



THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

No Understanding, but the Concepts Are Still There

1. "And I saw in the right hand of Him that sate upon the throne, a book written within and without, sealed with seven seals."] This book signifies the Old Testament, which has been given into the hands of our Lord Jesus Christ, who received from the Father judgment.

2, 3. "And I saw an angel full of strength proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no one was found worthy, neither in the earth nor under the earth, to open the book."] Now to open the book is to overcome death for man.

4. "There was none found worthy to do this."] Neither among the angels of heaven, nor among men in earth, nor among the souls of the saints in rest, save Christ the Son of God alone, whom he says that he saw as a Lamb standing as it were slain, having seven horns. What had not been then announced, and what the law had contemplated for Him by its various oblations and sacrifices, it behoved Himself to fulfil. And because He Himself was the testator, who had overcome death, it was just that Himself should be appointed the Lord's heir, that He should possess the substance of the dying man, that is, the human members.

5. "Lo, the Lion of the tribe of Judah, the root of David, hath prevailed."] We read in Genesis that this lion of the tribe of Judah hath conquered, when the patriarch Jacob says, "Judah, thy brethren shall praise thee; thou hast lain down and slept, and hast risen up again as a lion, and as a lion's whelp." (Gen. 49:8-9) For He is called a lion for the overcoming of death; but for the suffering for men He was led as a lamb to the slaughter. But because He overcame death, and anticipated the duty of the executioner, He was called as it were slain. He therefore opens and seals again the testament, which He Himself had sealed. The legislator Moses intimating this, that it behoved Him to be sealed and concealed, even to the advent of His passion, veiled his face, and so spoke to the people; showing

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that the words of his announcement were veiled even to the advent of His time. For he himself, when he had read to the people, having taken the wool purpled with the blood of the calf, with water sprinkled the whole people, saying, "This is the blood of His testament who hath purified you." (Ex. 24:7-8) It should therefore be observed that the Man is accurately announced, and that all things combine into one. For it is not sufficient that that law is spoken of, but it is named as a testament. For no law is called a testament, nor is any thing else called a testament, save what persons make who are about to die. And whatever is within the testament is sealed, even to the day of the testator's death.

Therefore it is with reason that it is only sealed by the Lamb slain, who, as it were a lion, has broken death in pieces, and has fulfilled what had been foretold; and has delivered man, that is, the flesh, from death, and has received as a possession the substance of the dying person, that is, of the human members; that as by one body all men had fallen under the obligation of its death, also by one body all believers should be born again unto life, and rise again. Reasonably, therefore, His face is opened and unveiled to Moses; and therefore He is called Apocalypse, Revelation. For now His book is unsealed—now the offered victims are perceived—now the fabrication of the priestly chrism; moreover the testimonies are openly understood.

Victorinus, "Commentary on the Apocalypse of the Blessed John," Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1886), Vol. 7, pp. 349-350.

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A Note From the Editor

We all know from personal experience that the truth sometimes hurts. That is, we all know what it is like to be embarrassed or to have our feelings hurt or to be angered by someone who dared tell us the truth about ourselves. While no one minds hearing the truth when it is complimentary, few like hearing the truth when it is negative. And fewer still like admitting the truth when doing so would obligate them to either make positive changes or force them to live with guilt, shame, remorse, and the like knowing they should make changes but refuse to. That's why most people prefer to deny the truth when it comes to their negative qualities. Doing so eliminates any obligation to make changes in their life and it also spares them the emotional distress that conviction of the truth brings.

The fact that change is something most people don't want forced on them is but one reason why denial of the Truth is so prevalent. Since nearly everyone wants to do what they want to do, few appreciate it when it is suggested to them that what they are doing is wrong or shouldn't be done. Therefore, we at *The Voice of Elijah*® don't tell people what they should or shouldn't do. We only tell them what they should or shouldn't believe. We do that because we know that true change first begins in the mind and then finds expression in external behavior. That is why salvation is by faith (belief) alone. If one believes the Truth, it will ultimately produce changes in the external activities of those who believe it (James 2:14-26).

Those who try to fake change in their life always focus on doing things to fool others. Such people are never able to sustain these changes because they have not made the Truth a part of who they actually are. That is, they have not changed their mind about what they believe. They have merely suppressed the lies they still believe in an attempt to convince others (and perhaps themselves) that they are a different person.

While it makes sense to focus on internal beliefs rather than external actions, what ultimately makes internal change so difficult to accomplish is that people don't want to give up their external behavior. That is, people want to do what they want to do, and they aren't about to let the Truth make them feel guilty about doing it. So while it is accurate to say that beliefs determine actions, a person's overriding desire to do something can influence their beliefs. That's commonly referred to as rationalization.

Rationalization is when a person suppresses the Truth they know to be right so that they can do something they want to do without feeling guilty about doing it. Unfortunately, we have all fallen prey to rationalization countless times in our lives. The danger of rationalization helps explain why salvation by faith is an ongoing process that requires the Believer to continually believe the Truth. If the True Believer rationalizes

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the Truth over an extended period of time—because he wants to do what he wants to do—there is the distinct possibility that his temporary suppression of the Truth will turn into a permanent lie that can doom his salvation.

If it were not possible for True Believers to abandon the Truth and start believing lies, salvation would indeed be guaranteed at the moment of the new birth just as some in the Church teach. But if that were true, Satan would have little reason to waste his time tempting Christians to believe things that contradict the Truth. Believers would never believe it, and it wouldn't change their eternal destiny even if they did. Don't be fooled. The reason Satan works so diligently to get True Believers to believe lies after they have believed the Truth of the Gospel is because he knows the Believer is not guaranteed anything at the new birth. He can still be lost, and Satan has every intention of seeing that happen. That's why he will use anything at his disposal, especially man's desire for fame, power, wealth, and other forms of personal gratification, to get Believers to rationalize the Truth. That's why it's best to avoid even the smallest rationalization of the Truth. It can eventually lead to the permanent belief in a lie.

It should be obvious, but unfortunately isn't, that the Truth matters. What we believe about God matters because He is Who He is. Either we believe the Truth He has made known about Himself, or we believe what we want to believe and thereby create an imaginary god. Unfortunately, most in the Church have done the latter.

What we believe about ourselves is important because those beliefs determine our attitude toward God and how we approach Him. If you don't see the Truth about who you are and Who God is, there is no way you can come before God with genuine humility and a contrite heart. Think about it. If you see nothing about yourself that needs to be changed, why would you seek the transformation that only Jesus Christ—the Living Word of God—can produce? Or if you think God is the pushover portrayed in the Church today, why would you not

arrogantly expect God to accept you as you are—as most Pretenders do—simply because you are so precious in His sight?

The point is, if you choose to believe lies about God, those lies are undoubtedly going to affect how you look at yourself, and vice versa. That's why I would like to spend some time in the next issue examining various Truths and lies pertaining to God and man. Despite what most "Christians" think, the Truth is not a matter of opinion, and it cannot be determined by majority vote in Sunday School class. The Truth is the Truth, but it is not always what we want to hear and believe. Nonetheless, those who have ears to hear will hear and believe the Truth just as God intended. That brings up the first bit of Truth I want to discuss in preparation for the next issue.

Contrary to what many believe, God does not make the Truth available to all people. That can be understood in two different ways. First, there are those who have never had the opportunity to be saved because the Truth of the Gospel was never preached to them. Think about it. The Church may engage in extensive missionary work today, but such has not always been the case over the past 2000 years. For example, long before the New World was discovered, Native Americans (Indians) were roaming this continent in total spiritual darkness for centuries. How many of them had the chance to hear the Gospel? Undoubtedly none.

The second way God chooses not to make the Truth available to all people can be seen in the fact that He has intentionally hidden the Truth of The Teaching from unbelievers. Jesus Himself said that was why He spoke in parables (Matt. 13:10–13). He had no intention of openly explaining the mystery of God's Word to unbelievers because He knew it was not intended for them. It has always been only for the ears of True Believers. That's why you, if you are a True Believer, should cherish the opportunity you have to hear the Truth. Most have never had the opportunity you are being afforded.

Allen Fries

O' What a Lofty Perch This Is!

Have you ever wondered what drives some people to always claim to know what God thinks? If they aren't telling you what a wonderful work God is doing in their local church, they are right up there on television, big as life, quoting verbatim a conversation they had with the Lord Himself. All the while, they smugly assume nobody would ever disagree with them because, after all, they know *exactly* what God thinks. But what if they don't? I *mean*, what if their god Satan has them so completely deluded that they have no idea at all that God finds their goofy beliefs to be totally despicable? Did that thought ever occur to you? Probably not. That's because Satan does his best to clamp down on any stray thought that might allow anyone to see what is actually going on around them.

You see, the leaders of the Church today are in exactly the same situation as the leaders of the Jews in the time of Christ. And just like today, it never occurred to those folks either that Jesus' assessment of their *oral tradition* was right on the mark:

Then some Pharisees and scribes came to Jesus from Jerusalem, saying, "Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread." And He answered and said to them, "And why do you yourselves transgress the commandment of God for the sake of your tradition? For God said, 'HONOR YOUR FATHER AND MOTHER,' and, 'HE WHO SPEAKS EVIL OF FATHER OR MOTHER, LET HIM BE PUT TO DEATH.' But you say, 'Whoever shall say to {his} father or mother, "Anything of mine you might have been helped by has been given {to God,}" he is not to honor his father or his mother.' And {thus} you invalidated the word of God for the sake of your tradition. You hypocrites,

rightly did Isaiah prophesy of you, saying,

**'THIS PEOPLE HONORS ME WITH THEIR LIPS,
BUT THEIR HEART IS FAR AWAY FROM ME.
BUT IN VAIN DO THEY WORSHIP ME,
TEACHING AS DOCTRINES THE PRECEPTS OF MEN.'**
(Matthew 15:1-9)

While we are on the subject of people who are stupidly convinced they know the Truth, perhaps you should consider that it is not just the leaders of the Church who think they have an open line to the Almighty. *Everybody*—you included—is firmly convinced that what they believe is true. But the Truth is, most don't have a clue as to what God thinks because men simply do not think in the same categories of thought as He does. Isaiah told us that a long time ago, but nobody wants to believe it. Question is, Do you?

*Seek the LORD while He may be found;
Call upon Him while He is near.
Let the wicked forsake his way,
And the unrighteous man his thoughts;
And let him return to the LORD,
And He will have compassion on him;
And to our God, for He will abundantly pardon.
"For My thoughts are not your thoughts,
Neither are your ways My ways," declares the LORD.
"For {as} the heavens are higher than the earth,
So are My ways higher than your ways,
And My thoughts than your thoughts."
*(Isaiah 55:6-9)**

Did you notice that Isaiah was speaking in terms of the *parabolic image* of "The Way" of the Lord? Probably

not, since men don't mentally visualize the same *parabolic imagery* that God had in mind when He spoke through the Prophets. Moses and the other Prophets of Israel have been trying to tell us about "The Way" of the Lord for centuries, but we have all been so convinced that we already know "The Way" that God thinks that we have not been willing to listen. That is a condition endemic to the human race. As Jesus points out, it was just as true in His day as it was in Isaiah's day:

And the disciples came and said to Him, "Why do You speak to them in parables?" And He answered and said to them, "To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted. For whoever has, to him shall {more} be given, and he shall have an abundance; but whoever does not have, even what he has shall be taken away from him. Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand. And in their case the prophecy of Isaiah is being fulfilled, which says,

*'YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND;
AND YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE;
FOR THE HEART OF THIS PEOPLE HAS BECOME DULL,
AND WITH THEIR EARS THEY SCARCELY HEAR,
AND THEY HAVE CLOSED THEIR EYES
LEST THEY SHOULD SEE WITH THEIR EYES,
AND HEAR WITH THEIR EARS,
AND UNDERSTAND WITH THEIR HEART AND RETURN,
AND I SHOULD HEAL THEM.'*

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

(Matthew 13:10–17)

Did you see why Jesus said He spoke in parables? Probably not. That's because God thinks in terms of some very specific *parabolic imagery*, and Satan doesn't want you to know that, much less what that *parabolic imagery* is. If you did, you might actually be able to "see" and "hear" what the Prophets have said about "The Way" God thinks. Lacking that ability, you are most likely headed to Hell in the same handbasket as the spiritual descendants of the Pharisees who control

the Church today. You know—the ones who want you to believe that God thinks the way they do.

In this article, I'm going to explain the *significance* of one of the more radical *parabolic images* in "The Way" God thinks so that you can better assess what it might cost you should you decide to view things from God's perspective. Pretenders will find the concepts I explain so completely offensive that most will stop reading along. But "The Many" who continue will have ample opportunity to see just how far removed God's thoughts are from the thoughts of the "wicked" and "unrighteous" Pharisees perched in the pulpit today.

If you have difficulty accepting what I explain, you might want to take the opportunity to reconsider where you stand in your relationship to God. But I doubt you will because Satan controls people through the lies they believe. Once he has someone firmly believing one of his more important lies, he does his best to see that they get downright defensive about admitting the possibility that what they believe could ever be wrong.

Have You Heard the News?

If you want to know what beliefs Satan considers to be most crucial to his plan, all you have to do is watch the evening news. He is constantly reinforcing belief in his lies through current events. That is true not just here in the States. You can go anywhere in the world, and you will find Satan busily preparing the minds of the Wicked for his appearance in the person of the Antichrist. But he has a special reason for trying to retain absolute control over what religious folks here in the United States think. That's because the "Christians" among us take the ridiculous lies they believe even more seriously than Jews and Muslims do the nonsensical lies they believe. And the goofiness Satan has propagated in those three religions is going to ensure the success of his greatest delusion. But he needs "Christians" to lead the charge.

Satan is currently busy working the evening news circuit to shore up one of the more foundational lies he has Christian folks believing. As unbelievable as it may sound, that lie is bolstered every time you hear a news report related to the current debate over "gay marriage." Satan's delusion in regard to the nature of "marriage" is, in part, how he intends to keep "Christians" from understanding—and accepting—the

parabolic imagery that stands behind what Jesus says in the following exchange with the Pharisees:

"You have heard that it was said, 'YOU SHALL NOT COMMIT ADULTERY'; but I say to you, that everyone who looks on a woman to lust for her has committed adultery with her already in his heart. And if your right eye makes you stumble, tear it out, and throw it from you; for it is better for you that one of the parts of your body perish, than for your whole body to be thrown into hell. And if your right hand makes you stumble, cut it off, and throw it from you; for it is better for you that one of the parts of your body perish, than for your whole body to go into hell. And it was said, 'WHOEVER SENDS HIS WIFE AWAY, LET HIM GIVE HER A CERTIFICATE OF DIVORCE'; but I say to you that everyone who divorces his wife, except for {the} cause of unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery."
(Matthew 5:27–32)

That entire passage is concerned with adultery. That's obvious. But the Pretenders who took over control of the Early Church toward the end of the second century gave up an understanding of the *significance* of the *parabolic imagery* Jesus had in mind when He *talked about* "tearing out" an "eye" and "cutting off" a "hand." Consequently, folks today have no idea what Jesus *meant* by what He said. The moron Augustine took His statements *literally* and wound up emasculating himself. But at least that fool was intellectually honest about his belief. If the *literalists* in the Church today actually believe the Bible can only be understood *literally*, they should do the same.

The key to understanding what Jesus *meant* by what He said lies in the fact that when a man and a woman have sexual intercourse, they become "one flesh" in God's sight. Did you hear what I said? I said, "When a man and a woman have sexual intercourse, they become 'one flesh'—*in God's sight*." Pay attention now, I'm joining the madding crowd of those who make a habit of telling you what God thinks; but I'm going to tell you both *how* God thinks and *what* He thinks. That way, you will have enough evidence to decide whether or not you want to think "*The Way*" He thinks.

You may have a hard time getting your mind around God's mind-set simply because "*The Way*" God thinks has so little in common with the way you think. Moses explained His mind-set a long time ago, but

again, nobody seems to understand that he *meant* exactly what he said:

*And the LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man.
And the man said,*

*"This is now bone of my bones,
And flesh of my flesh;
She shall be called Woman,
Because she was taken out of Man."*

For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh.
(Genesis 2:22–24)

Let me ask you this: Do you know anyone who still uses the word *cleave*? In normal conversation? I doubt it. That's because Satan loves to hide the Truth of the Scriptures from us by making sure the translators of the Bible continue to use arcane words that have long since lost whatever original *meaning* and *significance* they may have carried. I have already shown you how he managed to do that with the English words *righteous* and *wicked*. (See "The Righteous and the Wicked: One Simple Distinction Lies Between Them," *The Voice of Elijah*®, April 2002.) There are dozens of words like those two in the English Bible. *Cleave* just happens to be one of them.

The Truth is, the Hebrew word translated "cleave" in Genesis 2:24 is a word that carries various idiomatic *meanings*, depending on how it is used. Its precise *meaning* is determined by both the preposition and the object of the preposition with which it is used. For example, no reasonable English-speaking person would ever claim that the idioms "turn over," "turn down," and "turn in" all *mean* the same thing or that each of them can carry but one *meaning*. The only thing those three English idioms have in common is the fact that they tell us someone or something is being "turned" one way or another. Even then, the object of the preposition determines the precise *meaning* of all three idioms. That is, one can "turn over" both a rock and a prisoner, "turn down" both a bed and a job offer, and "turn in" both homework and a suspected felon. In each case, the *meaning* of each of the three idioms depends on the recipient of the action and can only be determined from context.

In the following passages, the Hebrew verb normally translated “cleave/cling” is used with the same preposition and has the same object of the preposition as in Genesis 2:24. In both cases, the context indicates the *idiomatic meaning* of that verb and preposition combination is *sometimes* “to have sexual intercourse with”:

“So take diligent heed to yourselves to love the LORD your God. For if you ever go back and cling to the rest of these nations, these which remain among you, and intermarry with them, so that you associate with them and they with you, know with certainty that the LORD your God will not continue to drive these nations out from before you; but they shall be a snare and a trap to you, and a whip on your sides and thorns in your eyes, until you perish from off this good land which the LORD your God has given you.”

(Joshua 23:11–13)

Now King Solomon loved many foreign women along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women, from the nations concerning which the LORD had said to the sons of Israel, “You shall not associate with them, neither shall they associate with you, {for} they will surely turn your heart away after their gods.” Solomon held fast to these in love. And he had seven hundred wives, princesses, and three hundred concubines, and his wives turned his heart away. For it came about when Solomon was old, his wives turned his heart away after other gods; and his heart was not wholly devoted to the LORD his God, as the heart of David his father {had been.}

(1 Kings 11:1–4)

Those passages disclose that, in Genesis 2:24, Moses is saying the way a man and a woman become “one flesh” in God’s sight is by having sexual intercourse. The *psychological* transformation which accompanies that event does not occur when a man “cleaves,” or “clings,” to a woman—whatever nebulous notion you may have haphazardly attached to those two words. It also does not happen when a man and a woman “get married.” That is because a wedding ceremony is just a warm-fuzzy *romantic ritual* which serves to camouflage the signing of a *legal contract*. Sexual intercourse is the *physical* act which, as some old-timers accurately insist, “consummates the marriage.” Consequently, a man and a woman can be “one flesh”—*in God’s sight*—without being *legally*

married, just as they can be *legally* married without being “one flesh”—*in God’s sight*.

“*The Way*” God looks at “marriage” is a whole lot less romantic and considerably more realistic than the way men look at it. But I can assure you that for those few who are able to take on God’s mind-set, the view is absolutely liberating. God looks at it this way: When a man and woman have sexual intercourse, they become “one flesh.” That can happen *before* the two get married or *after* they get married. It can even happen *while* one or both are married to someone else. Neither of the first two instances bothers God at all. Why would they? They involve no sin as far as He is concerned. He just sees two eligible people becoming “one flesh.” The third instance? Well, that’s when He sits right up and takes notice. Somebody committed adultery, and God keeps close tabs on (that’s an idiom) that sort of thing.

The *significance* of what I have just told you about God’s mind-set in regard to the “one-flesh” relationship of a man and a woman will make no sense at all to you until you start to think “*The Way*” He thinks. However, if you are willing to take on His perspective, the awesome *significance* of the *parabolic imagery* will eventually become crystal clear.

Contrary to what the self-righteous Pharisees who obsess about outward appearances would have you believe, God does not care at all whether a man and a woman who become “one flesh” have previously participated in the *legal* act we call “marriage.” That is because God views the relationship between a man and a woman strictly in terms of the *parabolic imagery* related to the *physical* act of sexual intercourse. Satan does not want you to know that. So whatever you do, don’t tell the morons who ignorantly assume the words “I now pronounce you man and wife” are somehow divinely ordained. Those fools are so completely focused on making sure that everybody—including those who are obviously unregenerate—adheres to their standard of “righteous” behavior that they could never begin to understand how God thinks.

Think Parabolically!

Now that you know what Moses *meant* when he explained how a man and a woman become “one flesh,” perhaps you should stop to consider just how seriously God takes the consequences stemming from the *physical* act of sexual intercourse:

Do you not know that your bodies are members of Christ? Shall I then take away the members of Christ and make them members of a harlot? May it never be! Or do you not know that the one who joins himself to a harlot is one body {with her?} For He says, "THE TWO WILL BECOME ONE FLESH." But the one who joins himself to the Lord is one spirit {with Him.}
(1 Corinthians 6:15–17)

Isn't it amazing what you can find hidden in the Scriptures when you look at such things in terms of the same *parabolic imagery* by which God views such things? Paul says that if a man has sexual intercourse with a prostitute, the two become "one flesh." But did you see that he also said such activity would "take away the members of Christ and make them members of a harlot"? Would it surprise you to learn he's speaking *parabolically*? It shouldn't. Paul has in mind the same *parabolic image* he had in mind when he said this:

Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives? For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband. So then if, while her husband is living, she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man. Therefore, my brethren, you also were made to die to the Law through the body of Christ, that you might be joined to another, to Him who was raised from the dead, that we might bear fruit for God.
(Romans 7:1–4)

Did you see what Paul said? *Parabolically* speaking, every Believer is a "woman" who has been "joined to" Christ. That is, each Believer has *parabolically* become a member of the Body of Christ. Can you see the *parabolic imagery*? In God's sight, Believers become "one flesh" with Christ (when He *parabolically* puts His "seed" in them) just as a woman becomes "one flesh" with a man when the two have sexual intercourse. That's also the *parabolic image* Paul had in mind when he said this:

Wives, {be subject} to your own husbands, as to the Lord. For the husband is the head of the wife, as Christ also

is the head of the church, He Himself {being} the Savior of the body. But as the church is subject to Christ, so also the wives {ought to be} to their husbands in everything. Husbands, love your wives, just as Christ also loved the church and gave Himself up for her; that He might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless. 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 5:22–32)

The "mystery" Paul mentions in that last verse has to do with the nature of the resurrected Body of Christ with which Believers *parabolically* become "one flesh." Most theologically minded numskulls miserably fail to understand what Paul says about the nature of that body in 1 Corinthians 15. Consequently, they have no idea that the resurrected body has both "flesh and bone" just as Jesus demonstrated after His Resurrection:

And while they were telling these things, He Himself stood in their midst. But they were startled and frightened and thought that they were seeing a spirit. And He said to them, "Why are you troubled, and why do doubts arise in your hearts? See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have." [And when He had said this, He showed them His hands and His feet.] And while they still could not believe {it} for joy and were marveling, He said to them, "Have you anything here to eat?" And they gave Him a piece of a broiled fish; and He took it and ate {it} before them.
(Luke 24:36–43)

Now that you have the basic *parabolic imagery* related to the "one-flesh" concept in mind, let's go back and take another look at what Paul said about a Believer being "taken away" from Christ when he joins himself to a harlot:

Do you not know that your bodies are members of Christ? Shall I then take away the members of Christ and make them members of a harlot? May it never be! Or do you not know that the one who joins himself to a harlot is one body {with her?} For He says, "THE TWO WILL BECOME ONE FLESH." But the one who joins himself to the Lord is one spirit {with Him.} Flee immorality. Every {other} sin that a man commits is outside the body, but the immoral man sins against his own body. Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body.
(1 Corinthians 6:15–20)

It is impossible to understand what Paul means by what he says in that passage if one is not aware that the Apostles were responsible for "cutting off," that is, excommunicating, all offending members "from" Corporate Israel (the Body of Jesus Christ) just as the leaders of Corporate Israel were supposed to "cut off" offending members in the Old Testament. So if for some reason the Apostles failed to excommunicate a sinner, God would Himself "cut off from" Israel. (See *Not All Israel Is Israel*.) What Paul means by what he says is this: If he were to have sexual intercourse with a harlot, he would become "one flesh" with her and, one way or the other, end up being "cut off from" Christ.

Now that you are aware of the *parabolic imagery* Jesus had in mind when He *talked about* adultery, take another look at what He says:

"You have heard that it was said, 'YOU SHALL NOT COMMIT ADULTERY'; but I say to you, that everyone who looks on a woman to lust for her has committed adultery with her already in his heart. And if your right eye makes you stumble, tear it out, and throw it from you; for it is better for you that one of the parts of your body perish, than for your whole body to be thrown into hell. And if your right hand makes you stumble, cut it off, and throw it from you; for it is better for you that one of the parts of your body perish, than for your whole body to go into hell."
(Matthew 5:27–30)

An accurate understanding of that passage is possible only if you view adultery in terms of the same *parabolic imagery* Jesus had in mind. When He mentions

a man tearing out his "right eye" and cutting off his "right hand," most people think He is speaking *metaphorically* and referring to what He just said about a man committing adultery in his "heart." That is what Augustine thought, but he was wrong. Jesus is speaking *parabolically* in terms of the *parabolic imagery* in which a woman has become "one flesh" with a man. She is a "member" of the man's body just as Believers are members of the Body of Christ. So Jesus tells them: If a woman "makes you stumble"—that is, *if she commits adultery and then returns to you, she has caused you to sin*—you are to "cut off" the offending member "from" your body. To be blunt, God expects you to divorce her.

The key to understanding what Jesus *meant* by the *parabolic* expression "makes you stumble" lies in what He says next:

"And it was said, 'WHOEVER SENDS HIS WIFE AWAY, LET HIM GIVE HER A CERTIFICATE OF DIVORCE'; but I say to you that everyone who divorces his wife, except for {the} cause of unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery."
(Matthew 5:31–32)

Jesus is emphasizing the fact that what He has just told them about adultery is the *only* circumstance under which divorce is even allowed. But He also makes it clear that God keeps close track of who is responsible for the sin of adultery. If a man divorces a woman who has not committed adultery, he "makes her commit adultery." From God's perspective, the man becomes guilty of the adultery the woman commits when she becomes "one flesh" with another man. Jesus' point is, the husband will bear full responsibility for the woman's adultery because he had no reason to divorce her in the first place.

On the other hand, if a woman has already committed adultery, she alone is responsible for her sin because she voluntarily became "one flesh" with another man. He concludes by stating that any man who later becomes "one flesh" with a legitimately divorced woman (one who committed adultery) has obviously committed adultery because she is already "one flesh" with some other man.

It should be evident from the *parabolic imagery* that—in God's view—a woman can be "one flesh" with only one man at a time. That man is the last man with whom she had sexual intercourse. The conclusion is

obvious: *From God's perspective*, an adulteress has already divorced her husband. She did that when she became "one flesh" with another man. Jesus is merely saying the husband of an adulteress must acknowledge that fact. But the following passage explains why a man must not *knowingly* allow an adulteress to return to a "one-flesh" relationship with him:

*"When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce and puts {it} in her hand and sends her out from his house, and she leaves his house and goes and becomes another man's {wife,} and if the latter husband turns against her and writes her a certificate of divorce and puts {it} in her hand and sends her out of his house, or if the latter husband dies who took her to be his wife, {then} **her former husband who sent her away is not allowed to take her again to be his wife, since she has been defiled; for that is an abomination before the LORD, and you shall not bring sin on the land which the LORD your God gives you as an inheritance.**"*
(Deuteronomy 24:1-4)

Did you see *why* God considers it an abomination for a man to take back a woman he has divorced? *"She has been defiled."* The translation "defiled" is somewhat equivocal, but it should, nevertheless, be fairly clear that the woman was "defiled" by sexual intercourse with another man. The Lord then considers it an abomination when the man who divorced her takes her back. If you stop to think about it, that same "defilement" occurs to a woman when she commits adultery. However, there was no possibility that an adulteress could ever return to her husband under the Old Covenant. If her adultery became known, she was to be executed:

If {there is} a man who commits adultery with another man's wife, one who commits adultery with his friend's wife, the adulterer and the adulteress shall surely be put to death.
(Leviticus 20:10)

The death penalty for adultery was done away with the ratification of the New Covenant. Jesus made it clear that an adulteress is no longer to be executed; she is to be forgiven:

*But Jesus went to the Mount of Olives. And early in the morning He came again into the temple, and all the people were coming to Him; and He sat down and {began} to teach them. And the scribes and the Pharisees brought a woman caught in adultery, and having set her in the midst, they said to Him, "Teacher, this woman has been caught in adultery, in the very act. Now in the Law Moses commanded us to stone such women; what then do You say?" And they were saying this, testing Him, in order that they might have grounds for accusing Him. But Jesus stooped down, and with His finger wrote on the ground. But when they persisted in asking Him, He straightened up, and said to them, "He who is without sin among you, let him {be the} first to throw a stone at her." And again He stooped down, and wrote on the ground. And when they heard it, they {began} to go out one by one, beginning with the older ones, and He was left alone, and the woman, where she was, in the midst. And straightening up, Jesus said to her, "Woman, where are they? Did no one condemn you?" And she said, "No one, Lord." And Jesus said, "Neither do I condemn you; go your way. From now on sin no more."
(John 8:1-11)*

Some less-than-luminous folks prefer to believe that when God grants forgiveness, His forgiveness automatically includes an escape from the consequences of any previously committed sin. That is quite obviously not true. Otherwise, prison inmates who turn to God would immediately walk the streets as free men. The Truth is, God expects those who repent to willingly face up to the consequences of their sin. If they have sinned against others, they should try to make it right. The same principle applies to a woman who has committed adultery—God may forgive her, but she still has to deal with the consequences of her actions. One of those consequences is the fact that it is an abomination—in *God's sight*—for a woman to return to her former husband after becoming "one flesh" with another man.

You should now be able to understand what Jesus meant when He talked about a "member" of a man's body causing him to "stumble." A woman who becomes "one flesh" with another man and then returns to her husband has caused him to sin unwittingly. As a "member" of his body, she knows full well that she has sinned; and through her attachment to him, she is causing him to sin. Should the man become

aware of her actions, however; he is guilty of an even greater sin if he allows her to remain with him. That is why Jesus insisted a man should *legally* divorce such a woman. He is merely saying that a man must face the facts: The woman “separated” herself from him by becoming “one flesh” with another man. Therefore, he cannot take her back without knowingly living in sin.

So now who’s “living in sin”—*in God’s view*? It’s not the woman who has been living faithfully in a “one-flesh” relationship without ever being *legally* married. It’s the self-righteous woman who stepped out on her husband (that’s an idiom) one time and thought it did not matter all that much because nobody knew. God knew, and He considers it an abomination that she is back with her husband after divorcing him.

Let’s take another look at what Jesus says about a man “tearing out” an “eye” and “cutting off” a “hand”:

“And if your right eye makes you stumble, tear it out, and throw it from you; for it is better for you that one of the parts of your body perish, than for your whole body to be thrown into hell. And if your right hand makes you stumble, cut it off, and throw it from you; for it is better for you that one of the parts of your body perish, than for your whole body to go into hell.”

(Matthew 5:29–30)

On another occasion, Jesus makes almost exactly the same statement. That’s because He is *speaking in terms of* the very same *parabolic imagery*. But in this case, He is speaking *parabolically* concerning the “one-flesh” relationship He has with the Body of Christ rather than the “one-flesh” relationship a man has with his wife. He is emphasizing the grave responsibility His disciples would soon have for excommunicating—that is, “cutting off from” the Body of Christ—any “member” of that “Body” who gets caught up in error:

At that time the disciples came to Jesus, saying, “Who then is greatest in the kingdom of heaven?” And He called a child to Himself and set him before them, and said, “Truly I say to you, unless you are converted and become like children, you shall not enter the kingdom of heaven. Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven. And whoever receives one such child in My name receives Me; but whoever causes one of these little ones who believe in Me to stumble, it is better for him that a heavy millstone be hung

around his neck, and that he be drowned in the depth of the sea. Woe to the world because of {its} stumbling blocks! For it is inevitable that stumbling blocks come; but woe to that man through whom the stumbling block comes! And if your hand or your foot causes you to stumble, cut it off and throw it from you; it is better for you to enter life crippled or lame, than having two hands or two feet, to be cast into the eternal fire. And if your eye causes you to stumble, pluck it out, and throw it from you. It is better for you to enter life with one eye, than having two eyes, to be cast into the fiery hell. See that you do not despise one of these little ones, for I say to you, that their angels in heaven continually behold the face of My Father who is in heaven.”

(Matthew 18:1–10)

Better Late Than Never

In most cases, it is best to define technical terms before getting into a detailed discussion concerning something that no one really understands. In this case, I wanted to get your attention first. I trust that what I have said so far has accomplished that. Most of you undoubtedly already have serious reservations about some of the things I explained. I know that because I know it is impossible for a person to see things “*The Way*” God sees things until he is willing to completely give up the convoluted concepts in which his culture is fully invested. So now I want to take you a bit further into the mind of God and try to winnow out (that’s an idiom) any Pretender who might still be reading along after hearing my explanation of what Jesus said about a man’s obligation to *parabolically* “cut off” a member of his body if she is causing it “to stumble.”

To see things *from God’s perspective*, you first need to know what the sin of adultery actually is—in *God’s sight*. Not surprisingly, He has a completely different view of that sin than you do. That’s because Satan was able to inculcate a monstrous lie into the mind-set of Christians fairly soon after the Apostles died. That lie then became a contributing factor in the Early Church’s loss of *The Apostolic Teaching*. In a nutshell, this is what happened: Church leaders appropriated a secular mind-set concerning marriage and adultery, and then used it to replace the *parabolic imagery* related to “one flesh.” Satan must have been overjoyed at that sad turn of events. As he knew full well, the sin of adultery has some rather powerful *parabolic imagery* attached to it.

To get into the same mind-set that God has concerning adultery, it is absolutely essential that we go back and take an *unbiased* look at how the Hebrew Scriptures define adultery. By “unbiased look” I mean one that is not based on any preconceived notions you might have about the nature of marriage and adultery. Only then will you be able to let go of the ridiculous nonsense that Satan has foisted off on the Church and take on the mind-set of God. Those who refuse to do that will not only be prevented from understanding *what* the Prophets say about the *parabolic* “adultery” of Israel but also *why* the Apostles say some of the things they say in the New Testament.

As you are undoubtedly already aware, the Ten Commandments specifically prohibit adultery:

*Then God spoke all these words, saying, “I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. You shall have no other gods before Me. You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, but showing lovingkindness to thousands, to those who love Me and keep My commandments. You shall not take the name of the LORD your God in vain, for the LORD will not leave him unpunished who takes His name in vain. Remember the sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is a sabbath of the LORD your God; {in it} you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy. Honor your father and your mother, that your days may be prolonged in the land which the LORD your God gives you. **You shall not murder. You shall not commit adultery. You shall not steal.** You shall not bear false witness against your neighbor. You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor.”*
(Exodus 20:1–17)

As you can see, adultery is right up there on *The List*, securely nestled in between murder and stealing. That’s some rather hefty company. The nature of those two crimes is self-evident. Most assume the same is true in regard to adultery, but it isn’t. That’s because Satan has lied to us. So follow this argument closely, otherwise you will end up with the same mind-set you had before you started:

1. When God spoke from the top of the Mountain of God and prohibited “adultery,” He could only have been speaking in terms of what His audience understood that term to *mean*, and not in terms of whatever idiotic *meaning* later generations might give to the term. If it were otherwise, the sons of Israel would not have understood what He *meant*.

2. The original definition of the term *adultery* could never change since it is prohibited by one of the Ten Commandments. That is, *adultery* must always carry the same definition it carried when God gave Israel those “Ten Words.” If that were not so, the term would have no *meaning* whatsoever. That is, it could *mean* whatever the reader wants it to *mean*—which is what the imbeciles in the Church today would prefer that you believe. Unfortunately, God *meant* exactly what He said when He spoke from the top of the Mountain. And any fool who wants to think differently will discover his error only after it is too late for him to do anything to rectify it.

Now let me play Socrates and ask you a few questions. Let’s begin with this one: Did the Patriarchs commit adultery when they “took” more than one woman? Be careful now, I’m not asking you whether you think the Scriptures commend polygamy, I’m just trying to define the biblical term that is translated “adultery.” So take a good look at these passages before you decide how you should answer:

*Now Sarai, Abram’s wife had borne him no {children,} and she had an Egyptian maid whose name was Hagar. So Sarai said to Abram, “Now behold, the LORD has prevented me from bearing {children.} Please go in to my maid; perhaps I shall obtain children through her.” And Abram listened to the voice of Sarai. And after Abram had lived ten years in the land of Canaan, **Abram’s wife Sarai took Hagar the Egyptian, her maid, and gave her to her husband Abram as his wife.***
(Genesis 16:1–3)

Then Jacob said to Laban, "Give {me} my wife, for my time is completed, that I may go in to her." And Laban gathered all the men of the place, and made a feast. **Now it came about in the evening that he took his daughter Leah, and brought her to him; and {Jacob} went in to her.** Laban also gave his maid Zilpah to his daughter Leah as a maid. So it came about in the morning that, behold, it was Leah! And he said to Laban, "What is this you have done to me? Was it not for Rachel that I served with you? Why then have you deceived me?" But Laban said, "It is not the practice in our place, to marry off the younger before the first-born. Complete the week of this one, and we will give you the other also for the service which you shall serve with me for another seven years." **And Jacob did so and completed her week, and he gave him his daughter Rachel as his wife.** Laban also gave his maid Bilhah to his daughter Rachel as her maid. So {Jacob} went in to Rachel also, and indeed he loved Rachel more than Leah, and he served with Laban for another seven years. (Genesis 29:21–30)

What do you think? Did Abraham and Jacob commit adultery—as the ancients understood the meaning of that term? Or could it be that the biblical term *adultery* was defined a bit differently then than it is now? Before you answer that, consider the fact that King David also "took" several women:

David rose up and went, he and his men, and struck down two hundred men among the Philistines. Then David brought their foreskins, and they gave them in full number to the king, that he might become the king's son-in-law. **So Saul gave him Michal his daughter for a wife.** (1 Samuel 18:27)

When David heard that Nabal was dead, he said, "Blessed be the LORD, who has pleaded the cause of my reproach from the hand of Nabal, and has kept back His servant from evil. The LORD has also returned the evildoing of Nabal on his own head." **Then David sent a proposal to Abigail, to take her as his wife.** When the servants of David came to Abigail at Carmel, they spoke to her, saying, "David has sent us to you, to take you as his wife." And she arose and bowed with her face to the ground and said, "Behold, your maidservant is a maid to wash the feet of my lord's servants." Then Abigail quickly arose, and rode on a donkey, with her five maidens who attended her; and she followed the messengers of David, and became his

wife. **David had also taken Ahinoam of Jezreel, and they both became his wives.** (1 Samuel 25:39–43)

Sons were born to David at Hebron: his first-born was Amnon, by **Ahinoam** the Jezreelitess; and his second, Chileab, by **Abigail** the widow of Nabal the Carmelite; and the third, Absalom the son of **Maacah**, the daughter of Talmai, king of Geshur; and the fourth, Adonijah the son of **Haggith**; and the fifth, Shephatiah the son of **Abital**; and the sixth, Ithream, by David's wife **Eglah**. These were born to David at Hebron. (2 Samuel 3:2–5)

By my count, David had children by at least six different women while he was still living in Hebron. Does it make any sense at all that God would have allowed him to violate one of the Ten Commandments and never have said a word to him about it? I don't think so. But what do you think: Did David commit adultery by "taking" at least six different free women in addition to who knows how many concubines? Before you answer that, perhaps you should also take into account what happened when David suddenly decided to "take" another woman besides the six he already had:

Now when evening came David arose from his bed and walked around on the roof of the king's house, and from the roof he saw a woman bathing; and the woman was very beautiful in appearance. So David sent and inquired about the woman. And one said, "Is this not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?" **And David sent messengers and took her, and when she came to him, he lay with her; and when she had purified herself from her uncleanness, she returned to her house. And the woman conceived; and she sent and told David, and said, "I am pregnant."** Then David sent to Joab, {saying,} "Send me Uriah the Hittite." So Joab sent Uriah to David. When Uriah came to him, David asked concerning the welfare of Joab and the people and the state of the war. Then David said to Uriah, "Go down to your house, and wash your feet." And Uriah went out of the king's house, and a present from the king was sent out after him. But Uriah slept at the door of the king's house with all the servants of his lord, and did not go down to his house. Now when they told David, saying, "Uriah did not go down to his house," David said to Uriah, "Have you not come from a journey? Why did you not go down to your

house?" And Uriah said to David, "The ark and Israel and Judah are staying in temporary shelters, and my lord Joab and the servants of my lord are camping in the open field. Shall I then go to my house to eat and to drink and to lie with my wife? By your life and the life of your soul, I will not do this thing." Then David said to Uriah, "Stay here today also, and tomorrow I will let you go." So Uriah remained in Jerusalem that day and the next. Now David called him, and he ate and drank before him, and he made him drunk; and in the evening he went out to lie on his bed with his lord's servants, but he did not go down to his house. Now it came about in the morning that David wrote a letter to Joab, and sent {it} by the hand of Uriah. And he had written in the letter, saying, "Place Uriah in the front line of the fiercest battle and withdraw from him, so that he may be struck down and die." So it was as Joab kept watch on the city, that he put Uriah at the place where he knew there {were} valiant men. And the men of the city went out and fought against Joab, and some of the people among David's servants fell; and Uriah the Hittite also died. Then Joab sent and reported to David all the events of the war. And he charged the messenger, saying, "When you have finished telling all the events of the war to the king, and if it happens that the king's wrath rises and he says to you, 'Why did you go so near to the city to fight? Did you not know that they would shoot from the wall? Who struck down Abimelech the son of Jerubbesheth? Did not a woman throw an upper millstone on him from the wall so that he died at Thebez? Why did you go so near the wall?' — then you shall say, 'Your servant Uriah the Hittite is dead also.'" So the messenger departed and came and reported to David all that Joab had sent him {to tell.} And the messenger said to David, "The men prevailed against us and came out against us in the field, but we pressed them as far as the entrance of the gate. Moreover, the archers shot at your servants from the wall; so some of the king's servants are dead, and your servant Uriah the Hittite is also dead." Then David said to the messenger, "Thus you shall say to Joab, 'Do not let this thing displease you, for the sword devours one as well as another; make your battle against the city stronger and overthrow it'; and {so} encourage him." Now when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. **When the {time of} mourning was over, David sent and brought her to his house and she became his wife; then she bore him a son.** But the thing that David had done was evil in the sight of the LORD. Then the LORD sent Nathan to David. And he came to him, and said,

"There were two men in one city,
the one rich and the other poor.
The rich man had a great many flocks and herds.
But the poor man had nothing except one little ewe lamb
Which he bought and nourished;
And it grew up together with him and his children.
It would eat of his bread and drink of his cup
and lie in his bosom,
And was like a daughter to him.
Now a traveler came to the rich man,
And he was unwilling to take from his own flock
or his own herd,
To prepare for the wayfarer who had come to him;
Rather he took the poor man's ewe lamb
and prepared it for the man who had come to him."

Then David's anger burned greatly against the man, and he said to Nathan, "As the LORD lives, surely the man who has done this deserves to die. And he must make restitution for the lamb fourfold, because he did this thing and had no compassion." Nathan then said to David, "You are the man! Thus says the LORD God of Israel, 'It is I who anointed you king over Israel and it is I who delivered you from the hand of Saul. I also gave you your master's house and your master's wives into your care, and I gave you the house of Israel and Judah; and if {that had been} too little, I would have added to you many more things like these! **Why have you despised the word of the LORD by doing evil in His sight? You have struck down Uriah the Hittite with the sword, have taken his wife to be your wife, and have killed him with the sword of the sons of Ammon. Now therefore, the sword shall never depart from your house, because you have despised Me and have taken the wife of Uriah the Hittite to be your wife.'** Thus says the LORD, 'Behold, I will raise up evil against you from your own household; **I will even take your wives before your eyes, and give {them} to your companion, and he shall lie with your wives in broad daylight. Indeed you did it secretly, but I will do this thing before all Israel, and under the sun.'**" Then David said to Nathan, "I have sinned against the LORD." And Nathan said to David, "The LORD also has taken away your sin; you shall not die. However, because by this deed you have given occasion to the enemies of the LORD to blaspheme, the child also that is born to you shall surely die."

(2 Samuel 11:2–12:14)

Did you see what got God so upset? Think about it: Nathan was obviously speaking *parabolically* when he described how the rich man “took” the poor man’s ewe. The rich man *parabolically* depicts David; the poor man, Uriah. So who or what does the “ewe” represent? Bathsheba, of course. And what was David’s punishment for “taking” Bathsheba away from Uriah? That his own wives would be “taken” by someone else. That happened when Absalom revolted against his father:

Then Absalom said to Ahithophel, “Give your advice. What shall we do?” And Ahithophel said to Absalom, “Go in to your father’s concubines, whom he has left to keep the house; then all Israel will hear that you have made yourself odious to your father. The hands of all who are with you will also be strengthened.” So they pitched a tent for Absalom on the roof, and Absalom went in to his father’s concubines in the sight of all Israel.
(2 Samuel 16:20–22)

Now consider this: In the parable that Nathan related to David, God totally ignores the fact that David had Uriah killed. He focuses instead on the fact that David “took” Uriah’s “ewe.” That is because *David committed adultery with Uriah’s woman*. God focused on that sin because the only reason David had Uriah killed was to conceal their adultery. No matter what tack David took, he could not get Uriah to have sexual intercourse with his wife and thereby cover up the fact that she had gotten pregnant while he was away at the front. But don’t overlook the obvious: As far as God was concerned, David had already “taken” Uriah’s “ewe” from him before he died. He did that when he had sexual intercourse with her. That is, Bathsheba became “one flesh” with David at that time. It is, after all, impossible to “take” a man’s “ewe” from him if the man is already dead. But maybe you didn’t understand that. If not, perhaps you should read what the Apostle Paul says about death and adultery in Romans 7:1–5.

Do you understand the *significance* of what I just explained? Men assiduously and stupidly keep track of who is *legally* “married” to whom so that they can—contrary to the explicit admonition of the Scriptures—judge the sexual activity of others on the basis of their dimwitted perspective. For example, the dullards in the Church get all upset about people “living in sin,” as though God attributes sin on the basis of their moronic method of accounting. The Truth is, God merely keeps

track of who has become “one flesh” with whom. That may be a seemingly minor distinction to morons. But it represents a major difference in the way God and men view things like marriage and adultery.

Wherein Lieth the Sin of Adultery?

Now let me explain the nature of adultery and thereby completely alienate the Pretender: Abraham, Jacob, and David “took” several women but did not commit adultery—in *God’s eyes*—because—in *God’s view*—it is possible for a man to be “one flesh” with more than one woman at the same time. That is because—in *God’s view*—a man’s body already has more than one “member.” So why would anyone quibble over the number he voluntarily chooses to add to it?

Don’t play the fool now. I am not advocating polygamy; I’m merely explaining *God’s perspective*. Since I have no horse in this race—as the self-righteous Pretenders do—the chips can fall where they may (those are idioms) for all I care. But I will say this: Any man attracted by the thought of having an ongoing relationship with more than one woman obviously knows nothing at all about the *psychological* curse God has placed on all “one-flesh” relationships. But we can—and will—*talk about* that some other time.

Although a man’s “flesh” can—in *God’s sight*—easily have more than one “member,” the converse is not true. It is not possible—in *God’s view*—for a woman to be “one flesh” with more than one man at a time. That’s because—from *God’s perspective*—the woman is “one flesh” with whomever she last had sexual intercourse. That is, she is *parabolically* a “member” of his “body.” Since a man does not *normally* have any other member of his body in common with another man, you should be able to understand the *parabolic imagery*.

Now let’s shatter Satan’s lie and be done with it: God defines adultery solely on the basis of the “one-flesh” status of the woman. If she is already “one flesh” with one man, God does not take it lightly when another man steps in and “takes” her away from him. (Do you hear the echo of what Paul says in 1 Corinthians 6:15?) That’s what Jesus is *talking about* when He says this:

And {some} Pharisees came to Him, testing Him, and saying, “Is it lawful {for a man} to divorce his wife for any cause at all?” And He answered and said, “Have you not read, that He who created {them} from the beginning

MADE THEM MALE AND FEMALE, and said, 'FOR THIS CAUSE A MAN SHALL LEAVE HIS FATHER AND MOTHER, AND SHALL CLEAVE TO HIS WIFE; AND THE TWO SHALL BECOME ONE FLESH?' **Consequently they are no longer two, but one flesh. What therefore God has joined together, let no man separate.**" They said to Him, "Why then did Moses command to GIVE HER A CERTIFICATE OF DIVORCE AND SEND {her} AWAY?" He said to them, "Because of your hardness of heart, Moses permitted you to divorce your wives; but from the beginning it has not been this way. **And I say to you, whoever divorces his wife, except for immorality, and marries another woman commits adultery.**" The disciples said to Him, "If the relationship of the man with his wife is like this, it is better not to marry." But He said to them, "Not all men {can} accept this statement, but {only} those to whom it has been given. For there are eunuchs who were born that way from their mother's womb; and there are eunuchs who were made eunuchs by men; and there are {also} eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. He who is able to accept {this,} let him accept {it.}"
(Matthew 19:3–12)

The first thing you should notice is fairly obvious: Jesus is *speaking in terms of "one flesh"*; He is not *speaking in terms of "marriage."* The piously preening parrots perched in the pulpit today tend to overlook that fact. Therefore, when Jesus says, "what **God has joined together,**" they somehow stupidly assume they are the creative force that makes that happen. Not so. Even though such birdbrains routinely invoke the power of the Almighty whenever two dewy-eyed romantics appear before them to take their wedding vows, God needs no help whatsoever in joining a man and a woman together. What's to help? Most able-bodied people are able to instinctively do what the birds and the bees do. All God has to do is watch. When they do "it," His Word does "it"; and any moronic minister who thinks he played an essential role in "it" hasn't a clue as to what "it" even is.

When the happy, or—depending on your circumstances—unhappy, event occurs, the creative power of God's Word immediately makes a man and a woman *psychologically "one flesh."* And contrary to the hypocritical pretense that goes on in the Church today, more than a few "Christian" couples are "one flesh" long before the minister gets involved. That's because God was watching when they got carried away (that's an idiom) on the sofa or the back seat of a car.

The second thing to note in what Jesus said about "one flesh" is what He *meant* when He said, "Whoever divorces his wife, except for immorality, and marries another woman commits adultery." In that day, both Roman and Jewish law defined adultery exactly the same way as the Hebrew Scriptures define it to this day. That is, a married man has committed adultery only if the woman with whom he has sexual intercourse is already married to another man. Therefore, it is not even rational to assume that Jesus *meant* a divorced man commits adultery by getting married again. A man who divorced an adulteress could easily marry a widow or an unmarried virgin and incur no guilt whatsoever.

Jesus was merely explaining that a man would bear responsibility for the adultery resulting from an illegitimate divorce. He was emphasizing the fact that if a man divorces a woman without cause and then totally repudiates her by marrying another, that leaves her free to remarry. Since she is still "one flesh" with him, he bears the guilt—in *God's sight*—for the adultery he forced on her. If that sounds suspiciously similar to what Paul says in the following passage, it's because both have exactly the same *parabolic imagery* in mind:

*But I say to the unmarried and to widows that it is good for them if they remain even as I. But if they do not have self-control, let them marry; for it is better to marry than to burn. But to the married I give instructions, not I, but the Lord, that **the wife should not leave her husband (but if she does leave, let her remain unmarried, or else be reconciled to her husband), and that the husband should not send his wife away.** But to the rest I say, not the Lord, that **if any brother has a wife who is an unbeliever, and she consents to live with him, let him not send her away. And a woman who has an unbelieving husband, and he consents to live with her, let her not send her husband away.** For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; for otherwise your children are unclean, but now they are holy. **Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such {cases,} but God has called us to peace.** For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?
(1 Corinthians 7:8–16) ■*



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

The Prophet Nahum is one of those “minor” Prophets who have never really gotten the honor they deserve. Just for the fun of it, I’ll show you what he has said about the Antichrist. He begins by describing the Second Coming as a burning “wind”:

*A jealous and avenging God is the LORD;
The LORD is avenging and wrathful.
The LORD takes vengeance on His adversaries,
And He reserves wrath for His enemies.
The LORD is slow to anger and great in power,
And the LORD will by no means leave {the guilty} unpunished.
In whirlwind and storm is His way,
And clouds are the dust beneath His feet.
He rebukes the sea and makes it dry;
He dries up all the rivers.
Bashan and Carmel wither;
The blossoms of Lebanon wither.
Mountains quake because of Him,
And the hills dissolve;
Indeed the earth is upheaved by His presence,
The world and all the inhabitants in it.
Who can stand before His indignation?
Who can endure the burning of His anger?
His wrath is poured out like fire,
And the rocks are broken up by Him.
(Nahum 1:2–6)*

Did you notice Nahum’s tongue-in-cheek reference to Jesus Christ—“the Lord”—as “The Way”? Probably not.

He is describing what it will be LIKE when the Living Word suddenly comes out of hiding. He then contrasts the experience of those who have insight with those who have been duped by Satan:

*The LORD is good,
A stronghold in the day of trouble,
And He knows those who take refuge in Him.
But with an overflowing flood
He will make a complete end of its site,
And will pursue His enemies into darkness.
Whatever you devise against the LORD,
He will make a complete end of it.
Distress will not rise up twice.
Like tangled thorns,
And like those who are drunken with their drink,
They are consumed
As stubble completely withered.
(Nahum 1:7–10)*

Nahum then focuses on the Antichrist and finally, addresses him personally:

*From you has gone forth
One who plotted evil against the LORD,
A wicked counselor.
Thus says the LORD,
“Though they are at full {strength} and likewise many,
Even so, they will be cut off and pass away.
Though I have afflicted you, I will afflict you no longer.
So now, I will break his yoke bar from upon you,
And I will tear off your shackles.”
The LORD has issued a command concerning you:
“Your name will no longer be perpetuated.
I will cut off idol and image
From the house of your gods.
I will prepare your grave,
For you are contemptible.”
Behold, on the mountains the feet of him who brings good news,
Who announces peace!
Celebrate your feasts, O Judah;
Pay your vows.
For never again will the wicked one pass through you;
He is cut off completely.
(Nahum 1:11–15)*

As you may have noticed, that sounds somewhat like Isaiah 14. It should. Nahum is filling in the gaps. ■



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: On December 14, we all awoke to the news that Saddam Hussein had been captured. The fact that he was captured rather than killed might suggest to some that your prediction about Saddam's demise was not accurate. However, since it is highly probable that he will one day be executed for war crimes and/or crimes against his people, it seems to me that your prediction that he and his sons would be killed as a result of the Iraq War would still be accurate. What are your thoughts on all of this? Do you consider your prediction to be accurate?

Elijah: Three times you say “your prediction,” as though I had predicted the death of Saddam Hussein. Yet if you go back and check what I have written over the past thirteen years, you will not find any instance where I have said “I predict” or even an instance where I vaguely insinuated I was predicting anything in that regard. You will instead find only my explanation of what I firmly believed then—and still believe now: The Prophet Isaiah “predicted” the Gulf War and the death of Hussein in Isaiah 14. (See “Prophet Predicts Death of Hussein” and “Touch Not the Lord’s Anointed,” *The Voice of Elijah*®, October 1990.) That is because, as I have repeatedly stated, I don’t claim to be a Prophet. I claim only that God called me as a Teacher.

The responsibility of any Teacher legitimately called of God is to explain the *meaning and significance*

of things the Prophets and Apostles wrote. That is what I have done and will continue to do. Along the way, I have (dogmatically at times, I will readily admit) included my own beliefs as to how I felt things the Prophets have written might be fulfilled. But I have certainly never intended that anyone take my personal beliefs as prophecy because, as I have said before and will continue to say, I don’t claim to be a Prophet.

This is what I said in the January 1993 issue of *The Voice of Elijah*® when I was asked about forecasting events before they occurred:

I’m just giving people my best guess based on things I have read in Scripture. I don’t claim to be a Prophet predicting current events. I’ve never spoken or written any of those things in the name of the Lord, and I’ve been wrong often enough. Even if I had claimed to be predicting things and they came to pass every time just as I stated, True Believers would find that fact to be totally irrelevant. They are more interested in learning the Truth of the Word of God. And that Truth has its own means of confirmation. They don’t need me to provide some external sign to validate it for them. The Word of God will handle the validation of its Truth all by itself just as it did in the Early Church. Contrary to what Satan assumed when he started spreading his lies among the Greek philosophers twenty-five hundred years ago, God had the conclusion already worked out and written down. All we’re going to do now is show people how they can read it for themselves. If they believe what they hear from me, and then live according to what they learn from the Word, well and good. If they don’t ...? That won’t be my fault. I will have done what I was called to do. Pretenders can and will fend for themselves.

*(“Questions & Answers,” The Voice of Elijah®,
January 1993)*

In the April 1993 issue of *The Voice of Elijah*®, I was asked this question:

Many of our readers aren’t aware that in the first issue, in October of 1990, over three months before the Gulf War began, you laid out details of what would happen during that war with amazing accuracy. Since then, you’ve mentioned other things you thought were going to happen, and many of them have happened just as you said they would. All the while you’ve said, “I don’t claim to be a Prophet.” However, there is one thing you mentioned

concerning the Gulf War that hasn't happened yet. Saddam Hussein has not yet been assassinated. Have you reconsidered that part of what you said? ("Questions & Answers," **The Voice of Elijah**®, April 1993)

My response to your question is about the same as my response to that one:

The Gulf War isn't over yet. As long as the sanctions are still in place and Iraq is partitioned, with Kurds in the north and Shi'ites in the south carrying on the conflict the multi-national forces began, it won't be over. So we have a while to wait before I'll concede that. However, I read the other day that one of the things mentioned in one of the passages of Scripture I quoted in that first issue is ready to occur. I don't think I referred to it in the articles I wrote back then, and rightly so, because it doesn't apply to Iraq except as parabolic imagery. However, one of the passages mentions the marshes in the south of Iraq being burned with fire. [Editor: See Jer. 51:32.] Saddam Hussein has been preparing to burn those marshes by diverting water away from them for nearly two years. They are just now getting dry enough to burn. They'll go up in smoke this summer I assume, and the Shi'ites hiding there will be in even more desperate straits. That will increase the pressure on Iran to take some kind of action. Assassination is the most likely option.

I'm tending more and more to shy away from forecasting anything, even in The Update, because Pretenders put so much emphasis on "signs and wonders." Consequently, no sign will be given them except the sign of Elijah bringing the rain. I'd rather they lose interest in what's going on here and go on about their business. As I said before, God doesn't care all that much about what you know. His primary concern is what you do with what you know. That's why the Church's loss of The Apostolic Teaching wasn't any great disaster as far as God was concerned. He has continued to judge the individual according to their [sic: his] deeds just as Paul said in Romans. [Editor: See Rom. 1:18 ff.] If people aren't living according to the small amount of Truth they now have, why in the world would they want additional Truth, and the greater responsibility that comes with the knowledge of that Truth? It beats me how people can go on day after day doing the same things they cynically condemn others for doing and still think they will avoid judgment. Paul plainly says they are "storing up

wrath" for themselves. [Editor: See Rom. 2:5.] I would not want to be in their shoes on Judgment Day. But I guess they won't be wearing any shoes then, will they? ("Questions & Answers," **The Voice of Elijah**®, April 1993)

A better question than the one you asked is, Is it possible that my understanding of Isaiah 14 is in error? My answer is, Not a chance. Anyone with any intellectual honesty at all has to admit that Isaiah 14 and the other passages I explained in the first two issues of *The Voice of Elijah*® appear to provide an extremely detailed description of the Gulf War and its aftermath. That has been demonstrated time and time again by a long list of events that I pointed out over a span of more than thirteen years. The only item on that list that remains unsettled is whether—in the July 1991 issue of *The Voice of Elijah*®—I should have used the word *execute* rather than *assassinate* to describe the death of Saddam Hussein. That remains to be seen. For the time being, I'll stick with what I have said over the years.

If Saddam Hussein ultimately stands trial and is executed, I'll freely admit I made a mistake in my choice of terms. But if he is executed before a trial is complete and a death sentence pronounced, any rational person would have to admit that constitutes assassination. Either way, my understanding of what the Prophets wrote about him and his lunatic invasion of Kuwait has long since been validated. That is all I ever intended to accomplish.

Editor: I have no doubt that The Teaching God delivered to Moses was the same as The Teaching He delivered to Adam. However, since a substantial period of time passed between these two eras, Satan obviously had ample time to distort much of what God originally explained to Adam, and no doubt did. Here's the question: If Moses appropriated mythological imagery and terminology from the Egyptians and Canaanites (at God's behest) to parabolically explain The Teaching to Israel, what parabolic images did Adam use to explain The Teaching to his descendants? It doesn't seem likely that he would have used images rooted in mythology since Satan wouldn't have had time to create mythological beliefs (lies) out of the Truth God had only just made known to Adam, or would he? How, if at all, does the parabolic imagery of The Teaching of Adam differ from that of The Teaching of Moses?

Elijah: You seem to have misunderstood one crucial bit of information that I explained in the *Prophecy and the Parables of Jesus* seminar back in October 2002. The idioms and *parabolic imagery* of *The Teaching* did not originate in mythology. They originated with God. Furthermore, those idioms and *parabolic imagery* have never—and will never—change. For example, when God told Adam that the creation of “*The Man*” in His image and likeness was LIKE Him “building a house,” “raising up a seed,” and “making a name” for Himself, Adam understood what He *meant* by His use of those idioms and all the attendant *parabolic imagery* because God carefully explained them to him. What Adam most likely had no knowledge of was how subsequent generations would produce idiots who would insist the things God explained to him had already occurred and would thereby twist the *meaning* and *significance* of the idioms and the underlying imagery to suit themselves.

The Apostolic Teaching is, at heart, a fairly simple explanation of how God—through the death and Resurrection of Jesus Christ—“built a house” for Himself *in this Creation*, a “house” in which He fully intends to dwell forever (as the *Living Word of God*). As you well know from what I have written about the *parabolic imagery* that stands behind the Hebrew idiom “build a house,” “*The House*” that God “built” when He resurrected Jesus Christ from the dead is a “people,” that is, a family.

“*The House*” of Israel is God’s family. In *The Isaiah Seminar*, I explained how God acted as the “Redeemer” of the man Israel to “raise up a seed” and “make a name” for three dead men (among others)—Israel, David, and Jesus Christ. In so doing, He also “built” His Own “house.” That is, according to the *parabolic imagery* inherent in the ancient custom of the *zonah*, God merged the “people” of Israel with His Own “People” in the resurrected Body of “*The Man*” Jesus Christ, thereby making both families “one” in Christ. At the same time, He provided a means whereby anyone who wants to can become a member of that “house” of Israel and “house” of God without the need for circumcision. Paul puts that *parabolic imagery* this way:

Therefore remember, that formerly you, the Gentiles in the flesh, who are called “Uncircumcision” by the so-called “Circumcision,” {which is} performed in the flesh by human hands—{remember} that you were at that time separate from Christ, excluded from the commonwealth of

*Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. For He Himself is our peace, who made both {groups into} one, and broke down the barrier of the dividing wall, by abolishing in His flesh the enmity, {which is} the Law of commandments {contained} in ordinances, that in Himself He might make the two into one new man, {thus} establishing peace, and might reconcile them both in one body to God through the cross, by it having put to death the enmity. AND HE CAME AND PREACHED PEACE TO YOU WHO WERE FAR AWAY, AND PEACE TO THOSE WHO WERE NEAR; for through Him we both have our access in one Spirit to the Father. So then you are no longer strangers and aliens, but **you are fellow citizens with the saints, and are of God’s household, having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the corner {stone}, in whom the whole building, being fitted together is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling of God in the Spirit.***

(Ephesians 2:11–22)

God told Adam that He intended to take the Man, Who would be one of Adam’s descendants, and *parabolically* engender a Son for Himself, thereby merging His lineage with the lineage of Adam. He also explained how that was LIKE Him “taking” a virgin to “raise up a seed,” “make a name,” and “build a house” for His “name.” Adam understood exactly what He *meant* by all those idioms because God explained what all the *parabolic imagery* meant.

In the *Prophecy and the Parables of Jesus* seminar, I told you later generations twisted the Truth of *The Teaching of Adam* by insisting God had already fulfilled *the promise* He made to Adam. They, nonetheless, understood the general *meaning* of the idioms and *parabolic imagery*. That’s the point Moses is making when he relates the Tower of Babel incident in Genesis 11. (See “So Why Would a Nomad ‘Build a House’ and Settle Down?” *The Voice of Elijah*®, October 1997.)

After being scattered at the Tower of Babel, the various cultures continued to insist that God had already “built” His “house,” that is, “engendered a son” for Himself. Consequently, the Egyptians believed the resulting divine/human Son of God was their king; the Babylonians, their king; the Assyrians, their king; and

so on. These ancient kings even marched their armies out to war every spring to prove that they had, indeed, been appointed by their god to rule the world just as God *promised* Adam “*The Man*” He created in His Own image and likeness would.

The point is, every ancient culture had *The Teaching* as the starting point for its mythology. As a result, there is some valid *parabolic imagery* in nearly all of the ancient myths. I showed you some of that imagery in the *Prophecy and the Parables of Jesus* seminar. I also told you that *parabolic imagery* did not originate as myth. It originated in *The Teaching of Adam*. That is why Moses and all the other Prophets of Israel were able to legitimately use that imagery to ridicule the ancients for their ignorance of the Truth that stood behind it.

Now that we have come to the End of the Age, people in every nook and cranny of the Church have again—like the ancient cultures the Prophets of Israel ridiculed—twisted the idioms and imagery of *The Teaching* to suit themselves. Consequently, Christians are, like their ancient counterparts, going to settle on one man and claim that—in him—God has finally *fulfilled the promise* He made to Adam. That is, they are going to accept the Antichrist as the Son of God and insist that he has legitimately “built *The House*” of God by rebuilding the Temple in Jerusalem. Little do they realize their completely deluded behavior has already been derisively and sarcastically denounced by the Prophets.

Isaiah provides some of the most biting comments. In the following passage, he describes how God’s “house” can only be “built” by the *parabolic* “birth” of all the members of the Body of Jesus Christ—God’s Firstborn Son Israel—on Resurrection Day. He also mockingly ridicules the nitwits who reject the Truth of *The Teaching* at the End of the Age:

Thus says the LORD,
“Heaven is My throne, and the earth is My footstool.
Where then is a house you could build for Me?
And where is a place that I may rest?
For My hand made all these things,
Thus all these things came into being,”
declares the LORD.
“But to this one I will look,
To him who is humble and contrite of spirit,
and who trembles at My word.
{But} he who kills an ox is {like} one who slays a man;
He who sacrifices a lamb

is {like} the one who breaks a dog’s neck;
He who offers a grain offering
{is like one who offers} swine’s blood;
He who burns incense
is {like} the one who blesses an idol.
As they have chosen their {own} ways,
And their soul delights in their abominations,
So I will choose their punishments,
And I will bring on them what they dread.
Because I called, but no one answered;
I spoke, but they did not listen.
And they did evil in My sight,
And chose that in which I did not delight.”
Hear the word of the LORD, you who tremble at His word:
“Your brothers who hate you,
who exclude you for My name’s sake,
Have said, ‘Let the LORD be glorified,
that we may see your joy.’
But they will be put to shame.
A voice of uproar from the city, a voice from the temple,
The voice of the LORD
who is rendering recompense to His enemies.
Before she travailed, she brought forth;
Before her pain came, she gave birth to a boy.
Who has heard such a thing?
Who has seen such things?
Can a land be born in one day?
Can a nation be brought forth all at once?
As soon as Zion travailed,
she also brought forth her sons.
Shall I bring to the point of birth,
and not give delivery?” says the LORD.
“Or shall I who gives delivery shut {the womb?}”
says your God.
“Be joyful with Jerusalem and rejoice for her,
all you who love her;
Be exceedingly glad with her,
all you who mourn over her,
That you may nurse and
be satisfied with her comforting breasts,
That you may suck and
be delighted with her bountiful bosom.”
For thus says the LORD,
“Behold, I extend peace to her like a river,
And the glory of the nations like an overflowing stream;
And you shall be nursed, you shall be carried on the hip
and fondled on the knees.
As one whom his mother comforts, so I will comfort you;

*And you shall be comforted in Jerusalem.”
 Then you shall see {this,} and your heart shall be glad,
 And your bones shall flourish like the new grass;
 And the hand of the LORD
 shall be made known to His servants,
 But He shall be indignant toward His enemies.
 For behold, the LORD will come in fire
 And His chariots like the whirlwind,
 To render His anger with fury,
 And His rebuke with flames of fire.
 For the LORD will execute judgment by fire
 And by His sword on all flesh,
 And those slain by the LORD will be many.
 “Those who sanctify and purify themselves
 {to go} to the gardens,
 Following one in the center,
 Who eat swine’s flesh, detestable things, and mice,
 Shall come to an end altogether,” declares the LORD.
 (Isaiah 66:1–17)*

Editor: *What is the significance of the phrase “the daughter of my people” that the Prophets use thirteen times in the Hebrew Scriptures to refer to Israel? That is, why do they refer to “the daughter of my people” rather than to simply “my people”? The Prophets appear to use this phrase most of the time, if not always, to speak of Israel’s destruction at the End of the Age. Does the use of this phrase always point to the destruction of those who believe the Antichrist’s delusion in the End as it does in Jeremiah 8 and 9?*

Elijah: Your question vividly illustrates the difficulty faced by anyone who tries to read and understand the Scriptures without a complete understanding of the *parabolic imagery* the Prophets and Apostles had in mind when they wrote them. It even more vividly demonstrates the danger inherent in someone trying to teach others what they *think* the Prophets have said. You clearly wouldn’t have asked the question if you understood the *parabolic imagery* associated with the phrase “the daughter of My People,” yet one of your statements seems to be based on the assumption that you already understand what Jeremiah said using that imagery. Consequently, you make one, and perhaps two, misleading statements when you say:

The Prophets appear to use this phrase most of the time, if not always, to speak of Israel’s destruction at the End of the

Age. Does the use of this phrase always point to the destruction of those who believe the Antichrist’s delusion in the End as it does in Jeremiah 8 and 9?

First of all, the Prophets have said nothing at all about the destruction of Israel at the End of the Age because Israel (the Body of Christ) is not going to be destroyed at the End of the Age. The man Adam is. Secondly, the phrase “daughter of My People” *never* points to those who are lost, so it certainly does not point to their destruction in Jeremiah 8 and 9. As you correctly imply, Jeremiah is *talking about* the appearance of the Antichrist in those two chapters. I have shown you elsewhere that the Early Church Fathers confirm that. (See *The Advent of Christ and AntiChrist*.) And Paul’s use of Jeremiah 8:11 in the following passage leaves no doubt that he understands that as well:

*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.
 (1 Thessalonians 5:1–3)*

Just as you say, Jeremiah is *parabolically* referring to the final generation of Israel—that is, “*The Remnant*” of Israel/the Body of Jesus Christ—as “the daughter of My People.” But his only purpose in using that phrase is to point to one specific generation of Israel—in this case, the final generation—rather than pointing to all the members of Israel throughout all generations. The phrase has no other *significance* that I am currently aware of. Jeremiah uses it in Jeremiah 14:17 to refer to “*The Remnant*” of Israel in his own generation.

As for those *in Israel* who wind up being “cut off from” Israel and destroyed, the Apostle John clearly makes the point in the following passage that anyone who has once believed the Truth of the Gospel and then goes back to believing one of Satan’s lies has never had a part *in Israel* anyway. That is because he has not yet been counted in the final census of Israel:

Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have arisen; from this we know that it is the last hour. They

went out from us, but they were not {really} of us; for if they had been of us, they would have remained with us; but {they went out,} in order that it might be shown that they all are not of us.

(1 John 2:18–19)

Maybe we can learn something by looking at the text you mentioned. In those two chapters, Jeremiah explains that salvation depends on much more than what Jews and Christians assume it does today. That is, it is not enough that a person has become a member of Israel/the Body of Jesus Christ. God requires him to understand and continue to believe the things that Moses explained to the sons of Israel in the wilderness.

Jeremiah begins by explaining that at the End of the Age (which the Prophets repeatedly refer to as “at that time”), some of the most prominent members of Israel will not survive the cut (that’s an idiom). That is, they will not be “gathered” (another idiom) in the Resurrection of the Righteous:

“At that time,” declares the LORD, “they will bring out the bones of the kings of Judah, and the bones of its princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem from their graves. And they will spread them out to the sun, the moon, and to all the host of heaven, which they have loved, and which they have served, and which they have gone after, and which they have sought, and which they have worshiped. They will not be gathered or buried; they will be as dung on the face of the ground. And death will be chosen rather than life by all the remnant that remains of this evil family, that remains in all the places to which I have driven them,” declares the LORD of hosts.

(Jeremiah 8:1–3)

Jeremiah next describes the indictment that God has brought against those in Israel who refuse to produce the response He requires. Instead of seeking to know the Truth of *The Teaching of Moses*, they have deliberately turned away from that Truth:

“And you shall say to them, ‘Thus says the LORD, “Do {men} fall and not get up again? Does one turn away and not repent? Why then has this people, Jerusalem, Turned away in continual apostasy? They hold fast to deceit,

They refuse to return.

I have listened and heard,

They have spoken what is not right;

No man repented of his wickedness,

Saying, ‘What have I done?’

Everyone turned to his course,

Like a horse charging into the battle.

Even the stork in the sky

Knows her seasons;

And the turtledove and the swift and the thrush

Observe the time of their migration;

But My people do not know

The ordinance of the LORD.”

(Jeremiah 8:4–7)

The Hebrew term translated “ordinance” in that last verse would better be translated “judgment,” or “verdict.” The Lord is referring to the fact that—just as Moses explained in *The Teaching*—He has already passed judgment against those who choose to remain in the darkness of ignorance rather than coming into the full light of the Truth of *The Teaching of Moses*:

*“For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life. For God did not send the Son into the world to judge the world, but that the world should be saved through Him. He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. **And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their deeds were evil.**”*

(John 3:16–19)

Most folks today have no idea that God has already judged them and passed sentence. That is because the liars in the Church choose to emphasize the first verse in that passage while conveniently ignoring the last. Consequently, they have folks firmly convinced that God loves them so much He would never send them to Hell. That’s why Jeremiah goes on to explain that the Lord will punish the Pretenders whose lies confuse the True Believers seeking to remain *in Israel* (that is, those who make up “the daughter of My people”) at the End. As you can plainly see, he specifically mentions *The Teaching* (“the law of the Lord”):

*“How can you say, ‘We are wise,
And the law of the LORD is with us’?
But behold, the lying pen of the scribes
Has made {it} into a lie.
The wise men are put to shame,
They are dismayed and caught;
Behold, they have rejected the word of the LORD,
And what kind of wisdom do they have?
Therefore I will give their wives to others,
Their fields to new owners;
Because from the least even to the greatest
Everyone is greedy for gain;
From the prophet even to the priest
Everyone practices deceit.
And they heal the brokenness
of the daughter of My people superficially,
Saying, ‘Peace, peace,’
But there is no peace.
Were they ashamed
because of the abomination they had done?
They certainly were not ashamed,
And they did not know how to blush;
Therefore they shall fall among those who fall;
At the time of their punishment
they shall be brought down,”
Declares the LORD.
(Jeremiah 8:8–12)*

As a result of their refusal to believe the Truth, those in Israel who firmly believe Satan’s lies at the End of the Age will be “cut off from” Jesus Christ—the “Vine” of Israel—just as Jesus said they would be:

*“I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit, He takes away; and every {branch} that bears fruit, He prunes it, that it may bear more fruit. You are already clean because of the word which I have spoken to you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither {can} you, unless you abide in Me. I am the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing. If anyone does not abide in Me, he is thrown away as a branch, and dries up; and they gather them, and cast them into the fire, and they are burned.”
(John 15:1–6)*

Jeremiah describes the result and method of God’s final “pruning” of the “Vine” of Israel this way:

*“I will surely snatch them away,” declares the LORD;
“There will be no grapes on the vine,
And no figs on the fig tree,
And the leaf shall wither;
And what I have given them shall pass away.”
Why are we sitting still?
Assemble yourselves, and let us go into the fortified cities,
And let us perish there,
Because the LORD our God has doomed us
And given us poisoned water to drink,
For we have sinned against the LORD.
{We} waited for peace, but no good {came;}
For a time of healing, but behold, terror!
From Dan is heard the snorting of his horses;
At the sound of the neighing of his stallions
The whole land quakes;
For they come and devour the land and its fulness,
The city and its inhabitants.
“For behold, I am sending serpents against you,
Adders, for which there is no charm,
And they will bite you,” declares the LORD.
(Jeremiah 8:13–17)*

In that passage, the Lord uses several *parabolic images* that somewhat obscure the *meaning and significance* of what He said. The key to understanding lies in the *parabolic image* of “poisoned water.” As I explained in The Next Step program, He is using that *parabolic image* to point to the lies with which Satan has flooded, and will continue to flood, the Earth right up until the Time of the End. As the Apostle John indicates, Satan’s purpose in having his agents spread false teaching is to deceive those in the Church who have already believed the Truth of the Gospel:

*And when the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male {child.} And the two wings of the great eagle were given to the woman, in order that she might fly into the wilderness to her place, where she was nourished for a time and times and half a time, from the presence of the serpent. And the serpent poured water like a river out of his mouth after the woman, so that he might cause her to be swept away with the flood.
(Revelation 12:13–15)*

The *parabolic* “woman” depicted in that passage is the same *parabolic* “woman” the Prophets refer to as “the daughter of My people.” She is *Corporate* Israel. But “*The Woman*” always *parabolically* represents “*The Many*” in *Israel*, as opposed to *Corporate* Israel, “*The One*,” Who is always *parabolically* depicted as male—the Firstborn Son of God. But that is somewhat beside the point here. Jeremiah continues by describing how desperate the situation will become in *Israel*/the Body of Christ (the Church) right before the End. Even True Believers will be provoking the Lord and challenging Him to show Himself by spouting off the nonsense Pretenders are teaching about Him. It would appear there is no hope whatsoever that anyone can undo the damage done by those who are avidly disseminating Satan’s lies:

*My sorrow is beyond healing,
My heart is faint {within me!}
Behold, listen!
The cry of the daughter of my people
from a distant land:
“Is the LORD not in Zion?
Is her King not within her?”
“Why have they provoked Me
with their graven images, with foreign idols?”
“Harvest is past, summer is ended,
And we are not saved.”
For the brokenness of the daughter of my people
I am broken;
I mourn, dismay has taken hold of me.
Is there no balm in Gilead?
Is there no physician there?
Why then has not the health
of the daughter of my people been restored?
Oh, that my head were waters,
And my eyes a fountain of tears,
That I might weep day and night
For the slain of the daughter of my people!
O that I had in the desert
A wayfarers’ lodging place;
That I might leave my people,
And go from them!
For all of them are adulterers,
An assembly of treacherous men.
“And they bend their tongue {like} their bow;
Lies and not truth prevail in the land;
For they proceed from evil to evil,*

*And they do not know Me,” declares the LORD.
(Jeremiah 8:18–9:3)*

The Lord is *making an extremely fine distinction between* True Believers (“the daughter of My people”) and the Pretenders who are causing problems for True Believers. *Israel*/the Body of Christ is in desperate straits because she has been overrun by people who have a less-than-sufficient concern for the Truth of *The Teaching*. That is why the Lord provides some extremely important advice for those who wish to know the Truth here at the End:

*“Let everyone be on guard against his neighbor,
And do not trust any brother;
Because every brother deals craftily,
And every neighbor goes about as a slanderer.
And everyone deceives his neighbor,
And does not speak the truth,
They have taught their tongue to speak lies;
They weary themselves committing iniquity.
Your dwelling is in the midst of deceit;
Through deceit they refuse to know Me,”
declares the LORD.
(Jeremiah 9:4–6)*

The Lord’s primary concern in that passage is not with those who pervert truth in general but rather with those who distort the Truth of *The Teaching of Moses* in specific. Once that fact dawns on you, Jeremiah’s warning will begin to take on a bit more pertinence. Given the dire circumstances facing True Believers today, it would seem best that each one find someone he believes God has legitimately called as a Teacher and listen to that one person alone. He should not even pay attention to what someone else *thinks* that Teacher has said because that person could easily be wrong. The reason for caution in that regard is actually quite easy to understand—God fully intends to use Pretenders who love to “show what they know” to test each Believer and see whether that Believer actually wants to know the Truth or whether he would rather twist the Truth so that he can go on believing one of the lies Satan has foisted on the Church. When God’s testing is complete, extremely few will remain in *Israel*:

*Therefore thus says the LORD of hosts,
“Behold, I will refine them and assay them;*

For what {else} can I do,
 because of the daughter of My people?
 Their tongue is a deadly arrow;
 It speaks deceit;
 With his mouth one speaks peace to his neighbor,
 But inwardly he sets an ambush for him.
 Shall I not punish them for these things?" declares the LORD.
 "On a nation such as this
 Shall I not avenge Myself?
 For the mountains I will take up a weeping and wailing,
 And for the pastures of the wilderness a dirge,
 Because they are laid waste,
 so that no one passes through,
 And the lowing of the cattle is not heard;
 Both the birds of the sky and the beasts have fled;
 they are gone.
 And I will make Jerusalem a heap of ruins,
 A haunt of jackals;
 And I will make the cities of Judah a desolation,
 without inhabitant."
 (Jeremiah 9:7-11)

The Lord is *parabolically* explaining He intends to increase the heat on all Believers so as to purge impurities from Israel/the Body of Christ "because of the daughter of My people." In the following passage, He explains how He plans to determine who should be "cut off from" Israel. It is fairly obvious that He would not bother to "prune" unproductive "branches" from "the vine of Israel" if He had completely rejected all the members of that Body:

Who is the wise man that may understand this? And {who is} he to whom the mouth of the LORD has spoken, that he may declare it? Why is the land ruined, laid waste like a desert, so that no one passes through? And the LORD said, "Because they have forsaken My law which I set before them, and have not obeyed My voice nor walked according to it, but have walked after the stubbornness of their heart and after the Baals, as their fathers taught them," therefore thus says the LORD of hosts, the God of Israel, "behold, I will feed them, this people, with wormwood and give them poisoned water to drink. And I will scatter them among the nations, whom neither they nor their fathers have known; and I will send the sword after them until I have annihilated them."
 (Jeremiah 9:12-16)

In *The Teaching*, wormwood is associated with some extremely interesting *parabolic imagery*. Remind me to explain it to you sometime. For now, it is enough that you know the drug has some rather powerful mind-altering capabilities and seriously distorts one's perception of reality. That is, the person addicted to false teaching has a hard time perceiving what is actually going on around him. Consequently, anyone who thinks God would never make the fools in the Church *parabolically* "drink" such a concoction must have imbibed a good bit of it already:

*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)

I have already explained how the *parabolic image* of God's "harvest" applies to the End of the Age. (See "Glory Be! What's That I See?" *The Voice of Elijah*®, October 2003.) So pay attention: God's purpose in sending the Antichrist is to winnow Believers (the *Seed*) from unbelievers (the chaff). But once the threshing begins,

the harvest is essentially over. And after the *Seed* has been separated from the chaff, all that remains to be done is burn the chaff. That *parabolic imagery* stands behind what Jeremiah says next:

*Thus says the LORD of hosts,
 "Consider and call for the mourning women,
 that they may come;
 And send for the wailing women,
 that they may come!
 And let them make haste, and take up a wailing for us,
 That our eyes may shed tears,
 And our eyelids flow with water.
 For a voice of wailing is heard from Zion,
 'How are we ruined!
 We are put to great shame,
 For we have left the land,
 Because they have cast down our dwellings.'"
 Now hear the word of the LORD, O you women,
 And let your ear receive the word of His mouth;
 Teach your daughters wailing,
 And everyone her neighbor a dirge.
 For death has come up through our windows;
 It has entered our palaces
 To cut off the children from the streets,
 The young men from the town squares.
 Speak, "Thus declares the LORD,
 'The corpses of men will fall like dung on the open field,
 And like the sheaf after the reaper,
 But no one will gather {them.}'"
 (Jeremiah 9:17–22)*

Make no mistake about it. God has a surprise waiting for those fools among us who have somehow gotten the impression they have a lock on the Resurrection of the Righteous just because they grew up in the Church. But He especially dislikes those who think they have figured out the Truth all on their own:

Thus says the LORD, "Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, let not a rich man boast of his riches; but let him who boasts boast of this, that he understands and knows Me, that I am the LORD who exercises lovingkindness, justice, and righteousness on earth; for I delight in these things," declares the LORD. "Behold, the days are coming," declares the LORD, "that I will punish all who are circumcised and yet uncircumcised—Egypt,

*and Judah, and Edom, and the sons of Ammon, and Moab, and all those inhabiting the desert who clip the hair on their temples; for all the nations are uncircumcised, and all the house of Israel are uncircumcised of heart."
 (Jeremiah 9:23–26)*

Any dimwit who is absolutely certain he "understands and knows" the Lord will read that passage and immediately emphasize the lovingkindness of the Lord while totally negating His wrath. The Truth is, some folks do experience the lovingkindness of the Lord; but His wrath is waiting for anyone who has a mental image of God that doesn't match the original:

*"You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, but showing lovingkindness to thousands, to those who love Me and keep My commandments."
 (Exodus 20:4–6)*

Editor: The previous question provides a good segue into this question from a subscriber. This person would like to know if it is of God that a physical restoration of Israel—that is, a regathering of the physical descendants of Jacob—is now taking place, or whether this is part of the great deception? He would also like to know what to make of Zechariah 12:10 ff. where it says in part "they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son." Does this suggest that physical Israel—the Jews—will eventually recognize the great sin of their past and possibly repent at the Second Coming of Christ? Would you please respond to this?

*Elijah: Certainly. But let me begin by saying that the Jews are not physical Israel, literal Israel, or any other Israel for that matter. As I explained in *Not All Israel Is Israel* more than a dozen years ago, the ancestors of the Jews were all "cut off from" Israel, leaving Jesus Christ as the sole surviving Member of Israel. Ever since that time, Jesus Christ has been literal Israel, physical Israel, spiritual Israel, and every other kind of Israel that anyone might concoct. The only way any Jew who was*

“cut off from” Israel could ever be readmitted to Israel was to believe the Gospel and thereby *parabolically* become a member of Jesus Christ, the One Who had become *Corporate* Israel. Most refused to do that; but some, including Peter, Paul, and the other Apostles, accepted God’s offer and became Christians. Unfortunately, the Jews who refused to be *restored* to Israel are the ancestors of the Jews living today. That’s why you won’t find any Jew who claims descent from one of the “heretics” who became Christian. And the only Jews “in Israel” today are those few who have been “*grafted back in*” to Israel/the Body of Christ through their individual belief in the Gospel. Paul is *talking about* all that when he says this:

I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin. God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in {the passage about} Elijah, how he pleads with God against Israel? “Lord, THEY HAVE KILLED THY PROPHETS, THEY HAVE TORN DOWN THINE ALTARS, AND I ALONE AM LEFT, AND THEY ARE SEEKING MY LIFE.” But what is the divine response to him? “I HAVE KEPT for Myself SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL.” In the same way then, there has also come to be at the present time a remnant according to {God’s} gracious choice. But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace. (Romans 11:1–6)

Paul’s point is, God did, indeed, “cut off from” Israel most of the members of Israel just as He did in Elijah’s day. But just as a *remnant* remained *in Israel* at that time, there was likewise a *remnant* of the Jews remaining “in Israel” in his day. Paul’s argument is, he is a member of that *remnant*. However, Paul plainly explains that “*The Remnant*” of which he is a part “has come to be” on the basis of grace rather than by works. He says that because the only way a Jew could ever regain membership “in Israel” after being “cut off from” Israel was by believing that Jesus Christ is the Messiah of the Jews. But I didn’t have to tell you that, Paul goes on to explain exactly what he has in mind:

What then? That which Israel is seeking for, it has not obtained, but those who were chosen obtained it, and the rest were hardened; just as it is written,

*“GOD GAVE THEM A SPIRIT OF STUPOR,
EYES TO SEE NOT AND EARS TO HEAR NOT,
DOWN TO THIS VERY DAY.”*

And David says,

*“LET THEIR TABLE BECOME A SNARE AND A TRAP,
AND A STUMBLING BLOCK AND A RETRIBUTION TO THEM.
LET THEIR EYES BE DARKENED TO SEE NOT,
AND BEND THEIR BACKS FOREVER.”*

I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation {has come} to the Gentiles, to make them jealous. Now if their transgression be riches for the world and their failure be riches for the Gentiles, how much more will their fulfillment be! But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry, if somehow I might move to jealousy my fellow countrymen and save some of them. For if their rejection be the reconciliation of the world, what will {their} acceptance be but life from the dead?

(Romans 11:7–15)

The key to understanding what Paul says about “Israel” in that passage lies in the realization that he is using the third person personal pronouns *they* and *them* to refer to the Jews who were “in Israel” *before* they were “cut off from” Israel. But he clearly states that there are two entirely different groups of Jews—those in “*The Remnant*” who “were chosen” and those who “were hardened.” That is, those who “were hardened” were “cut off from” Israel. So he obviously understands that they are no longer a part of Israel even though he somewhat obscures the *meaning* of what he has already said by turning to focus on “*The Remnant*” of the Jews who have been *restored* to Israel.

In the following passage, however, Paul explains what he understands in terms of some extremely specific *parabolic imagery*. In so doing, he leaves no doubt that all the Jews were “cut off from” Israel:

And if the first piece {of dough} be holy, the lump is also; and if the root be holy, the branches are too. But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree, do not be arrogant toward the branches; but if you are arrogant, {remember that} it is not you who supports

the root, but the root {supports} you. **You will say then, "Branches were broken off so that I might be grafted in." Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear; for if God did not spare the natural branches, neither will He spare you. Behold then the kindness and severity of God; to those who fell, severity, but to you, God's kindness, if you continue in His kindness; otherwise you also will be cut off. And they also, if they do not continue in their unbelief, will be grafted in; for God is able to graft them in again. For if you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more shall these who are the natural {branches} be grafted into their own olive tree?**

(Romans 11:16–24)

The parabolic "tree" Paul has in mind is obviously Israel. So any idiot who wants to argue that the Jews were never "cut off from" that parabolic "tree" will have to do some mighty fancy mental gymnastics to explain why Paul plainly says they were. And any numskull dumb enough to attempt such a cerebral contortion will also need to show why he would say the Jews need to be "grafted back in" to Israel if they were, in fact, a part of Israel all along.

The Truth is, most of the Jews in Paul's day refused to be "grafted back in" to Israel. That is, they were unwilling to accept Jesus Christ as their Messiah and become Christians. Consequently, the descendants of those Jews are not a part of *literal* Israel, *physical* Israel, or any other Israel for that matter. The best that can be said for them is that they are *historical* Israel. But Jesus Christ is *Corporate* Israel as far as God is concerned; and the members of the Body of Jesus Christ today are the sole remaining members of Israel. So the only question that remains to be answered is whether Paul would have us believe the Jews will be saved at the End of the Age as the lunatic Dispensational Theory claims. Let's see what he says about that:

For I do not want you, brethren, to be uninformed of this mystery, lest you be wise in your own estimation, that a partial hardening has happened to Israel until the fulness of the Gentiles has come in; and thus all Israel will be saved; just as it is written,

*"THE DELIVERER WILL COME FROM ZION,
HE WILL REMOVE UNGODLINESS FROM JACOB."*

*"AND THIS IS MY COVENANT WITH THEM,
WHEN I TAKE AWAY THEIR SINS."*

From the standpoint of the gospel they are enemies for your sake, but from the standpoint of {God's} choice they are beloved for the sake of the fathers; for the gifts and the calling of God are irrevocable. For just as you once were disobedient to God, but now have been shown mercy because of their disobedience, so these also now have been disobedient, in order that because of the mercy shown to you they also may now be shown mercy. For God has shut up all in disobedience that He might show mercy to all.

(Romans 11:25–32)

Most "Christians" today are so enamored by Satan's lie that it is impossible for them to understand what Paul *meant* by what he said about "Israel" in that passage. For the benefit of those few who sincerely want to know the Truth, I ask one simple question: Who is Paul referring to when he says "thus *all Israel* will be saved"? Those who want to hold on to the goofy dispensational dogma will immediately say "the Jews," completely disregarding what Paul said about the Jews being "cut off from" Israel. But Paul has already explained that the Jews who made up "The Remnant" of Israel in his day were only those who became Christians by being "grafted back in" to *Corporate* Israel/Jesus Christ. So what the dimwitted dispensational dullards believe about that passage cannot possibly be true. [See "Wanna Hear the Whopper the Liar Came Up With? (I Doubt You'll Believe It!)" *The Voice of Elijah*®, October 1996.] Consequently, we need to be a bit less myopic than those folks and try to understand how God views the salvation of "all Israel."

When Moses renewed God's covenant with the sons of Israel just before he died, he said this:

"You stand today, all of you, before the LORD your God: your chiefs, your tribes, your elders and your officers, {even} all the men of Israel, your little ones, your wives, and the alien who is within your camps, from the one who chops your wood to the one who draws your water, that you may enter into the covenant with the LORD your God, and into His oath which the LORD your God is making with you today, in order that He may establish you today as His people and that He may be your God, just as He spoke to you and as He swore to your fathers, to Abraham, Isaac, and Jacob. Now not with you alone am

I making this covenant and this oath, but both with those who stand here with us today in the presence of the LORD our God and with those who are not with us here today (for you know how we lived in the land of Egypt, and how we came through the midst of the nations through which you passed. Moreover, you have seen their abominations and their idols {of} wood, stone, silver, and gold, which {they had} with them); lest there shall be among you a man or woman, or family or tribe, whose heart turns away today from the LORD our God, to go and serve the gods of those nations; lest there shall be among you a root bearing poisonous fruit and wormwood. And it shall be when he hears the words of this curse, that he will boast, saying, 'I have peace though I walk in the stubbornness of my heart in order to destroy the watered {land} with the dry.' The LORD shall never be willing to forgive him, but rather the anger of the LORD and His jealousy will burn against that man, and every curse which is written in this book will rest on him, and the LORD will blot out his name from under heaven. Then the LORD will single him out for adversity from all the tribes of Israel, according to all the curses of the covenant which are written in this book of the law.

(Deuteronomy 29:10–21)

That passage should convince rational people that membership in Israel does not guarantee anyone anything. To be saved, one has to *maintain* membership until he dies. He can only do that by not getting tangled up in “wormwood.” But that is not my point. My point is, God made a covenant with “all Israel” on that day, and just as Moses indicates, that Body included some “who are not with us here today.” By that he means “all Israel” includes those who would be added to Israel in future generations. So let’s add that information to the mix.

If the Mosaic Covenant was made with “all Israel,” that is, with every generation of Israel, then Paul saying “all Israel” is certainly not the same as him saying “Israel.” “All Israel” consists of everyone who has not been “cut off from” Israel. That is why, in the Old Testament, you will normally find the phrase used in connection with military operations and cultic observances because a census was taken on those occasions to make sure everyone present was indeed a part of “all Israel.” (See *Not All Israel Is Israel*.) With that in mind, read what Paul says again. But read it *very* carefully:

For I do not want you, brethren, to be uninformed of this mystery, lest you be wise in your own estimation, that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; and thus all Israel will be saved; just as it is written,

*“THE DELIVERER WILL COME FROM ZION,
HE WILL REMOVE UNGODLINESS FROM JACOB.”
(Romans 11:25–26)*

In Romans 11:7 Paul says, “That which Israel is seeking for, it has not obtained, but those who were chosen obtained it, and *the rest were hardened*.” From that, we know that when he says “a *partial hardening* has happened to Israel,” he is *talking about* the Jews who were “cut off from” Israel. He has also explained that they are no longer a part of Israel. To regain their position in the “tree” of Israel/Jesus Christ, they must be “*grafted back in*.” So the question is, If Jesus Christ is Israel, what “Israel” is Paul referring to when he says, “and thus *all Israel* will be saved”? Is it the Jews who were “cut off from” Israel or is it the Body of Christ?

Contrary to what Satan wants us to believe, Paul can only be referring to Jesus Christ. He is referring to the fact that, at the Time of the End, all the Gentiles who have been “*grafted in*” to Israel will finally COMPLETE the full number of Israel/the Body of Christ. “*Thus all Israel will be saved*” —when Israel is numbered on Judgment Day. The Jews will not be included in that number because they will have already accepted the Antichrist as their messiah. And John makes it clear that anyone who does that will never be numbered in Israel:

*And all who dwell on the earth will worship him, {everyone} whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain.
(Revelation 13:8)*

The Jews currently living in the Holy Land will certainly play a central role in the events leading up to the Second Coming. But as the Early Church Fathers Irenæus and Hippolytus make abundantly clear, their sole function will be to accept the Antichrist as their messiah and make him their king. In light of that, you can see why Satan would prefer that everyone believe the dispensational nonsense that is currently being taught in the Church. [See “Wanna Hear the Whopper

the Liar Came Up With? (I Doubt You'll Believe It!)" *The Voice of Elijah*®, October 1996.] An integral part of dispensational doctrine is the belief that the Jews will repent and accept Christ en masse at the Second Coming. That doctrine is essential to Satan's delusion because the only messiah the Jews will ever accept in that way is the Antichrist.

Through the wildly popular doctrines of Dispensationalism, Satan has "Christians" thoroughly convinced that the Scriptures teach Jesus Christ will rebuild the Temple in Jerusalem after the Jews accept Him as their Messiah. Those poor dupes who have been deluded into believing that dispensational lie will readily accept the Antichrist as Jesus Christ and take the "mark of the beast." They will eventually realize they made a horrible mistake, but not until after the Antichrist rebuilds the Temple and takes his seat in the Holy of Holies. By that time, there will not be anyone repenting because repentance will no longer be an option. That is, *The Mystery of the Scriptures* and the full number of "all Israel" will be COMPLETE.

Now that I have explained those things, let's look at the passage in Zechariah that you mentioned:

The burden of the word of the LORD concerning Israel. {Thus} declares the LORD who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him, "Behold, I am going to make Jerusalem a cup that causes reeling to all the peoples around; and when the siege is against Jerusalem, it will also be against Judah. And it will come about in that day that I will make Jerusalem a heavy stone for all the peoples; all who lift it will be severely injured. And all the nations of the earth will be gathered against it. In that day," declares the LORD, "I will strike every horse with bewilderment, and his rider with madness. But I will watch over the house of Judah, while I strike every horse of the peoples with blindness. Then the clans of Judah will say in their hearts, 'A strong support for us are the inhabitants of Jerusalem through the LORD of hosts, their God.' In that day I will make the clans of Judah like a firepot among pieces of wood and a flaming torch among sheaves, so they will consume on the right hand and on the left all the surrounding peoples, while the inhabitants of Jerusalem again dwell on their own sites in Jerusalem. The LORD also will save the tents of Judah first in order that the glory of the house of David and the glory of the inhabitants of Jerusalem may not be magnified above Judah. In that day the LORD will

defend the inhabitants of Jerusalem, and the one who is feeble among them in that day will be like David, and the house of David {will be} like God, like the angel of the LORD before them. And it will come about in that day that I will set about to destroy all the nations that come against Jerusalem. And I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him, like the bitter weeping over a first-born. In that day there will be great mourning in Jerusalem, like the mourning of Hadadrimmon in the plain of Megiddo. And the land will mourn, every family by itself; the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves; the family of the house of Levi by itself, and their wives by themselves; the family of the Shimeites by itself, and their wives by themselves; all the families that remain, every family by itself, and their wives by themselves. In that day a fountain will be opened for the house of David and for the inhabitants of Jerusalem, for sin and for impurity."

(Zechariah 12:1–13:1)

Zechariah is describing—in terms of extremely specific *parabolic imagery*—events that occur at the End of the Age. But there is no mention at all of the Jews in that passage. The emphasis is on "the Spirit of grace and of supplication" that God pours out on "The House" of David and "the inhabitants of Jerusalem."

In light of the fact that the Prophets repeatedly use "The House" of David and "Jerusalem" as *parabolic images*, it should be fairly easy to see how ridiculous it is for Dispensationalists to insist the Lord can only be speaking literally and talking about the Jews. Beyond that, anyone who understands that the Jews were "cut off from" Israel should also be able to understand how, through that very same process, Jesus Christ not only became "The House" of Israel and "The House" of Judah, He also became "The House" of David. Therefore, the logical recipients of the "Spirit" the Lord is going to "pour out" at the End of the Age are the members of Jesus Christ, the One Who is—*parabolically* speaking—both Jerusalem and "The House" of David. But I am absolutely convinced that only those who are honestly seeking Truth will believe that. ■