of the second verse and the first part of the third verse, he is intentionally mocking the unenlightened reader while at the same time giving him the false impression that he is *talking about* the first Adam in the first two verses:

He called their name “Adam” in the day that He created them. When Adam had lived one hundred and thirty

years, he engendered {a son} in his likeness.
(Genesis 5:2b–3a) —my interim translation

Moses is not at all concerned with the lineage of the first Adam except insofar as that lineage pertains to “the generations” of the Second Adam. He is instead letting the enlightened reader know that the specific purpose of the scroll he mentions—which is, incidentally, the Pentateuch—is to provide a chronological account of “the generations” of the Second Adam. Then he begins listing the first “names” on that list of “generations.”

Look at it this way: The first four chapters of the Book of Genesis are an introduction to the Hebrew Scriptures. That is, they are nothing more than explanatory material that one needs to know to be able to understand what follows. Only in Genesis 5 does Moses finally get down to the business of actually telling us what we need to know about the “generations” of “The Man” Jesus Christ.

Pay attention now: In the Hebrew language, a “generation” is so called because it has been “engendered” by a “father.” So if you believe that the *parabolic imagery* related to the “new birth” in which the members of Israel are the “Children of God” is some novel notion introduced by Jesus Christ when He spoke to Nicodemus, shame on you! Surely you are aware that God declared *Corporate* Israel to be His Firstborn Son (Ex. 4:22–23) long before the first Christians were “born again.”

Moses just wants to make sure you understand the *significance* of the *parabolic imagery* related to the race of the gods. Those who are numbered as members of *Corporate* Israel have always been considered to be part of “The House” of God. That’s the point the Apostle Peter makes concerning True Believers as the newborn Children of God in this passage:

Therefore, putting aside all malice and all guile and hypocrisy and envy and all slander, like newborn babes, long for the pure milk of the word, that by it you may grow in respect to salvation, if you have tasted the kindness of the Lord. And coming to Him as to a living stone, rejected by men, but choice and precious in the sight of God, you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. For {this} is contained in Scripture:

“BEHOLD I LAY IN ZION A CHOICE STONE,
A PRECIOUS CORNER {stone},
AND HE WHO BELIEVES IN HIM
SHALL NOT BE DISAPPOINTED.”
This precious value, then, is for you who believe. But for those who disbelieve,
“THE STONE WHICH THE BUILDERS REJECTED,
THIS BECAME THE VERY CORNER {stone},” and,
“A STONE OF STUMBLING AND A ROCK OF OFFENSE”;
for they stumble because they are disobedient to the word, and to this {doom} they were also appointed. But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR {God’s} OWN POSSESSION, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY.
(1 Peter 2:1–10)

Most Christians conveniently choose to ignore the fact that all of the passages Peter quotes were not originally addressed to the Church. They were directed at Old Testament Israel because, *parabolically* speaking, *the Heir of the promise* has always been considered to be the Firstborn Son of God. Now you know why Luke traces the genealogy of Christ all the way back to God:

And when He began His ministry, Jesus Himself was about thirty years of age, being supposedly {the} son of Joseph, the {son} of Eli, the {son} of Matthat, the {son} of Levi, the {son} of Melchi, the {son} of Jannai, the {son} of Joseph, the {son} of Mattathias, the {son} of Amos, the {son} of Nahum, the {son} of Hesli, the {son} of Naggai, the {son} of Maath, the {son} of Mattathias, the {son} of Semein, the {son} of Josech, the {son} of Joda, the {son} of Joanan, the {son} of Rhesa, the {son} of Zerubbabel, the {son} of Shealtiel, the {son} of Neri, the {son} of Melchi, the {son} of Addi, the {son} of Cosam, the {son} of Elmadam, the {son} of Er, the {son} of Joshua, the {son} of Eliezer, the {son} of Jorim, the {son} of Matthat, the {son} of Levi, the {son} of Simeon, the {son} of Judah, the {son} of Joseph, the {son} of Jonam, the {son} of Eliakim, the {son} of Melea, the {son} of Menna, the {son} of Mattatha, the {son} of Nathan, the {son} of David, the {son} of Jesse, the {son} of Obed, the {son} of Boaz, the {son} of Salmon, the {son} of Nahshon, the {son} of Amminadab, the {son} of Admin, the {son} of Ram, the {son} of Hezron, the {son} of Perez, the {son} of Judah,

the {son} of Jacob, the {son} of Isaac, the {son} of Abraham, the {son} of Terah, the {son} of Nahor, the {son} of Serug, the {son} of Reu, the {son} of Peleg, the {son} of Heber, the {son} of Shelah, the {son} of Cainan, the {son} of Arphaxad, the {son} of Shem, the {son} of Noah, the {son} of Lamech, the {son} of Methuselah, the {son} of Enoch, the {son} of Jared, the {son} of Mahalaleel, the {son} of Cainan, the {son} of Enosh, the {son} of Seth, the {son} of Adam, **the {son} of God.**
(Luke 3:23–38)

The translator felt compelled to supply the word *son* before each generation. But that mutes the point Luke is making. In the formulaic genealogy, he is emphasizing “generations” rather than “sons.” He knows that more than one “name” on his list of “names” is not the biological son of the previous “name” on the list. So the only time he uses the word *son* is when he refers to Christ as “being supposedly {the} son of Joseph.” And just to make his intent a little clearer, he begins with Jesus Christ—the Second Adam—and goes all the way back through the first Adam to God Himself. His point has to do with the *parabolic image* in which each “name” in the lineage of Christ was a *mediator* who held title to **the promise** only for the purpose of **handing it down** to the next “name” in the lineage just as Paul explains in this passage:

What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise. For if the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise. Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed should come to whom the promise had been made. Now a mediator is not for one {party only;} whereas God is {only} one. Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law. But the Scripture has shut up all men under sin, that the promise by faith in Jesus Christ might be given to those who believe.
(Galatians 3:17–22)

Paul’s point in mentioning the *mediator* role that *Corporate Israel* played may seem confusing at first, but

it is actually rather easy to understand: God used a *mediator* to **hand down the promise** to Himself in spite of the fact that a *mediator* does not normally mediate between a person and himself. But Paul knows God used the Mosaic Covenant to unify **the promise** and make *Corporate Israel* a perpetual *mediator* who could hold title to the various parts of **the promise** until the time came for **the Heir of the promise** to **inherit what was promised**. (See *Not All Israel Is Israel*.) He talks about that in Galatians 4. Nevertheless, it would be a mistake to focus so completely on the role of *Corporate Israel* that one overlooks the fact that Abraham, Isaac, and Jacob (among others) all stood in the same *mediator* position long before Moses came along to create *Corporate Israel*. Those men also held title to **the promise** and **handed it down** from one “generation” to the next. That’s why Paul says this about Abraham:

Even so Abraham BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS. Therefore, be sure that it is those who are of faith who are sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, {saying}, “ALL THE NATIONS SHALL BE BLESSED IN YOU.” So then those who are of faith are blessed with Abraham, the believer.
(Galatians 3:6–9)

Even knowing all those things, one would still not be able to understand what Luke had in mind unless one were also aware of what Moses *meant* when he said “This is the scroll of the generations of Adam.” After all, the last eleven “names” in the genealogy that Luke gives were all listed first by Moses in Genesis 5.

I have already told you that the scroll that Moses mentions is the Pentateuch. Just as Moses indicates, that scroll contains mention of every “generation” that stands between God the Father and Christ the Son. If you disagree with that statement, you obviously failed to grasp the point that Paul makes in Galatians 3 concerning *Corporate Israel*’s role as a *mediator*. His focus, like that of Moses, is on those who held title to **the unified promise** and how it was **handed down** to Christ through the *mediator Corporate Israel*.

Think about it: In the Pentateuch, Moses explains how **the promise** was **handed down** from God to *Corporate Israel*. But we know that *Jesus Christ became Corporate Israel* when all other Jews were “cut off

from" Israel. So there were no other "generations" standing between Christ (*Corporate Israel*) and God. The only reason Luke lists so many more "generations" than Moses mentions in the Pentateuch is because he is concerned with how the subset of *the promise* which is concerned with kingship was *handed down* through the lineage of David to Jesus Christ as an individual member of *Corporate Israel*. That just goes to show how meticulous God is. He always dots the "i" and crosses the "t."

The scroll referred to in each of the following passages is also the Pentateuch. But as is the case in so many other instances, the translator has managed to obscure somewhat the *parabolic image* of the Hebrew Scriptures as a "sealed" scroll by translating the Hebrew word *sepher* as "book" rather than "scroll":

Then the LORD said to Moses, "Write this in a book as a memorial, and recite it to Joshua, that I will utterly blot out the memory of Amalek from under heaven."
(Exodus 17:14)

"If you are not careful to observe all the words of this law which are written in this book, to fear this honored and awesome name, the LORD your God, then the LORD will bring extraordinary plagues on you and your descendants, even severe and lasting plagues, and miserable and chronic sicknesses. And He will bring back on you all the diseases of Egypt of which you were afraid, and they shall cling to you. Also every sickness and every plague which, not written in the book of this law, the LORD will bring on you until you are destroyed. Then you shall be left few in number, whereas you were as the stars of heaven for multitude, because you did not obey the LORD your God. And it shall come about that as the LORD delighted over you to prosper you, and multiply you, so the LORD will delight over you to make you perish and destroy you; and you shall be torn from the land where you are entering to possess it. Moreover, the LORD will scatter you among all peoples, from one end of the earth to the other end of the earth; and there you shall serve other gods, wood and stone, which you or your fathers have not known. And among those nations you shall find no rest, and there shall be no resting place for the sole of your foot; but there the LORD will give you a trembling heart, failing of eyes, and despair of soul. So your life shall hang in doubt before you; and you shall be in dread night and day, and shall have no assurance of

your life. In the morning you shall say, 'Would that it were evening!' And at evening you shall say, 'Would that it were morning!' because of the dread of your heart which you dread, and for the sight of your eyes which you shall see. And the LORD will bring you back to Egypt in ships, by the way about which I spoke to you, 'You will never see it again!' And there you shall offer yourselves for sale to your enemies as male and female slaves, but there will be no buyer."
(Deuteronomy 28:58-68)

"Now not with you alone am I making this covenant and this oath, but both with those who stand here with us today in the presence of the LORD our God and with those who are not with us here today (for you know how we lived in the land of Egypt, and how we came through the midst of the nations through which you passed. Moreover, you have seen their abominations and their idols {of} wood, stone, silver, and gold, which {they had} with them); lest there shall be among you a man or woman, or family or tribe, whose heart turns away today from the LORD our God, to go and serve the gods of those nations; lest there shall be among you a root bearing poisonous fruit and wormwood. And it shall be when he hears the words of this curse, that he will boast, saying, 'I have peace though I walk in the stubbornness of my heart in order to destroy the watered {land} with the dry.' The LORD shall never be willing to forgive him, but rather the anger of the LORD and His jealousy will burn against that man, and every curse which is written in this book will rest on him, and the LORD will blot out his name from under heaven. Then the LORD will single him out for adversity from all the tribes of Israel, according to all the curses of the covenant which are written in this book of the law. Now the generation to come, your sons who rise up after you and the foreigner who comes from a distant land, when they see the plagues of the land and the diseases with which the LORD has afflicted it, will say, 'All its land is brimstone and salt, a burning waste, unsown and unproductive, and no grass grows in it, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the LORD overthrew in His anger and in His wrath.' And all the nations shall say, 'Why has the LORD done thus to this land? Why this great outburst of anger?' Then {men} shall say, 'Because they forsook the covenant of the LORD, the God of their fathers, which He made with them when He brought them out of the land of Egypt. And they went and served other

gods and worshiped them, gods whom they have not known and whom He had not allotted to them. **Therefore, the anger of the LORD burned against that land, to bring upon it every curse which is written in this book; and the LORD uprooted them from their land in anger and in fury and in great wrath, and cast them into another land, as {it is} this day.**"

(Deuteronomy 29:14–28)

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)

Did you happen to notice that every time Moses mentions the scroll ("the book") that God ordered him to write, the context has something to do with the impending judgment of God? That's because the scroll that Moses wrote contains unrefutable evidence that—through Moses, the Prophets, and the Apostles—God explained everything He intended to accomplish by creating "*The Man*" Jesus Christ in His Own image and likeness. Yet mankind has repeatedly turned away from that Truth to believe Satan's lies. Consequently, the testimony hidden in the Pentateuch continues to judge them because they refuse to believe the Truth of *The Teaching* Moses concealed there even when they have opportunity to hear it:

"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life. For God did not send the Son into the world to judge the world, but that the world should

be saved through Him. He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their deeds were evil. For everyone who does evil hates the light, and does not come to the light, lest his deeds should be exposed. But he who practices the truth comes to the light, that his deeds may be manifested as having been wrought in God."

(John 3:16–21)

In that passage, Jesus is referring to the fact that what the Hebrew Scriptures say concerning Him will indict and convict anyone who refuses to believe it when they have opportunity to hear. But what Jesus says doesn't make a whole lot of sense if one is not aware that—*parabolically* speaking—*The Teaching* that Moses and the other Prophets of Israel concealed in their writings is "*The Light*."

Now that I have explained the *meaning* and *significance* of what Moses says in the first two verses of Genesis 5, you have a better basis for understanding what he says in the next three verses:

When Adam had lived one hundred and thirty years, he engendered {a son} in his likeness, according to his image, and he called his name "Seth." The days of Adam after he engendered Seth were eight hundred years, and he engendered {other} sons and daughters. All the days of Adam—that he lived—were nine hundred and thirty years. Then he died.

(Genesis 5:3–5) —my interim translation

After reading that passage, the first question that comes to mind is this: From what point in time did Moses begin reckoning "all the days of Adam—that he lived"? Was it from the time of Adam's creation on the third "day" of Creation as one would assume, or was it from the time of his expulsion from the Garden on the sixth "day"? Be careful how you answer that one; Moses is intent on deceiving anyone who wants to go on believing Satan's lies.

What did I just tell you about the *significance* of what Moses says in the first two verses of Genesis 5? Why did he tell us those things? *Because* he wants us to understand the purpose of the "scroll" that God

ordered him to write. And what was that purpose? To give us the “generations” of the Man Jesus Christ, that is, to provide a *chronological* account of how *the promise* was *handed down* from God the Father to Christ the Son. On the basis of that information alone, you should already know when Moses began reckoning “all the days of Adam—that he lived.” It had to be from the time of his expulsion from the Garden. Why so? Because God did not *hand down the promise* to Adam until then. And since Moses is obviously giving us a *historical chronology* of the “generations” through which *the promise* was *handed down* to Christ, he would not be concerned at all with anything that occurred before God *delivered the promise* to Adam.

To better understand Moses’ mind-set, it may help to think *parabolically*. I have already explained what Paul says in the Book of Romans about “the death” of Adam. (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; “‘The Law’ of This, ‘The Law’ of That, So Much ‘law’ One Can’t Keep Track,” *The Voice of Elijah*®, April 2001; “Two Agreements Made: One a ‘Covenant,’ the Other a ‘Testament,’” *The Voice of Elijah*®, January 2002.) Paul’s point is, the first Adam “died” spiritually when he gave up the Truth he understood, and he “sinned” against God when he committed “the transgression” of eating from the Tree of the Knowledge of Good and Evil.

According to the *parabolic imagery* Paul uses in Romans 6, however, Adam came back to life spiritually in *The Teaching* when he *received the promise* from God. Consequently, the *parabolic* span of Adam’s life that Moses gives us does not even come close to matching the *literal* span of his life. But the length of the two spans is exactly the same for every other “name” that Moses mentions in Genesis 5 because all of those men became *heirs of the promise* when they were born into the covenant relationship their father had with God. You know, sort of like the Presbyterian concept. (Sorry. Just entertaining myself.)

Now that you understand those things, it should be easier for you to see that when Moses gives the life span of the first few generations of the Man Jesus Christ, he is also mocking those who don’t know that Adam was created on the third “day” of Creation. That is, Moses knows that Adam lived a whole lot longer

than just the 930 years he continued to live after he was expelled from the Garden. He also knows that the descendants of Adam continued to pass on what remained of the incredible vitality that Adam possessed before he sinned. Mankind continued to retain that life force until God restricted our lifespan to a mere 120 years in Genesis 6:3. He did that to limit the expansion of depravity.

Editor: We hear and read a lot about the power of the mind, and there is no doubt that man has the capacity to accomplish much of what he sets his mind to accomplish. But I often wonder how much recent and current technology is the result of God opening the minds of men to comprehend previously incomprehensible things that He wants us to know at this point in time. With the End drawing near, has God allowed knowledge to increase to suit His purposes, or have humans merely gotten smarter? Also, what do you think of the concept of mind over matter? That is, the ability of someone to alter their health or well being through the power of their mind. Given the emphasis that God has placed on the mind and our ability to be transformed (spiritually) by what we think, this doesn’t sound totally unrealistic. What do you think?

*Elijah: The first thing I can state with absolute certainty is this: If God had not allowed knowledge to increase here at the End, it never would have increased. That said, however, it still remains to be seen whether or not human beings have gotten smarter over time. I rather much doubt they have since there still seems to be some question as to how the ancients were able to build the Pyramids with such precision using only the primitive knowledge and equipment they had available. If they could not only figure out how to do it but also do it, where does that leave us when we can’t even figure out for sure how they *might* have done it?*

One of the problems mankind has always faced in the never-ending quest for knowledge is the vested interest of political, business, and religious leaders in keeping people ignorant. Another is the fact that we simply do not like to be proven wrong. It not only wounds our pride; it can also cost some of us the loss of considerable money, power, and prestige. For example, some of the ancients suspected that the Earth revolved around the sun long before Copernicus came along to dispute the entrenched view of Aristotle and Ptolemy.

But their understanding of the Truth diminished the important position that mankind was thought to occupy in the universe, so Aristotle's goofiness won out. Consequently, a couple of millenia later, Galileo faced the Inquisition because he sided with Copernicus against the accepted view of the Roman Catholic Church.

The second thing about which I have no doubt whatsoever is the incredible power of belief in the Truth. Unfortunately, that doesn't really address your question because it has nothing at all to do with "the ability of someone to alter their health or well being through the power of the mind." It has only to do with the power that resides in the Truth of the *Living Word* of God. When a True Believer not only understands but also firmly believes that Truth, the power of the Spirit which that Truth is becomes immediately available to him. That is what Christ is *talking about* in this passage:

*And as they were coming down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man has risen from the dead." And His disciples asked Him, saying, "Why then do the scribes say that Elijah must come first?" And He answered and said, "Elijah is coming and will restore all things; but I say to you, that Elijah already came, and they did not recognize him, but did to him whatever they wished. So also the Son of Man is going to suffer at their hands." Then the disciples understood that He had spoken to them about John the Baptist. And when they came to the multitude, a man came up to Him, falling on his knees before Him, and saying, "Lord, have mercy on my son, for he is a lunatic, and is very ill; for he often falls into the fire, and often into the water. And I brought him to Your disciples, and they could not cure him." And Jesus answered and said, "O unbelieving and perverted generation, how long shall I be with you? How long shall I put up with you? Bring him here to Me." And Jesus rebuked him, and the demon came out of him, and the boy was cured at once. **Then the disciples came to Jesus privately and said, "Why could we not cast it out?" And He said to them, "Because of the littleness of your faith; for truly I say to you, if you have faith as a mustard seed, you shall say to this mountain, 'Move from here to there,' and it shall move; and nothing shall be impossible to you. [But this kind does not go out except by prayer and fasting.]"** (Matthew 17:9-21)*

I included the last part of the Transfiguration account in that excerpt just to make it easier for you to see that in the following passage, Mark provides a slightly different description of the events that followed Jesus' enactment of that *parabolic pantomime*. In Mark's version of what happened, however, it is not possible for translators to confuse the issue by using the essentially *meaningless* term *faith*. In the wisdom of God, they are forced to allow the reader to see that *faith* is nothing more than *belief*:

*And they asked Him, saying, "{Why is it} that the scribes say that Elijah must come first?" And He said to them, "Elijah does first come and restore all things. And {yet} how is it written of the Son of Man that He should suffer many things and be treated with contempt? But I say to you, that Elijah has indeed come, and they did to him whatever they wished, just as it is written of him." And when they came {back} to the disciples, they saw a large crowd around them, and {some} scribes arguing with them. And immediately, when the entire crowd saw Him, they were amazed, and {began} running up to greet Him. And He asked them, "What are you discussing with them?" And one of the crowd answered Him, "Teacher, I brought You my son, possessed with a spirit which makes him mute; and whenever it seizes him, it dashes him {to the ground} and he foams {at the mouth,} and grinds his teeth, and stiffens out. And I told Your disciples to cast it out, and they could not {do it.}" And He answered them and said, "O unbelieving generation, how long shall I be with you? How long shall I put up with you? Bring him to Me!" And they brought the boy to Him. And when he saw Him, immediately the spirit threw him into a convulsion, and falling to the ground, he {began} rolling about and foaming {at the mouth.} And He asked his father, "How long has this been happening to him?" And he said, "From childhood. And it has often thrown him both into the fire and into the water to destroy him. But if You can do anything, take pity on us and help us!" **And Jesus said to him, "If You can!" All things are possible to him who believes." Immediately the boy's father cried out and {began} saying, "I do believe; help my unbelief."** And when Jesus saw that a crowd was rapidly gathering, He rebuked the unclean spirit, saying to it, "You deaf and dumb spirit, I command you, come out of him and do not enter him again." And after crying out and throwing him into terrible convulsions, it came out; and {the boy} became so much like a corpse that most {of them} said,*

“He is dead!” But Jesus took him by the hand and raised him; and he got up. And when He had come into {the} house, His disciples {began} questioning Him privately, “Why could we not cast it out?” And He said to them, “This kind cannot come out by anything but prayer.” (Mark 9:11–29)

Church folks today are not able to understand the meaning and significance of what Jesus said about *faith* (belief) because they are solidly under the influence of Satan’s lie. That lie tells them *faith* is nothing more than *hope*. (See “Satan’s Fools Are Satan’s Tools,” *The Voice of Elijah*®, April 1994.) Consequently, they cannot see that *faith* must always have a *content*. My point is, the verb *believe* requires a direct or indirect object, even if that object is only implied by the context in which the verb is used. That is, it simply is not possible for someone to believe nothing at all.

The question is, What did Jesus expect His disciples as well as the father of the boy to *believe*? Most people mistakenly assume He just expected them to believe that the boy would be healed. That’s where all the modern-day nonsense about mind over matter comes in: Believe that you are healed and you will be healed. That is not *faith*; it is *hope*. Unfortunately for those who want to cling to such demonic beliefs, that assumption runs completely counter to the fact that Jesus tells His disciples privately, “This kind cannot come out by anything but prayer.”

If all anyone needs to do to cast out a demon is believe that the demon must come out, the requirement that one must also pray before the demon will come out does not make much sense. On the other hand, if belief in some other *objective Truth* is what Jesus had in mind, that would leave room for all sorts of activities that would in no way diminish one’s fundamental belief in that *objective Truth*. The fact is, belief in the *objective Truth* of the *Living Word* of God—that is, *The Teaching of Moses*—is the foundation on which all other beliefs must be based. However, an understanding of that *Truth* is only the beginning of true belief in the God Who is the *Living Word* of God that He believes.

On another occasion, Jesus said the True Believer can ask for, and receive, anything, provided he does not doubt that he will receive it:

And on the next day, when they had departed from Bethany, He became hungry. And seeing at a distance a fig

tree in leaf, He went {to see} if perhaps He would find anything on it; and when He came to it, He found nothing but leaves, for it was not the season for figs. And He answered and said to it, “May no one ever eat fruit from you again!” And His disciples were listening.... And as they were passing by in the morning, they saw the fig tree withered from the roots {up.} And being reminded, Peter said to Him, “Rabbi, behold, the fig tree which You cursed has withered.” And Jesus answered saying to them, “Have faith in God. Truly I say to you, whoever says to this mountain, ‘Be taken up and cast into the sea,’ and does not doubt in his heart, but believes that what he says is going to happen, it shall be {granted} him. Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they shall be {granted} you.” (Mark 11:12–14, 20–24)

John says much the same thing in the following passage, but he also lets us in on a little secret:

Little children, let us not love with word or with tongue, but in deed and truth. We shall know by this that we are of the truth, and shall assure our heart before Him, in whatever our heart condemns us; for God is greater than our heart, and knows all things. Beloved, if our heart does not condemn us, we have confidence before God; and whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight. And this is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us. (1 John 3:18–23)

The point John makes in that passage is fairly straightforward: If one “keeps the commandments” of God and does “the things that are pleasing in His sight” (those two being entirely separate things), then one’s “heart” (mind) will not condemn him and he is able to ask with such confidence that he will receive whatever he requests. There is, of course, at least one other well-known requirement that determines whether one has attained the “faith” (belief) necessary to gain what he desires:

You lust and do not have; {so} you commit murder. And you are envious and cannot obtain; {so} you fight and quarrel. You do not have because you do not ask. You

ask and do not receive, because you ask with wrong motives, so that you may spend {it} on your pleasures.

(James 4:2–3)

Unfortunately, most True Believers today never manage to get past the obstacle that James mentions, much less rise to the level the Apostle John describes in 1 John 3:18–23. Yet fools go on ignoring the things those two Apostles have said, assuming, I suppose, that God has changed the requirements somewhere along “The Way.”

As far as “the ability of someone to alter their health or well being through the power of their mind” is concerned, I imagine that has more to do with some psychosomatic relationship that exists between the mind and the body rather than with any sort of “mind over matter.” It is well known that stress and other mental turmoil exacerbates, if not outright causes, illness. It would seem logical that the absence of such distress would allow the body to do a much better job of what it does all the time—heal itself.

Editor: This question is from a subscriber who would like clarification on an issue related to the End. He wants to know whether there will still be members of the Body of Christ alive on the Earth when He returns? He assumes there will be because Matthew 24:22 suggests that the final days will be cut short for the specific purpose of sparing some of the Elect and also because 1 Thessalonians 4:17 suggests that many True Believers will be alive when Christ returns. The confusion stems from Luke 18:8 where Jesus says, “when the Son of Man comes, will He find faith on the earth?” and from Deuteronomy 32:36 which says that God will have compassion on His People when “their strength is gone, and there are none remaining.” Can you clarify this issue?

*Elijah: Parabolic imagery is an amazing thing, isn’t it? It allows a person to speak in a dizzying barrage of statements that on the surface appear to contradict each other, yet make perfect sense to anyone who understands the underlying parabolic imagery. In this case, the parabolic image is that of Israel, the Firstborn Son of God. As I have explained in *Not All Israel Is Israel* and over the years since that book was published in 1991, Israel is—parabolically speaking—both “The One” (Corporate Israel) and “The Many” (individual members of Israel).*

Therefore, depending on which of those two perspectives one chooses to take, it is possible (as Moses and the other Prophets of Israel did all the time in concealing the Truth) to say things that apply only to “The One” and not to “The Many,” or vice versa.

Let’s take a look at the first verse you mentioned:

“Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains; let him who is on the housetop not go down to get the things out that are in his house; and let him who is in the field not turn back to get his cloak. But woe to those who are with child and to those who nurse babes in those days! But pray that your flight may not be in the winter, or on a Sabbath; for then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever shall. And unless those days had been cut short, no life would have been saved; but for the sake of the elect those days shall be cut short.”

(Matthew 24:15–22)

In that context, Jesus is clearly referring to the final days of this Age since He mentions “the abomination of desolation.” We know from what the Early Church Fathers Irenæus and Hippolytus have written that Daniel was referring to the Antichrist. As Christ indicates, were the Antichrist given enough time, he would be able to exterminate all who know the Truth. Therefore, God will intervene and not allow that to happen. This passage in Luke confirms that:

Now He was telling them a parable to show that at all times they ought to pray and not to lose heart, saying, “There was in a certain city a judge who did not fear God, and did not respect man. And there was a widow in that city, and she kept coming to him, saying, ‘Give me legal protection from my opponent.’ And for a while he was unwilling; but afterward he said to himself, ‘Even though I do not fear God nor respect man, yet because this widow bothers me, I will give her legal protection, lest by continually coming she wear me out.’” And the Lord said, “Hear what the unrighteous judge said; now shall not God bring about justice for His elect, who cry to Him day and night, and will He delay long over them? I tell you that He will bring about justice for them speedily. However, when the Son of Man comes, will He find

faith on the earth?"
(Luke 18:1–8)

The Early Church Father Irenæus and his disciple Hippolytus both indicate that Jesus was *parabolically* using the judge and the widow to depict the relationship between the Antichrist and the Jews. Satan will eventually cave in to their incessant demands for another messiah and appear in person, pretending to be Jesus Christ. In the same way, God will respond to the prayers of True Believers at the End by sending Christ as the true Messiah after the Antichrist and his delusion have devastated the Earth.

Jesus' unstated inference is, True Believers at the End should react to the Antichrist when he claims to be the Christ in the same way the Jews reacted to Him when He claimed to be the Christ. They should reject the Antichrist as a false messiah and continue to pray for the appearance of the True Messiah. If they do, God will intervene and "bring about justice for them speedily." By His rhetorical question, "when the Son of Man comes, will He find faith on the earth?" Jesus is indicating that the situation will become just about as dire as possible for True Believers before the End of the Age arrives. He certainly does not *mean* that the Antichrist will succeed in stamping out the Truth. That is made clear by several other biblical texts.

As the Apostle Paul clearly states in the following passage, the bodies of all True Believers who remain alive at the End of the Age will be instantly changed into their resurrected form:

Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable. Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable must put on the imperishable, and this mortal must put on immortality. But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "DEATH IS SWALLOWED UP in victory."
(1 Corinthians 15:50–54)

The point Paul makes in that passage is it is impossible to "*inherit* the kingdom of God" as long as

someone is in his mortal body of "flesh and blood." Therefore, the bodies of *the heirs of the promise*—both the living and the dead—will all be changed into their resurrected form when the final trumpet sounds to announce the End of the Age. That alone indicates there will be True Believers alive at the End. As Paul puts it, "I tell you a mystery; we shall not all sleep, but we shall all be changed." By "sleep" Paul *means* "die." And the trumpet to which he refers is the same trumpet he mentions in the following passage, where he again indicates True Believers will be alive at the End:

But we do not want you to be uninformed, brethren, about those who are asleep, that you may not grieve, as do the rest who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. For this we say to you by the word of the Lord, that we who are alive, and remain until the coming of the Lord, shall not precede those who have fallen asleep. For the Lord Himself will descend from heaven with a shout, with the voice of {the} archangel, and with the trumpet of God; and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord. Therefore comfort one another with these words.

(1 Thessalonians 4:13–18)

As for Deuteronomy 32:36, that chapter contains an extremely difficult passage of poetry. But it is, nonetheless, obvious from the context that Moses is referring to the members of *Corporate* Israel alive at the End. Since I understand the *meaning* and *significance* of most of that chapter, I seriously doubt the text actually *means* "there are none remaining." It *literally* says, "There is nothing restrained or abandoned." The question is, What does that *mean*? At this point, I don't know. But the context certainly indicates it is not anything good.

Editor: Here is another question from the same subscriber. This person recognizes that his ignorance of the Hebrew and Greek languages hinders his study of the Scriptures because he is aware that English translations sometimes mistranslate key words. He is also frustrated by the fact that he cannot verify the use of certain Hebrew and Greek words in his concordance because

some words are not listed. For instance, in Exodus 20 the words shall and not are not listed in his concordance. Although this subscriber isn't questioning the prohibitions found in the Ten Commandments, he is curious to know what the original Hebrew says. In general, what advice would you give to anyone who is studying the Scriptures and seeking a better understanding of what was originally stated in Hebrew and Greek? What tools do you use to help you in your study?

Elijah: I would encourage anyone who is interested in reading and studying the Scriptures to prepare themselves well for that task. And a working knowledge of Hebrew, Greek, and Aramaic is certainly a good place to start. But I would also add a word of caution by pointing out that the teacher/disciple relationship is the pattern that Jesus instituted when He said this:

And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

(Matthew 28:18–20)

According to the plan that Christ established for the Church to follow in *handing down* the oral tradition of *The Apostolic Teaching*, the role of a Teacher is to teach; the role of a disciple is to learn. Those are the root meanings of those two terms. (See "Where Are Jesus' Disciples?" *The Voice of Elijah*®, April 1991.) Put another way, a disciple is supposed to ask questions; his Teacher is supposed to answer them. When a disciple starts going to the Scriptures trying to answer his own questions, he is no longer a disciple, he has become his own teacher. Therefore, to be intellectually honest, that person should stop listening to all other teachers and start believing only what he gains from his personal study of the Scriptures.

One insurmountable problem faces anyone who has not been called to read and understand the Scriptures for themselves: The meaning and significance of one passage is quite often hidden behind the meaning and significance of something stated elsewhere in the Scriptures. Consequently, it is possible to accurately understand what a text says without having any insight

at all into what it means or why it was included in the Scriptures—just because that knowledge depends on an understanding of some other text. Given those adverse circumstances, the best thing a layman can do is find someone he feels has been granted a divine calling to teach, become that person's disciple, and then listen carefully as that person explains his understanding of the Scriptures. That does not at all negate the benefit of a working knowledge of the original languages in which the Scriptures were written. After all, if a disciple were not reading and studying the Scriptures on his own just to make sure he understands what he has been taught, how would he know which questions to ask?

As far as my own study of the Scriptures is concerned, I have not been shy in claiming that thirty-seven years ago God called me to restore and teach *The Apostolic Teaching*. That is, I am supposed to recover and explain the understanding of the Scriptures that was current in the Early Church. I have been working at that task for nigh on thirty years now. During all that time, I have learned one extremely valuable lesson: If the Living Word of God that lies hidden in the Hebrew Scriptures is not willing to be "seen," it is impossible for anyone to draw Him out. Yet when the time is right for understanding, insight into the meaning and significance of a single idiomatic expression is all it takes for large segments of the biblical text to begin to make sense. That has occurred to me so often in my research over the years that I can no longer claim to be doing anything other than listening to the biblical text and letting it speak for itself. But if what I teach concerning the hidden message of the Hebrew Scriptures is true, it will be obvious enough to anyone who wants to understand. The Truth in that regard is just as Jesus said:

But when it was now the midst of the feast Jesus went up into the temple, and {began to} teach. The Jews therefore were marveling, saying, "How has this man become learned, having never been educated?" Jesus therefore answered them, and said, "My teaching is not Mine, but His who sent Me. If any man is willing to do His will, he shall know of the teaching, whether it is of God, or {whether} I speak from Myself. He who speaks from himself seeks his own glory; but He who is seeking the glory of the One who sent Him, He is true, and there is no unrighteousness in Him."

(John 7:14–18) ■