



THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

Children Admit Things Adults Want to Hide

But to the envious wicked stewards, who circumvented those under them, and ruled over those that had no great intelligence, and for this reason were unwilling that the king should come, and who said to Him, "Hearest thou what these say?" did the Lord reply, "Habe ye never read, Out of the mouths of babes and sucklings hast Thou perfected praise?" [Matt. 21:16] —thus pointing out that what had been declared by David concerning the Son of God, was accomplished in His own person; and indicating that they were indeed ignorant of the meaning of the Scripture and the dispensation of God; but declaring that it was Himself who was announced by the prophets as Christ, whose name is praised in all the earth, and who perfects praise to His Father from the mouth of babes and sucklings; wherefore also His glory has been raised above the heavens.

If, therefore, the self-same person is present who was announced by the prophets, our Lord Jesus Christ, and if His advent has brought in a fuller [measure of] grace and greater gifts to those who have received Him, it is plain that the Father also is Himself the same who was proclaimed by the prophets, and that the Son, on His coming, did not spread the knowledge of another Father, but of the same who was preached from the beginning; from whom also He has brought down liberty to those who, in a lawful manner, and with a willing mind, and with all the heart, do Him service; whereas to scoffers, and to those not subject to God, but who follow outward purifications for the praise of men (which observances had been given as a type of future things, —the law typifying, as it were, certain things in a shadow, and delineating eternal things by temporal, celestial by terrestrial), and to those who pretend that they do themselves observe more than what has been prescribed, as if preferring their own zeal to God Himself, while within they are full of hypocrisy, and covetousness, and all wickedness, — [to such] has He assigned everlasting perdition by cutting them off from life.

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For the tradition of the elders themselves, which they pretended to observe from the law, was contrary to the law given by Moses. Wherefore also Isaiah declares: "Thy dealers mix the wine with water," [Is. 1:22] showing that the elders were in the habit of mingling a watered tradition with the simple command of God; that is, they set up a spurious law, and one contrary to the [true] law; as also the Lord made plain, when He said to them, "Why do ye transgress the commandment of God, for the sake of your tradition?" [Matt. 15:3] For not only by actual transgression did they set the law of God at naught, mingling the wine with water; but they also set up their own law in opposition to it, which is termed, even to the present day, the pharisaical. In this [law] they suppress certain things, add others, and interpret others, again, as they think proper, which their teachers use, each one in particular; and desiring to uphold these traditions, they were unwilling to be subject to the law of God, which prepares them for the coming of Christ. But they did even blame the Lord for healing on the Sabbath-days, which, as I have already observed, the law did not prohibit. For they did themselves, in one sense, perform acts of healing upon the Sabbath-day, when they circumcised a man [on that day]; but they did not blame themselves for transgressing the command of God through tradition and the aforesaid pharisaical law, and for not keeping the commandment of the law, which is the love of God.

But that this is the first and greatest commandment, and that the next [has respect to love] towards our neighbour, the Lord has taught, when He says that the entire law and the prophets hang upon these two commandments.

Irenæus, "Against Heresies," Book iv, Chaps. xi-xii, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1867), Vol. 1, p. 475.

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A Note From the Editor

In the last issue of *The Voice of Elijah*[®], I said there are two basic reasons why people believe lies. We either believe them because we have never heard the Truth (that is, we are ignorant) or we believe them because we *choose* not to believe the Truth when we hear it. That's just another way of saying people either have opportunity to hear (or gain access) to the Truth or they don't. If they don't, they can't help but remain ignorant. However, if they do have opportunity to hear the Truth, but refuse to believe it when they hear it, it's because they *chose* not to believe it. Any person who refuses to believe the Gospel and repent when they hear it falls into this category.

I also stated in the last issue of *The Voice of Elijah*[®] that there are two valid reasons why someone might not believe the Truth when they hear it. If a person lacks the mental acuity necessary to comprehend what he hears, he will likely have a hard time accepting it as true because it won't make sense to him. This explains why most "Christians" do not and cannot accept The Apostolic Teaching as true, but more about that in a moment. The second reason someone might have for rejecting the Truth is if there is a lack of evidence to support what he has heard. This explains why prosecutors present as much evidence as possible during a trial; they want to remove all "reasonable doubt" from the minds of the jurors. This also explains why any legitimate Teacher in the Church will present enough evidence from the Scriptures so that anyone can "see" that what he teaches is true, but more about that in a moment as well.

Let me simplify what I just told you by saying that every person who believes lies falls into one of three groups. The first group are those who are ignorant of the Truth because they have never had opportunity to hear it. These people believe lies because they don't know any better. The second group are those who have heard the Truth but can't fully accept it, either because: (1) they can't comprehend it, or (2) they haven't heard enough evidence to convince them it was true. These folks aren't ignorant of the Truth, but they aren't convinced that it's true. The third group are those who have heard the Truth and have deliberately chosen not to believe it despite having the capacity to understand it and having seen enough evidence to convince any rational person that it's true. These are self-deceivers who *choose* to believe lies.

In a nutshell, I'm making a distinction between why people in general believe lies (the two reasons mentioned above) and why others in specific reject the Truth they are capable of understanding. I began an in-depth discussion of the latter group in the January 2004 newsletter and continued it in the five subsequent newsletters that followed. In this and the last issue, I have been making a finer distinction between why people believe lies. In short, some unknowingly believe lies because they don't know any better, while others intentionally lie to themselves (and others)

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because the Truth is contrary to *what they want to believe*.

All who intentionally reject the Truth so that they can continue to believe lies are members of the third group—the self-deceivers—I mentioned above. These are the folks I had in mind when I wrote the January 2004–April 2005 editorials. However, since not everyone intentionally lies to themselves, I thought it only fair to make allowances for *unregenerate Pretenders* who *may* have never heard a legitimate Evangelist preach the Gospel and *born-again Believers* who *may* have never heard a legitimate Teacher explain The Apostolic Teaching. But notice I qualified my statement by saying “*unregenerate Pretenders* who *may* have never heard” the Gospel and “*born-again Believers* who *may* have never heard” The Teaching. I phrased it that way because it is not always easy to identify those who are ignorant of the Truth because they have never heard it and those who are ignorant because they *choose* to remain ignorant.

Personally, I tend to believe most *unregenerate Pretenders* and many *born-again Believers* are ignorant by *choice*. I say that because the Truth of God’s Word has been widely known (albeit in a limited form) since the Protestant Reformation. Think about it. It wasn’t all that long ago that major revivals and spiritual awakenings were still occurring in this nation because men like Jonathan Edwards and Charles Finney were still preaching the Gospel and instilling a legitimate fear of God in folks. Although these two Evangelists have been dead for some time now, the content of the message they preached did not die with them. That’s because the Gospel they preached is still available in written form to anyone who cares to “hear” it. The booklet *Sinners in the Hands of an Angry God*, which contains one of Jonathan Edwards’ most famous sermons, and the book *How to Experience Revival* by Charles Finney are but two examples of this fact. (See the Order Form.)

Here’s my point: Despite all the lies taught in the Church today, the basic message of salvation has always been available to those who truly sought to find it via the writings of Protestant Reformers who clearly understood and taught that God is an angry

God. That’s why most “Christians” won’t be able to plead ignorance on Judgment Day when asked why they didn’t fear God and believe the Truth they had available. I say that because most ignorance today is self-imposed, brought on by people *choosing* to ignore the Truth they don’t want to hear.

I mentioned earlier that there are two valid reasons why someone might not believe the Truth when they hear it. Those reasons are: (1) they either don’t have the mental ability to understand it, or (2) they haven’t yet heard enough evidence to convince them it is true. I also said the reason why *unregenerate Pretenders* in the Church do not accept The Apostolic Teaching as true is because they don’t have the mental ability to understand it. [That’s not my opinion; the Apostle Paul said it (1 Cor. 2:14).] While that fact may appear to provide these people with a valid excuse for not believing The Teaching when they hear it, it doesn’t. That’s because the only reason they are incapable of comprehending The Teaching is because they have never repented and believed *the Gospel*. Since *unregenerate Pretenders* are fully capable of understanding the Gospel, they have no excuse for not believing it when they hear it. Of course, they can claim they never heard it—you know, claim they are ignorant—but who knows (other than God) whether that’s really true. Since there are a lot of *born-again Believers* around today who obviously heard the Gospel somewhere, it’s a safe bet a lot of *unregenerate Pretenders* have heard that same message but simply chose not to believe it.

The final thing I want to talk about is evidence. I believe it is the responsibility of every legitimate Teacher in the Church to present as much evidence from the Scriptures as possible to validate in the minds of *born-again Believers* that what he teaches is true. To that end, I am pleased to announce that Larry Harper has finally published the first volume of *The Mystery of Scripture* series. This perfect-bound edition is now available to anyone who seeks more evidence that what Larry teaches is true. The question is, Do you want to know the Truth, or would you prefer to ignore the evidence we make available?

Allen Fried

A Promise Is Good, but a Promise Kept Is Better

This is the third in a series of articles that, when complete, will explain how the ancient Hebrew idioms “build/make a house,” “raise up a seed,” and “raise up/make a name” both conceal and reveal the first of seven messages God has hidden in the Hebrew Scriptures. The first article in this series is “The Sad, Sordid History of the People of God,” (**The Voice of Elijah**®, July 1996). The only other article I have specifically designated as a part of this series is “So Why Would a Nomad ‘Build a House’ and Settle Down?” (**The Voice of Elijah**®, October 1997). In actual fact, a third article should also be considered a part of this series (“Jesus Is the Carpenter Who ‘Built The House’ of God,” **The Voice of Elijah**®, October 2002).

Recommended reading for the series includes Michael David Coogan’s *Stories From Ancient Canaan* (Philadelphia: The Westminster Press, 1978) and N. K. Sandars’ *The Epic of Gilgamesh* (London: Penguin Books, 1972). Academically minded readers might also want to consult John Gibson’s revision of G. R. Driver’s *Canaanite Myths and Legends* (Edinburgh: T. & T. Clark, Ltd., 1977). Recommended reading for the second article also includes S. N. Kramer’s *The Sacred Marriage Rite* (Bloomington: Indiana University Press, 1969).

Introduction

In writing the first two articles, I was hampered by the fact that the time had not yet come for me to openly explain all that much. Now that the End of the Age is a whole lot closer than it was back then, I can at least give you a better look inside the parabolic “Pandora’s Box” of the Scriptures by explaining a few things about *the promise* of God that will send “Christian” Pretenders into an absolutely apoplectic rage.

Too bad Pretenders view their ears as nothing more than a fashion accoutrement. If they were only able to consider that they *might not* already know the Truth, their fate *might not* already be determined. As it is, they firmly believe lies that flatly contradict the Truth, so they cannot be saved. Salvation is, after all, through faith (belief) in *the Truth*, not through faith (belief) in a lie. I am *talking about* faith (belief) in the sense of *what you believe*, not faith (belief) in the goofy modern-day sense of *that you believe*. You tell me, how stupid can those who believe that ridiculous nonsense be? Everybody believes something about the God of the Bible, even if *what* they believe is *that* they don’t believe!

The first thing I need to tell you is this: Moses describes *the promise* of God this way:

*Then God said, “Let Us make a man in Our image, according to Our likeness, so that they may have dominion over the fish of the sea and over the birds of the Sea of Waters and over the domesticated animals and over all the Earth and over all the crawling things that crawl on the Earth.” Then God created the man in His image. In the image of God He created Him; male and female He created them. Then God **blessed** them and God said to them, “Be fruitful and multiply and fill the Earth and subdue her and have dominion over the fish of the sea and over the birds of the Sea of Waters and over every living thing that crawls on the Earth.” Then God said: “Look! I have given you {all} every green plant seeding seed which is on the surface of all the Earth and all the trees in which is fruit of a tree seeding seeds. It will be food for you and for all wildlife of the Earth and for all the birds of the Sea of Waters and for everything crawling on the Earth in which is a living soul. All green plants are for food.” And it was so.*

(Genesis 1:26–30) —my interim translation

I have already explained *what* Moses *meant* when he included that account in his historical record of *the promise*. (See *In the Image and Likeness of God*.) To put it concisely, he used the widely recognized Hebrew Prophetic Perfect to make prophecy read like history. In that passage, God is *talking about* the Resurrection of Jesus Christ in His Own image and likeness and the resurrection of all True Believers *in Jesus Christ*. Resurrection in the image and likeness of God is an essential part of *what was promised*, but as I explained in *Not All Israel Is Israel* (pp. 9–14, 78–83), *the promise* included four other distinct elements: (1) a “Seed,” (2) a Land, (3) a Royal Lineage, and (4) a *Blessing*.

If you carefully examine the passage above, you will discover all four of those elements of *the promise* have been briefly mentioned. You will also find a fairly detailed explanation of how God intended to *fulfill the promise*. He planned to “make a Man” in His Own image and likeness and then, as part of His *blessing*, give “The Man” He created the authority to rule as King over all the Earth. That summary statement rather neatly covers all four parts of *the promise*, doesn’t it? That is because *the promise* of God has always been that He would create “The Man” Jesus Christ in His Own image and likeness. He would then *bless* “The Man” and give Him authority to rule as King over the Earth.

The promise also mentions God creating other “male and female” members of “The Man” in His Own image and likeness. That’s where the *parabolic* “lid” of “Pandora’s Box” comes off completely, so I must also summarize that part of *the promise* for you. But first, let’s define a few *parabolic equivalencies*.

[For an explanation and discussion of *parabolic equivalencies*, see “He’s Coming in Clouds of Glory (Whatever That Means),” *The Voice of Elijah*®, January 2001; “Questions & Answers,” *The Voice of Elijah*®, April 2001; “Two Agreements Made: One a ‘Covenant,’ the Other a ‘Testament,’” *The Voice of Elijah*®, January 2002; “Jesus Is the Carpenter Who ‘Built The House’ of God,” *The Voice of Elijah*®, October 2002; “Questions & Answers,” *The Voice of Elijah*®, July 2004.]

In the wisdom of God, *the promise* of God is also *the blessing* of God; *the blessing* of God is *the inheritance of the promise*, and *the inheritance of the promise* will become *the inheritance of what was promised*—when God *fulfills the promise*. Did you follow that? I won’t say it again, I’ll just assume you are intelligent enough to realize “the words of the wise and their riddles”

(Prov. 1:6) can only be resolved by means of a parable. If you are acquainted with the myth in which Pandora’s curiosity led to an absolute fiasco, perhaps you will understand the *parabolic imagery* I have in mind from the way the author of the Book of Hebrews explains the things I just stated:

*Therefore, leaving the Word concerning the beginning of the Messiah, let’s carry on to completion, not again laying a foundation: (1) of repentance from dead works, and (2) of faith toward God, (3) of teaching concerning: (a) baptisms, as well as (b) laying on of hands, (c) resurrection of the dead, and (d) eternal judgment. And this {carrying on to completion} we will do only if the {Living} God allows. For it is impossible, for those who have been given light once—those who have: (1) tasted the gift of Heaven, (2) been made to share a Holy Spirit, and (3) tasted a good statement of God and powers of a coming Age—and fall aside, to renew them again to repentance. They are crucifying the Son of the {Living} God in themselves and making a show of {Him}! **For ground that drinks the rain that often comes upon it, and produces fodder convenient for use by those for whom it is being tilled, partakes of a blessing from the {Living} God. But if it produces thorns and thistles, it is worthless and near to cursed. Its completion is to be burned.** But we have been persuaded concerning you, brothers, of much better things (and the coming salvation), even though we are talking like this. For the {Living} God is not unjust to forget your work and the love you have displayed to His Name, by having served, and continuing to serve, the holy ones. But we desire for each of you that {you} display the same zeal toward the absolute certainty of the hope until completion—that you would not become lazy, but imitators of those who (through faith and patience) are **inheriting the promises**. For, after **promising** Abraham, the {Living} God swore by Himself—since He had nobody greater to swear by—saying: “{I swear!} I WILL DEFINITELY BLESS YOU, AND I WILL CERTAINLY MULTIPLY YOU!” And so, by being long-suffering, he obtained **the promise**. For men swear by the greater, and for them the end of every dispute is the oath (for confirmation). In the same way, the {Living} God—resolving to demonstrate even more for **the heirs of the promise** the irrevocability of His resolve—became a Mediator by an oath! So that—through two unchangeable actions in which it is impossible for the {Living} God to lie—we who have taken refuge to lay hold of the hope laid out before us would have strong*

encouragement; which {encouragement} we have as an anchor—both secure and permanent for the soul, and {one which} enters behind the curtain, where Jesus entered as a scout for us, becoming a High Priest in the Age according to the order of Melchizedek.

(Hebrews 6:1–20) —my interim translation

The author of the Book of Hebrews is using *parabolic imagery* to talk about the fact that your reaction to *the promise* determines whether or not you will *inherit the blessing* it is. That is, if you believe *the promise*, you receive the blessing as an *inheritance* that will result in *the inheritance of what was promised* by all who receive *the promise* by faith (belief). But those who refuse to receive *the promise of the inheritance*—which is also *the blessing*—by hearing and believing it remain under the curse that God placed on “the ground” from which they came and to which they are going to return:

But to the man He said: “Because you listened to the voice of your woman and you ate from the tree that I commanded you, saying, ‘Don’t eat from it!’ the ground is cursed on account of you. In pain you must eat from it all the days of your life. It will sprout thornbushes and thistles for you; nevertheless, you must eat the green plants of the field. You must eat bread {obtained} by the sweat of your brow *until you return to the ground because you were taken from it, because you are dirt and to dirt you will return.*”

(Genesis 3:17–19) —my interim translation

The reason *the promise* is also *the blessing* is because *the promise* is the *Living Word* of God that comes to the True Believer as a *spoken blessing*. The introduction to that *Living Word* of God is what some folks nowadays call “the Gospel.” If you hear and believe the Gospel, you will repent. In so doing, you obtain *the blessing* and *inherit the promise*, which is the *hope of inheriting what was promised*. (The word *hope* explains how Pandora’s Box relates to all this.)

If you stubbornly reject the Gospel and refuse to repent, however, you will remain under the curse God has already imposed on “the ground” from which He formed the man Adam. But (and here’s where opening “Pandora’s Box” unleashes the evil bottled up in all Pretenders) one can only *receive the promise* as a *spoken blessing* from someone who has already *received the promise* as a *spoken blessing*. That requires action on the part of someone whom God has called to *deliver*

the promise to others. That person is called an Evangelist. That’s what Paul has in mind when he says this:

But the righteousness based on faith speaks thus, “DO NOT SAY IN YOUR HEART, ‘WHO WILL ASCEND INTO HEAVEN?’ (that is, to bring Christ down), or ‘WHO WILL DESCEND INTO THE ABYSS?’ (that is, to bring Christ up from the dead).” But what does it say? “THE WORD IS NEAR YOU, in your mouth and in your heart”—that is, the word of faith which we are preaching, that if you confess with your mouth Jesus {as} Lord, and believe in your heart that God raised Him from the dead, you shall be saved; for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. For the Scripture says, “WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED.” For there is no distinction between Jew and Greek; for the same {Lord} is Lord of all, abounding in riches for all who call upon Him; for “WHOEVER WILL CALL UPON THE NAME OF THE LORD WILL BE SAVED.” How then shall they call upon Him in whom they have not believed? And how shall they believe in Him whom they have not heard? **And how shall they hear without a preacher? And how shall they preach unless they are sent?** Just as it is written, “HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GLAD TIDINGS OF GOOD THINGS!” However, they did not all heed the glad tidings; for Isaiah says, “LORD, WHO HAS BELIEVED OUR REPORT?” **So faith {comes} from hearing, and hearing by the word of Christ.**

(Romans 10:6–17)

So much for the proud and arrogant Pretenders who ignorantly claim they were able to *read* the Scriptures and figure out their *meaning* and *significance* on their own. If that were “*The Way*” God intended, there would have been no reason whatsoever for Luke to have included the following episode in his account, because it never would have happened:

But an angel of the Lord spoke to Philip saying, “Arise and go south to the road that descends from Jerusalem to Gaza.” (This is a desert {road}.) And he arose and went; and behold, there was an Ethiopian eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure; and he had come to Jerusalem to worship. And he was returning and sitting in his chariot, and was reading the prophet Isaiah. And the Spirit said to Philip, “Go up and join this chariot.” And when Philip

had run up, he heard him reading Isaiah the prophet, and said, "Do you understand what you are reading?" And he said, "Well, how could I, unless someone guides me?" And he invited Philip to come up and sit with him. Now the passage of Scripture which he was reading was this:

"HE WAS LED AS A SHEEP TO SLAUGHTER;
AND AS A LAMB BEFORE ITS SHEARER IS SILENT,
SO HE DOES NOT OPEN HIS MOUTH.
IN HUMILIATION HIS JUDGMENT WAS TAKEN AWAY;
WHO SHALL RELATE HIS GENERATION?
FOR HIS LIFE IS REMOVED FROM THE EARTH."

And the eunuch answered Philip and said, "Please {tell me}, of whom does the prophet say this? Of himself, or of someone else?" And Philip opened his mouth, and beginning from this Scripture he preached Jesus to him. And as they went along the road they came to some water; and the eunuch said, "Look! Water! What prevents me from being baptized?" [And Philip said, "If you believe with all your heart, you may." And he answered and said, "I believe that Jesus Christ is the Son of God."] And he ordered the chariot to stop; and they both went down into the water, Philip as well as the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord snatched Philip away; and the eunuch saw him no more, but went on his way rejoicing. But Philip found himself at Azotus; and as he passed through he kept preaching the gospel to all the cities, until he came to Caesarea.

(Acts 8:26–40)

I Could Name Names, ... So I Will

Now that I've gotten those preliminaries out of the way, let's look at what Moses wrote and begin tracking *the promise* down through history, from the time when God *delivered the promise* to Adam until He *fulfilled the promise* by resurrecting Jesus Christ in His Own image and likeness. To understand some of the things I am going to explain, you need to keep in mind the fact that Moses calls Jesus Christ "*The Man*" in this verse:

Then God created *the man* in His image. In the image of God He created Him; male and female He created them.
(Genesis 1:27) —my interim translation

If one translates the Hebrew Prophetic Perfect the way translators routinely translate it in the Prophets, that verse reads like this:

Then God will create *The Man* in His image. In the image of God He will create Him; male and female He will create them.

(Genesis 1:27) —my interim translation

That should make it easier for True Believers to at least get a glimpse of the Truth. Pretenders? What can I say? God did not call me to teach them anything.

After God banished Adam and Eve from the Garden, they got together and produced the twins, Cain and Abel. As soon as Cain arrived on the scene, however, Eve mistakenly assumed God had thereby *fulfilled the promise* concerning "*The Man*":

Then His Majesty—God—sent him out of the Garden of Eden to work the ground from which he had been taken. Then He drove the man out and—from antiquity—caused the cherubim and the flame of the constantly turning Sword to dwell before the Garden of Eden to guard "*The Way*" of the Tree of Life. Now the man knew Eve his woman, and she conceived and delivered Cain. *Then she said, "I have acquired a man—His Majesty,"* and she went on to deliver his brother Abel. Now Abel was a shepherd of a flock, but Cain was one who worked ground.
(Genesis 3:23–4:2) —my interim translation

If you compared my translation of that passage to other translations, you already know translators normally translate Genesis 4:1 this way:

Now the man had relations with his wife Eve, and she conceived and gave birth to Cain, and she said, "I have gotten a manchild *with {the help of} the LORD.*"
(Genesis 4:1)

You should be able to tell from that translation that something in that verse is difficult to understand. That's why the translator added the explanatory words *the help of*. The difficult-to-understand "something" is a particle that could be one of two things: (1) the preposition *with*, or (2) a direct-object marker that serves to indicate a definite noun or proper name is the object of the verb. As you can see, the translator understood the morpheme to be the preposition *with*. Most do. But you can also see that translation requires a bit of explanation. That's why the translator added the words *the help of*. However, he is just following tradition, and that translation has a long history.

Beginning with the Jews who produced the Septuagint translation, translators have consistently taken the particle I mentioned to be the preposition *with*. The Septuagint (LXX) translation has it this way:

And Adam knew Eve, his woman, and having conceived, she bore Cain and said, "I have gained a man through God."

(Genesis 4:1) —my translation of LXX

The Truth is, there is no need to add anything to the biblical text if one understands the particle in Genesis 4:1 as the direct-object marker. That marker would indicate that Eve is using "The Name" of God to further define which "man" she thought she had "acquired." But of course, one has no reason to understand the particle that way if one does not know about *the promise* in which God said He would create "The Man" in His Own image and likeness. That's why the Jews took it to be the preposition *with*. They had long since lost *The Teaching of Moses*.

I could point out that it makes no sense for Eve to say the Lord somehow helped her give birth to Cain, but I won't. Instead, I will tell you outright that the indefinite noun translated "a man" and "The Name" of God, which is normally translated "the Lord," are both part of what is called a "double accusative." That is just a fancy way of saying that both together make up the direct object of the verb translated "acquire." A man is the first direct object of the verb; "The Name" of God is the second. Together, they define exactly who Eve thought she had "acquired"—"The Man."

Let me show you another passage where exactly the same grammatical construction occurs twice, but one where its *meaning* is obvious. I will translate both instances into English with the second direct object set off immediately after the first so that you can see how the grammatical structure parallels what Eve said:

Then His Majesty spoke to Moses saying: "Now you take for yourself the finest perfumes—liquid myrrh, five hundred; and cinnamon perfume, half of it, two hundred and fifty; and calamus perfume, two hundred fifty; and cassia, five hundred, according to the shekel of the holy {place}; and olive oil, a hin {measure}—and make it a holy anointing oil—a blended perfume, a work of a perfumer. It will be a holy anointing oil."

(Exodus 30:22–25) —my interim translation

There are two instances of the Hebrew "double accusative" (two direct objects) in that passage. In both cases, the second direct object ("accusative") stands in apposition to the first and further defines it—just as it does in Genesis 4:1, where Eve's statement indicates she had a fairly detailed knowledge of *the promise*. The Apostle Paul describes that part of *the promise* this way:

Therefore, if {there is} any consolation in Christ, if any encouragement of love, if any commonality of spirit, if any affection and compassion, complete my joy, so that you have the same mind-set, having the same love—those of one soul, those who have one mind-set—{having} nothing in conformity with divisiveness or conceit, but in humility consider others to be superior to yourselves; not each looking out for their own things, but everyone also the things of others. Have this mind-set in you, which is also in Jesus Christ, Who, beginning in the form of God, didn't consider being equal with God something rightfully His; rather, He emptied Himself, taking a slave's form, being engendered in men's likeness; and being found in appearance as a man, He humbled Himself by being obedient until death (even death on a cross). For this reason the {Living} God highly exalted Him and freely gave Him "The Name" which is above every name, so that in "The Name" of Jesus EVERY KNEE WOULD BEND (of the heavenly beings, the earthly beings, and those beings under the Earth) and every tongue would acknowledge that His Majesty is Jesus Christ, to the Glory of God the Father.

(Philippians 2:1–11) —my interim translation

Anyone with a lick of common sense should be able to see that "The Name" God gave Jesus after His Resurrection must be "The Name" of God. There is no other "Name which is above every name." Those who can't see that obviously don't understand what Paul meant when he said this:

So that in "The Name" of Jesus EVERY KNEE WOULD BEND (of the heavenly beings, the earthly beings, and those beings under the Earth) and every tongue would acknowledge that His Majesty is Jesus Christ, to the Glory of God the Father.

(Philippians 2:10–11) —my interim translation

Did you see that everyone will be forced to acknowledge Jesus Christ is "His Majesty," that is,

kurios? I translate the term *kurios* as “His Majesty” in the New Testament because that is the way I translate “The Name” of God (*yhwh*) in the Old Testament. That seems appropriate to me since: (1) the Jews are still well aware that “The Name” cannot to be spoken, and (2) God has already given “The Name” to the King, Jesus Christ, as His throne-name. So why should we not address the King as one should address a king and thereby acknowledge the fact that He already has “The Name which is above every name”? What do you think?

For the benefit of those who may not have read what I have written about “The Name,” let me explain a few of the basics. [See also “They Got God at a Fire Sale Price (and a Whole Lot More Than They Bargained For)—Part I,” *The Voice of Elijah*®, April 1999.] When the Apostles use the term *kurios* in the New Testament to refer to Christ, they are merely continuing a practice that the Jews who produced the Septuagint established when they translated this passage into Greek:

Then God spoke to Moses and said to him: “I am His Majesty. I appeared to Abraham, to Isaac, and to Jacob as El Shaddai; but My Name, ‘His Majesty,’ I did not make known to them. I also established My contract with them, to give them the land of Canaan—the land of their alien residency in which they resided as resident aliens. And I have also heard the groaning of the sons of Israel, whom the Egyptians are holding as slaves; and I have remembered My contract. Therefore, say to the sons of Israel: ‘I am His Majesty, and I will bring you out from under the burdens of the Egyptians. I will deliver you from their slavery, and I will redeem you by an outstretched arm and by great judgments. I will take you for Myself for a people and I will be your God. Then you will know that I am His Majesty, your God, Who brought you out from under the burdens of the Egyptians. I will bring you in to the land that I raised up my hand to give to Abraham, to Isaac, and to Jacob, and I will give it to you as a possession. I am His Majesty.’”
(Exodus 6:2–8) —my interim translation

God says “I am *The Name*” four times, and the Jews translated that statement as “I am *kurios*” every time. They had obviously agreed they would translate “The Name” as *kurios* because they maintain that convention fairly consistently throughout the Septuagint. Therefore, it is not surprising to find they translated “The Name” as *kurios* in this passage as well:

*Then Moses said to God: “Look! I am going to the sons of Israel, and I will say to them, ‘The God of your fathers sent me to you.’ But they will say to me, ‘What is His name?’ What should I say to them?” And God said to Moses, “I WILL BE WHO I WILL BE.” Then He said, “This is what you must say to the sons of Israel, ‘I WILL BE sent me to you.’” Then God said again to Moses: “This is what you must say to the sons of Israel, ‘His Majesty, the God of your fathers—the God of Abraham, the God of Isaac, and the God of Jacob—He sent me to you.’ **This is My Name** into ‘**olam**; and This One is My Remembrance for all generations.”*

(Exodus 3:13–15) —my interim translation

I am not yet at liberty to explain everything God meant by what He said to Moses in that passage. Suffice it to say, the term I translated rather enigmatically as “Remembrance” is a unique term in the Hebrew vocabulary. In this case, God is using it to refer to a *Living* male descendant, the One Who will “carry *The Name*” of God forever. That is, He is *talking about* Jesus Christ, the One the Apostles call “*kurios*” in the Greek New Testament because that is the way the Jews translated “The Name” in the Septuagint.

Every “Name” Requires a “House”

Now that I’ve taken the “lid” completely off “Pandora’s Box,” it is a little too late to put all those nasty emotions that Pretenders are feeling back inside, so I’ll just focus on “the hope that is set before” True Believers (Heb. 6:18) and explain the *parabolic imagery* in *The Teaching* that relates to both “The House” and “The Name” of God.

Egyptian/Canaanite beliefs concerning resurrection provide the *parabolic imagery* that Moses and the other Prophets of Israel are mocking when they *talk about* “The House” and “The Name.” In ancient Egypt, when a human king ascended the throne he suddenly became the god Horus. That is because he was adopted as the son of Osiris and appointed to “carry *The Name*” Horus, which was “The Name” of Osiris. “The Name” is what made him a god. That’s why the Egyptian Pharaoh was called “Horus, son of Osiris.” “Horus” was “The Name” of Osiris just as “The Name” the Jews translated as “*kurios*” (Hebrew: *yhwh*) is (*parabolically*) “The Name” of God. But let me explain a bit more about the Egyptian mind-set that stands behind “The Name” Horus. Maybe then you

will better appreciate how the *parabolic image* of “The Name” relates to the *parabolic image* of “The House.”

“Christians” today believe a person consists of three parts—body, soul, and spirit. That is a Greek concept. The ancient Egyptians and Canaanites believed a person had five other parts, one of which was his “name.” They also believed that when a person died, all eight parts had to be protected, otherwise the person could not be resurrected. That is why the Egyptians went to great lengths to preserve the physical body. It was one of the eight parts. But the other seven parts were equally as important, so the Egyptians were just as careful to ensure that those parts were also preserved.

If one of the eight parts of a person, according to the ancient mind-set, was “The Name,” and all eight parts had to be protected, how do you suppose they thought “The Name” could be protected? The answer can be found in this verse:

Now Absalom in his lifetime had taken and set up for himself a pillar which is in the King’s Valley, for he said, “I have no son to preserve my name.” So he named the pillar after his own name, and it is called Absalom’s monument to this day.
(2 Samuel 18:18)

That translation sanitizes what folks were *euphemistically* calling the pillar (*massebah*) Absalom erected, but that’s beside the point. I doubt the translator even realized the Hebrews sometimes used the term *hand* as a polite euphemism for something refined folk do not mention in public. My point is, “The Name” of the deceased could only be “preserved” if it continued to live in “The House” provided by a “seed” (male descendant) who “carried The Name” of the deceased. (See *The Mystery of Scripture*, Vol. 1.) In Absalom’s case, he had no “seed” to “carry his name” so he followed a common Canaanite custom and erected a *massebah*, to which he gave his “name” so that his “name” could hide until someone “gave a seed” to him.

The verb translated “preserve” in the passage above actually *means* “cause to be remembered.” It comes from the same root (*zcr*) as the noun I translated “remembrance” in Exodus 3:15 above. You will find it scattered around the Hebrew Scriptures in passages like the following, where God uses exactly the same Hebrew idiom that Absalom used:

“You shall make an altar of earth for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen; in every place where I cause My name to be remembered, I will come to you and bless you.”
(Exodus 20:24)

In the ancient Egyptian religion that God was mocking when He had Moses conduct the Passover Parable, the Pharaoh was the “seed” of Osiris who “carried The Name” (Horus) of the deceased god Osiris. (See *The Passover Parable*.) The English term *Pharaoh* is just a transliteration of the Greek term *Pharao*, which is in turn just a transliteration of the Hebrew term *phar’oh*, which is in turn just a transliteration of two Egyptian terms (*per aa*) that every Egyptian king took as a title when he became king. If one *translates* those two Egyptian terms rather than just *transliterating* them, one comes up with the generally accepted *meaning* “Great House.” That is because the *meaning* of the title *per aa* derives from the fact that the king of Egypt was the “Great House” in which “The Name” (Horus) of the deceased god Osiris continued to live here on Earth, thereby “causing The Name to be remembered.” I will show you how all this *parabolic imagery* applies to *The Teaching* a bit later. For now, we need to get back to tracking *the promise*.

Where Did the Promise Go Next?

After Cain made it quite obvious that he was not “The Name” of God, the honor of “carrying The Name” fell to Adam’s third son, Seth. If my use of the idiom “carry The Name” in regard to Cain confuses you, it is only because you haven’t quite grasped the *parabolic imagery* of *The Teaching* in which the one who holds *the promise* “carries The Name” of God. You see, “The Name” of God is the *Living Word* of God that God is. It is *the promise*, *the blessing*, and *The Teaching*, as well as *what was promised*. That is what John is referring to when he describes the Second Coming of Jesus Christ this way:

And I saw heaven opened; and behold, a white horse, and He who sat upon it {is} called Faithful and True; and in righteousness He judges and wages war. And His eyes {are} a flame of fire, and upon His head {are} many diadems; and He has a name written {upon Him} which no one knows except Himself. And {He is} clothed with a robe dipped in blood; and His name is called The Word

of God. And the armies which are in heaven, clothed in fine linen, white {and} clean, were following Him on white horses. And from His mouth comes a sharp sword, so that with it He may smite the nations; and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS."
(Revelation 19:11–16)

God asks Cain a rather pointed question in the following passage. In what He says, He is referring to the fact that Adam would logically choose Cain to "carry *The Name*" (which is *the promise, the blessing, The Teaching, and what was promised*) after he died:

"If you do well, will you not carry {The Name}? But if you don't do well, sin is reclining against the door and his desire is for you; but you must master him."
(Genesis 4:7) —my interim translation

Cain lost the privilege of "carrying" *the promise* when he fell under the curse of God. So Adam chose Seth to be the next "seed" to "carry *The Name*":

Then Adam knew his woman again, and she delivered a son. She called his name Seth because "God has set for me another seed instead of Abel, because Cain killed him." Now a son was also delivered for Seth, and he called his name Enosh. At that time, to call in "The Name" of His Majesty was profaned.
(Genesis 4:25–26) —my interim translation

You probably already know that my translation of verse 26 doesn't agree with the usual translation of that verse. That is because translators don't understand Moses is using a verb that is normally—and mistakenly—translated "began" to tell his reader when mankind distorted ("profaned") *the promise*. I have already shown you he uses that same verb with the meaning of "profane" in Genesis 9:20 and 11:6. (See "So Why Would a Nomad 'Build a House' and Settle Down?" *The Voice of Elijah*®, October 1997.) In this case, he uses a passive form of the verb to tell us men began conducting a stupid religious ritual—the abominable *sacred marriage* ritual—and thereby completely distorted *the promise* right after Enosh was born. This is how Moses describes what those idiots were doing:

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

As you can see from my translation, Moses refers to all the descendants of Adam collectively as "the man." Keep that in mind. Moses likes to hide things from the prying eyes of fools by referring to both the first Adam and the Second Adam—"The Man" Jesus Christ—as "the man." He does that in the following passage. See if you can figure out how he has hidden the meaning of what he says:

This is the scroll of the generations of Adam. In the day that God created Adam, He made Him in the likeness of God. Male and female, He created them, and He blessed them, and He called their name "Adam" in the day that He created them. When Adam had lived one hundred and thirty years, he engendered {a son} in his likeness, according to his image, and he called his name "Seth." The days of Adam after he engendered Seth were eight hundred years, and he engendered {other} sons and daughters. All the days of Adam—that he lived—were nine hundred and thirty years. Then he died.
(Genesis 5:1–5) —my interim translation

I have already explained why the Apostle Paul talks about the Resurrection in terms of the first and Second "Adam" in 1 Corinthians 15:35–49. (See "If He's 'The Man,' Who Are You?" *The Voice of Elijah*®, July 2001.) Paul got his understanding of Jesus Christ as "the Last Adam" and "the second man" from the way Moses talks about Him in Genesis 1:26–27 and in the passage I just quoted. Paul undoubtedly found it amazing—as all True Believers

do—that dullards who don't pay close attention to what Moses and the other Prophets of Israel wrote about the Resurrection of Jesus Christ can easily be led to believe something ridiculous.

In this case, Moses does not say, "*these are the generations of Adam*," as he does when he is introducing a genealogy throughout the rest of the Book of Genesis (Gen. 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; 37:2). (See also "Questions & Answers," *The Voice of Elijah*®, January 2001.) Instead, he says, "*This is the scroll of the generations of Adam*." Then he uses the Hebrew Prophetic Perfect to *talk about* the Second Adam, the One whose "generations" he is going to provide in the scroll he mentions. Finally, he begins his account of the generations of the Second Adam by giving us the generations of the first Adam. Those generations are, after all, the first few generations of all the generations of the Second Adam.

Here is the way the passage above would read if the Prophetic Perfect were translated the way that translators routinely translate it in the Prophets. Just to show you Moses' change in thought, I've used two paragraphs to set off one thought from the other:

This is the scroll of the generations of Adam. In the day that God creates Adam, He will make Him in the likeness of God. Male and female, He will create them, and He will bless them, and He will call their name "Adam" in the day that He creates them.

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

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

Believe me, the Truth that Moses hid in the text of the Pentateuch is a lot like a hologram. You can't see it unless you look at it from precisely the same perspective he had when he wrote it. If you look at it any other way, the Truth will completely elude you. That's why Pretenders will never be able to gain insight into *The Teaching* here at the End. They just can't bring themselves to "see" things "*The Way*" God "sees" things.

My point in showing you what Moses meant in Genesis 5:1–5 is this: Moses knew that the purpose of

the scroll on which he was writing was to provide a record of the generations through which *the promise* was *handed down* to the Second 'Adam. (Now you know why the Hebrew Scriptures include all those seemingly superfluous begets and begottens.) If that be true, and it is, logic alone should tell anyone who wants to know the Truth that all one needs to do to track *the promise* is follow it through the generations of the Second 'Adam that Moses provides. So let's do it.

First, Eliminate the Negative

As I told you above, mankind distorted the Truth of *the promise* when they began to practice the *sacred marriage* ritual right after Enosh was born to Seth. Just as mental midgets have done repeatedly over the centuries since, stupid folk somehow thought God needed a little "help" in *fulfilling the promise*. So they added their own thoughts and ideas to it. That asinine tendency is going to result in the appearance of the Antichrist here at the End. That is, we are about to see God destroy the Earth once again (with fire, this time around) all because doltish dimwits dumbly believe those who pretend to be "the sons of God" when they falsely claim God has *fulfilled the promise*.

In his genealogy of those in the lineage of Noah prior to the Flood, Moses gives us a couple of hints that those men were still *handing down the promise* from generation to generation just as God intended—*orally*. First, he tells us what happened to Enoch because he "walked with God":

Then Enoch walked with God three hundred years after he engendered Methuselah, and he engendered {other} sons and daughters. All the days of Enoch were three hundred and sixty-five years. Then Enoch walked with God and he was not because God took him.

(Genesis 5:22–24) —my interim translation

I could point out that it is impossible for anyone to "walk with God" if one knows nothing at all about God, but I won't. I'll just tell you Enoch firmly *believed the promise*, so "God took him." I didn't say that, the author of the Book of Hebrews did (Heb. 11:5, 13). Moses also tells us how Lamech named his son "Rest," ostensibly because he wants it understood Lamech was "carrying *The Name*" and, therefore, knew *the fulfillment of the promise* would initiate the seventh "day" of "rest":

When Lamech had lived one hundred and eighty-two years, he engendered Noah. He called his name Noah, saying, "This one will give us relief from our works and from the ache of our hands—from {working} the ground that His Majesty cursed." Then Lamech lived five hundred and ninety-five years after he engendered Noah, and he engendered {other} sons and daughters.

(Genesis 5:28–30) —my interim translation

After Moses tells us those things, he describes how God destroyed all the descendants of Adam except "The House" of Noah because they distorted *the promise* by engaging in the damnable sacred marriage ritual:

When the man began to multiply on the surface of the ground and daughters were born to them, the sons of God saw the daughters of the man—that they were good—and they took women for themselves from all that they chose. Then His Majesty said: "My Spirit will not judge the man until 'olam. When they go astray, he is {but} flesh. Therefore, his days will be one hundred and twenty years." (The **Nephilim** were in the Earth in those days. You see, after the sons of God entered the daughters of the man, they delivered {children} for them. These were the **gibbor**, who were men of "The Name" from 'olam.)

When His Majesty saw that the wickedness of the man had multiplied on the Earth and {that} every intent of the thoughts of his heart was only evil the entire day, His Majesty regretted that He had made the man on the Earth and He was pained in His heart. Then His Majesty said, "I will wipe the man that I created from the face of the ground—from man to beast, to crawling things and birds of the Sea of Waters—because I regret that I made them." (Genesis 6:1–7) —my interim translation

As soon as "The House" of Noah got off the ark, God reaffirmed *the promise* that Noah was "carrying." In Moses' account of what God said to Noah, we gain a bit more insight into what Noah understood concerning Jesus Christ, "The Man" God planned to create in His Own image and likeness:

Then God **blessed** Noah and his sons and said to them: "Be fruitful and multiply and fill the Earth. Fear of you and terror of you shall be on every living thing of the Earth—on all the birds of the Sea of Waters, on all that crawls on the ground, and on all the fish of the sea. Into your hand they have been given. Every crawling thing

that is alive shall become food for you. Just like the green plants, I have given everything to you. You most assuredly must not eat flesh with its soul—its blood. And, {just as} assuredly, I will require your blood for your souls. From every living thing I will require it. But from **The Man**—from each of His brothers—I will require the soul of **The Man**.

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

Because in the image of God He will make **The Man**.

But as for you, be fruitful and multiply;

Swarm the Earth and multiply in it."

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

If one does not understand the *parabolic imagery* of *The Teaching of Moses* that describes God's Firstborn Son, Israel, *the Heir of the promise*, dying as a sacrificial substitute for all who maintain their position in Israel, what God said to Noah about the blood of "The Man" being "poured out" (as a sacrifice) won't make a whole lot of sense. Moses is just letting the reader know that, long before God *delivered* *The Teaching* to him in the wilderness, Noah understood what the *parabolic pantomimes* of *The Teaching of Moses* explain concerning substitutionary atonement.

I have already explained the role that Ham played in reinstating the ridiculous practice of the sacred marriage ritual at the Tower of Babel. (See "So Why Would a Nomad 'Build a House' and Settle Down?" *The Voice of Elijah*®, October 1997.) I have also explained that the purpose of that ritual was to make the Cursed once again "one people" with the Blessed—that is, "one people" with those who held title to *the promise*. Unfortunately, the majority of the Blessed went along with Ham's stupidity—just as most here at the End will go along with those who believe the Antichrist is *the fulfillment of the promise*. The Blessed didn't help the Cursed at that time; they only ended up falling under God's curse themselves. That is why the Prophets use the *parabolic imagery* of the Tower of Babel to describe the appearance of the Antichrist at the End of the Age. That same thing will happen to most of the Blessed here at the End.

Agreeing to go along with Ham's idea and once again become "one people" with the Cursed was an incredibly bad decision on the part of the Blessed. The result was, when they became "one people" with the Cursed, God confused their language and scattered

them over the face of the Earth. That's how *the promise* came to be restricted to "The House" of just the one "seed" who was "carrying The Name" at that time. That "house" was "The House" of Shem, the one man who was responsible for *handing down* to his "name" *The Teaching* concerning *the promise*. Therefore, Moses methodically tracks the descent of *the promise* down through Shem's lineage to Abraham. Then he begins to provide a whole lot more historical detail.

Now Accentuate the Positive

Abraham became the "carrier of *The Name*" immediately before his father Terah died. You'll understand why I say "immediately before his father Terah died" when you see what Abraham, Isaac, and Jacob did with *the promise* right before they died. They *handed it down* to the next *heir of the promise* as *the blessing*.

As soon as Abraham *inherited the promise*, God began directing him to conduct a *parabolic pantomime* in which God *parabolically* depicts what *the promise* says concerning the "land" (Hebrew: "Earth") over which God *promised* "The Man" Jesus Christ would reign as King:

*When the days of Terah were two hundred and five years, Terah died in Haran. Then His Majesty said to Abram:
"Go!*

*From your land,
From the place of your birth,
From the house of your father,
To the land which I will show you,
And I will make you a great nation,
And I will **ble**ss you,
And I will make your name great,
And you will be a **ble**ssing,
I will **ble**ss those who **ble**ss you,
But the one who curses you I will curse.
In you all the families of the Earth will be **ble**ssed."
(Genesis 11:32–12:3) —my interim translation*

It is not my intention to explain what God *meant* by what he said to Abraham in that passage. The Apostle Paul has already done that in a variety of places. My only purpose is to remind you God is *talking about the promise* He gave to Adam when He banished him from the Garden. That is, God was not *giving* Abraham *the promise*; He was merely *reaffirming the*

promise. Abraham already held title to *the promise* because it had been *handed down* to him as an *inheritance* by his ancestors—*orally*, as *the blessing* of God.

Moses further defines the content of *the promise* when he describes another *parabolic pantomime* in which God addressed Abram's concerns about his own personal *inheritance* of *what was promised*:

After these things, the Word of His Majesty came to Abram in a vision, saying:

*"Don't be afraid, Abram,
I am a shield for you;
Your reward is exceedingly abundant."*

*Then Abram said: "My Master, Your Majesty, what will you give me? I am walking stripped {naked}, and the {designated} son of acquisition of my house is Eliezer of Damascus." And Abram said, "Look! You have not given me seed, so the son of my house is going to inherit me." Then look! The Word of His Majesty came to him saying, "This one will not inherit you!" ... Then He brought him outside and said, "Please look toward the Sea of Waters and count the stars, if you are able to count them." And He said to him, "This is what your seed will be." And he believed His Majesty, and it was reckoned to him as righteousness. Then He said to him, "I am His Majesty, Who brought you out of Ur of the Chaldeans to give you this land to inherit it." And he said, "My Master, Your Majesty, how will I know that I will inherit it?" Then He said to him, "Acquire for Me a three-year-old heifer, and a three-year-old goat, and a three-year-old ram, and a turtledove, and a pigeon." And he acquired all these for Him; and he cut them in two in the middle, and he put each half opposite the other. But he did not cut the birds in two. Then the birds of prey came down on the carcasses, but Abram drove them away. Then, when the sun was setting, a deep sleep fell on Abram, and look! Terror and great darkness were falling on him! Then He said to Abram: "Know for certain that your seed will be a stranger in a land that is not theirs; and they will enslave them, and they will be oppressed four hundred years. But I am going to judge the nation that they will serve, and after that they will go out with many possessions. **But as for you, you will go to your fathers in peace. You will be buried at a good old age. The fourth generation will return here, because the iniquity of the Amorite will not be complete until then.**" Then the sun went down and it was dark. Then look! {There was} a smoking firepot, and a flaming torch that crossed over between these divided {animals}.*

On that day, His Majesty cut a covenant with Abram, saying, "To your seed I will give this land—from the river of Egypt unto the great river, the Euphrates River—{the land of} the Kenite, and the Kenizzite, and the Kadmonite, and the Hittite, and the Perizzite, and the Rephaim, and the Amorite, and the Canaanite, and the Girgashite, and the Jebusite."

(Genesis 15:1–21) —my interim translation

I won't get into the mind-set that stands behind all of the Hebrew idioms in that passage. I translated them *literally* so that you could see some of the things translators gloss over just to make the biblical text more readable. Those things are not important at this point. What is important is this: Abraham knew God was reaffirming *the promise* to which he already held title as *the heir of the promise*, but he also knew he had no biological son to *inherit the promise* from him. So he was doubtful concerning what would happen to *the promise* after he died. God told him not to worry about it, his "seed" would be like the stars in the heavens. Abraham believed what God told him, thereby obtaining "righteousness." But notice the question Abraham asks when God starts *talking about Abraham's inheritance of what was promised*. What does Abraham say?

And he said, "My Master, Your Majesty, *how will I know that I will inherit it?*"

(Genesis 15:8) —my interim translation

Abraham asked that question because he knew—from his knowledge of and belief in *the promise*—that God had *promised* He would one day create "male and female" Believers in His Own image and likeness. So he asked God to confirm that he would *personally* share in *what was promised* when God *fulfilled the promise*. That's why the author of the Book of Hebrews says this about God's response to Abraham's desire for "the absolute certainty of the *hope*":

But we desire for each of you that {you} display the same zeal toward *the absolute certainty of the hope* until completion—that you would not become lazy, but imitators of those who (through faith and patience) are *inheriting the promises*. For, after *promising* Abraham, the {Living} God swore by Himself—since He had nobody greater to swear by—saying: "{I swear!} I WILL DEFINITELY BLESS YOU, AND I WILL CERTAINLY MULTIPLY YOU!" And so, by

being long-suffering, he obtained **the promise**. For men swear by the greater, and for them the end of every dispute is the oath (for confirmation). **In the same way, the {Living} God—resolving to demonstrate even more for the heirs of the promise the irrevocability of His resolve—became a Mediator by an oath!** So that—through two unchangeable actions in which it is impossible for the {Living} God to lie—we who have taken refuge to lay hold of the hope laid out before us would have strong encouragement; which {encouragement} we have as an anchor—both secure and permanent for the soul, and {one which} enters behind the curtain, where Jesus entered as a scout for us, becoming a High Priest in the Age according to the order of Melchizedek.

(Hebrews 6:11–20) —my interim translation

In mentioning how God "became a Mediator by an oath," the author of the Book of Hebrews is referring to the *parabolic pantomime* in which God *symbolically* "walked" between the two halves of the sacrifices, thus *symbolically* declaring, "Abraham, I swear on My life that you will *inherit what was promised* when I *fulfill the promise*, even if I have to die as a sacrifice." (See, God does have a sense of humor after all.)

In His *parabolic pantomime*, God was referring to the fact that He would one day become *Corporate Israel*, *the Heir of the promise*, thereby "mediating" (as *Corporate Israel*) *the promise* to Himself (as *Corporate Israel*). He would then die as a sacrifice for the sins of "all Israel," arise as "The Man" Who is the eternal *Heir of the promise*, and then "mediate" *the promise* to all who *receive the promise* as an *inheritance* through belief in *the promise*. Did you follow that? Don't worry. I'll explain it six ways to Sunday before my ministry is complete. That's what God has called me to do. Just keep in mind, *the promise* is also *what was promised*. As long as you have that, the "rest" is never in doubt. (Just rattling the cage of Pretenders.) That is, both are Jesus Christ, the *Living Word of God*.

The Apostle Paul explains what God said to Abraham this way:

Why the Law then? It was added on account of transgressions until the **Seed** should come to Whom it had been **promised**, having been directed through messengers into the hand of a Mediator. Now a **mediator** is not for one, but the {Living} God is One. So is the Law against **the promises** of the {Living} God? Certainly not! For if a

law that was able to give life had been given, **the inheritance** would have been from law. But the Scripture has imprisoned everything under sin, so that **the promise**—from the faith of Jesus Christ—might be given to those who believe.

(Galatians 3:19–22) —my interim translation

I have already explained that *the promise* started out on its long trek through this world as *the blessing*, which was always conveyed to the next *heir of the promise* orally as an *inheritance*. That has never changed; it remains that way to this very day, which is precisely Paul's point. *The Law of Moses* has never played any role at all in our *inheritance of the promise* because the Law did three basic things (among others): (1) it bound the sons of Israel together and made them "one" in *Corporate Israel*; (2) it gathered together the various parts of *the promise* that Jacob separated (Gen. 49); and (3) it made *Corporate Israel* the sole *Heir of the promise*, as the One Who held title to *the promise*. Those three things explain why the Law only played a role until Jesus Christ came along and became *Corporate Israel*, *the Heir of the promise*, thereby uniting *the promise* once again in One Person as it had been before Jacob divvied it up among his sons and grandsons (Gen. 49).

When Jesus Christ died, He held title to *the promise* as *Corporate Israel* under the terms of the Mosaic Covenant, and as "The individual Remnant" of Israel under the terms of the New Covenant. When Jesus Christ died, His death invoked *the promises* God had made to Abraham (Gen. 15) and to David (2 Sam. 7), thereby causing God to *fulfill the promise* and grant Jesus *what was promised*. Which was? Creation in the image and likeness of God.

But Jesus Christ, by a rather neat little sleight of hand, *handed down the promise* to His *heirs* before He died—that is, He made *the promise* available to anyone who would *receive the promise* by simply *believing the promise*. (See "Did Jesus Leave a Will?" *The Voice of Elijah*®, July 1991.) So *the promise* is still alive and well today, *living* in all who still *believe* the Truth of the Gospel, just waiting for God to *fulfill the promise* and grant *what was promised* to those who still *believe the promise*. That time is swiftly approaching.

Let me ask you a question: If God did, indeed, swear that He would die (as a sacrifice) if need be, so that Abraham and all other Believers like him could *inherit what was promised*, what would that make the

"covenant" (literally, "legal contract") that God ratified with Abraham in Genesis 15? How about a "testament" ("will")? Lest you think I came up with that *parabolic imagery* on my own, let me show you what the author of the Book of Hebrews says about it:

Yet when these had been so "built," the priests are always entering the first tent, completing the service, but into the second only the high priest, once a year, not without blood, which he offers for himself and the people's sins of ignorance. This is the Holy Spirit pointing out "The Way" of the holy ones has not yet been made known while the first tent is still standing; which is a parable for the time then present, according to which {parable} both gifts and sacrifices are offered {which are} not able—with respect to conscience—to complete the one who serves. {They are} only ordinances of flesh imposed on food, drink, and different baptisms until a time of reformation. But when Christ—a High Priest of the coming good things—arrived by means of the greater and more complete "tent" not made by hands (that is, not by {anyone in} this Creation), not by means of the blood of goats and calves, but by means of His Own blood, He entered once for all into the "holy place," obtaining eternal redemption. For if the blood of goats, bulls, and ashes of a heifer sprinkling those who have become profane makes {them} holy with regard to cleanness of the flesh, how much more {will} the blood of the Messiah, Who—by means of a Holy Spirit—offered Himself unblemished to the {Living} God, cleanse our conscience from dead works to serve a Living God? And for this reason He is mediator of a new testament, so that—a death having occurred for the releasing of those who transgressed against the first covenant—those who have been called might receive the eternal inheritance. For where there is a testament, death of the testator must be borne. For {only} a testament {made} by the dead is valid; it has no meaning whatsoever while the testator is alive.

(Hebrews 9:6–17) —my interim translation

In that passage, the Person Who is *parabolically* depicted as having made a "testament" is Jesus Christ. That *parabolic imagery* is based on the fact that Jesus Christ made an *oral "testament"* as part of a *parabolic pantomime* in which He transferred *the promise* to His *heirs*. (See "Did Jesus Leave a Will?" *The Voice of Elijah*®, July 1991.) But every good Christian knows that Jesus Christ is God. Isn't that right? Well, in the following

passage Paul is *talking about* the same *parabolic imagery* except this time, instead of Jesus, it is God Himself Who *parabolically* made the “will,” and Paul tells us precisely when God’s “will” was validated:

Brothers, I am speaking according to man, nevertheless, no one can set aside the validated testament of a man, or add a codicil. But the promises were spoken to Abraham and to his “Seed.” He does not say, “And to the seeds,” as of many; but as of One: “And to your Seed,” that is, Christ. But I am saying this: The testament previously validated by the {Living} God, the Law which came four hundred and thirty years later does not invalidate, so as to abolish the promise. For if the inheritance is from law, it is no longer from a promise; but the {Living} God freely gave it to Abraham through a promise. (Galatians 3:15–18) —my interim translation

If you are a mathematical genius and a biblical scholar, you have most likely already figured back 430 years from the time of the Exodus. For the benefit of those like me who are neither, I’ll show you the steps you need to go through. First, you have to know that Paul is referring to what Moses wrote here:

Now the time that the sons of Israel lived in Egypt was four hundred and thirty years. And it came about at the end of four hundred and thirty years, to the very day, that all the hosts of the LORD went out from the land of Egypt. (Exodus 12:40–41)

Knowing that, you then have to go back 430 years to the time when the sons of Israel went down to Egypt:

Then Jacob arose from Beersheba; and the sons of Israel carried their father Jacob and their little ones and their wives, in the wagons which Pharaoh had sent to carry him. And they took their livestock and their property, which they had acquired in the land of Canaan, and came to Egypt, Jacob and all his descendants with him: his sons and his grandsons with him, his daughters and his granddaughters, and all his descendants he brought with him to Egypt. (Genesis 46:5–7)

Do you see anything significant in that verse? How about the fact that Jacob, *the heir of the promise*, was still

alive at that time? That is, he had not yet divided *the promise* and *handed it down* as an *inheritance* to his sons and grandsons. He did not do that until he *blessed* them in Genesis 48–49. So Paul is just making the point that *the promise* was still in the possession of a *single individual* who was qualified to *inherit what was promised* when God “died.” That was no longer the case after Jacob divided up *the promise*. No one *individual* held sole title to *the promise* again until Jesus Christ became Corporate Israel, *the Heir of the promise*, under the terms of the Mosaic Covenant.

If you can “see” the *parabolic imagery* inherent in what I have just explained, you are quite obviously one of the Blessed. Pretenders will go absolutely ballistic at the mere mention of God “dying” and not be able to hear anything else. So I will again remind those who have ears to hear: Relax; it’s just *parabolic imagery*. You know, “This IS LIKE that.” But having already antagonized the children of the Liar by telling them the Truth about *the promise* they will never *inherit*, I will just go ahead and get another controversial issue out of the way while they are consumed by a fit of apoplexy.

Abraham also knew that *the promised* “land” (Hebrew: “Earth”) of Canaan was just a *parabolic image* that *parabolically* depicts something far greater. That’s why Paul says this concerning *the promise*:

For the promise to Abraham, or {rather} to his Seed—that He would be the Heir of the cosmos—was not through law, but through righteousness of belief. (Romans 4:13) —my interim translation

One could undoubtedly find it extremely amusing that translators have glossed over so many things in their translations of the Scriptures, if it weren’t so sad that they have no idea what the Scriptures are even *talking about*. The Greek term *cosmos* can mean either “inhabited world” (in the Septuagint sense of “Heaven and Earth”) or “universe.” Take your pick, but don’t read *what you want to believe* into what Paul wrote. The author of the Book of Hebrews has already told you *what was promised*:

Now faith is the assurance of {things} hoped for, the conviction of things not seen. For by it the men of old gained approval. By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible. By faith Abel offered

to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks. By faith Enoch was taken up so that he should not see death; AND HE WAS NOT FOUND BECAUSE GOD TOOK HIM UP; for he obtained the witness that before his being taken up he was pleasing to God. And without faith it is impossible to please {Him}, for he who comes to God must believe that He is, and {that} He is a rewarder of those who seek Him. By faith Noah, being warned {by God} about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith. By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going. By faith he lived as an alien in the land of promise, as in a foreign {land}, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise; for he was looking for the city which has foundations, whose architect and builder is God. By faith even Sarah herself received ability to conceive, even beyond the proper time of life, since she considered Him faithful who had promised; therefore, also, there was born of one man, and him as good as dead at that, {as many descendants} AS THE STARS OF HEAVEN IN NUMBER, AND INNUMERABLE AS THE SAND WHICH IS BY THE SEASHORE. **All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth. For those who say such things make it clear that they are seeking a country of their own. And indeed if they had been thinking of that {country} from which they went out, they would have had opportunity to return. But as it is, they desire a better {country}, that is a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them.**

(Hebrews 11:1–16)

Then Add a Means of Elimination

The next thing Moses tells us about *the promise* is how Sarah tried to “help” God *fulfill the promise* by making sure Abraham had a biological son who could *inherit the promise* from him. I’ll let you read that story for yourself. You probably already know Ishmael was Abraham’s firstborn, but God insisted that Isaac was to

be *the heir of the promise*. If you didn’t already know that was the point of that story, you should now.

Before Isaac’s birth, God “cut a covenant” (“made a contract”) with Abraham and instituted circumcision as the “sign” of that covenant:

Now, when Abram was ninety-nine years old, His Majesty appeared to Abram and said to him: “I am **El Shaddai**. Walk before Me and be complete, and I will grant My covenant between Me and you, and I will multiply you tremendously.” Abram fell on his face, and God spoke with him, saying: “As for Me, look! My covenant is with you, and you will become the father of a multitude of nations. And your name will no longer be called ‘Abram’; your name will become ‘Abraham’ because I will make you father of a multitude of nations. Then I will make you tremendously fruitful, and I will make you become nations, and kings will go forth from you. Then I will establish My covenant between Me and you and your seed after you—throughout their generations, for a covenant of ‘**olam**—to be God to you and your seed after you. Then I will give you and your seed after you the land of your sojourning—all the land of Canaan—for a possession of ‘**olam**, and I will be God to them.” Then God said to Abraham: “But as for you, you must guard My covenant—you and your seed after you, throughout their generations. This is My covenant, which you must guard, between Me and you all, and your seed after you: Every male you all have must be circumcised. And you all must circumcise the flesh of your foreskins, and it will be a sign of a covenant between Me and you. And an eight-day-old son of you all must be circumcised—every male throughout your generations—one born in ‘The House’ or one acquired with silver from any foreigner, that is, not from your seed. One born in your house and one acquired with your money must be circumcised, and My covenant will be in the flesh of you all for a covenant of ‘**olam**. But {as for} an uncircumcised male who is not circumcised in the flesh of his foreskin, that soul will be cut off from its people. He has broken My covenant.”

(Genesis 17:1–14) —my interim translation

I translated every plural *you* in that passage as “you all” because it is impossible to understand the point of the *parabolic pantomime* without knowing when God used the plural form of the personal pronoun. But that’s another issue. Have you ever known an eight-day-old child who could circumcise himself? No? I did

not think so. A baby can only *receive* circumcision from someone who *believes* it will somehow benefit him. Yet God said if a baby boy is not circumcised, he will be “cut off from” the “people” who stand in the “covenant” relationship with God. Does it make any sense that God would hold the sins of the fathers against the sons? No? Then you obviously haven’t read your Bible all that carefully. And did you notice what God said the “covenant” is? Read it again:

“This is My covenant, which you must guard, between Me and you all, and your seed after you: Every male you all have must be circumcised.”
(Genesis 17:10) —my interim translation

Do you still not get the point of the *parabolic pantomime* of circumcision? Don’t fall into the trap of thinking circumcision *means* what the Jews think it *means*. Ishmael was circumcised, yet he was never *the heir of the promise*; and Esau voluntarily relinquished his right to *the promise*. Maybe what the Apostle Paul says about circumcision will help you understand what that ritual *parabolically signified*:

See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ. For in Him all the fulness of Deity dwells in bodily form, and in Him you have been made complete, and He is the head over all rule and authority; and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ.
(Colossians 2:8–11)

Like so many other things in the Scriptures—including the rainbow, which is the “sign” of the “covenant” God made with Noah—the covenantal “sign” of circumcision is a bit of a red herring. Contrary to popular belief, the primary purpose of the *symbolic ritual* of circumcision was not for identifying who was a member of “*The House*” in which *the promise* resided. Instead, the lack thereof was for the purpose of easily identifying those who had been “cut off from” the “people” who held title to *the promise*. I do believe God Himself said that, so I really didn’t have to.

If you don’t understand the *meaning* and *significance* of the Hebrew idiom “cut off from,” I suggest you

read (or re-read) what I have written in *Not All Israel Is Israel*. The passive elimination of uncircumcised males under the terms of the Abrahamic Covenant became an active elimination of both males and females under the terms of the Mosaic Covenant. “*The Way*” God saw it when He instituted the Mosaic Law, a *literal* descendant of Jacob could hardly be mistakenly considered a member of “*The House*” of Israel, *the Heir of the promise*, after he (or she) had a few large rocks dropped on his (or her) head. You might want to stop here for a few moments and consider what solemn lesson God would have you learn from that barbaric *ritual*. I’ll slow down so that you can more easily catch up.

Under the terms of the New Covenant, circumcision and stoning gave way to excommunication as the divinely decreed method the members of *Corporate Israel*, *the Heir of the promise*, were supposed to use to protect the sanctity of *the promise*. But it has been roughly 1800 years since Pretenders caused the Church (*Corporate Israel*) to lose *The Apostolic Teaching* (which is, as you may remember, also *the promise*, *the blessing*, and “*The Name*”). Since the Church today no longer has all that much insight into *The Apostolic Teaching*, excommunication would not serve any useful purpose. No, it’s far too late for remedying the ridiculous situation in the Church by tossing a few Pretenders out on their ear. But what if someone were to *restore The Teaching*? Have you ever thought about that far-fetched fantasy? Maybe we should at least *consider* some form of excommunication in case that ever happened. How about something Pretenders could easily, and would easily—and unknowingly—do to themselves?

The Heir of the Promise

Moses weaves a variety of ancillary material into his history of *the promise*. One of his more interesting sidebars is the *parabolic pantomime* in which God destroyed Sodom and Gomorrah. The Prophets found that *parabolic imagery* useful. Another is what most folks call “the sacrifice of Isaac,” never mind that Abraham did not actually sacrifice Isaac. Granted, he did go through the motions; so artsy-craftsy types have left us some rather delightful depictions of his obedience to God’s command. Did you hear what I said? I said, “*God’s command*.” On hearing that, “*The Many*” here at the End will immediately think *parabolic pantomime*. So let’s see what God is *parabolically* depicting this time:

It was after these things that the {Living} God tested Abraham and said to him, "Abraham!" And he said, "Here I am." And He said: "Take your son—your only one, whom you love—Isaac, and go to the land of Moriah. Then offer him as a burnt offering on one of the mountains that I will tell you." So Abraham got up early in the morning, saddled his donkey, and took two of his young men and Isaac with him. He split wood for a burnt offering, got up, and went to the place that the {Living} God had told him. On the third day, Abraham lifted up his eyes and saw the place from afar. Then Abraham said to his young men, "Stay together here with the donkey. I and the boy will go over there and worship; then we will return to you." So Abraham took the wood for the burnt offering and set it on Isaac his son. Then he took in his hand the fire and the knife, and the two of them walked on together. Then Isaac spoke to Abraham his father, and he said, "My father?" And he said, "Here I am, my son!" And he said, "Look! The fire and the wood, but where is the lamb for the burnt offering?" And Abraham said, "God will provide for Himself the lamb for the burnt offering, my son." And the two of them walked on together. When they came to the place that the {Living} God had told him, Abraham built the altar there, arranged the wood, bound his son Isaac, and set him on the altar on top of the wood. Then Abraham stretched out his hand and took the knife to slaughter his son. But the messenger of His Majesty called to him from the Sea of Waters, and He said, "Abraham! Abraham!" And he said, "Here I am!" So He said: "Don't stretch out your hand toward the boy, and don't do anything to him, because now I know that you fear God. You did not withhold your son, your only one, from Me." Then Abraham lifted up his eyes, and he looked. And look! A ram was caught by its horns in the thicket behind him. So Abraham went and took the ram and offered him up as a burnt offering instead of his son. So Abraham called the name of that place "His Majesty will provide," as it is said today on the mountain, "His Majesty will provide." Then the messenger of His Majesty called to Abraham a second time from the Sea of Waters, and He said: "By Myself I have sworn, declares His Majesty, that—because you have done this thing and did not withhold your son, your only one—I will bless you abundantly and greatly multiply your Seed as the stars of the Sea of Waters, and as the sand that is on the shore of the sea; and your Seed will inherit the gate of His enemies. And in your Seed all the nations of the Earth will be blessed, because you listened to My voice." Then Abraham returned to his

young men; and they got up and they {all} went together to Beersheba. And Abraham lived in Beersheba.
(Genesis 22:1–19) —my interim translation

The point of that *parabolic pantomime* has to do with the fact that God had already told Abraham that Isaac was going to be *the heir of the promise*. That is, God had already designated Isaac as the "seed" who would *inherit the promise* under the terms of the "covenant" (think "will") He ratified with Abraham in Genesis 15. You know, the "covenant" (think "will") God ratified by taking an *irrevocable oath* that Abraham would himself *inherit what was promised* because his "Seed" would be *the Heir of the promise* Who would *inherit what was promised* when God *fulfilled the promise*. God told Abraham that Isaac would be the next *heir of the promise* right after He instituted circumcision as the "sign" of the "covenant" (think "will") He ratified in Genesis 17:

Then God said to Abraham: "As for Sarai, your woman, you will not call her name Sarai, because her name is Sarah. And I will **ble**ss her; I will even give you a son from her. I will **ble**ss her and she will become nations; kings of peoples will come from her." Then Abraham fell on his face, and he laughed and said in his heart: "Will a child be born to a hundred-year-old man? And Sarah? Will a ninety-year-old woman give birth?" So Abraham said to the {Living} God, "If only Ishmael could live before You!" But God said: "No. *Sarah, your woman, is going to give birth to a son for you, and you must call his name Isaac. I will establish My covenant with him, for a covenant of 'olam, for his Seed after him. As for Ishmael, I have heard you. Look! I have blessed him; and I will make him fruitful and I will multiply him tremendously. He will engender twelve 'carriers,' and I will make him a great nation. But I will establish My covenant with Isaac, whom Sarah will give birth to for you at this time next year.*"

(Genesis 17:15–21) —my interim translation

Sometimes, it is possible to summarize the *meaning* of a *parabolic pantomime* just by turning it into an abstract statement. In Galatians 4:21–31, Paul does that rather nicely with the *parabolic pantomime* in which God *intentionally* gave Sarah a son to supplant Ishmael as *the heir of the promise*. I'll do that with this *parabolic pantomime* in a bit.

You may have already noticed that, in talking to Abraham about the birth of Isaac, God twice used the expression “from her.” Paul obviously loved the *parabolic imagery* inherent in the preposition *from* (with “*The Woman*” implied). He constantly refers to the Jews as “from law” and Christian Believers as “from belief.” I have *talked about* that in a series of articles in which I explained what Paul *meant* when he *talked about* “law.” [See “We Know the Law Is Holy. But What About the Commandment?” *The Voice of Elijah*®, July 1998; “There Is Nothing More Amazing Than Dead Men Walking (in ‘*The Way*’),” *The Voice of Elijah*®, January 2000; “‘The Law’ of This, ‘The Law’ of That, So Much ‘law’ One Can’t Keep Track,” *The Voice of Elijah*®, April 2001; and “Two Agreements Made: One a ‘Covenant,’ the Other a ‘Testament,’” *The Voice of Elijah*®, January 2002.]

Now you know where Paul got his seemingly peculiar use of the preposition *from*. It is an *idiomatic Hebrew expression*. I only mention it because Paul uses it in Galatians 4 where, you guessed it, he is *talking about the parabolic pantomime* in which Isaac, *the heir of the promise*, came “from Sarah.” His point in that passage is, one does not *receive the promise* by doing something to deserve it as the Pharisees would have us all believe; one *receives the promise* the same way Abraham did—by first *hearing the promise* and then *believing the promise*. Belief precipitates repentance, which results in one being born again “from belief.” Believe it if you care to, ...

Oh, by the way, the following abstract statement concisely summarizes what God *meant* by the *parabolic pantomime* in which Abraham *parabolically* depicted the sacrifice of his son Isaac:

The Heir of the promise must die as a sacrifice; but because of your belief in **the promise**, I will provide the sacrifice so that **the heir of the promise** may live.

I stated the *meaning* of the *parabolic pantomime* that way because today there are, after all, a whole lot more *heirs of the promise* than just the One *Heir of the promise* Who has already *inherited what was promised*. I thought, perhaps, I should mention that, in case you forgot or in case you didn’t understand that everyone who *receives the promise* by believing it thereby becomes an *heir of the promise*, fully qualified to *receive what was promised* when God *fulfills the promise*. Paul reminds us of that in this passage:

For as many as are being led by a Spirit of God, these are sons of God. For you all have not again received a Spirit of slavery, to fear; rather you have received a Spirit of adoption, in which we shout, “Abba! Father!” The Spirit itself is testifying with our Spirit that we are children of God. But if children, also heirs—heirs of God, but fellow heirs of Christ—if indeed we suffer with {Him} so that we may also be glorified with {Him.}
(Romans 8:14–17) —my interim translation

In another instance, the Apostle Paul also explains the abstract statement I gave you above. In the process, he provides a bit more detail as to how God accomplished in history what He only depicted *parabolically* in *parabolic pantomime*:

Senseless Galatians! Who put a hex on you, before whose eyes Jesus Christ was written beforehand as having been crucified? I only desire to learn this from you: Did you receive the Spirit from works of law or from hearing with belief? Are you so senseless? Having begun in Spirit, are you now being completed in flesh? Did you suffer so much to no avail (if indeed to no avail)? Is the One, therefore, Who grants you the Spirit and works miracles among you, from works of law or from hearing with belief? Just as Abraham “BELIEVED THE {Living} GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS,” so also you know that those from belief, these are sons of Abraham. But the Scripture—seeing in advance that, from belief, the {Living} God would declare the Gentiles not guilty—preached the Gospel in advance to Abraham, that “ALL THE GENTILES WILL BE BLESSED IN YOU.” Therefore, those from belief are being blessed with the Believer—Abraham. For as many as are from works of law are under a curse. For it is written, “CURSED IS EVERYONE WHO DOES NOT REMAIN IN ALL THE THINGS WRITTEN IN THE BOOK OF THE LAW, TO DO THEM.” But {the fact} that no one is declared not guilty before the {Living} God by law is obvious, because “THE RIGHTEOUS ONE WILL LIVE FROM BELIEF.” But the Law is not from belief; rather, “THE ONE WHO DOES THEM WILL LIVE IN THEM.” Christ bought us back from the curse of the Law, having become a curse on our behalf—because it is written, “EVERYONE WHO HANGS ON A TREE IS CURSED”— (1) So that into the Gentiles the blessing of Abraham might come—in Christ Jesus, (2) so that we might receive the promise of the Spirit through {our} belief.
(Galatians 3:1–14) —my interim translation ■



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.

Take a look at how the Apostle John describes events that occur just prior to the Second Coming:

And the seventh {angel} poured out his bowl upon the air; and a loud voice came out of the temple from the throne, saying, "It is done." And there were flashes of lightning and sounds and peals of thunder; and there was a great earthquake, such as there had not been since man came to be upon the earth, so great an earthquake {was it, and} so mighty. And the great city was split into three parts, and the cities of the nations fell. And Babylon the great was remembered before God, to give her the cup of the wine of His fierce wrath. And every island fled away, and the mountains were not found. And huge hailstones, about one hundred pounds each, came down from heaven upon men; and men blasphemed God because of the plague of the hail, because its plague was extremely severe.
(Revelation 16:17–21)

That passage intrigues me only because it mentions gigantic hailstones. Let's assume John is describing *literal* weather conditions at the End. What would it take to hoist a fifty-pound-plus hailstone up in the air *repeatedly* so that it could refreeze and become a one-hundred pounder? Hot air? *Really* hot air? Probably the latter, because hot air rises rapidly, but *really* hot air rises *really* rapidly. High velocity winds can move *tons*.

So, now that we've settled that issue, maybe there is something to this gigantic hailstone thing after all. Before this hurricane season, I was beginning to

think maybe the *parabolic imagery* of the Passover Parable didn't *really* apply the way I understood it:

Now the LORD said to Moses, "Stretch out your hand toward the sky, that hail may fall on all the land of Egypt, on man and on beast and on every plant of the field, throughout the land of Egypt." And Moses stretched out his staff toward the sky, and the LORD sent thunder and hail, and fire ran down to the earth. And the LORD rained hail on the land of Egypt. So there was hail, and fire flashing continually in the midst of the hail, very severe, such as had not been in all the land of Egypt since it became a nation. And the hail struck all that was in the field through all the land of Egypt, both man and beast; the hail also struck every plant of the field and shattered every tree of the field.
(Exodus 9:22–25)

You see, before the Second Coming finally wraps things up all neat and tidy, God intends to make sure every fool Pretender is forced to face the fact that he has been *incredibly stupid*. Hail is just one of the not-so-pleasant vehicles God plans to use to full effect. I didn't come up with that on my own; Isaiah explained the significance of the *parabolic imagery*:

***Behold, the Lord has a strong and mighty {agent};
As a storm of hail, a tempest of destruction,
Like a storm of mighty overflowing waters,
He has cast {it} down to the earth with {His} hand.***
(Isaiah 28:2)

*Because you have said,
"We have made a covenant with death,
And with Sheol we have made a pact.
The overwhelming scourge will not reach us
when it passes by,
For we have made falsehood our refuge and
we have concealed ourselves with deception."
Therefore thus says the Lord GOD,
"Behold, I am laying in Zion a stone, a tested stone,
A costly cornerstone {for} the foundation, firmly placed.
He who believes {in it} will not be disturbed.
And I will make justice the measuring line,
And righteousness the level;
Then hail shall sweep away the refuge of lies,
And the waters shall overflow the secret place."
(Isaiah 28:15–17) ■*



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: You often talk about *The Teaching of Moses and The Apostolic Teaching*, and to a lesser extent you also talk about *The Teaching of the Prophets and The Teaching of Jesus*. However, you don't often say much about *The Teaching of Adam*, even though God's promise of redemption—the promise—was originally given to Adam. Can you explain to our readers where the promise that God gave Adam is discussed in detail in the Book of Genesis? Also, can you explain why Eve mistakenly assumed that her firstborn son, Cain, was the fulfillment of the promise God gave Adam?

Elijah: To answer your question concisely: *The Teaching of Adam* is not explained in detail anywhere in the Book of Genesis. It is only presented in summary form. But that is only because Moses' purpose was not to provide a complete written record of all the details in *The Teaching*. He was, instead, initiating a written witness against all who have ever heard and rejected (or distorted) *The Teaching*. (See *The Mystery of Scripture, Volume 1*.) He did that by recording both a historical account of how mankind had rejected and distorted *The Teaching* prior to his time and prophecy concerning how they would reject and distort it later on. In that account, Moses also embedded specific information that was intended to confirm the Truth of *The Teaching* in the minds of those who would have opportunity to hear it at a later time.

The other Prophets of Israel add to what Moses wrote and provide a historical account of how the sons of Israel failed to *hand down The oral Teaching* from generation to generation as God intended—*orally*. In their account, the Prophets cryptically concealed details in *The Teaching* that were clearly a part of *The Teaching of Moses* and *The Teaching of Adam*. Again, their purpose in doing that was to confirm the Truth of *The oral Teaching* in the minds of those who would have opportunity to hear it at a later time.

The Prophets also did exactly what Moses had done. They included prophecy that explained how *The Teaching* would eventually be “completed” in history and in the minds of men. However, one should keep in mind that the Prophets are called “the Prophets” only because they provide a whole lot more *easily recognizable* prophecy than Moses included in his account. That is, Moses exhibits a distinct tendency to conceal the meaning of what he wrote by making the reader think he is reading history instead of prophecy. The Prophets do the same thing, but to a lesser extent.

I most often talk about *The Teaching of Moses* and *The Apostolic Teaching* because those two forms of *The Teaching* represent the beginning and the end of the historical record that one finds in the Scriptures. I don't talk about *The Teaching of the Prophets* or *The Teaching of Jesus* all that much because to do so I would have to explain things in *The Teaching* that I am not yet free to explain openly.

Moses, as the first Prophet of Israel, wrote the first installment of the Scriptures by telling us *how* and *why* God *delivered The Teaching* (both *oral* and *written*) to him. He also provides a historical account of what had already happened to *The oral Teaching* before God *delivered* it to him in the wilderness. The Apostles wrote the final installment of the Scriptures by telling us what happened to *The oral Teaching* immediately after Jesus *delivered* it to His disciples. They also tell us what was going to happen to it later on.

That being the case, you need to keep in mind the intricately intertwined relationship that exists between prophecy and history in both *The oral Teaching* and the Scriptures. So, before I show you where Moses succinctly summarizes *The Teaching of Adam*, let me quote something I wrote about those things in April 1997:

The oral Teaching that Moses delivered to Israel and the written Teaching that he concealed in the

Pentateuch are essentially the same Teaching. Both contained the same explanation of the Truth concerning what God was going to do. However, there is much more to the Pentateuch than just the written Teaching. The five books of the Bible that Moses wrote explained not only what God was going to do but also what God had already done. Since the Hebrew Scriptures are nothing more than an extension of the Pentateuch, they exhibit those same characteristics. Therefore, if you want to understand the nature and purpose of the Hebrew Scriptures, you must first get it firmly fixed in your mind that they make a clear distinction between what God has done and what He is going to do.

*The information in the Scriptures related to what God has done is historical record. The information concerning what He is going to do is prophecy. History explains the known; prophecy explains the unknown. In the wisdom of God, however, both history and prophecy contribute to a set of checks and balances for the protection and preservation of the oral Teaching that Moses **delivered** to Israel. The prophetic passages tell you what The Teaching of Moses was, and therefore what the oral Teaching of Israel should be. The historical passages tell you why the oral Teaching of Israel is or is not the same as The Teaching of Moses.*

*You will find both history and prophecy intermingled in the Pentateuch and in the rest of the Scriptures. But it is absolutely essential that you not confuse the two, especially in the Pentateuch. If you do, you will never be able to understand the written Teaching that Moses hid there. That is because Moses used history and prophecy to conceal the written Teaching from the prying eyes of anyone who does not understand the oral Teaching he **delivered** to Israel. That is, he intentionally sought to mislead the uninformed.*

One of the most effective techniques that Moses used to conceal the written Teaching was to make his readers think they were reading history when they were, in fact, reading prophecy. By that I mean he used the Hebrew Prophetic Perfect to speak concerning the future as though it were the past. If you don't know what the Prophetic Perfect is, I suggest you ask someone who teaches Biblical Hebrew, or else look it up for yourself in a Hebrew grammar book. All of the Prophets used the Prophetic Perfect, but they did so only because they took their lead from Moses.

Moses was the greatest of the Prophets, not only because of his understanding of The Teaching but also

because he initiated the techniques the Prophets used to conceal their message. So I doubt that, without an accurate understanding of The oral Teaching, you will understand much, if any, of the written Teaching that Moses included in the Pentateuch.

*Let me summarize: The written Teaching of Moses is nothing more than an explanation of what God is going to do. Therefore, you will find it explained only in prophetic passages. They alone contain a detailed, but cryptic, explanation of the oral Teaching that Moses **received** at Mt. Sinai and **handed down** to Israel during the forty years they wandered in the wilderness. The historical account in which this enigmatic prophetic material has been embedded is nothing more than a narrative description of what God has done. Moses included the historical information so his reader would be better able to understand what God is going to do. Since I am not yet free to openly explain the contents of the oral Teaching that Moses **received** from God and **delivered** to Israel, I will focus instead on giving you a basic understanding of the historical record.*

*("The Holy Bible: What Is It? What Does It Mean? Who Wrote It? When and Why?" **The Voice of Elijah**®, April 1997)*

I wrote those things more than eight years ago. I would probably state the same things a bit differently today, not so much to correct omissions of salient information (there are a couple) but to explain things that I was not free to divulge then. However, that is another matter entirely. Here, my point has to do with answering your question regarding the details of *The Teaching of Adam* in terms of the relationship that exists between history and prophecy in all forms of *The oral Teaching*.

As I have already explained on a couple of other occasions, the only difference between the various forms of *The oral Teaching* has to do with the fact that a whole lot of what was prophecy in *The Teaching of Moses* ended up as history in *The Apostolic Teaching*. That is, things that are stated prophetically in an earlier form of *The Teaching* provide the historical context for the prophecy that remains "uncompleted" in a later form of *The Teaching*—after those things have been "completed." My point is, the things that become history still remain a part of *The Teaching*, so *The Teaching* does not change. It only gains additional historical perspective on the continuing advance of the prophetic Word of God that is still being "completed."

The same principle applies to *The Teaching of Adam* and the form of *The Teaching* that I am restoring. When God *delivered* *The Teaching* to Adam, it was pure prophecy. That is, God had not yet done anything in history to *fulfill the promise* He made to Adam. After the conflagration brought about by the Antichrist is over and True Believers have all been resurrected in (or changed into) the image and likeness of God, *The oral Teaching* will have finally been “completed.” So the form of *The Teaching* that I am restoring is basically nothing but an explanation of the history of *The oral Teaching*, and about the only prophecy in *The Teaching* that still remains “uncompleted” in history and in the minds of men pertains to the appearance of the Antichrist.

To put those things another way, what started out as pure prophecy at one end of the history of *The oral Teaching* will eventually end up as pure history at the other. But the only real difference between one form of *The oral Teaching* and another is the amount of detail that God *chose* to include in the prophecy in the *written witness* that one finds in the Scriptures. Having said that, I’ll answer the first part of your question by giving you the one prophetic passage in which Moses succinctly sums up *The Teaching of Adam*:

*Then God said, “Let Us make a man in Our image, according to Our likeness, so that they may have dominion over the fish of the sea and over the birds of the Sea of Waters and over the domesticated animals and over all the Earth and over all the crawling things that crawl on the Earth.” Then God created the man in His image. In the image of God He created Him; male and female He created them. Then God blessed them and God said to them, “Be fruitful and multiply and fill the Earth and subdue her and have dominion over the fish of the sea and over the birds of the Sea of Waters and over every living thing that crawls on the Earth.” Then God said: “Look! I have given you {all} every green plant seeding seed which is on the surface of all the Earth and all the trees in which is fruit of a tree seeding seeds. It will be food for you and for all wildlife of the Earth and for all the birds of the Sea of Waters and for everything crawling on the Earth in which is a living soul. All green plants are for food.” And it was so.
(Genesis 1:26–30) —my interim translation*

If you overlooked what I said earlier about Moses, the Master Prophet, concealing the Truth behind his use of the Prophetic Perfect, you might want to go back

and make sure you understand what I said. You have just read the most magnificently concealed Truth you will find hidden anywhere in the Scriptures. That is, Moses is using the Prophetic Perfect in that passage to make the reader think he is reading *history* when he is actually reading *prophecy*. Moses is not describing the creation of Adam and Eve, as Satan has most make-believe “Christians” believing today. He is, instead, describing the Resurrection of Jesus Christ and the resurrection of all True Believers *in Jesus Christ* at the End of the Age. (See *In the Image and Likeness of God*.)

Knowing that, the question then arises: Did God give Adam and Eve a more detailed explanation of *The Teaching* than one finds in that passage? Certainly. He explained everything to them. But He obviously did so *orally*, since He clearly didn’t write anything down—as He did when He *delivered* *The Teaching* to Moses. (See *The Mystery of Scripture, Volume 1*.) But just as God did with Moses, He also explained everything to Adam and Eve *parabolically*—telling them, “This is LIKE that.”

In explaining the first message concerning “*The House*,” God told Adam and Eve that the Resurrection of Jesus Christ and all Believers *in Jesus Christ* was LIKE He was “building a house” in which the various parts of His Being—His “Name,” “Glory,” “Spirit,” “Shadow,” “Soul,” etc.—would live forever. He obviously did the same thing with all the other idioms and *parabolic images* the Prophets used when they *talked about The Teaching*. But I know that only because, in his account, Moses first details several instances where mankind either rejected or distorted *The oral Teaching*; then he and the other Prophets of Israel use the various distorted “versions” of the Truth that existed in their own time to mock mankind for stupidly believing such obvious lies. They would have had no valid basis for doing that if mankind had not already lost *The oral Teaching* God *delivered* to Adam and Eve.

As for Eve’s belief that Cain was the *fulfillment of the promise* God made to Adam—that is, *the promise* that He would “take” a male descendant of Adam and “make” Him in His Own image and likeness—she did exactly the same thing that a lot of people have had a tendency to do. She tried to hurry God along by figuring things out for herself and then setting a timetable according to which she believed God would act. In her case, she thought the first male child she bore would be the One God had *promised* He would create in His Own image and likeness.

What Eve believed concerning Cain is obviously ridiculous from our perspective here at the End of the Age, but it is no more ridiculous than all the other non-sensical beliefs Satan has disseminated throughout the Church over the past 1800 years since the Church lost *The Apostolic Teaching*. It certainly is not as ridiculous as “Christians” here at the End believing the Antichrist sitting in the Temple in Jerusalem is *the fulfillment of the promise*. The problem is, too many people have demanded to “know” everything all at once rather than just being content to live in accordance with the basic Truth of the Gospel they have already *received*. Folks like that are ripe for picking, as far as Satan is concerned. When what they don’t know becomes their focus instead of what they do know, they start filling in the details on their own. That’s when they fail the test.

The verse you are referring to says this:

Now the man knew Eve his woman, and she conceived and delivered Cain. Then she said, “I have acquired a man—His Majesty.”

(Genesis 4:1) —my interim translation

From that fairly *literal* translation, True Believers should be able to see that Eve knew God had *promised* that “*The Man*” He planned to create in His Own image and likeness would “carry *The Name*” of God. But it is impossible to see much more than that about *The Teaching of Adam* unless one understands the *parabolic pantomimes* of the Tabernacle cult. That is not possible unless one first has insight into the Hebrew idioms and *parabolic imagery* that Moses used when he *talked about “The Man.”* I’ll explain those things—eventually.

Editor: There is a “Christian” ministry called “The Proverbs 31 Woman” that uses Proverbs 31:10–31 as the basis for its teachings. I don’t know much about this ministry but I do know they promote “godly values” and “virtue” among “Christian” wives and mothers based on what they believe Proverbs 31:10–31 teaches. While there is certainly nothing wrong with promoting virtue and values among women (or men), my question is whether Proverbs 31:10–31 is actually talking about wives and mothers in a literal sense as this ministry suggests, or whether it is talking about “The Woman” in a parabolic sense? Would you please explain what this passage is talking about?

Elijah: The title “Book of *Proverbs*” should answer your question. The fact that it doesn’t indicates you still do not fully appreciate what Solomon *meant* when he wrote this introduction to the Book of *Parables*:

The parables of the Peaceful One, the Son of David, the King of Israel are: (1) for the purpose of knowing wisdom and admonishment; (2) for the purpose of understanding statements of comprehension; (3) for the purpose of the one who has insight taking admonishment, righteousness and justice, and uprightness; (4) for the purpose of giving shrewdness to the simpleminded, knowledge and a sense of purpose to a youth (a wise person will listen, and will continue instruction; and one who understands will acquire guidance); (5) for the purpose of understanding a parable and a mocking poem—the words of the wise and their riddles.

(Proverbs 1:1–6) —my interim translation

The Hebrew term that translators normally translate as “proverb” in the Old Testament occurs twice in that passage, once in verse 1 and again in verse 6. That term *means* nothing more than “comparison,” which is exactly what a “parable” is—a comparison. The English term *parable* is just a *transliteration* of the Greek term *parabolos*, which like the Hebrew term also *means* “comparison.” But there is an interesting twist to how the Apostles brought the Hebrew word that is normally translated “proverb” into the Greek New Testament, so perhaps I should start there.

This history of New Testament word usage—like most other histories of New Testament word usage—begins with the Septuagint, which the Jews produced about 250 B.C., when they translated the Hebrew Scriptures into Greek. The translation they produced was used by the Jews and all other Greek-speaking people for several centuries after that. Some of the Early Church Fathers even felt it was the *only legitimate* translation. In that, they were much like some English-speaking folks nowadays who think the King James Version of the Bible is the *only* Bible anyone should read. (Now you know why I sometimes say Satan is an “old dog.” He tends to pull the same “tricks” over and over rather than coming up with new ones.)

When the Jews translated the Book of Proverbs into Greek, they apparently couldn’t agree on whether the Hebrew word that Solomon used twice in his introduction should be translated as “comparison,” “adage,” or

“instruction.” So they used all three of those terms—and added a fourth one as well. They translated the Hebrew term as “comparison” (*parabolos*) in Proverbs 1:1 and 26:7, “adage” (*paroimia*) in Proverbs 1:6, and “instruction” (*paideia*) in Proverbs 25:1. Then they attributed it to a completely different root in Proverbs 26:9. Finally, to obscure their apparently confused mind-set further, they didn’t even bother to translate the phrase “the parables of Solomon” in Proverbs 10:1.

We will look at how the New Testament authors use the Greek terms that mean “comparison” (*parabolos*) and “adage” (*paroimia*). Matthew, Mark, and Luke all use the Greek term *parabolos*, which means “comparison,” to refer to the *parables* of Jesus. The author of the Book of Hebrews also uses it when he says this:

*Now when these things have been thus prepared, the priests are continually entering the outer tabernacle, performing the divine worship, but into the second only the high priest {enters}, once a year, not without {taking} blood, which he offers for himself and for the sins of the people committed in ignorance. The Holy Spirit {is} signifying this, that the way into the holy place has not yet been disclosed, while the outer tabernacle is still standing, which {is} a **symbol** for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience, since they {relate} only to food and drink and various washings, regulations for the body imposed until a time of reformation.*

(Hebrews 9:6–10)

The translator of that text clearly didn’t understand anything at all about the *parabolic pantomimes* related to the rituals of the Tabernacle cult that Moses initiated. That is obvious from the fact that he translated the Greek term *parabolos*, which means “comparison,” as “symbol.” The author of the Book of Hebrews is using that term to refer to the fact that God established the cultic rituals related to the Tabernacle to *parabolically* depict things that were explained in *The oral Teaching of Moses*. Those *parabolic pantomimes* graphically illustrate how “this IS LIKE that,” which doesn’t help a whole lot if one does not know what “this” and “that” are. But when the author uses the same term a second time, the “this” and “that” are a little more obvious:

By faith Abraham, when he was tested, offered up Isaac; and he who had received the promises was offering up his

*only begotten {son;} {it was he} to whom it was said, “IN ISAAC YOUR DESCENDANTS SHALL BE CALLED.” He considered that God is able to raise {men} even from the dead; from which he also received him back as a **type**.*
(Hebrews 11:17–19)

Again, the translator didn’t understand that God orchestrated the entire episode of the sacrifice of Isaac as a *parabolic pantomime* in which He was depicting for Abraham the basic principle of the substitutionary atonement that is inherent in the death and Resurrection of Jesus Christ, the One Who is the ultimate *Heir of the promise*. That is, after all, what the author of the Book of Hebrews has been *talking about* all along—how one can *inherit what was promised* through belief in *the promise*. If you are able to follow his argument carefully, it should become obvious that *the promise, what was promised, and the Heir of the promise* are all—to a certain extent—One and the same *Person*.

The two passages above from the Book of Hebrews contain the only New Testament occurrences of the Greek term *parabolos* (“parable,” or “comparison”) outside of Matthew, Mark, and Luke. But, you might ask, what about John? Doesn’t he mention the parables (“comparisons”) of Jesus in his Gospel? Sure he does, but he uses one of the other two words that the Jews used to translate the Hebrew term for “comparison” in the Book of Proverbs. You will find that term in the following passage:

*And Jesus said, “For judgment I came into this world, that those who do not see may see; and that those who see may become blind.” Those of the Pharisees who were with Him heard these things, and said to Him, “We are not blind too, are we?” Jesus said to them, “If you were blind, you would have no sin; but since you say, ‘We see,’ your sin remains. Truly, truly, I say to you, he who does not enter by the door into the fold of the sheep, but climbs up some other way, he is a thief and a robber. But he who enters by the door is a shepherd of the sheep. To him the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name, and leads them out. When he puts forth all his own, he goes before them, and the sheep follow him because they know his voice. And a stranger they simply will not follow, but will flee from him, because they do not know the voice of strangers.” This **figure of speech** Jesus spoke to them, but they did not understand what those things were which He had*

been saying to them.
(John 9:39–10:6)

In case you can't see the sarcasm in what John wrote, let me explain it for you. The Jews who produced the Septuagint did not understand the *meaning* and *significance* of the Scriptures. That's why they translated the Hebrew term for "comparison" using four entirely different terms. Since they did not understand that the "parables" of Moses and the other Prophets of Israel are nothing more than comparisons, they were, as Jesus plainly told the Jews of His day, *parabolically* LIKE blind men. That is, they couldn't "see" the Truth of the Scriptures because they were interpreting the Scriptures *literally*. So John mocks the Jews' ignorance of the parables of the Prophets by using one of the misleading terms that their ancestors had used in translating Solomon's introduction to the Book of Proverbs. His mind-set is, just LIKE the Jews who produced the Septuagint translation, the Jews of his day still didn't understand that the so-called "figures of speech" used by the Prophets are nothing more than comparisons.

If the Jews' ignorance in regard to the nature of the parables of the Scriptures sounds to you a whole lot like the same sort of ignorance that exists in the Church today, consider yourself fortunate. Without insight into the *meaning* and *significance* of the Hebrew and Greek terms that ended up in English as the *meaningless* term *parable*, you have no hope of ever understanding the seven sealed messages that Moses and the other Prophets concealed in the Scriptures. But you would do well to keep in mind the fact that your insight into the Truth is highly threatening to Satan's own health and well-being. His lies in regard to the *meaning* and *significance* of the Greek term *parabolos* are the reason why the Jews didn't understand the Truth back then, and it is the reason why they and the Pretenders in the Church today don't understand it even now. So if you think your insight into the Truth is beyond his reach, you really should think again. As the *parable* goes:

*Pride {goes} before destruction,
And a haughty spirit before stumbling.
(Proverbs 16:18)*

In another passage, John reveals where he got his facetious use of the Greek term that has been erroneously translated "figure of speech" in the passage

above. It came from Jesus Himself. Apparently, both Jesus and His disciples routinely used the term to refer to His *parabolic statements*:

*"These things I have spoken to you in figurative language; an hour is coming when I will speak no more to you in figurative language, but will tell you plainly of the Father. In that day you will ask in My name, and I do not say to you that I will request the Father on your behalf; for the Father Himself loves you, because you have loved Me, and have believed that I came forth from the Father. I came forth from the Father, and have come into the world; I am leaving the world again, and going to the Father." His disciples said, "Lo, now You are speaking plainly, and are not using a figure of speech. Now we know that You know all things, and have no need for anyone to question You; by this we believe that You came from God."
(John 16:25–30)*

If one is not aware of the usage history of the term *paroimia*, which is translated "figure of speech" and "figurative language" in the two passages above, one has no reason whatsoever to attribute any nuance to it when Jesus and His disciples use it to refer to His *parabolic statements*. But Greek-speaking Believers who had been taught the *meaning* and *significance* of the *parabolic statements* of the Book of Proverbs would have immediately recognized the term's presence in Proverbs 1:6 as one of the most glaringly obvious mistranslations to be found anywhere in the Septuagint. It is somewhat comparable to English translators ignorantly translating the Greek term for "age" as "world" in 2 Corinthians 4:4.

As the Apostle Peter shows by his use of the term *paroimia* in the following passage, he certainly knew it referred to the *parables* of the Book of *Parables*, in which Solomon *compares* True Believers to Pretenders:

*For if after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and are overcome, the last state has become worse for them than the first. For it would be better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment delivered to them. It has happened to them according to the true proverb, "A DOG RETURNS TO ITS OWN VOMIT," and, "A sow, after washing, {returns} to wallowing in the mire."
(2 Peter 2:20–22)*

In case you didn't notice, Peter quotes Proverbs 26:11 in verse 22 and calls it a *paroimia*, that is, a "proverb," which is actually closer to the true meaning of the term *paroimia* than the translations "figure of speech" or "figurative language" that one finds in the Gospel of John. But the Book of *Proverbs* has nothing whatsoever to do with *proverbs, adages, or any other figure of speech*; it is all about mocking the ignorance of people who should know better by using the Hebrew idioms and *parabolic imagery* of *The Teaching* to cryptically compare True Believers to Pretenders.

Your question is, "whether Proverbs 31:10–31 is actually talking about wives and mothers in a literal sense as this ministry suggests, or whether it is talking about 'The Woman' in a parabolic sense?" My answer is, Both. But before I explain my answer, let's look at the passage you mentioned:

*An excellent wife, who can find?
For her worth is far above jewels.
The heart of her husband trusts in her,
And he will have no lack of gain.
She does him good and not evil
All the days of her life.
She looks for wool and flax,
And works with her hands in delight.
She is like merchant ships;
She brings her food from afar.
She rises also while it is still night,
And gives food to her household,
And portions to her maidens.
She considers a field and buys it;
From her earnings she plants a vineyard.
She girds herself with strength,
And makes her arms strong.
She senses that her gain is good;
Her lamp does not go out at night.
She stretches out her hands to the distaff,
And her hands grasp the spindle.
She extends her hand to the poor;
And she stretches out her hands to the needy.
She is not afraid of the snow for her household,
For all her household are clothed with scarlet.
She makes coverings for herself;
Her clothing is fine linen and purple.
Her husband is known in the gates,
When he sits among the elders of the land.
She makes linen garments and sells {them,}*

*And supplies belts to the tradesmen.
Strength and dignity are her clothing,
And she smiles at the future.
She opens her mouth in wisdom,
And the teaching of kindness is on her tongue.
She looks well to the ways of her household,
And does not eat the bread of idleness.
Her children rise up and bless her;
Her husband {also,} and he praises her, {saying:}
"Many daughters have done nobly,
But you excel them all."
Charm is deceitful and beauty is vain,
{But} a woman who fears the LORD, she shall be praised.
Give her the product of her hands,
And let her works praise her in the gates.
(Proverbs 31:10–31)*

The reason I say that passage is talking about both the literal "virtuous woman" and "The (parabolic) Woman" described in the fifth sealed message—that is, the female Israel—is because it is comparing the positive characteristics of both "women." Solomon is holding the literal "virtuous woman" up as an example of what True Believers collectively should be LIKE as "The (parabolic) Woman" Israel. He does exactly the opposite when he parabolically depicts unbelievers in the collective Church (*Ekklesia*) of Israel as being parabolically LIKE the "contentious woman" mentioned in these verses:

*A foolish son is destruction to his father,
And the contentions of a wife are a constant dripping.
(Proverbs 19:13)*

*It is better to live in a corner of a roof,
Than in a house shared with a contentious woman.
(Proverbs 21:9)*

*It is better to live in a desert land,
Than with a contentious and vexing woman.
(Proverbs 21:19)*

*It is better to live in a corner of the roof
Than in a house shared with a contentious woman.
(Proverbs 25:24)*

*A constant dripping on a day of steady rain
And a contentious woman are alike.
(Proverbs 27:15)*

Those verses are clearly based on the fact that God finds it completely repugnant when a *literal* “contentious woman” finds fault in and argues with the man with whom she has a “one-flesh” relationship. God’s view is, the man would be better off without her. But contentious women being what they are, they certainly aren’t about to leave the man alone. Contention is what they live for. (Don’t ask me how I know.)

The *parabolic image* of the “contentious woman” reveals that the *parabolic* “virtuous woman” described in Proverbs 31:10–31 is also the *parabolic* “Son” that the “Spirit” of the *Living God* is speaking to in these verses:

*My son, if your heart is wise,
My own heart also will be glad;
And my inmost being will rejoice,
When your lips speak what is right.
Do not let your heart envy sinners,
But {live} in the fear of the LORD always.
Surely there is a future,
And your hope will not be cut off.
Listen, my son, and be wise,
And direct your heart in the way.
Do not be with heavy drinkers of wine,
{Or} with gluttonous eaters of meat;
For the heavy drinker and the glutton
will come to poverty,
And drowsiness will clothe {a man} with rags.
Listen to your father who begot you,
And do not despise your mother when she is old.
Buy truth, and do not sell {it,}
{Get} wisdom and instruction and understanding.
The father of the righteous will greatly rejoice,
And he who begets a wise son will be glad in him.
Let your father and your mother be glad,
And let her rejoice who gave birth to you.
Give me your heart, my son,
And let your eyes delight in my ways.
For a harlot is a deep pit,
And an adulterous woman is a narrow well.
Surely she lurks as a robber,
And increases the faithless among men.
Who has woe?
Who has sorrow?
Who has contentions?
Who has complaining?
Who has wounds without cause?
Who has redness of eyes?*

*Those who linger long over wine,
Those who go to taste mixed wine.
Do not look on the wine when it is red,
When it sparkles in the cup,
When it goes down smoothly;
At the last it bites like a serpent,
And stings like a viper.
Your eyes will see strange things,
And your mind will utter perverse things.
And you will be like one
who lies down in the middle of the sea,
Or like one who lies down on the top of a mast.
“They struck me, {but} I did not become ill;
They beat me, {but} I did not know {it.}
When shall I awake?
I will seek another drink.”
Do not be envious of evil men,
Nor desire to be with them;
For their minds devise violence,
And their lips talk of trouble.
By wisdom a house is built,
And by understanding it is established;
And by knowledge the rooms are filled
With all precious and pleasant riches.
(Proverbs 23:15–24:4)*

Did you see who Solomon said “*has contentions*” in Proverbs 23:29? When he said that, he used the same word that he used in the phrase “*contentious woman*.” The one who “*has contentions*,” that is, the one who “*is contentious*,” is the “*son*” who refuses to do what God has admonished him to do—stay away from the “*mixed wine*” of the “*harlot*” woman. Since I have long since explained that *parabolic imagery* in The Next Step program, I see no reason to explain it again here.

Editor: *Everyone is aware of the devastation that Hurricane Katrina caused in New Orleans and the Gulf Coast. Many believe the city of New Orleans, in particular, will never fully recover from this catastrophe because of the widespread damage that occurred. Do you have any thoughts or observations about this disaster or about the government’s response to it (or lack thereof) that you would like to share with our readers?*

Elijah: As I have stated repeatedly over the years, God called me to *restore* and teach *The Apostolic Teaching* that lamebrained Pretenders in the Early Church distorted

and ultimately caused the Church to lose. He did not call me to become involved in, concerned about—or even to comment on—politics, politicians, or current events. He most definitely did not call me to titillate Pretenders by predicting future events so that those who desire a sign (Matt. 12:39; 16:4) would feel more secure in the lies they *have chosen* to believe.

However, I can tell you this on the basis of things I see in *The Teaching*: If you think the tsunami that struck Indonesia last December and the hurricane disaster that hit the Gulf Coast in August were bad, you probably should think again. Before the Antichrist makes his appearance, this planet is going to become a very inhospitable place to live—or die. But I'm not telling you anything I have not already told you, and nothing you should not already know. (See *The Voice of Elijah*® *Update*, August and November 1992.) I'm just reminding those who want to go on blindly believing the pulpit parrots who are preaching "peace and safety" to the Pretenders in the Church (Jer. 4:10, 23:17; 1 Thess. 5:3). The prophetic parts of *The Teaching* that still remain to be "completed" tell an entirely different story.

Editor: This question is from a reader who would like to know when you expect to write another article in "The House" series. This person noted that the last article you wrote on the subject was in October 1997, which was eight years ago. Since this individual is looking forward to learning more about this particular message, what can you tell her and our other readers?

Elijah: When I received your list of questions for this issue of *The Voice of Elijah*®, I could not believe I had written only two articles for "The House" series. I was sure I had written at least three. But when I checked, I found only two. So if I did write three, as I am absolutely positive I did, the third article must have somehow gotten lost. Certainly couldn't be any fault of my memory. Don't have one. (Just kidding.)

It has been eight years since I wrote the second article in "The House" series, and a lot of proverbial "water" has passed under the proverbial "bridge" over the intervening years. So I think it is only fair that I begin by explaining a couple of things. First of all, I am not in any special hurry to accomplish what God has called me to do. I learned a long time ago that as long as you are "making the most of your time, because the days are evil" (Eph. 5:16), God will take care of the rest.

It is only when the proverbial "fool" tries to rush God's timetable that he quickly gains a terrific opportunity to learn the *meaning* of the verity, "patience is a virtue." Don't ask me how I know that.

From what I just told you, you might conclude that my nearly half-century relationship with God has not been pretty. You would be only half-right. It has been pretty—ugly. Still is, as a matter of fact. But that is only because I am constantly getting caught up in mistaken assumptions, and—as I may have already told you—assumptions not only can, but will, kill you. It doesn't matter whether you assume someone is a True Believer when they are actually nothing more than a really convincing Pretender, or you assume God needs you to "help" Him move things along a little more rapidly. A mistaken assumption is nothing more than an accident waiting to happen.

When I received your questions, it also seemed beyond comprehension that I could have written the first article for "The House" series nine years ago, the second article eight years ago, and then not have written another article for the past eight years. What was I thinking? Nothing specific. It's just that spiritual warfare sometimes gets down and dirty—you know, LIKE physical warfare. While the ultimate outcome of any True Believer's adamant stand against Satan is a foregone conclusion, it would not be *parabolically* described in the Scriptures as "warfare" if Satan were not able to get the upper hand from time to time. If it were otherwise and Believers could always see through Satan's lies, our constant striving to always act according to the Truth would be rightly described as a "rout," which it certainly isn't, although make-believe "Christians" today firmly believe the lie that tells them it is.

Before I received your questions, I had planned to write about another topic. Now that I know someone is interested, I'll contribute another article for "The House" series instead. But before I do that, you might find it interesting to know that I spent a restless night trying to sleep the night after I received your questions. I was kept awake because the structure and content of the article I ended up writing for this issue kept running through my mind, and it didn't make any sense to me that I should write about those things when I have so many other things that I could tell you about "The House." However, when I reread the first two articles the next day, it all made perfect sense. This article picks up right where the second one left off. ■