



THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

When It Comes to Understanding: Some Do, Some Don't

For it was requisite that certain facts should be announced beforehand by the fathers in a paternal manner, and others prefigured by the prophets in a legal one, but others, described after the form of Christ, by those who have received the adoption; while in one God are all things shown forth.

For although Abraham was one, he did in himself prefigure the two covenants, in which some indeed have sown, while others have reaped; for it is said, "In this is the saying true, that it is one 'people' who sows, but another who shall reap" [John 4:37]; but it is one God who bestows things suitable upon both—seed to the sower, but bread for the reaper to eat.

Just as it is one that planteth, and another who watereth, but one God who giveth the increase [1 Cor. 3:7]. For the patriarchs and prophets sowed the word [concerning] Christ, but the Church reaped, that is, received the fruit. For this reason, too, do these very men (the prophets) also pray to have a dwelling-place in it, as Jeremiah says, "Who will give me in the desert the last dwelling-place?" [Jer. 9:2] in order that both the sower and the reaper may rejoice together in the kingdom of Christ, who is present with all those who were from the beginning approved by God, who granted them His Word to be present with them. If any one, therefore, reads the Scriptures with attention, he will find in them an account of Christ, and a foreshadowing of the new calling (*vocationis*).

For Christ is the treasure which was hid in the field [Matt. 13:44], that is, in this world (for "the field is the world") [Matt. 13:38]; but the treasure hid in the Scriptures is Christ, since He was pointed out by means of types and parables. Hence His human nature could not be understood, prior to the consummation of those things which had been predicted, that is,

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the advent of Christ. And therefore it was said to Daniel the prophet: "Shut up the words, and seal the book even to the time of consummation, until many learn, and knowledge be completed. For at that time, when the dispersion shall be accomplished, they shall know all these things" [Dan. 12:4, 7]. But Jeremiah also says, "In the last days they shall understand these things" [Jer. 23:20]. For every prophecy, before its fulfilment, is to men [full of] enigmas and ambiguities. But when the time has arrived, and the prediction has come to pass, then the prophecies have a clear and certain exposition.

And for this reason, indeed, when at this present time the law is read to the Jews, it is like a fable; for they do not possess the explanation of all things pertaining to the advent of the Son of God, which took place in human nature; but when it is read by the Christians, it is a treasure, hid indeed in a field, but brought to light by the cross of Christ, and explained, both enriching the understanding of men, and showing forth the wisdom of God, and declaring His dispensations with regard to man, and forming the kingdom of Christ beforehand, and preaching by anticipation the inheritance of the holy Jerusalem, and proclaiming beforehand that the man who loves God shall arrive at such excellency as even to see God, and hear His word, and from the hearing of His discourse be glorified to such an extent, that others cannot behold the glory of his countenance, as was said by Daniel: "Those who do understand, shall shine as the brightness of the firmament, and many of the righteous as the stars for ever and ever" [Dan. 12:3].

Irenæus, "Against Heresies," Book iv, Chaps. xxv-xxvi,
in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1867),
Vol. 1, pp. 496-497.

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A Note From the Editor

A lot is made of education these days, as well it should be. But what should be obvious to all (and often isn't) is that the only knowledge worth attaining is knowledge that is true. Not only is false "knowledge" worthless, it is often dangerous. Nowhere is that more true than in regard to the Scriptures. Sadly, most churchgoers these days don't actually believe that because they possess false "knowledge."

I first became aware of the potential danger of not believing the Truth after doing an in-depth study into one of Jesus' best known parables—the Parable of the Sower. This parable opened my eyes to the fact that one of the major tenets of the Church today had to be totally bogus. Here is the parable and Jesus' explanation of it:

And He spoke many things to them in parables, saying, "Behold, the sower went out to sow; and as he sowed, some {seeds} fell beside the road, and the birds came and ate them up. And others fell upon the rocky places, where they did not have much soil; and immediately they sprang up, because they had no depth of soil. But when the sun had risen, they were scorched; and because they had no root, they withered away. And others fell among the thorns, and the thorns came up and choked them out. And others fell on the good soil, and yielded a crop, some a hundredfold, some sixty, and some thirty. He who has ears, let him hear."

(Matthew 13:3-9)

"Hear then the parable of the sower. When anyone hears the word of the kingdom, and does not understand it, the evil {one} comes and snatches away what has been sown in his heart. This is the one on whom seed was sown beside the road. And the one on whom seed was sown on the rocky places, this is the man who hears the word, and immediately receives it with joy; yet he has no {firm} root in himself, but is {only} temporary, and when affliction or persecution arises because of the word, immediately he falls away. And the one on whom seed was sown among the thorns, this is the man who hears the word, and the worry of the world, and the deceitfulness of riches choke the word, and it becomes unfruitful. And the one on whom seed was sown on the good soil, this is the man who hears the word and understands it; who indeed bears fruit, and brings forth, some a hundredfold, some sixty, and some thirty."

(Matthew 13:18-23)

Let me be candid. The "once saved, always saved" doctrine of salvation is a flat-out lie. Long before *The Voice of Elijah*® confirmed this fact for me, I already suspected it was a lie because logic and the Parable of the Sower told me it had to be so. Let's look at why that is.

There are many things about the Parable of the Sower that everyone agrees is true. First, everyone agrees that the "seed" represents the Word

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of God because Jesus clearly states that in His explanation.

The second area of agreement is that the four seedbeds (or “soil” conditions) represent various conditions of the human “heart” (mind). The first seedbed—“beside the road”—is a hardened surface that represents a hardened (stubborn) “heart.” This kind of “heart” is totally unreceptive to the “seed” of the Word. The last seedbed—the “good soil”—represents a fertile “heart” (mind) that is highly receptive to the Word. The other two seedbeds—the “rocky places” and the area “among the thorns”—fall somewhere in-between the first and the last and they represent “hearts” (minds) that are somewhat receptive to the Word.

The third area of agreement is that the individuals parabolically depicted in the first three examples are all lost (end up in Hell) and only the last individual is saved. The final area of agreement is that the first individual parabolically depicted has not been born again, while the last individual has been born again.

The only major area of disagreement pertains to the second and third individuals. Since everyone agrees both of these individuals end up in Hell, there is only one critical question to be answered: Does Jesus say anything in His explanation to suggest these individuals were born again prior to being lost? Those who believe the new birth is a guarantee of salvation (as the Church does) say He did not. We say He did.

For the sake of argument, let’s assume the first three individuals in this parable have not been born again. If that is true, why would Jesus cite three examples of an unregenerate person rejecting the Word of God when one is all He needs to make His point? He wouldn’t. But to understand why, you have to understand Jesus’ perspective. It can be summed up this way: Either you believe the Word of God when you hear it or you don’t. There is no middle ground.

Therefore, every unregenerate person who hears the Gospel and rejects it is represented by the hard “hearted” (stubborn-minded) individual He

mentions first. That’s why He says no more about the unregenerate from that point on.

What distinguishes the second and third individuals (seedbeds) from the first is that they “received” the Word they heard and it took “root” in them and began to “grow.” That can’t happen unless one is born again. Look again at Jesus’ explanation as it pertains to the second seedbed:

*“And the one on whom seed was sown on the rocky places, this is the man who hears the word, **and immediately receives it with joy; yet he has no {firm} root in himself, but is {only} temporary, and when affliction or persecution arises because of the word, immediately he falls away.”***

(Matthew 13:20–21)

As Larry Harper has explained numerous times, the Greek term translated “receive” is a term that is used continually in the New Testament to refer to the reception of (belief in) an oral tradition, specifically the oral tradition of the Gospel. The one who “receives” (believes) that Word becomes a Child of God through the new birth (John 1:12–13; 1 Pet. 1:23). Therefore, when Jesus explains that the second man immediately “received” the Word, He is saying this person believed the Gospel and was born again. But He then goes on to say that because this individual lacked depth, he failed to add to the knowledge of the Truth he first “received” and subsequently never developed deep “roots.” Consequently, when persecution came upon him he immediately “fell away” because he had no “firm root” within himself to sustain him during those difficult times.

Don’t be deceived. The new birth is not a guarantee of salvation. Persecution can cause the Believer who has not grown in his faith to “fall away” and forfeit his inheritance. That’s precisely Jesus’ point. I’ll let you figure out how Jesus lets it be known that the third person He parabolically describes has been born again. If you get stumped, just think like a farmer and remember this: Thorns can’t choke out a seed that has been sown until that seed takes root and begins to grow. Let him who has ears hear.

Allen Fries

Transformed Into the Image and Likeness of God

The Pretenders who sanctimoniously warm the pews in the Church today all claim to be eagerly awaiting the Second Coming of Jesus Christ. I somehow doubt they are, but they certainly deserve the benefit of the doubt for the time being. Time will tell whether or not they are happy to see Him when He returns for His Own. In the meantime, the rest of us need to prepare for the inevitable. By that I *mean*, there are a few things that True Believers need to know before they are ready to face down the Antichrist. And—no matter how ridiculous this may sound to the majority—I have been called to explain them. So let's get to it.

Obviously, if you are not aware that God will require a certain level of insight into the Truth on the part of those Believers who are alive at the End of this Age, that is but the first of Satan's lies you must put aside. (See "That's Why He's Called AntiChrist!" *The Voice of Elijah*®, April 1992.) However, you will need a little help to see past his other lies so that you can understand the Truth of *The Apostolic Teaching* that he distorted some 1800 years ago. You should begin by reading the article "Wanna Hear the Whopper the Liar Came Up With? (I Doubt You'll Believe It!)" (*The Voice of Elijah*®, October 1996). The Apostle Paul states the major premise of that article this way:

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)

If you did not know that God takes a dim view of folks who do not have enough "love of the truth" to continually examine what they believe to see whether or not it is true, perhaps you should reconsider your precarious position before it is too late. Unfortunately for the dolts that Paul describes in the passage above, God has already sent "a deluding influence" on this generation "so that they might believe what is false." And a quick trip to the supermarket will disclose that Satan's biggest lie provides the basis for a runaway best seller. All available evidence indicates that Satan has the vast majority who claim to be "Christian" soundly asleep under the influence of that lie. Moreover, he obviously intends to make sure they remain completely

“under the influence” until the bitter End. But how bitter their End will be!

The one question you must answer—and answer you will, one way or the other—is whether you have enough “love of the truth” to honestly question all of your beliefs about God, even the ones you hold most dearly. Should you decide to undertake that quest, I warn you beforehand that the spiritual battles which lie ahead of you are going to be more intense than you could ever imagine. And you will only triumph over Satan’s delusion if you keep firmly focused on the purpose for which you are fighting:

*For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. {We are} **destroying speculations and every lofty thing raised up against the knowledge of God, and {we are} taking every thought captive to the obedience of Christ.***

(2 Corinthians 10:3–5)

It should be obvious from what Paul says that True Believers cannot do battle with the Liar without first gaining an accurate “knowledge of God.” After they have that information in their possession, God then requires them to protect their knowledge of the Truth by assiduously avoiding the “speculations” that Paul mentions. From that, it follows that if you don’t know the Truth about God in the first place, your battle with Satan has an already foregone conclusion. That is why God called me—to make sure that you have a fighting chance. My specific task is to *restore* and explain the Truth of *The Apostolic Teaching* because *The Teaching* contains specific information that True Believers need to know so that they can see through Satan’s lie and endure to the End.

What you do with the things I teach is up to you. My only obligation is to make them available to those who have ears to hear. The purpose of this and the other articles and books I write is not to “prove” the truthfulness of what I teach by arguing evidence like a trial lawyer. The hour is much too late for that. The God of Abraham, Isaac, and Jacob did not call me to waste valuable time debating theological doctrines with dullards whose faulty presuppositions concerning the nature and purpose of the Scriptures prevent them from understanding even the basics of *The Apostolic*

Teaching the Church lost some 1800 years ago. (See *The Way, The Truth, The Life*.)

Consequently, I am not going to lay out all the biblical evidence in a single coherent presentation that is intended to convince unbelievers as to the Truth of the Gospel. That is the task of the Evangelists God has called to preach the Gospel to this generation. Their continuing neglect in regard to their calling is fairly obvious to anyone who understands the Truth. But God expects them, not me, to correct their mistakes. I have more than enough to do just making sure I do not also fail.

As I have stated repeatedly over the past decade, I am a Teacher. My goal as a Teacher is first to *restore* and then to explain *The Apostolic Teaching* for the benefit of True Believers. That is, I have been called to teach those who have already understood and believed the simple Truth of the Gospel. I have no obligation whatsoever to try to convince anyone that what I teach is true. The Truth speaks for itself in the mind of those who have ears to hear. Therefore, the dimwits who are so completely enthralled by Satan’s lie that they require more “proof” than what I provide will undoubtedly look elsewhere for the “truth” they seek. In so doing, they will only confirm the Truth of one simple verity:

*At that time the Feast of the Dedication took place at Jerusalem; it was winter, and Jesus was walking in the temple in the portico of Solomon. The Jews therefore gathered around Him, and were saying to Him, “How long will You keep us in suspense? If You are the Christ, tell us plainly.” Jesus answered them, “I told you, and you do not believe; the works that I do in My Father’s name, these bear witness of Me. **But you do not believe, because you are not of My sheep. My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they shall never perish; and no one shall snatch them out of My hand.**”*

(John 10:22–28)

I realize that what I teach will seem ludicrous to nearly everyone. After all, most “Christians” already know that *what* one believes is not all that important. What they consider most important is a goofy “form of godliness” (2 Tim. 3:5) in which church attendance plays the central role and an inane ability to gush “Christian” clichés with firm conviction runs a close

second. So why would I even try to swim upstream against such an overwhelming flood of “conventional wisdom”? I am just one small voice articulating one of many diverse opinions in a vast wilderness of diverse opinions.

With that said, I am now going to show those who have ears to hear the Truth in regard to something that reveals one of Satan’s most pernicious lies for exactly what it is: abject stupidity. Be forewarned: If you choose to continue reading what I have written here, you will provide God the perfect opportunity to test your “heart” and thereby determine whether you really do have “the love of the truth” that God requires. (And the fools among us are already convinced that statement is completely ridiculous.)

Truth Agrees Completely; Lies Contradict

You may have read books or explored internet websites (there are plenty of them) which seek either to point out or to explain what feeble-minded folks have identified as “the contradictions in the Bible.” If you have, you already know that one of the apparent “contradictions” over which believing Christians and unbelieving skeptics do battle involves Moses’ account of the creation of Adam and Eve. Skeptics are more than eager to point out the apparent “contradiction” in that account, while Christians valiantly seek to show why there is no contradiction at all.

An intriguing fact that quickly becomes apparent when one closely examines the ongoing discussion between these two opposing camps is this: The skeptics do not appear to understand fully the nature of the problem, and Christian apologists have not even come close to explaining why there is no valid contradiction. That is because, as is quite often the case with regard to biblical study, both sides approach the debate from exactly the same perspective, and in this case the basis for their perspective is one of Satan’s greatest lies. Therefore, in this article I am going to explain a simple Truth that Satan has concealed from skeptics and Christians alike. Then you will have opportunity to see (if indeed you have eyes to see and ears to hear) why there is no contradiction at all in the biblical account.

In the first chapter of the Book of Genesis, Moses presents the following account of how God created the Earth, the plants, the fish, the birds, the animals, and the man:

*Then God said, “Let the waters below the heavens be gathered into one place, and let the dry land appear”; and it was so. And God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good. Then God said, “Let the earth sprout vegetation, plants yielding seed, {and} fruit trees bearing fruit after their kind, with seed in them, on the earth”; and it was so. And the earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit, with seed in them, after their kind; and God saw that it was good. And there was evening and there was morning, a third day.
(Genesis 1:9–13)*

*Then God said, “Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens.” And God created the great sea monsters, and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good. And God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” And there was evening and there was morning, a fifth day.
(Genesis 1:20–23)*

*Then God said, “Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind”; and it was so. And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good. Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” And God created man in His own image, in the image of God He created him; male and female He created them. And God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth.”
(Genesis 1:24–28)*

As you can see, Moses clearly intended the account in Genesis 1 to be a chronological account. So let’s go through it carefully just to make sure we understand the specific order in which the stated events occurred. Moses tells us the following events occurred in the order in which they are listed:

On the third “day” of Creation:
 Dry land appeared out of the water.
 Vegetation—both plants and trees—sprouted.

On the fifth “day” of Creation:
 God created the fish.
 God created the birds.

On the sixth “day” of Creation:
 God created the animals.
 God created the Man in His image and likeness.

In my summary of the events that occurred on the sixth “day,” I intentionally used the rubric “the Man”—which is what the original Hebrew text actually means—rather than “Adam,” which is just a transliteration of the Hebrew word *‘adam*. I did that so that it would be easier for you to see what Moses actually meant when he used that word.

Educated folks—scholars—tend to forget that even in the Creation Account the Hebrew word *‘adam* is a generic term for “man” rather than a proper name which can only be attached to the one man they call “Adam”; so ordinary laymen sort of fall into that same pit by default. Therefore, it will be helpful if you keep one simple Truth in mind when you read the Scriptures: The Hebrew designation *Ha’Adam* (that is, “the man”) does not necessarily refer to the same “man” in every instance where Moses uses it. If you want to insist that it does, be my guest. You will only reveal yourself to be exceedingly stupid and close-minded. Moses sometimes uses *Ha’Adam* (“the man”) with the general sense of “mankind,” as he does in the following passage:

Now it came about, when men began to multiply on the face of the land, and daughters were born to them, that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose. Then the LORD said, “My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years.” The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore {children} to them. Those were the mighty men who {were} of old, men of renown.
 (Genesis 6:1–4)

In all four instances where I have bolded “men” or “man,” the Hebrew text actually says *Ha’Adam*, that is, “the *Adam*,” clearly referring to “the man” mentioned in Genesis 2, the “man” from whom Moses tells us all other “men” descended. Keep that in mind; you definitely need to understand the *significance* of that peculiarity if you want to understand the Scriptures. Moses and the other Prophets of Israel sometimes refer to the descendants of the first Adam—that is, to all of mankind—as “the man.” That is just another of the many techniques they used to conceal the *meaning* and *significance* of the things they wrote about “The Man” Jesus Christ. [See “He’s Coming in Clouds of Glory (Whatever That Means),” *The Voice of Elijah*®, January 2001 and “Questions & Answers,” *The Voice of Elijah*®, July 2001, for an explanation of those things.]

Now that we have looked at what Moses wrote in the first chapter of Genesis, let’s examine the account he gives in the second chapter. The order of the events listed in that chapter *appears* to be diametrically opposed to the order given in Chapter 1:

This is the account of the heavens and the earth when they were created, in the day that the LORD God made earth and heaven. Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, for the LORD God had not sent rain upon the earth; and there was no man to cultivate the ground. But a mist used to rise from the earth and water the whole surface of the ground. Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. And the LORD God planted a garden toward the east, in Eden; and there He placed the man whom He had formed. And out of the ground the LORD God caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.
 (Genesis 2:4–9)

Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it. And the LORD God commanded the man, saying, “From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die.” Then the LORD God said, “It is not good for the man to be alone; I will make him a helper suitable for him.” And out of the

ground the LORD God formed every beast of the field and every bird of the sky, and brought {them} to the man to see what he would call them; and whatever the man called a living creature, that was its name. And the man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him. So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs, and closed up the flesh at that place. And the LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man.

(Genesis 2:15–22)

It would probably be best if you go through that account carefully just to make sure you have the order of events it describes firmly fixed in your mind. Only then will you be able to see how that order disagrees with the order presented in Chapter 1. After you have done that, it should be obvious to you that if you want to understand the Truth, you must be willing to set aside any preconceived notions that the two accounts are describing the creation of the same “man.” They are, but not in the way that most people think. And therein lies the reason for Satan’s lie.

The Truth Is Right in Front of You

The following list of events follows the same order as the events presented in Genesis 2:

Chapter 2:

Dry land has already appeared.
 No vegetation has yet sprouted.
 God created the first Adam from the ground.
 God created vegetation.
 God created birds.
 God created animals.
 God created the woman “Eve.”

Now compare the order immediately above with the order of events that were given in the first chapter of Genesis:

Chapter 1:

On the third “day” of Creation:
 Dry land appeared out of the water.
 Vegetation—both plants and trees—sprouted.

On the fifth “day” of Creation:

God created the fish.
 God created the birds.

On the sixth “day” of Creation:

God created the animals.
 God created the Man in His image and likeness.

It does not take a genius, a rocket scientist, or even a person of more than average intelligence to see that the order of events is not the same. Therefore, the first fact you need to accept if you want to be intellectually honest is this: The account in Genesis 2 begins with a description of circumstances that existed only on the third “day” of Creation. That is immediately obvious to anyone who tries to reconcile the two accounts:

Chapter 1:

On the third “day” of Creation:
 Dry land appeared out of the water.
 Vegetation—both plants and trees—sprouted.

Chapter 2:

Dry land has already appeared.
 No vegetation has yet sprouted.
 God created the first Adam from the ground.
 God created vegetation.

Genesis 2 plainly tells us God created the first ‘Adam’ after dry ground had appeared out of the water, but before any vegetation had sprouted. Any moron who wants to argue otherwise has to explain away the fairly straightforward statement Moses makes as to why no vegetation had yet appeared on the Earth:

For the LORD God had not sent rain upon the earth; and there was no man to cultivate the ground.
 (Genesis 2:5b)

I’m not saying the obvious meaning of that text cannot be explained away to the satisfaction of closeminded simpletons who want to go on believing Satan’s lie. I’m just saying that there is no need for them to be so absurdly creative. Why not just let the plain meaning of the text stand as it is written? Moses can only be describing a time on the third “day” of Creation after dry ground had appeared out of the water and before any vegetation had sprouted when he says this:

Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.
(Genesis 2:7)

Moses goes on to tell us that *after* God created the first *'Adam*, He then made vegetation sprout from the same "ground" He used to form the first *'Adam*:

And the LORD God planted a garden toward the east, in Eden; and there He placed the man whom He had formed. And out of the ground the LORD God caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.
(Genesis 2:8–9)

Don't be dense! Moses obviously intends us to understand that the first *'Adam* was "formed ... of the dust of the ground" on the third "day" of Creation, *after* dry ground had appeared and *before* any vegetation had sprouted. Knowing that, you should be able to see that the remainder of the account in Genesis 2 is nothing more than a recapitulation of events that occurred on the fifth and sixth "days" of Creation:

Chapter 1:

*On the third "day" of Creation:
Dry land appeared out of the water.
Vegetation—both plants and trees—sprouted.*

*On the fifth "day" of Creation:
God created the fish.
God created the birds.*

*On the sixth "day" of Creation:
God created the animals.*

Chapter 2:

*Dry land has already appeared.
No vegetation has yet sprouted.
God created the first Adam from the ground.
God created vegetation.
God created birds.
God created animals.*

If you want to refute my understanding of Genesis 2, consider this: You have to explain why

Genesis 1 says "the Man" that God created in His image and likeness was created *after* the fish, birds, and animals, whereas Genesis 2 plainly says God created "the man" *before* He created the birds and animals in an attempt to find a "helper" for "the man." That is no easy task, to be sure. But if someone wants to go on believing Satan's lie, I'm certain they are up to it. And those who have insight into the Truth can only stand by and marvel at their ignorance.

You may have noticed that my listing of the events described in Genesis 1 did not include the last creative act that God completed on the sixth "day" of Creation: The creation of "the Man" in His image and likeness. That is because—contrary to the monstrous lie that the agents of Satan successfully implanted in the Early Church (see my ongoing commentary on Early Church literature in *The Voice of Elijah® Update*)—that event is not even mentioned in Genesis 2.

The account Moses gives in Genesis 2 clearly describes the creation of "the man" we normally call "Adam." That much, at least, is readily understood. What is not understood at all today is the fact that the account in Genesis 1 is describing the Creation of the Second "Adam," "The Man" that God created in His Own image and likeness when He resurrected Him from the dead. If you want to read a description of how God created that "Man," you have to read the rest of the Hebrew and Greek Scriptures. That's because Jesus Christ is the only "Man" that God has thus far created in His Own image and likeness, although there soon will be other members of "the man" who join Him in that absolutely incredible experience.

A Second Lie to Cover Up the First

There, you now have in your possession the first bit of insight into the Truth concerning God's creation of "the Man" in His Own image and likeness. Your insight into the complete Truth regarding that event will ultimately reveal Satan's lie for exactly what it is—utter nonsense. So let's keep going.

The insight that Moses intended his reader to take away from his description of the creation of the Second *'Adam* is not at all difficult to understand, provided one is willing to let go of Satan's lie. That lie depends—in large part—on the idiotic notion that the Scriptures can only be understood *literally*. (See "Did You Mean That Literally?" and "The Origin of Folly" in

The Voice of Elijah®, January 1993.) That's why Satan has worked unceasingly to instill that particular bit of nonsense into the mind-set of as many evangelical Christians as possible over the past two centuries. I have already shown you what you need to know to see through that lie. [See "Wanna Hear the Whopper the Liar Came Up With? (I Doubt You'll Believe It!)" *The Voice of Elijah*®, October 1996.] So now let me stir up a bit more controversy in the narrow minds of nitwits who believe that lie but are too intellectually lazy to even consider the Truth.

The seven "days" of Creation are not *literal* 24-hour days. They are instead *parabolic* "days." That is, they are *parabolically* LIKE days, but are actually the "times" or "ages" referred to in passages like these:

"And whoever shall speak a word against the Son of Man, it shall be forgiven him; but whoever shall speak against the Holy Spirit, it shall not be forgiven him, either in this age, or in the {age} to come."

(Matthew 12:32)

Jesus said, "Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for My sake and for the gospel's sake, but that he shall receive a hundred times as much now in the present age, houses and brothers and sisters and mothers and children and farms, along with persecutions; and in the age to come, eternal life."

(Mark 10:29–30)

Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, {leading} to obedience of faith; to the only wise God, through Jesus Christ, be the glory forever. Amen.

(Romans 16:25–27)

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.

(1 Corinthians 2:6–8)

Anyone who has the ability to keep an open mind should be able to see that Moses never intended us to understand the seven "days" of Creation as seven *literal* 24-hour days. He plainly tells us the Earth was not separated from Heaven until the second "day" of Creation and that it did not fall into orbit around the sun until the fourth "day." So why would anyone think he was reckoning time by a cosmic order that he plainly knew did not even exist until God was halfway through the Creation process? He wasn't. He was instead providing a subtle clue that the "days" in his account should be understood *parabolically*. That is, each "Age" IS LIKE a "day" in that it has a time of *parabolic* "darkness" followed by a time of *parabolic* "light."

For several years now, I have been showing how Satan used Pretenders to introduce lies into the Early Church during the last half of the second century. (See my ongoing commentary on Early Church literature in *The Voice of Elijah*® *Update*.) The goofy notion that the seven "days" of Creation are *literal* rather than *parabolic* imagery of *The Apostolic Teaching*. Nevertheless, until well into the third century, mainstream Church leaders like Irenæus and Hippolytus knew full well that the "days" of Creation were *parabolic* "days." Even the idiot Origen and his imbecilic teacher Clement of Alexandria concur that the statements of the Scriptures should not always be taken *literally*. Their only mistake was in assuming Church leaders should interpret the Scriptures for themselves rather than just *handing down* *The Apostolic Teaching* they had received.

A statement I quite frequently quote to show how the leaders of the Early Church thought is the following from a work by Irenæus, in which he *parabolically* explains how the first Adam died on the sixth "day" of Creation:

Now he died on the same day in which he did eat. For God said, "In that day on which ye shall eat of it, ye shall die by death." The Lord, therefore, recapitulating in Himself this day, underwent His sufferings upon the day preceding the Sabbath, that is, the sixth day of the creation, on which day man was created; thus granting him a second creation by means of His passion, which is that [creation] out of death. And

there are some, again, who relegate the death of Adam to the thousandth year; for since "a day of the Lord is as a thousand years," he did not overstep the thousand years, but died within them thus bearing out the sentence of his sin.

Whether, therefore, with respect to disobedience, which is death; whether [we consider] that, on account of that, they were delivered over to death, and made debtors to it; whether with respect to [the fact that on] one and the same day on which they ate they also died (for it is one day of the creation); whether [we regard this point], that, with respect to this cycle of days, **they died on the day in which they did also eat, that is, the day of the preparation, which is termed "the pure supper," that is, the sixth day of the feast, which the Lord also exhibited when He suffered on that day;** or whether [we reflect] that he (Adam) did not overstep the thousand years, but died within their limit,—it follows that, in regard to all these significations, God is indeed true. For they died who tasted of the tree; and the serpent is proved a liar and a murderer, as the Lord said of him: "For he is a murderer from the beginning, and the truth is not in him." (John 8:44)

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

Some of the statements made in that passage are rather difficult to understand if you are not thinking in terms of the same *parabolic imagery* Irenæus had in mind. He is referring to the creation of the Second "Man" through the death of Christ on the sixth "day" of Creation when he says this:

The Lord, therefore, recapitulating in Himself this day, underwent His sufferings upon the day preceding the Sabbath, that is, the sixth day of the creation, on which day man was created; thus granting him a second creation by means of His passion.

In another context, Irenæus says the following about the length of the Creation process. As is obvious to anyone who understands the *parabolic imagery* of *The Teaching*, when he mentions the activity of the Antichrist and the *parabolic* "harvest" which will take place at the end of the sixth "day," he is describing events that occur immediately before the creation of "The Man," that is, the Body of Jesus Christ, in the image and likeness of God on that "day":

He says also:

"And he will cause a mark [to be put] in the forehead and in the right hand, that no one may be able to buy or sell, unless he who has the mark of the name of the beast or the number of his name; and the number is six hundred and sixty-six,"

(Revelation 13:16b–18)

that is, six times a hundred, six times ten, and six units. [He gives this] as a summing up of the whole of that apostasy which has taken place during six thousand years. For in as many days as this world was made, in so many thousand years shall it be concluded. And for this reason the Scripture says:

"Thus the heaven and the earth were finished, and all their adornment. And God brought to a conclusion upon the sixth day the works that He had made; and God rested upon the seventh day from all His works."

(Genesis 2:1–2)

This is an account of the things formerly created, as also it is a prophecy of what is to come. For the day of the Lord is as a thousand years; and in six days created things were completed: it is evident, therefore, that they will come to an end at the sixth thousand year. And therefore throughout all time, man having been moulded at the beginning by the hands of God, that is, of the Son and of the Spirit, is made after the image and likeness of God: the chaff, indeed, which is the apostasy, being cast away; but the wheat, that is, those who bring forth fruit to God in faith, being gathered into the barn. And for this cause tribulation is necessary for those who are saved, that having been after a manner broken up, and rendered fine, and sprinkled over by the patience of the Word of God, and set on fire [for purification], they may be fitted for the royal banquet. As a certain man of ours said, when he was condemned to the wild beasts because of his testimony with respect to God: "I am the wheat of Christ, and am ground by the teeth of the wild beasts, that I may be found the pure bread of God."

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

One should keep in mind that the Early Church Father Irenæus, the man who wrote those things, is

recognized today by leading scholars as “by far the most important of the theologians of the second century.” (Johannes Quasten, *Patrology I*, p. 288). It should be obvious to anyone who has insight into *The Teaching* that Irenæus is speaking in terms of some extremely specific *parabolic imagery*. What is not so obvious is the fact that the Prophets and Apostles used that same *parabolic imagery* to describe what the death of the first “man” and the Resurrection of the Second “Man” will be LIKE. *Parabolically* speaking, the first and Second Adam will die together, at the same time, at the End of this Age. And only a *remnant* of “the man” will be resurrected in the image and likeness of God. [See “He’s Coming in Clouds of Glory (Whatever That Means),” *The Voice of Elijah*®, January 2001.]

Irenæus’ mind-set is clearly one in which the six “days” of Creation are not yet complete. As he plainly says, the Creation Account “is an account of the things formerly created, as also it is a prophecy of what is to come.” What he *means* by that is this: The Creation Account contains both history and prophecy. [See “The Holy Bible: What Is It? What Does It Mean? Who Wrote It? When and Why?” *The Voice of Elijah*®, April 1997; “Questions & Answers,” *The Voice of Elijah*®, January 1998; “I Tell You What: Odds Are, You’ll Never Beat God at His Shell Game,” *The Voice of Elijah*®, October 1998; “They Got God at a Fire Sale Price (and a Whole Lot More Than They Bargained For)—Part I,” *The Voice of Elijah*®, April 1999; “Questions & Answers,” *The Voice of Elijah*®, October 1999.]

The history part of the Creation Account describes the first five “days” of Creation and the creation of the animals on the sixth “day.” The prophecy part is what Moses said about God creating the Man Jesus Christ in His Own image and likeness immediately before resting on the seventh “day.” That had not yet happened when Moses explained why God intended to create Jesus Christ in His image and likeness. But that information is not news to the participants in The Next Step program. I explained Moses’ use of the Hebrew Prophetic Perfect to them several years ago.

You may be better able to take on the *parabolic* mind-set of the Prophets and Apostles if you keep in mind what the Apostle Peter said about the renewal process that will usher in the seventh “day” of Creation. He plainly warns us to beware of the faulty understanding of those who will seek to distort the *parabolic imagery* of *The Apostolic Teaching* in our own generation:

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

(2 Peter 3:1–13)

In the Image and Likeness of God

Satan has most folks in the Church today so firmly convinced that the first Adam was created in the image and likeness of God that they will never stop to consider how stupid their belief in that lie actually is. Those poor dupes are probably just as equally convinced by the lie that every son of Adam is born a Child of God. If they would only stop to think for a moment, the Truth could not be more obvious: Those two beliefs contradict each other. A Child of God must be one who has been born in the image and likeness of God. If that description already applies to everyone born in the image and like-

ness of the first Adam, what in the world is the *parabolic image* of the new birth all about?

If you want to continue on under the influence of Satan's lie, answer me this, What do you think Paul is talking about in the following passage?

*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. 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.*

(1 Corinthians 15:35–53)

Where do you think Paul got his understanding of the things he explains concerning the "first man" and the "second man"? Well, he certainly didn't make them up. He got them from the revelation he had been

given into the *meaning* and *significance* of what Moses and the other Prophets of Israel wrote. Paul understood that Moses describes the creation of the "first man" from the dust of the ground in Genesis 2:4–25 and the creation of the "Second Man" in the image and likeness of God in Genesis 1:26–29. That is what he is talking about when he says this:

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 15:47–49)

Don't be a fool! (I won't go as far as Paul and say, "You fool!" just because you did not understand these things already.) Every living thing bears the image and likeness of the one who gave it birth. If that weren't so, alley cats would bear grizzly bears and tadpoles would grow up to be eagles. Paul's point is, logic alone should tell anyone who has heard *The Apostolic Teaching* that God will *parabolically* "give birth" to the Children of God, that is, to creatures who bear His image and likeness, through the Resurrection of the Righteous. In the meantime, True Believers have only been *parabolically* "conceived" by "The Woman" in the image and likeness of God. That is what John means when he says this:

Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is.
(1 John 3:2)

Even those who can't agree with my explanation of the obvious *meaning* of what Paul says concerning the Resurrection in 1 Corinthians 15 should still be able to see that he is *making a distinction between* the image of the first Adam and that of the Second. The image the first Adam passed down to us is "the image of the earthy." The image that God bestowed on the Second Adam—the resurrected Body of Jesus Christ—is "the image of the heavenly." And that, in turn, should tell anyone who has ears to hear that the first Adam was not created in the image and likeness of God.

The mind-set which stands behind what Paul writes is this: The Second Adam, Jesus Christ, became

the Firstborn Son of God when He was resurrected from the dead in “the image of the heavenly,” that is, in the image and likeness of God. That explains why Satan has lied to us concerning the creation of “*The Man*” in the image and likeness of God. He does not want us to understand that this Creation is not yet complete. That is, he does not want it known that God is still hard at work on this, the sixth “day” of Creation, engendering True Believers in His Own image and likeness through the simple Truth of the Gospel message. Unfortunately for him, the cat is already out of the bag. (That’s an idiom.)

Satan has also lied to us in regard to *parabolic imagery* which tells us that, as long as Jesus Christ lived in the flesh, He was (legally) the Son of David, not the Son of God. That was because God *parabolically* “gave” a son to David through the Virgin Mary. (See “The Sad, Sordid History of the People of God,” *The Voice of Elijah*®, July 1996, and “So Why Would a Nomad ‘Build a House’ and Settle Down?” *The Voice of Elijah*®, October 1997.) And, as the Scriptures plainly state:

And Onan knew that the offspring would not be his; so it came about that when he went in to his brother’s wife, he wasted his seed on the ground, in order not to give offspring to his brother.
(Genesis 38:9)

Christ did not become the (legal) Son of God until He was resurrected in the image and likeness of God. But that bit of information is completely beside the central point I seek to make here. I merely mentioned it because it is an essential element in the *parabolic imagery* of *The Apostolic Teaching* that the agents of Satan managed to distort completely through the stupidity of philosophical speculation. That *parabolic imagery* explains God’s purpose in the death and Resurrection of Jesus Christ in terms of an ancient custom called “levirate marriage.” I explained some of those things in *The Isaiah Seminar*, the full text of which has only been made available to those who attended. My hope is that situation can be rectified in the near future.

The Foundation That God Laid

In the remainder of this article, I intend to explain how God is accomplishing the final act of Creation so that you can be one of those resurrected in the image

and likeness of God at the End of this Age. The only point I have made so far is, the image of God is what the “sons of God” will bear after the Resurrection of the Righteous, not what the sons of Adam currently bear. For evidence in support of that view, we need not rely solely on what Paul says in 1 Corinthians 15. He *talks about* these things in a few other passages as well. You should examine those passages carefully just to make sure you understand the Truth. Take a look at this one:

Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, {and} being made in the likeness of men. And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. Therefore also God highly exalted Him, and bestowed on Him the name which is above every name, that at the name of Jesus EVERY KNEE SHOULD BOW, of those who are in heaven, and on earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
(Philippians 2:5–11)

Satan gets commentators so caught up in trying to explain what Paul *meant* when he said Jesus Christ “emptied Himself” that they completely overlook the obvious. If the first Adam had been created in the image and likeness of God, there would be no need for Christ to be “made in the likeness of men” since He would have already carried an image and likeness that was common to both God and men.

Paul’s statement concerning the Incarnation of Jesus Christ makes no sense unless, of course, you want to argue that Christ did not bear the image of God before He “emptied Himself.” But Paul plainly says He “existed in the form of God” before He was “made in the likeness of men.” So I guess all those folks who want to go on believing Satan’s lie—that the sons of Adam already bear the image and likeness of God—will just have to add another layer of nonsense to his delusion so they can go on secure in the belief that they already know the Truth. The Prophet Isaiah *parabolically* describes the result of their irrational behavior this way:

*Therefore, hear the word of the LORD, O scoffers,
Who rule this people who are in Jerusalem,*

Because you have said,
 "We have made a covenant with death,
 And with Sheol we have made a pact.
 The overwhelming scourge will not reach us
 when it passes by,
 For we have made falsehood our refuge
 And we have concealed ourselves with deception."
 Therefore thus says the Lord GOD,
 "Behold, I am laying in Zion a stone, a tested stone,
 A costly cornerstone {for} the foundation, firmly placed.
 He who believes {in it} will not be disturbed.
 And I will make justice the measuring line,
 And righteousness the level;
 Then hail shall sweep away the refuge of lies,
 And the waters shall overflow the secret place.
 And your covenant with death shall be canceled,
 And your pact with Sheol shall not stand;
 When the overwhelming scourge passes through,
 Then you become its trampling {place.}
 As often as it passes through, it will seize you.
 For morning after morning it will pass through,
 {Anytime} during the day or night.
 And it will be sheer terror
 to understand what it means."
 (Isaiah 28:14–19)

In that passage, Isaiah is *parabolically* describing the fate of those in his day who were ignorantly rejecting the Truth of *The Teaching of Moses* just so they could go on doing whatever they wanted to do. But his words apply equally as well to the imbeciles in any generation who hear and reject that same Truth.

The last statement in the passage above will make a bit more sense if you keep in mind the *parabolic imagery* of *The Teaching* in which Jesus Christ is the *Living Word of God*. That is, He is referred to *parabolically* as *The Teaching* that He believes. Just as the Prophet Isaiah says, the one "who believes {in it} will not be disturbed." But for those who reject the Truth of that *Living Word*, "it will be sheer terror to understand what it means" when it is too late for them to do anything to change the outcome.

When the Prophet Isaiah refers to Christ as the "costly cornerstone" that God laid in the foundation of His "house," he is speaking *parabolically* in terms of God's family as a "house." Isaiah's use of that particular *parabolic image* is based on the fact that it was not uncommon in his day for both types of "houses" to be

"founded" by the sacrifice of a firstborn son. That is, a Canaanite father would sometimes sacrifice his firstborn son in hopes that the gods would grant him even more sons (that is, a larger "house") because of his sacrifice. Likewise, some of the more religious types in Canaanite society would begin laying the foundation for a *literal* house by sacrificing a son and placing his remains in or under the first ("chief") cornerstone. That is why the psalmist describes the "founding" of "The eternal House" of Israel/God this way:

*The stone which the builders rejected
 Has become the chief corner {stone.}
 This is the LORD's doing;
 It is marvelous in our eyes.
 (Psalm 118:22–23)*

Common sense will tell you that if you want to be a "stone" in "The House" (family) that God is currently in the process of "building," you must first be engendered (notice I did not say "born") in the image and likeness of God. Then you must continue to grow in that image and likeness until you reach full term and "The Woman" "gives birth" to "The House" of God. That growth process is what the Apostle Peter is *talking about* 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)

Peter's plainly stated goal is to admonish his readers concerning their obligation to continually add to their knowledge of *The Apostolic Teaching* that they "may grow in respect to salvation." As you probably noticed, he not only quotes what Isaiah says about those who believe—and the fools who reject—Jesus Christ, the *Living Word of God*, he also quotes what the psalmist said. He is obviously speaking in terms of the same *parabolic imagery* that those two Prophets used when he refers to individual Believers as "stones" in "*The parabolic House*" of God. My point in quoting what Peter says is to warn you that if you do not heed his admonition, the divine "seed" of "the Word" that was "planted" in you when you first heard and believed the Gospel will never produce the result God intended:

"Hear then the parable of the sower. When anyone hears the word of the kingdom, and does not understand it, the evil {one} comes and snatches away what has been sown in his heart. This is the one on whom seed was sown beside the road. And the one on whom seed was sown on the rocky places, this is the man who hears the word, and immediately receives it with joy; yet he has no {firm} root in himself, but is {only} temporary, and when affliction or persecution arises because of the word, immediately he falls away. And the one on whom seed was sown among the thorns, this is the man who hears the word, and the worry of the world, and the deceitfulness of riches choke the word, and it becomes unfruitful. And the one on whom seed was sown on the good soil, this is the man who hears the word and understands it; who indeed bears fruit, and brings forth, some a hundredfold, some sixty, and some thirty."
(Matthew 13:18–23)

The Image and Likeness of God

The Apostles routinely refer to Jesus Christ—*The Apostolic Teaching*—as the image of God (which is also

parabolically the "Glory" or "Light" that God is). But folks today don't understand the *parabolic imagery* the Apostles are using. Therefore, they have no alternative but to go on believing the philosophical goofiness that Satan palmed off on the Early Church through Origen and his ilk. (See "The Origen of Folly," *The Voice of Elijah*®, January 1993.) However, Satan's lie will no longer confuse those who are able to see the *parabolic imagery* of *The Teaching* which stands behind what the Prophets and Apostles have written. As Paul indicates in the passages I quoted above and in the following passage, Christ took on the image and likeness of the *invisible God* when He was resurrected from the dead as the Firstborn Son of God:

For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins. And He is the image of the invisible God, the first-born of all creation. For by Him all things were created, {both} in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created by Him and for Him. And He is before all things, and in Him all things hold together.
(Colossians 1:13–17)

Paul's statements in that passage would seem to be fairly easy to comprehend, but they aren't. That is because he doesn't bother explaining an essential *parabolic image* he assumes True Believers already have firmly fixed in their mind. The point that he makes is obvious. The "visible and invisible" parts of this Creation were all brought into being by Jesus Christ. The not-so-obvious basis for what he says is this: Jesus Christ took on "the image of the invisible God, the first-born of all creation" when He arose from the dead. He is now, therefore, "*The Light*" of *The Apostolic Teaching*, which is what "delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son." John explains the *parabolic imagery* this way:

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being by Him, and apart from Him nothing came into being that has come into being. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did

not comprehend it.
(John 1:1–5)

The author of the Book of Hebrews summarizes the essence of that passage like this:

*Now faith is the assurance of {things} hoped for, the conviction of things not seen. For by it the men of old gained approval. By faith we understand that **the worlds were prepared by the word of God**, so that what is seen was not made out of things which are visible.
(Hebrews 11:1–3)*

There is one small bit of Truth that one needs to know in order to understand what the Apostles had in mind when they wrote things like that: We are not the fleshly body in which we now live. Rather, *we are*—as I have repeatedly told you—*what we believe*. The same applies to Jesus Christ. He is the Truth of *The Teaching* that He believes. In His case, however, He began His existence in this Creation as the *Living Word of God* that God spoke when He said, “Let there be light” (Gen. 1:3). Then, after having existed in that “form of God” for Ages, the pre-incarnate Jesus Christ “emptied Himself, taking the form of a bond-servant, {and} being made in the likeness of men” (Phil. 2:7). By that, Paul merely *means* that Christ began His life in the flesh just like every other baby—with no knowledge of *The Teaching* He had been before He “emptied Himself.”

Unlike most of the sons of Adam, Jesus Christ was granted complete insight into the Truth of the *Living Word of God* when He was baptized by John. During His temptation in the wilderness, He subjected Himself completely to the Truth of that *Living Word*. After He was crucified, the power of the *Living Word* brought Him back to life in the same *invisible* “form of God” He had before He “emptied Himself.” The Apostle Paul reminds us it will do exactly the same thing for all those who firmly believe it:

*But if the Spirit of Him who raised Jesus from the dead dwells in you, **He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.**
(Romans 8:11)*

Obviously, to fully understand Paul’s point concerning the role that the “Spirit” of Christ plays in the

Resurrection of the Righteous, one needs to understand what I have explained over the years concerning the Greek word commonly translated “spirit.” It is rather difficult to get totally inside the mind-set of the ancient Greeks in that regard; but the basics are relatively easy to understand. Jesus summarizes those things this way:

*“It is the Spirit who gives life; the flesh profits nothing; **the words that I have spoken to you are spirit and are life.**”
(John 6:63)*

*Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father, but through Me.”
(John 14:6)*

In those verses, Jesus is speaking in terms of the *parabolic image* in which *The Teaching* He believed and taught is the same *Living Word of God* that He is. His point is, the only way anyone can attain life—that is, be created in the image and likeness of the *invisible* God at the Resurrection of the Righteous—is through complete belief in and identification with *The Teaching of Moses* that He understood and believed. (See *The Way, The Truth, The Life*.)

Don’t misunderstand me. I am just affirming the claims of the Protestant Reformers. As they plainly state, salvation is by faith alone. But that is faith in the sense of *what you believe*, not faith in the sense of *that you believe*. After all, everybody believes something about God. But only those who believe the Truth will be saved. If it were otherwise, the missionary and evangelistic outreach of Protestant churches would be totally unnecessary. As every evangelical Christian knows, the purpose of evangelism is (supposed to be) to preach the Truth concerning Jesus Christ and the plan of salvation to those who have not heard so that they may have opportunity to participate in the Resurrection of the Righteous. That is exactly what the Apostle Paul has in mind when he says this:

For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. For the anxious longing of the creation waits eagerly for the revealing of the sons of God. For the creation was subjected to futility, not of its own will, but because of Him who subjected it, in hope that the creation itself also will be set free from its slavery to corruption into

*the freedom of the glory of the children of God. For we know that the whole creation groans and suffers the pains of childbirth together until now. And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for {our} adoption as sons, the redemption of our body. For in hope we have been saved, but hope that is seen is not hope; for why does one also hope for what he sees? But if we hope for what we do not see, with perseverance we wait eagerly for it. And in the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for {us} with groanings too deep for words; and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to {the will of} God. And we know that God causes all things to work together for good to those who love God, to those who are called according to {His} purpose. **For whom He foreknew, He also predestined {to become} conformed to the image of His Son, that He might be the first-born among many brethren.** (Romans 8:18–29)*

Be Transformed Into His Image

If you think that being “conformed to the image of His Son” is something that is going to happen to you all at once at the Resurrection of the Righteous, you had better reexamine your beliefs in that regard. They are clearly based on an extremely faulty presupposition. The Truth is, God expects you to prove your faith in the Truth of *The Teaching* by allowing yourself to be “transformed” into the image and likeness of the One Who is the *Living Word of God*. And you are supposed to do that while you still have time to “show what you know” to the Almighty God rather than to the morons and misfits you might, otherwise, seek to impress with your amazing theological “knowledge”:

You are our letter, written in our hearts, known and read by all men; being manifested that you are a letter of Christ, cared for by us, written not with ink, but with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts. And such confidence we have through Christ toward God. Not that we are adequate in ourselves to consider anything as {coming} from ourselves, but our adequacy is from God, who also made us adequate {as} servants of a new covenant, not of the letter, but of the Spirit; for the letter kills, but the Spirit gives life. But if the

*ministry of death, in letters engraved on stones, came with glory, so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, fading {as} it was, how shall the ministry of the Spirit fail to be even more with glory? For if the ministry of condemnation has glory, much more does the ministry of righteousness abound in glory. For indeed what had glory, in this case has no glory on account of the glory that surpasses {it.} For if that which fades away {was} with glory, much more that which remains {is} in glory. 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.** (2 Corinthians 3:2–18)*

In that passage, Paul is *talking about* the incredible power that the *Living Word of God*—that is, the “glory” (“light”) of *The Apostolic Teaching* that Jesus Christ is—has to “transform” the True Believer into the image and likeness of God. If you have never participated in that truly amazing experience, it is only because you have never heard and believed the Truth of the Gospel. (I’m mocking those who cannot “see.”) The sad fact is, some folks are able to “see” that Truth; some aren’t. In the case of those who cannot—because they will not—“see” the Truth, it is as though a veil covers the Gospel so that the amazing, blazing “glory” (“light”) of that Truth is beyond their grasp. As the Apostle Paul puts it:

*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. For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus’ sake. **For God, who said, “Light shall shine out of darkness,” is the One***

who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ.
(2 Corinthians 4:3–6)

In case you did not catch Paul's allusion to what Moses wrote in Genesis 1:3, let me be the first to point it out:

Then God said, "Let there be light"; and there was light.
(Genesis 1:3)

Think about it: Life of any kind—either physical or spiritual—is impossible without light. Any fool who succumbs to the moronic impulse to contradict that statement obviously does not even know what light is. But that is another topic entirely. The *parabolic imagery* that Paul has in mind when he alludes to Genesis 1:3 provides the basis for "the riddle in a mirror" I have mentioned on various occasions. [See "There Is Nothing More Amazing Than Dead Men Walking (in 'The Way')," *The Voice of Elijah*®, January 2000; "Questions & Answers," *The Voice of Elijah*®, April 2000; "Questions & Answers," *The Voice of Elijah*®, October 2000; "He's Coming in Clouds of Glory (Whatever That Means)," *The Voice of Elijah*®, January 2001; "Questions & Answers," *The Voice of Elijah*®, April 2001; "Two Agreements Made: One a 'Covenant,' the Other a 'Testament,'" *The Voice of Elijah*®, January 2002.] According to that *parabolic imagery*, the creation of True Believers in the image and likeness of God through their belief in "The Light" of *The Teaching* is nothing more than the inaugural event in an entirely new Creation process:

But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.
(2 Peter 3:13)

If you want to "see" the same Truth that Peter "saw" when he said that, just keep in mind the *parabolic image* in which True Believers are resurrected not as separate individuals but as "one body" in Jesus Christ—the One Who has already entered a new Creation as "The Light" of *The Teaching* just as He entered this Creation as that same *Living Word* of God when God said "Let there be light." As for those of you who have no idea what I am *talking about*, it might help if you keep in mind the fact that *parabolic imagery* does not describe what reality actually is. It merely uses

comparisons (parables) to tell us what that reality is LIKE. (See *The Way, The Truth, The Life*.)

Do You Have What God Requires?

There is only one requirement that God has laid on those who seek to participate in the Resurrection of the Righteous: They must demonstrate—in this Age—an intense, burning desire to bear the same image and likeness of God that the Righteous will bear in the Age to come. That is, they must constantly seek to master the Truth of *The Teaching* that Jesus Christ is so that it transforms them (internally) into the same image and likeness that He bears:

If then you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. Set your mind on the things above, not on the things that are on earth. For you have died and your life is hidden with Christ in God. When Christ, who is our life, is revealed, then you also will be revealed with Him in glory. Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry. For it is on account of these things that the wrath of God will come, and in them you also once walked, when you were living in them. But now you also, put them all aside: anger, wrath, malice, slander, {and} abusive speech from your mouth. Do not lie to one another, since you laid aside the old self with its {evil} practices, and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him.
(Colossians 3:1–10)

In his letter to the church at Rome, Paul describes the transformation of the "inner man" as a "renewal" that goes on in the mind of the one who is growing in a knowledge of the Truth:

I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, {which is} your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.
(Romans 12:1–2)

The Greek verb that has been translated “transformed” in that passage is the same verb that we saw translated as “transformed” in this one:

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.
(2 Corinthians 3:17–18)

If you are able to understand the *parabolic imagery* I have explained in this and all the other articles and books I have written, you should already be able to understand why Matthew and Mark used the same Greek verb that is translated “transformed” in those two passages to describe what happened to Christ in the following two passages as well:

And six days later Jesus took with Him Peter and James and John his brother, and brought them up to a high mountain by themselves. And He was transfigured before them; and His face shone like the sun, and His garments became as white as light. And behold, Moses and Elijah appeared to them, talking with Him.
(Matthew 17:1–3)

And six days later, Jesus took with Him Peter and James and John, and brought them up to a high mountain by themselves. And He was transfigured before them; and His garments became radiant and exceedingly white, as no launderer on earth can whiten them. And Elijah appeared to them along with Moses; and they were talking with Jesus.
(Mark 9:2–4)

In describing the “transformation” of True Believers into the image and likeness of God, the Apostle Paul used exactly the same verb that Matthew and Mark used to describe the Transfiguration of Jesus. He did that because he knew that he was *parabolically* describing precisely the same phenomenon. I am not saying that your physical body will suddenly take on its resurrected form as a result of your knowledge of the Truth. But if you believe the *parabolically* stated Truth of the Scriptures that is fully explained in *The Apostolic Teaching*, it will certainly “transform” your “inner man” into the same image and likeness of the

“glory” (“light”) of God that Jesus Christ assumed temporarily on the Mount of Transfiguration and permanently on the morning of His Resurrection. But to understand how that is, you first need to know that *you are what you believe*.

Unfortunately, there are some “Christians” today who have already “been enlightened” and “tasted the good word of God and powers of the age to come” who will, nevertheless, reject the Truth of *The Teaching* because somewhere along “*The Way*” they have allowed themselves to be “blinded” by one of Satan’s many lies. Consequently, they will not seek to be “transformed into the same image from glory to glory” (2 Cor. 3:18). That is, they will refuse to be “transformed by the renewing of your mind” (Rom. 12:2) and “renewed to a true knowledge according to the image of the One who created him” (Col. 3:10). Their fate will not be pretty. The author of the Book of Hebrews provides the following *parabolic* description:

For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, and {then} have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God, and put Him to open shame. For ground that drinks the rain which often falls upon it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God; but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned.
(Hebrews 6:4–8)

That just about says it all. In conclusion, I can only concur with what he says next:

But, beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way. For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints. And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.
(Hebrews 6:9–12) ■



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

Editor: Now that the war with Iraq is underway, I know you believe it will only be a matter of time before Saddam Hussein is killed. Once he has been assassinated and the war with Iraq winds down, what do you expect to happen next? I know you expect terrorism to continue, but what else might happen? Do you think we have entered the “wars and rumors of wars” phase that Jesus talked about (Matt. 24:6), or is that period of time still to come? Also, now that many of the other UN nations perceive the United States and Britain to be “rogue” nations for attacking Iraq, what do you think will become of this rift? Do you think the UN has a role to play in the End Times?

Elijah: My understanding is, the “wars and rumors of wars” that lead up to the End of the Age began over twenty years ago when the second seal was opened. [See “It’s Going to Get Worse! (Part II),” *The Voice of Elijah*® Update, March 2001, and “The Forecast,” *The Voice of Elijah*®, July 2002.] Consequently, there has not been a time since April 1981 when at least one war—civil or otherwise—was not underway somewhere around the globe. I am convinced that situation will continue right up to the End. Anything else I might say in response to the other questions you asked would be pure speculation on my part. I readily staked the credibility of my calling on the things I wrote concerning

the Gulf War and the assassination of Saddam Hussein because I am firmly convinced Isaiah describes those events in detail. But I have no equally precise information in regard to the other questions you asked.

As I stated immediately after 9/11, in the October 2001 issue of *The Voice of Elijah*®, I assume—on the basis of things the Early Church Fathers say concerning the Antichrist—that Satan will use legitimate anti-terrorist actions undertaken by the United States, Britain, and Israel to foment resentment in Arab countries:

Given the current situation, the “kingdom” of the “ten horns”—which occupies the same general region as the Greek and Roman Empires—would appear to be an Arab league of ten nations that have joined forces to present a united front against the heavy-handed, albeit completely justified, anti-terrorist policies of the United States, Great Britain, and Israel. From the depth of the hatred that the average Arab on the street now holds for those countries, you should be able to understand how easily such a union might come about. Three of the ten nations that make up that “kingdom” are, of course, the three “horns” the Antichrist defeats immediately after he comes to power in Israel—Egypt, Libya, and Sudan. Beyond that, Syria, Saudi Arabia, and Iraq will almost certainly be members. Jordan may or may not be since it escapes unscathed when the Antichrist initiates military action against the members of the league. Nonetheless, I suspect it will be.

To name the remaining three (or four) countries in the Arab league of ten nations would be nothing more than a guess on my part. However, one can come to a fairly reasonable conclusion through simple deductive reasoning. We are talking about a league of Arab nations, not one in which some members are non-Arab Muslim nations like Iran, Afghanistan, or Pakistan. The Arab nations that I have not already mentioned are Algeria, Bahrain, Comoros, Djibouti, Kuwait, Lebanon, Mauritania, Morocco, Oman, Qatar, Somalia, Tunisia, United Arab Emirates, and Yemen.

As you can see, there are more than enough other Arab nations to complete an Arab league of ten nations. My guess is, the ten nations who join the ten-nation Arab league will be contiguous states that have come together for mutual defense against the nation of Israel—which they perceive as a growing threat to their security. It is logical to assume that the Antichrist invades Egypt, Libya, and Sudan to eliminate the threat of the Arab-league nations to his west. That means those three nations are

most likely the only African nations in the league. According to that line of reasoning, the other members of the league would be some of the smaller Gulf states: Bahrain, Kuwait, Oman, Qatar, United Arab Emirates, and Yemen. That indicates the league will be made up of oil-rich Arab states which may be trying to control the price of oil. If that is the case, the other members of the league would be those with substantial oil reserves. Since Kuwait is currently more or less a United States' protectorate, it may well not be a member.

The United States' response to terrorism could be the catalyst that galvanizes the leaders of ten Arab states to take action. If the United States government remains resolutely focused on "rooting out terrorism" and takes action in an Arab country other than Afghanistan, as I believe it will, it will not only alienate moderate Arab leaders, it will most likely also prompt the average Arab on the street to demand that Arab governments finally take a stand against the United States and Israel. It could take a while for the leaders of ten Arab nations to act, but if they do, a world economy stuck in the doldrums because of the high price of oil would eventually take precedence over any war against terrorism by the United States. Terrorism would then remain a virulent threat to Israel right up to the End of the Age. Unfortunately, under this scenario, Satan will have accomplished exactly what he set out to accomplish through the terrorist attacks on September 11, 2001.

Satan's ultimate purpose in taking up residence in the Antichrist derives from his overwhelming desire to put an end to the Truth of The Teaching once and for all. He knows he can only do that by destroying all those who understand and believe the Truth. To achieve his objective, he has been avidly promoting the lies which dispensational doctrine teaches concerning Jesus Christ rebuilding the Temple and the salvation of the Jews. Those ridiculous beliefs will deceive most "Christians" into accepting the Antichrist as **the fulfillment of the promise** that God made concerning Jesus Christ. That mistake on their part will completely eliminate all hope of them ever understanding, much less accepting, the Truth. However, there will be many—"The Many"—who will not fall for Satan's lie because they will be able to see the logic in the things the Early Church Fathers understood.

Satan already knows that "The Many" will reject his pretense. So he realizes he will need access to countries around the world to "root out" those who oppose him when he appears as the Antichrist. That is part of what he set out to accomplish through the terrorist attacks on

September 11, 2001. His ultimate goal is to craft circumstances in which he feels confident he can completely eradicate True Believers. It is not too far-fetched to believe that he will indiscriminately label all who oppose him as "terrorists"—even though True Believers will be vehemently opposed to terrorism.

The United States government has already established a policy by which any nation could theoretically demand that a country harboring terrorists give them up. At present, a country that refuses to turn them over to the United States could automatically find itself at war with not only the United States but also with all the other members of NATO. If the members of the United Nations stand by silently and tacitly condone that policy in this case, the Antichrist could easily invoke its use by Israel since that country is the target of most of the terrorist groups now operating out of Muslim countries.

If Satan is planning what he seems to be, the United States government will continue on its current course. It may even expand the war against terrorism by demanding that Muslim nations other than Afghanistan turn over anyone and everyone suspected of participating in terrorist activity. The government of Iraq—that is, Saddam Hussein and his henchmen—is the next likely target, either overtly or covertly. That conclusion is based, in part, on the fact that the Scriptures confirm that the Antichrist will take military action against Lebanon, Egypt, Libya, and Sudan. But they make no mention of any other "horn" being removed. If Iraq were still a threat when the Antichrist came to power, one would assume that he would move against that country as well. Since he does not, it tends to indicate that Saddam Hussein's weapons of mass destruction must no longer be of concern to Israel.

Libya and Sudan are already recognized as being terrorist states. So the fact that the Antichrist invades Egypt along with those two countries may suggest that the moderate government currently in power in Egypt may have been replaced by a hard-line fundamentalist government. If such a turn of events should occur down the road, it would merely be one more indication that what Satan has planned is rapidly becoming a reality. Also, the government of Saudi Arabia is probably set to take a hard turn away from the United States after the death of its current leader—King Faud. Stay tuned. You should have known that Satan was getting desperate when the Berlin Wall fell.

("Is This Enough 'Distress' for You? No Matter; More's Coming," **The Voice of Elijah**®, October 2001)

At the present time, I would change only one statement in that entire passage. Now that the United States and Britain have declared war against the Baath Party government of Saddam Hussein, Iraq seems less likely to be a member of the ten-nation Arab league that the Antichrist faces when he comes to power as king of the Jews. Beyond that, I still believe things will happen pretty much as I described them.

As far as your question in regard to the future role of the United Nations is concerned, the leaders of the United States, Britain, France, Germany, and Russia control that. But the actions of the United States and Britain over the next few months may provide a pretty good idea of what Satan has planned. If those two nations do not allow the United Nations to play a central role in rebuilding Iraq, the prestige of that organization will take a considerable hit. If the UN is not allowed even to move peacekeeping troops into Iraq, I dare say it will probably not play a very big role in the world by the time the Antichrist appears.

Should the five nations I mentioned come back together to rebuild confidence in the UN, it is anybody's guess as to what Satan's plans are. But sooner or later he is bound to tip his hand again so that we can see generally what the future holds, not just in regard to the role of the United Nations but also with respect to other nations around the world. As the Apostle Paul plainly states, God does not intend for those who have insight at the End to be left out of the loop concerning the beginning of the Sabbath:

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

that whether we are awake or asleep, we may live together with Him. Therefore encourage one another, and build up one another, just as you also are doing.

(1 Thessalonians 5:1–11)

That is just another way of saying the same thing the Prophet Daniel says in this passage:

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)

Editor: This next question is from a subscriber who would like to know the significance of "leaven" in Leviticus 7:13. Throughout Leviticus and the rest of the Pentateuch, the Israelites are told time and time again to make bread without leaven for various offerings to the Lord. But in Leviticus 7:13, and also in Leviticus 23:17, the Israelites are told to make bread with leaven as part of a peace offering (Lev. 7:13) and a wave offering (Lev. 23:17) to the Lord. What is the significance of leaven in these two instances?

Elijah: Those two passages are intriguing, aren't they? Especially so in light of this verse:

"No grain offering, which you bring to the LORD, shall be made with leaven, for you shall not offer up in smoke any leaven or any honey as an offering by fire to the LORD."

(Leviticus 2:11)

You would think that the Hebrew Scriptures would agree in every little detail, wouldn't you? The Truth is, they do, but sometimes the details get a bit too complex for simpletons who want a quick and easy explanation for everything. Not that the message of the Scriptures is all that difficult to understand. It's just that it can't be reduced down to the interesting sound bites and pithy clichés that "Christian" folks use today. I said that just to say this: There is no short answer to your question. But I'll give you the shortest answer I can.

To understand the meaning and significance of the parabolic image associated with leaven, one must begin

with the things I explain in *The Mystery of Scripture, Volume 1*, the most important of which is this: All the *symbolic rituals* described in the Pentateuch are *torah*. That is, they are *teaching*. That is because every *torah* that Moses instituted ordains a *parabolic pantomime* whose purpose was to depict or point out something concerning “*The Man*” Jesus Christ, the One that God planned to create in His Own image and likeness.

If one begins to look at the sacrificial system that Moses instituted from a perspective in which all the *symbolic rituals* are *parabolic pantomimes* of past and/or future events, an intriguing set of *parabolic images* begins to emerge. However, deeper insight into the *meaning* and *significance* of that *parabolic imagery* depends on an understanding of things I explain in *Not All Israel Is Israel*. (See Order Form.) That is, one needs to know that Jesus Christ *parabolically* became *Corporate Israel*, the Firstborn Son of God and *Heir of the promise*, at His Baptism by John (which was also a *parabolic pantomime* of His death and Resurrection). Knowing that, one can then begin to see how the *parabolic imagery* of the sacrificial cult depicts the death and Resurrection of *Corporate Israel*—that is, of Jesus Christ—the Firstborn Son of God, as a sacrifice or offering.

In one *parabolic image*, *Corporate Israel*—Jesus Christ—is said to be LIKE a guilt offering; in another, LIKE a burnt offering. According to still other *parabolic imagery* in *The Apostolic Teaching*, *Israel*—that is, Jesus Christ—*parabolically* died on the Day of Atonement, when He was crucified by His Own People to atone for the sins of *Corporate Israel*. The Prophet Isaiah is speaking in terms of the sacrifice of *Corporate Israel* as a guilt offering when he says this:

Who has believed our message?
 And to whom has the arm of the LORD
 been revealed?
 For He grew up before Him *like* a tender shoot,
 And *like* a root out of parched ground;
 He has no {stately} form or majesty
 That we should look upon Him,
 Nor appearance that we should be attracted to Him.
 He was despised and forsaken of men,
 A man of sorrows, and acquainted with grief;
 And *like* one from whom men hide their face,
 He was despised, and we did not esteem Him.
 Surely our griefs He Himself bore,
 And our sorrows He carried;

Yet we ourselves esteemed Him stricken,
 Smitten of God, and afflicted.
**But He was pierced through for our transgressions,
 He was crushed for our iniquities;
 The chastening for our well-being {fell} upon Him,
 And by His scourging we are healed.
 All of us like sheep have gone astray,
 Each of us has turned to his own way;
 But the LORD has caused the iniquity of us all
 To fall on Him.
 He was oppressed and He was afflicted,
 Yet He did not open His mouth;
 Like a lamb that is led to slaughter,
 And like a sheep that is silent before its shearers,
 So He did not open His mouth.
 By oppression and judgment
 He was taken away;
 And as for His generation, who considered
 That He was cut off out of the land of the living,
 For the transgression of my people
 to whom the stroke {was due?}
 His grave was assigned with wicked men,
 Yet He was with a rich man in His death,
 Because He had done no violence,
 Nor was there any deceit in His mouth.
**But the LORD was pleased
 To crush Him, putting {Him} to grief;
 If He would render Himself {as} a guilt offering,
 He will see {His} offspring,
 He will prolong {His} days,
 And the good pleasure of the LORD
 will prosper in His hand.
 As a result of the anguish of His soul,
 He will see {it} and be satisfied;
 By His knowledge the Righteous One,
 My Servant, will justify the many,
 As He will bear their iniquities.**
 Therefore, I will allot Him a portion with the great,
 And He will divide the booty with the strong;
 Because He poured out Himself to death,
 And was numbered with the transgressors;
 Yet He Himself bore the sin of many,
 And interceded for the transgressors.
 (Isaiah 53:1–12)**

You should be able to see that Isaiah is speaking *parabolically* (comparatively) in that passage just from the number of times that he uses the comparative term

like. But that is beside the point. My point here is this: In one *parabolic image*, Christ is depicted as a sin offering; in another, as a guilt offering; in yet another, as a peace offering or even a cereal offering. However, the focal point of the sacrificial system instituted by Moses is the *parabolic image* in which Jesus Christ—Corporate Israel—is represented as a Passover sacrifice. I have explained the meaning and significance of that *parabolic imagery* in *The Passover Parable*. (See Order Form.)

The *parabolic imagery* in which Jesus Christ—Corporate Israel—is depicted as the Passover Lamb of God is fairly well-known (but unfortunately not understood at all) by most “Christians.” In that *parabolic imagery*, leaven clearly depicts something profane and is, therefore, strictly prohibited:

Now the LORD said to Moses and Aaron in the land of Egypt, “This month shall be the beginning of months for you; it is to be the first month of the year to you. Speak to all the congregation of Israel, saying, ‘On the tenth of this month they are each one to take a lamb for themselves, according to their fathers’ households, a lamb for each household. Now if the household is too small for a lamb, then he and his neighbor nearest to his house are to take one according to the number of persons {in them;} according to what each man should eat, you are to divide the lamb. Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats. And you shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight. Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it. And they shall eat the flesh that {same} night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs. Do not eat any of it raw or boiled at all with water, but rather roasted with fire, {both} its head and its legs along with its entrails. And you shall not leave any of it over until morning, but whatever is left of it until morning, you shall burn with fire. Now you shall eat it in this manner: {with} your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste—it is the LORD’S Passover. For I will go through the land of Egypt on that night, and will strike down all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments—I am the LORD. And the blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no

plague will befall you to destroy {you} when I strike the land of Egypt. Now this day will be a memorial to you, and you shall celebrate it {as} a feast to the LORD; throughout your generations you are to celebrate it {as} a permanent ordinance. Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel. And on the first day you shall have a holy assembly, and {another} holy assembly on the seventh day; no work at all shall be done on them, except what must be eaten by every person, that alone may be prepared by you. You shall also observe the {Feast of} Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt; therefore you shall observe this day throughout your generations as a permanent ordinance. In the first {month,} on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening. Seven days there shall be no leaven found in your houses; for whoever eats what is leavened, that person shall be cut off from the congregation of Israel, whether {he is} an alien or a native of the land. You shall not eat anything leavened; in all your dwellings you shall eat unleavened bread.”
(Exodus 12:1–20)

It is not difficult to determine what leaven depicts in the *parabolic pantomime* of the Passover ritual. All one has to do is look at how Jesus uses the image:

And the disciples came to the other side and had forgotten to take bread. And Jesus said to them, “Watch out and beware of the leaven of the Pharisees and Sadducees.” And they began to discuss among themselves, saying, “{It is} because we took no bread.” But Jesus, aware of this, said, “You men of little faith, why do you discuss among yourselves that you have no bread? Do you not yet understand or remember the five loaves of the five thousand, and how many baskets you took up? Or the seven loaves of the four thousand, and how many large baskets you took up? How is it that you do not understand that I did not speak to you concerning bread? But beware of the leaven of the Pharisees and Sadducees.” Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.
(Matthew 16:5–12)

Jesus referred to the teaching of the Pharisees and Sadducees as “leaven” because in the *parabolic imagery* of *The Teaching of Moses*, leaven most often depicts false teaching. Although Jesus’ disciples were slow to understand what He *meant*, the fact that they eventually did indicates He had already explained the *parabolic imagery* to them. He was just speaking *parabolically* to remind them of what He had said earlier. But that is not the only insight we have into the *meaning* and *significance* of the *parabolic image* of leaven. In the following passage, the Apostle Paul is also speaking in terms of leaven as false teaching when he says this:

You were running well; who hindered you from obeying the truth? This persuasion {did} not {come} from Him who calls you. A little leaven leavens the whole lump {of dough.} I have confidence in you in the Lord, that you will adopt no other view; but the one who is disturbing you shall bear his judgment, whoever he is.
(Galatians 5:7–10)

The translation “obeying the truth” is incredibly misleading. The Greek verb that has been translated “obeying” actually *means* “persuade.” (See “We Know the Law Is Holy. But What About the Commandment?” *The Voice of Elijah*®, July 1998; and “The Righteous and the Wicked: One Simple Distinction Lies Between Them,” *The Voice of Elijah*®, April 2002.) As you can see, it has been translated “persuade” in the following verses:

But the chief priests and the elders persuaded the multitudes to ask for Barabbas, and to put Jesus to death.
(Matthew 27:20)

“But he said to him, ‘If they do not listen to Moses and the Prophets, neither will they be persuaded if someone rises from the dead.’”
(Luke 16:31)

And some of them were persuaded and joined Paul and Silas, along with a great multitude of the God-fearing Greeks and a number of the leading women.
(Acts 17:4)

Now that you know the Greek verb actually *means* “persuade” rather than “obey,” let’s change the translation above just slightly so that you can see what Paul actually *meant*:

You were running well; who hindered you from being persuaded by the truth? This persuasion {did} not {come} from Him who calls you. A little leaven leavens the whole lump {of dough.}
(Galatians 5:7–9) —my interim translation

Paul is referring to the fact that the Galatians have been listening to the “leaven” of false teaching and are “being persuaded” by it rather than by the Truth of *The Teaching* he taught them. But if you know anything at all about the Book of Galatians, you probably already knew that. Paul’s purpose in writing the letter was to refute legalistic Judaizers who were contradicting *The Apostolic Teaching* by insisting that Gentile Believers had to not only be circumcised but also observe other Jewish customs. Pay attention! The Judaizers were saying that because *The Apostolic Teaching* explains how the Jews were “cut off from” Corporate Israel when Jesus Christ accepted the terms of the New Covenant and Gentiles become members of Corporate Israel—that is, members of the *parabolic* “Body of Jesus Christ”—through belief in *The Teaching*. (See *Not All Israel Is Israel*.)

The statements in which Jesus and Paul depict false teaching as “leaven” are essential to an understanding of the *parabolic imagery* related to the Believer’s *parabolic* observance of Passover. But they don’t tell us how the *parabolic image* of leaven relates to the other *parabolic pantomimes* of the sacrificial cult that Moses instituted. For that insight, one has to carefully examine what Paul says in this passage:

Your boasting is not good. Do you not know that a little leaven leavens the whole lump {of dough?} Clean out the old leaven, that you may be a new lump, just as you are {in fact} unleavened. For Christ our Passover also has been sacrificed. Let us therefore celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.
(1 Corinthians 5:6–8)

Paul is still using the *parabolic image* of leaven to depict false teaching, but he is also using additional *parabolic imagery* related to Passover, and he assumes Believers will understand how that imagery applies. As he did in Galatians, he emphasizes why Believers are to avoid the “leaven” of false teaching. It is because just a little false teaching will eventually “leaven the whole

lump.” But if you check the context in which that statement occurs, you will find that Paul is referring to the excommunication of a person who believes, and is acting in accordance with, false teaching.

To understand what Paul *means* when he refers to “the leaven of malice and wickedness,” one first needs to know that “malice” is another rather poor translation. A better translation would be “evil” since Paul does not have in mind specific sins like malice, but rather the general weakness of moral fiber that always results from belief in false teaching. But even knowing that, it is still necessary to keep in mind the fact that God’s purpose in *The Teaching* is based on the reality that: (1) *we are what we believe*, and (2) *we always act in accordance with what we believe*.

It is clear from what Paul says that the “lump” of unleavened bread dough he has in mind is the Church, that is, the *parabolic* Body of Jesus Christ. The “leaven” in that “lump” is a man who is acting in accordance with his belief in a lie. In Paul’s mind, anyone who hears and believes a lie is what he has chosen to believe. That is, he is “evil” and “wicked” simply because he has consumed “the leaven of evil and wickedness.” (See “The Righteous and the Wicked: One Simple Distinction Lies Between Them,” *The Voice of Elijah*®, April 2002.) He is therefore to be publicly “cut off from” the Body of Christ before he can infect someone else with the lies he believes.

The *parabolic imagery* related to “leaven” is understandable only if one is able to accept the fact that Jesus Christ is *parabolically* the *Living Word of God*, that is, *The Teaching* that He believes. That insight explains why, on one occasion, Jesus applied the *parabolic image* of leaven to *The Teaching* rather than to false teaching:

He spoke another parable to them, “The kingdom of heaven is like leaven, which a woman took, and hid in three pecks of meal, until it was all leavened.”
(Matthew 13:33)

To understand what Christ *meant* by what He said, one needs to know that He is referring to Himself—the One Who is the *Living Word of God* (*The Teaching*)—as “the kingdom of heaven.” He could legitimately do that because He had *parabolically* become *Corporate Israel*—the Kingdom of Israel (Heaven/God)—when He accepted the terms of the New Covenant. (See *Not All Israel Is Israel*.) His parable

simply states that *The Apostolic Teaching* is just like any other teaching: Give it time, and it will eventually “leaven” the entire Body of Jesus Christ. Just don’t expect *The Teaching* to “leaven” everybody who calls themselves “Christian” today; it will only work on those who are still members of the Body of Christ. By that I *mean* some unsuspecting lunkheads have already been “cut off from” that unique “lump of dough” just as the Jews were “cut off from” *Corporate Israel* in the time of Christ.

Now that I have explained the *meaning* and *significance* of the *parabolic image* of leaven as it applies to the sacrificial rituals, let’s look at the two passages you mentioned, and I will try to answer your question:

“Now this is the law of the sacrifice of peace offerings which shall be presented to the LORD. If he offers it by way of thanksgiving, then along with the sacrifice of thanksgiving he shall offer unleavened cakes mixed with oil, and unleavened wafers spread with oil, and cakes {of well} stirred fine flour mixed with oil. With the sacrifice of his peace offerings for thanksgiving, he shall present his offering with cakes of leavened bread. And of this he shall present one of every offering as a contribution to the LORD; it shall belong to the priest who sprinkles the blood of the peace offerings. Now {as for} the flesh of the sacrifice of his thanksgiving peace offerings, it shall be eaten on the day of his offering; he shall not leave any of it over until morning.”
(Leviticus 7:11–15)

The translator apparently did not understand the *significance* of some of the technical terms in that passage. Consequently, his translation does not give a very clear sense of what the Hebrew text actually says:

*“This is the **torah** of the sacrifice of peace offerings which he must bring to His Majesty: If he brings it for thanksgiving, he must bring—along with the sacrifice of thanksgiving— (1) cakes of unleavened bread mixed with oil, (2) cookies of unleavened bread anointed with oil, and (3) cakes of stirred fine flour mixed with oil. Along with cakes of leavened bread, he must bring his cereal offering—along with his thanksgiving sacrifice of peace offerings. Then he must bring one from each of his cereal offering as a contribution to His Majesty. It will belong to the priest who sprinkles the blood of the peace offerings. Then he must eat the flesh of the*

thanksgiving sacrifice of his peace offerings on the day he brought it. None of it can remain until morning.”
(Leviticus 7:11–15) —my interim translation

The significance of the “cakes of leavened bread” in that *parabolic pantomime* is obviously tied to that of the three other types of pastries described:

1. *cakes of unleavened bread mixed with oil,*
2. *cookies of unleavened bread anointed with oil, and*
3. *cakes of fine flour mixed with oil.*

The phrasing in the Hebrew text *makes a clear distinction between* the cakes of leavened bread, the blood sacrifice, and the cereal offering—which consisted of three types of pastries. It also tells us the layman gave one of each of the three types of pastries to the priest as a “contribution” to the Lord. The question is, What did the priest do with the cakes of leavened bread? The short answer is, nothing. The layman took them home with him to remind him that God will not accept any person who believes false teaching. What’s the matter with you! Have you already forgotten what the Lord told Moses?

“No grain offering, which you bring to the LORD, shall be made with leaven, for you shall not offer up in smoke any leaven or any honey as an offering by fire to the LORD.”
(Leviticus 2:11)

That is the short answer to your question concerning the *significance* of leaven in Leviticus 7; but to understand the passage in Leviticus 23, we need to continue reading what the Lord told Moses about the *parabolic pantomime* of the sacrifice of peace offerings:

Then the LORD spoke to Moses, saying, “Speak to the sons of Israel, saying, ‘He who offers the sacrifice of his peace offerings to the LORD shall bring his offering to the LORD from the sacrifice of his peace offerings. His own hands are to bring offerings by fire to the LORD. He shall bring the fat with the breast, that the breast may be presented as a wave offering before the LORD. And the priest shall offer up the fat in smoke on the altar; but the breast shall belong to Aaron and his sons. And you shall give the right thigh to the priest as a contribution from the sacrifices of your peace offerings. The one among the sons of Aaron who offers the blood of the peace offerings

and the fat, the right thigh shall be his as {his} portion. For I have taken the breast of the wave offering and the thigh of the contribution from the sons of Israel from the sacrifices of their peace offerings, and have given them to Aaron the priest and to his sons as {their} due forever from the sons of Israel.’”
(Leviticus 7:28–34)

It isn’t at all clear from that translation, but the Hebrew text indicates that the “offering to the Lord” mentioned in verse 29 is the cereal offering made up of the three types of pastries. With the exception of the three samples which were given to the priest, those pastries were all ritually burned as an “offering by fire.” That ritual burning is the reason the Lord said He would not accept leaven in any cereal offering:

“No grain offering, which you bring to the LORD, shall be made with leaven, for you shall not offer up in smoke any leaven or any honey as an offering by fire to the LORD.”
(Leviticus 2:11)

Now let’s go back over the *parabolic pantomime* just to make sure you understand what happened. The layman approached the sanctuary with three different things: (1) cakes of leavened bread, (2) an animal he wanted sacrificed, and (3) unleavened pastries. The priest took the animal and after killing it, sprinkled the blood as prescribed in Leviticus 3. He then slaughtered the animal for the layman and burned—as an “offering by fire”—the fat along with all but one sample of each of the three types of pastries. The priest disposed of the blood and fat as prescribed because:

“It is a perpetual statute throughout your generations in all your dwellings: you shall not eat any fat or any blood.”
(Leviticus 3:17)

After slaughtering the animal, the priest kept the right thigh and the three pastry samples for himself as a “contribution” and also took the breast as a “wave offering” for all the priests, that is, for “Aaron and his sons.” He then gave the remainder of the meat to the layman, who was required to consume all that he and his family could eat that same day. Anything left until morning was burned. The layman then returned home carrying cakes of leavened bread to remind him what Moses had taught concerning the danger of “leaven.”

I went through that *symbolic ritual* step by step because you need to take two very important facts away from it: (1) A large portion of every cereal offering was burned on the altar as an “offering by fire” to the Lord; and (2) a part of every peace offering was given to the priests as a “wave offering.” Now that you know that, let’s look at the second instance you mentioned.

To understand the *parabolic pantomime* described in Leviticus 23 in which leavened cakes were brought as a “wave offering,” one needs to realize that the context clearly indicates that ritual was the continuation of a ritual observed on the first day of the Feast of Unleavened bread, and was to be observed only *after the sons of Israel entered the Promised Land*:

“These are the appointed times of the LORD, holy convocations which you shall proclaim at the times appointed for them. In the first month, on the fourteenth day of the month at twilight is the LORD’s Passover. Then on the fifteenth day of the same month there is the Feast of Unleavened Bread to the LORD; for seven days you shall eat unleavened bread. On the first day you shall have a holy convocation; you shall not do any laborious work. But for seven days you shall present an offering by fire to the LORD. On the seventh day is a holy convocation; you shall not do any laborious work.” Then the LORD spoke to Moses, saying, “Speak to the sons of Israel, and say to them, ‘When you enter the land which I am going to give to you and reap its harvest, then you shall bring in the sheaf of the first fruits of your harvest to the priest. And he shall wave the sheaf before the LORD for you to be accepted; on the day after the sabbath the priest shall wave it. Now on the day when you wave the sheaf, you shall offer a male lamb one year old without defect for a burnt offering to the LORD. Its grain offering shall then be two-tenths {of an ephah} of fine flour mixed with oil, an offering by fire to the LORD {for} a soothing aroma, with its libation, a fourth of a hin of wine. Until this same day, until you have brought in the offering of your God, you shall eat neither bread nor roasted grain nor new growth. It is to be a perpetual statute throughout your generations in all your dwelling places. **You shall also count for yourselves from the day after the sabbath, from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths.** You shall count fifty days to the day after the seventh sabbath; then you shall present a new grain offering to the LORD. **You shall bring in from your dwelling places**

two {loaves} of bread for a wave offering, made of two-tenths {of an ephah;} they shall be of a fine flour, baked with leaven as first fruits to the LORD. Along with the bread, you shall present seven one year old male lambs without defect, and a bull of the herd, and two rams; they are to be a burnt offering to the LORD, with their grain offering and their libations, an offering by fire of a soothing aroma to the LORD. You shall also offer one male goat for a sin offering and two male lambs one year old for a sacrifice of peace offerings. The priest shall then wave them with the bread of the first fruits for a wave offering with two lambs before the LORD; they are to be holy to the LORD for the priest. On this same day you shall make a proclamation as well; you are to have a holy convocation. You shall do no laborious work. It is to be a perpetual statute in all your dwelling places throughout your generations.”
(Leviticus 23:4–21)

That passage describes a fairly intricate *parabolic pantomime*, which included not only the rituals associated with Passover and the Feast of Unleavened Bread, but also a ritual observed on the Feast of Weeks—which is known to Christians as the Day of Pentecost. The *significance* of the leaven in the two loaves of bread is clearly tied to the fact that the loaves are not part of a cereal offering from which an “offering by fire” would be taken. So the prohibition against leaven does not apply. They are instead brought as a “wave offering,” as though they were once a part of a peace offering. The question is, What peace offering? And, by the way, what connection do the two loaves have with the “wave offering” of “the sheaf of the first fruits” offered on “the day after the sabbath”? Here’s a hint:

But now Christ has been raised from the dead, the first fruits of those who are asleep. For since by a man {came} death, by a man also {came} the resurrection of the dead. For as in Adam all die, so also in Christ all shall be made alive. But each in his own order: Christ the first fruits, after that those who are Christ’s at His coming, then {comes} the end, when He delivers up the kingdom to the God and Father, when He has abolished all rule and all authority and power.
(1 Corinthians 15:20–24)

Obviously, it is impossible to understand the *parabolic imagery* involved if one does not understand the

Passover Parable. But it also helps to know that leaven *parabolically* depicts teaching—both true and false. The two loaves of ground “grain” that make it into the Resurrection of the Righteous after the “harvest” at the End of the Age will be fully leavened—with *The Apostolic Teaching*. They are not a “cereal offering” from which an “offering by fire” is to be offered. They are instead a “wave offering” from the Passover sacrifice, which is *Corporate Israel*. But that’s another story.

Editor: While we are on the subject, what can you tell us about the various offerings that are mentioned in the Pentateuch? There are burnt offerings, sin offerings, guilt offerings, grain offerings, peace offerings, wave offerings, and possibly others I haven’t mentioned. What is the meaning and significance of all these offerings?

Elijah: That topic is far too complex for me to get into in the limited space available in this column, so a simple answer will have to suffice. All of the sacrifices and offerings in some way point to the death of the man Adam and the Resurrection of “*The Man*” Jesus Christ at the End of the Age. I will eventually explain in detail how that is, but probably not until I have finished writing all the articles for every series I already have begun.

Editor: In the last “Questions & Answers” (January 2003), I intended to ask you a question but didn’t due to an oversight on my part. I’m talking about the fifth dimension. You undoubtedly recall that I asked you about the four dimensions but failed to ask the more obvious question pertaining to the fifth dimension. Although you briefly touched on the latter subject, you were somewhat vague in what you had to say. Can you explain in greater detail what the fifth dimension is?

Elijah: The fifth dimension is nothing more than the dimension of concepts and ideas—that is, thought. Think about it: We all exist in a mental (“spiritual”) dimension as well as in the four physical dimensions of the universe. The revelation the Prophets concealed in the Scriptures is based on the fact that Jesus Christ, the *Living Word of God*, inhabits that dimension as a completely rational, completely logical, completely coherent set of beliefs (*The Apostolic Teaching*) which is based on facts and the full knowledge of all things that God has.

Parabolically speaking, Jesus Christ is *The Teaching*—the *Living Word of God*—that He believes.

And all who know and believe the Truth of *The Teaching parabolically* become “one” with Jesus Christ and the Father in the fifth dimension just as a man and a woman who engage in sexual intercourse *parabolically* become “one” in the four physical dimensions. That is the *parabolic imagery* Paul has in mind when he says this:

*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. So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also {does} the church, because we are members of His body. FOR THIS CAUSE A MAN SHALL LEAVE HIS FATHER AND MOTHER, AND SHALL CLEAVE TO HIS WIFE; AND THE TWO SHALL BECOME ONE FLESH. **This mystery is great; but I am speaking with reference to Christ and the church.** (Ephesians 5:23–32)*

Make a note of the statement, “that He might sanctify her, having cleansed her by the washing of water with the word.” Jesus mentions the same *parabolic image* in the passage below.

The Apostle John devoted quite a bit of time to recording the *parabolic statements* that Jesus made in regard to the *parabolic union* that True Believers have with Him and the Father through their belief in the same Truth of *The Teaching* that He understood and believed. To understand what Christ had in mind, however, one needs to know that when He says “glory” and “name” He is *parabolically* referring to Himself as *The Teaching*. In *The Teaching*, Christ is described as both “*The Light*” of *The Teaching* (the “Glory” of God) and “*The Name*” Who *inherits the promise*. (That is, He is the Firstborn Son in Whom the Father’s “Name” resides). Knowing that, you should be able to see that Christ is mixing *literal statements* (“Thy word” and “the truth”) with *parabolic statements* (“Thy name” and “the glory”) when He says this:

These things Jesus spoke; and lifting up His eyes to heaven, He said, "Father, the hour has come; glorify Thy Son, that the Son may glorify Thee, even as Thou gavest Him authority over all mankind, that to all whom Thou hast given Him, He may give eternal life. **And this is eternal life, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent.** I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do. And now, glorify Thou Me together with Thyself, Father, with the glory which I had with Thee before the world was. **I manifested Thy name to the men whom Thou gavest Me out of the world; Thine they were, and Thou gavest them to Me, and they have kept Thy word. Now they have come to know that everything Thou hast given Me is from Thee; for the words which Thou gavest Me I have given to them; and they received {them,} and truly understood that I came forth from Thee, and they believed that Thou didst send Me.** I ask on their behalf; I do not ask on behalf of the world, but of those whom Thou hast given Me; for they are Thine; and all things that are Mine are Thine, and Thine are Mine; and I have been glorified in them. And I am no more in the world; and {yet} they themselves are in the world, and I come to Thee. **Holy Father, keep them in Thy name, {the name} which Thou hast given Me, that they may be one, even as We {are.}** While I was with them, I was keeping them in Thy name which Thou hast given Me; and I guarded them, and not one of them perished but the son of perdition, that the Scripture might be fulfilled. But now I come to Thee; and these things I speak in the world, that they may have My joy made full in themselves. **I have given them Thy word; and the world has hated them, because they are not of the world, even as I am not of the world.** I do not ask Thee to take them out of the world, but to keep them from the evil {one.} They are not of the world, even as I am not of the world. **Sanctify them in the truth; Thy word is truth.** As Thou didst send Me into the world, I also have sent them into the world. And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth. **I do not ask in behalf of these alone, but for those also who believe in Me through their word; that they may all be one; even as Thou, Father, {art} in Me, and I in Thee, that they also may be in Us;** that the world may believe that Thou didst send Me. **And the glory which Thou hast given Me I have given to them; that they may be one, just as We are one; I in them, and Thou in Me, that they may be perfected in unity,**

that the world may know that Thou didst send Me, and didst love them, even as Thou didst love Me. Father, I desire that they also, whom Thou hast given Me, be with Me where I am, in order that they may behold My glory, which Thou hast given Me; for Thou didst love Me before the foundation of the world. O righteous Father, although the world has not known Thee, yet I have known Thee; and these have known that Thou didst send Me; and I have made Thy name known to them, and will make it known; that the love wherewith Thou didst love Me may be in them, and I in them."
(John 17:1–26)

The reality Jesus had in mind as He prayed is easy to understand; but those who want to go on thinking their own thoughts—following their own "way"—will never understand the *parabolic imagery*. That's because they have willingly become "one" with Satan, the Liar, a created being who also dwells in the fifth dimension, but totally outside the Truth of *The Teaching*.

Satan is a completely irrational, incoherent, and illogical Liar who, because he stands vehemently against the Truth, just makes things up as he goes along. To be blunt about it, the fellow is insane—a pathological liar. And those who believe his lies aren't much better off. They certainly don't have an accurate perception of the five-dimension reality in which they now reside. (See *The Way, The Truth, The Life*, and "Nobody in Their Right Mind Would Even Want to Be Napoleon!" *The Voice of Elijah*®, October 1992.)

Get used to it: The Pretenders in the Church today have no "love of the Truth." They are not the least bit interested in understanding *The Teaching*. Instead, they have identified themselves (become "one") with the lies of Satan that appeal to them most. Normally, because they are mentally lazy, those are the lies they heard first (or made up on their own). But their day is coming. In the meantime, those who can understand the Truth must continue to battle against the Liar:

For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. {We are} destroying speculations and every lofty thing raised up against the knowledge of God, and {we are} taking every thought captive to the obedience of Christ.

(2 Corinthians 10:3–5) ■