



THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

Do You Want to Know a Secret?

But that the Son of God was not made "from things which are not," and that there was no "time when He was not," the evangelist John sufficiently shows, when he thus writes concerning Him: "The only-begotten Son, who is in the bosom of the Father." For since that divine teacher intended to show that the Father and the Son are two things inseparable the one from the other, he spoke of Him as being in the bosom of the Father.

Now that also the Word of God is not comprehended in the number of things that were created "from things which are not," the same John says, "All things were made by Him." For he set forth His proper personality, saying, "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him; and without Him was not anything made that was made." For if all things were made by Him, how comes it that He who gave to the things which are made their existence, at one time Himself was not.

For the Word which makes is not to be defined as being of the same nature with the things which are made; since He indeed was in the beginning, and all things were made by Him, and fashioned "from things which are not." Moreover, that which *is* seems to be contrary to and far removed from those things which are made "from things which are not." For that indeed shows that there is no interval between the Father and the Son, since not even in thought can the mind imagine any distance between them. But that the world was created "from things which are not," indicates a more recent and later origin of substance, since the universe receives an essence of this sort from the Father by the Son.

When, therefore, the most pious John contemplated the essence of the divine Word at a very great distance, and as placed beyond all conception of those things that are begotten, he thought it not meet to speak of His

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generation and creation; not daring to designate the Creator in the same terms as the things that are made. Not that the Word is unbegotten, for the Father alone is unbegotten, but because the inexplicable subsistence of the only-begotten Son transcends the acute comprehension of the evangelists, and perhaps also of angels.

Wherefore I do not think that he is to be reckoned amongst the pious who presumes to inquire into anything beyond these things, not listening to his saying: "Seek not out the things that are too hard for thee, neither search the things that are above thy strength." For if the knowledge of many other things that are incomparably inferior to this, are hidden from human comprehension, such as in the apostle Paul, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

As also God said to Abraham, that "he could not number the stars;" and that passage, "Who can number the sand of the sea, and the drops of rain." How shall any one be able to investigate too curiously the subsistence of the divine Word, unless he be smitten with frenzy? Concerning which the Spirit of prophecy says, "Who shall declare his generation?" And our Saviour Himself, who blesses the pillars of all things in the world, sought to unburden them of the knowledge of these things, saying that to comprehend this was quite beyond their nature, and that to the Father alone belonged the knowledge of this most divine mystery. "For no man," says He, "knoweth the Son, but the Father; neither knoweth any man the Father, save the Son." Of this thing also I think that the Father spoke, in the words, "My secret is to Me and Mine."

Alexander, Bishop of Alexandria, "Epistles on the Arian Heresy," Chap. i, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1886), Vol. 6, pp. 292-293.

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A Note From the Editor

You learn something new every day, provided you want to learn at all. I recently learned something about ostriches. I'll get into that later. First, an update on the outreach activities at *The Voice of Elijah*®.

I can't thank you enough for your support of our mission. Your first quarter contributions made it possible for us to ramp up our outreach program—distributing free copies of *The AntiChrist* booklet. We are making every effort to mail *The AntiChrist* to as many interested individuals as possible. Your generous contributions are just one more indication that you have made this ministry your own. The free-offer requests have been pouring in, and we have shipped out booklets to the tune of over 4100 already this year. That figure is well over half of 2006's 12-month total of just under 7000 booklets shipped.

VOE has received hundreds of phone calls (and many more email requests) since our 2007 postcard outreach campaign began the end of January. Although there is an occasional negative reaction to our offer, there are far more callers who are anxious to read what the Early Church Fathers say about the Antichrist, and they express their sincere gratitude for our offer. I know our efforts will continue to reach True Believers who will respond to the Truth they receive, and they will be among those included in the Resurrection of the Righteous. I often hang up the phone wondering if I've just spoken to one of those. Time alone will tell.

But then there are others One caller's response has crossed my mind almost daily since we spoke a few months ago. Here's what happened. This very pleasant woman called, saying how much she appreciated the offer and how anxious she was to read *The AntiChrist* booklet. She then gave me her name and address and we exchanged a little small talk before she asked, "Do you believe in the pre-tribulation Rapture?" I responded in Truth, saying that "No, I believe the Early Church teaching regarding the Time of the End—the Rapture occurring 'shortly before the Second Coming of Jesus Christ.'" [See "Wanna Hear the Whopper the Liar Came Up With? (I Doubt You'll Believe It!)" *The Voice of Elijah*®, October 1996] With that, she responded with a very pleasant, "Oh, then I'm not interested in receiving your booklet. Please don't mail one to me. I don't want to be depressed today. I will see you in Heaven, anyway!" I could tell she firmly believed Satan's lie concerning a pre-tribulation Rapture, not because she wanted to know the Truth but because it made her feel more comfortable.

The woman's casual dismissal of the Truth the Early Church understood concerning the End of the Age was absolutely chilling—like ice water running through my veins. "I don't want to be depressed today"??? What about the Truth? What about the validity of the writings of men who were spiritual descendants of the Apostle John? What about your eternal existence? What about being depressed for all eternity?

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Her parting remark was just icing on the cake: "I will see you in Heaven, anyway!" In her mind, the Truth plays no role at all in determining whether or not one gains entrance into Heaven. Unfortunately for her, it does. I took a deep breath and thanked her for calling, because there was nothing more I could say. After all, as Proverbs says:

*A fool does not delight in understanding,
But only in revealing his own mind.
(Proverbs 18:2)*

I have thought of this woman so many times since we spoke on the phone. She obviously has no interest in understanding the Truth. She thinks she already knows, and doesn't, for an instant, question whether or not what she believes is true. She won't even entertain the notion that she may be believing lies. The image that would come to mind, every time I'd think of her, is one of an ostrich—hiding its head in the sand. Well, folks, I have learned (from two very credible sources) that the "ostrich hiding its head in the sand" story is just a myth. Who knew? Evidently, this woman isn't like an ostrich at all, she is just like any other fool.

Unfortunately, she is not alone. Her rejection of the Truth *The Voice of Elijah*® offers is not an isolated instance. People ask me questions all the time to determine whether or not we believe something that contradicts their beliefs. Again, when I respond with something not to their liking, they "reveal their own mind" and go their own "way." This is as it should be. The Truth is not for everyone. It is not our responsibility to convince anyone. We merely use it to make a distinction between one who serves God and one who does not (Mal. 3:18).

People's love of false teaching reminds me of Larry's response to a question about wormwood a few years back. Here is an excerpt:

Moses' point is, the voracious fires of Hell await anyone who adamantly refuses to "walk in The Way" of the Lord simply because he prefers to "walk in the stubbornness of my heart." (See The Way, The Truth,

The Life for an explanation of the parabolic image of "The Way.") Inevitably, that individual destroys the eternal hopes of everyone with whom he speaks, "the watered with the dry," through the lies he disseminates. Unfortunately, this is an apt description of most of the "Christians" who warm the pews in the Church today. They have no idea that the unstated summation of their entire belief system is just as Moses described it: "I have peace though I walk in the stubbornness of my heart." [Deut. 29:14–21]

Now that we have seen what Moses said using wormwood as a parabolic depiction of false teaching, let's take a look at what the Prophet Jeremiah has to say about that toxic substance. On two occasions, he speaks in terms of exactly the same parabolic imagery that Moses used when he described the fiery fate of those dim lights who ignorantly spread false teaching. On both occasions, Jeremiah relates what God has in store for the final generation of His People Israel—those who prefer to believe Satan's lies rather than the Truth of The Teaching:

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

(Jeremiah 9:12–16)

*("Questions & Answers," The Voice of Elijah®,
April 2004)*

"I'll see you in Heaven, anyway"? I think not.

In Him,

Marcia Woody

Just Tryin' to Determine Which "Old Biddy" Rules the Roost

In the "Questions & Answers" column of this issue, I was asked the following question concerning the "one-flesh" relationship that God established between a man and a woman:

In Genesis 2:21–24, the Bible says God caused "the man" to sleep and took a part of his body and presented to him—obviously when he was awake—a woman/wife, at which "the man" exclaims, "This is bone of my bones and flesh of my flesh." Is this a prophetic statement concerning the Resurrection? Or is this purely parabolic wedding imagery? I arrived at this question on the basis of Luke 24:39 where Jesus appeared to His disciples in "bone and flesh," and Ephesians 5:30 where Paul uses Genesis 2:24 to explain that Christians "are members of His body."

First, let me point out something I have explained briefly in the past—one that everyone who seeks to understand the Truth hidden in the Scriptures must keep in crystal-clear focus. That is, the biblical account of a historical event is never a "prophetic statement" concerning anything. Moses and all the other Prophets recorded historical events in such a way that the Prophets who followed could use them as *parabolic equivalencies* to describe what future events would be LIKE. For example, Moses recorded both the Flood and the destruction of Sodom and Gomorrah as nothing more than straightforward historical events in which God poured out the full fury of His wrath on the stupidity of men; but one of the reasons Moses recorded those things was for the purpose of establishing *parabolic imagery* the other Prophets could use to describe what future catastrophes—and ultimately the events

leading up to the End of the Age—would be LIKE. That is why the Prophets, Apostles, and even Jesus Himself mention both of those historical events as *parabolic images* of what that impending destruction will be LIKE:

*Moreover, among the prophets of Samaria
I saw an offensive thing:
They prophesied by Baal and led My people Israel astray.
Also among the prophets of Jerusalem
I have seen a horrible thing:
The committing of adultery and walking in falsehood;
And they strengthen the hands of evildoers,
So that no one has turned back from his wickedness.
**All of them have become to Me like Sodom,
And her inhabitants like Gomorrah.**
Therefore thus says the LORD of hosts
concerning the prophets,
'Behold, I am going to feed them wormwood
And make them drink poisonous water,
For from the prophets of Jerusalem
Pollution has gone forth into all the land.'
**Thus says the LORD of hosts,
"Do not listen to the words of the prophets
who are prophesying to you.
They are leading you into futility;
They speak a vision of their own imagination,
Not from the mouth of the LORD.
They keep saying to those who despise Me,
'The LORD has said, "You will have peace";
And as for everyone who walks
in the stubbornness of his own heart,
They say, 'Calamity will not come upon you.'
But who has stood in the council of the LORD,
That he should see and hear His word?
Who has given heed to His word and listened?***

Behold, the storm of the LORD has gone forth in wrath,
 Even a whirling tempest;
 It will swirl down on the head of the wicked.
 The anger of the LORD will not turn back
 Until He has performed and carried out
 the purposes of His heart;
 In the last days you will clearly understand it.
 I did not send {these} prophets,
 But they ran.
 I did not speak to them,
 But they prophesied.
 But if they had stood in My council,
 Then they would have announced My words to My people,
 And would have turned them back from their evil way
 And from the evil of their deeds."
 (Jeremiah 23:13–22)

"And just as it happened in the days of Noah, so it shall be also in the days of the Son of Man: they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. It was the same as happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; but on the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all. It will be just the same on the day that the Son of Man is revealed."
 (Luke 17:26–30)

For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment; and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly; and {if} He condemned the cities of Sodom and Gomorrah to destruction by reducing {them} to ashes, having made them an example to those who would live ungodly thereafter; and {if} He rescued righteous Lot, oppressed by the sensual conduct of unprincipled men (for by what he saw and heard {that} righteous man, while living among them, felt {his} righteous soul tormented day after day with {their} lawless deeds), {then} the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment, and especially those who indulge the flesh in {its} corrupt desires and despise

authority. Daring, self-willed, they do not tremble when they revile angelic majesties, whereas angels who are greater in might and power do not bring a reviling judgment against them before the Lord.
 (2 Peter 2:4–11)

Now I desire to remind you, though you know all things once for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe. And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day. Just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example, in undergoing the punishment of eternal fire.
 (Jude 1:5–7)

You should pay close attention to what Peter and Jude say about the link between the Flood and the destruction of Sodom and Gomorrah. They do, after all, have in mind exactly the same *parabolic imagery* that we are investigating here. But to understand what they say, one must first understand what human tendency caused God to be so filled with rage that He destroyed all but eight the first time and all but three the second. There are not all that many folks in the Church today who even believe He did those things. You know what I mean? To their "way" of *thinking*, God loves everyone so much and has such a *wonderful* plan for their life that He would never have annihilated those folks back then, much less their *parabolic equivalents* at the End of the Age. And don't you just know we are all getting so much better and better? To hear some tell it, even abject atheists were created in the very image and likeness of their goofy god of unconditional grace. That must be why everyone—except me—is doing and saying the politically correct thing nowadays.

Now that I've gotten that bit of sarcasm out of my system, I can explain the basics concerning the *parabolic imagery* related to Adam and Eve being "one flesh." If I appear to be dancing around some of the issues that I raise in my response, that's because I am. But I am also going to do my best to respond forthrightly without going into a more in-depth explanation concerning some—shall we say "more controversial"—things in *The Teaching* that were lost more than 1800 years ago. I

will eventually explain all of those things—maybe even later this year. But before we get into the details, we need to take a look at what Moses wrote:

Then His Majesty—God—made a deep sleep fall on the man and he slept. Then He took one of his ribs and closed up the flesh in its place. Then His Majesty—God—built the rib that He had taken from the man into a woman and brought her to the man. Then the man said, "Now, this one is bone from my bone And flesh from my flesh. This one will be called 'woman' Because she was taken from a man." Therefore, a man leaves his father and his mother and joins to his woman and they become one flesh. (Genesis 2:21–24) —my translation

I have already explained—somewhere over the course of the past eighteen years of writing—that, in using the Hebrew verb I translated “joins to” in that last verse, Moses is referring to sexual intercourse as “the way” that a man and a woman *parabolically* become “one flesh.” (See “Questions & Answers,” *The Voice of Elijah*®, October 1997.) I mention that fact here only because it is absolutely essential to an accurate understanding of the point Moses is making in the passage, which point I will explain in detail some other time—maybe even later this year.

For now, it is enough to know that sexual intercourse is how a man and a woman become “one flesh.” That is true even for the woman who commits adultery against the man with whom she was temporarily “one flesh” prior to her adultery. From God’s perspective, a woman—by that one surreptitiously stupid act—has simultaneously both “put asunder” “what God has joined together” and become a brand-new member in “what God has joined together.” (See “O’ What a Lofty Perch This Is!” *The Voice of Elijah*®, January 2004.) I am, of course, quoting the King James version of what Jesus said in this passage:

And {some} Pharisees came to Him, testing Him, and saying, "Is it lawful {for a man} to divorce his wife for any cause at all?" And He answered and said, "Have you not read, that He who created {them} from the beginning MADE THEM MALE AND FEMALE, and said, 'FOR THIS CAUSE A MAN SHALL LEAVE HIS FATHER AND MOTHER, AND SHALL CLEAVE TO HIS WIFE; AND THE TWO SHALL BECOME ONE FLESH'? Consequently they are no longer two, but one

flesh. What therefore God has joined together, let no man separate." (Matthew 19:3–6)

Now, to answer the second part of the question: The “*parabolic wedding imagery*” mentioned in the question is nothing more than a Greek extrapolation from the Hebrew “one-flesh” relationship that God views as having been created between every man and woman the first time they have sexual intercourse. A woman may immediately go on to break that “one-flesh” relationship by committing adultery—that is, by becoming “one flesh” with another man through another act of sexual intercourse—but in the interim, God considers her to be LIKE any other “member” of the *physical* body of the man with whom she has most recently had intercourse. But that is just the first alien concept one must assimilate if one ever expects to understand *The Teaching* concerning the Church as the Body/Bride of Christ.

I assure you, the modern mind will never be able to take on the ancient mind-set reflected in the *parabolic imagery* related to the Church as the Body/Bride of Christ until it completely separates the “one-flesh” relationship I just described from the ridiculously regnant romantic ruminations regarding the reason for a “marriage/wedding,” so I am going to be rather blunt and more than a bit sarcastic as I go about trying to totally obliterate that nonsense in the minds of True Believers.

The Truth is, the legal accoutrements of the modern “marriage/wedding” ceremony simply did not exist in the ancient world. That is, there was no legal “marriage contract” that would ensure a “married” woman’s “rights” would be protected should her “owner,” “lord,” and “master” suddenly decide her wrinkles were a bit too deep around the eyes.

The Bible plainly indicates a “married” woman had no legal “rights” under the Mosaic legislation. She was, in fact, considered to be the property of the man with whom she became “one flesh.” Oh, sure, the shallow Bible “scholar” can point out a few passages here and there in the Book of Deuteronomy that indicate a man could not deal completely falsely with a woman and get away with it. But take a closer look at those passages and you will discover the man’s punishment was that the woman became his *property* for the rest of his life. That is, he could not get rid of her.

The petty pedantic who pretends to understand the Scriptures may even bring up the fact that a

woman—Deborah—was both a prophetess and a judge in Israel (Judg. 4:4). That not only demonstrates an incredibly stupid tendency to use the historical events recorded in the Bible as normative of what God desired—the Book of Judges plainly tells us everyone at that time was doing “what was right in his own eyes”—it also introduces a historical fact that has absolutely nothing at all to do with the fact that God granted “married” women virtually no legal rights under the terms of the Mosaic legislation.

The one blatantly obvious Truth that cannot be denied is this: If a man decided he had heard enough of a woman’s carping, the Law that Moses *received* from God at Mt. Sinai demanded only that he write a few words to that effect on a scrap of parchment and send his “old biddy” packing:

“When a man takes a woman and becomes her owner, if it then happens that she finds no favor in his eyes because he has found a ‘naked thing’ in her, and he writes for her a scroll of ‘cutting off,’ puts it in her hand, and sends her away from his ‘house,’ and she goes out from his ‘house,’ and goes and belongs to another man, and the latter man hates her and writes for her a scroll of ‘cutting off’ and puts {it} in her hand and sends her away from his ‘house,’ or when the latter man who took her for himself as a woman dies, her first owner who sent her away will not be able to come back to take her to be for him as a woman after she has been defiled because it is an abomination before His Majesty, and you must not cause the Earth, which His Majesty your God is giving to you as an inheritance, to sin.”

(Deuteronomy 24:1–4) —my interim translation

Now, I realize some positively pompous, pious, portentously preening peafowl has already taken total offense at my rather rude remark regarding the “carping” of some “old biddy.” That is most likely because she immediately realized how perfectly the description fit her. So perhaps I should tell you that’s one of the reasons I made it. The other is so that you might find it easier to remember the fact a “marriage,” or “wedding,” ceremony in the ancient world had nothing at all to do with two *equals* making a legal contract; it had everything to do with two *unequals* celebrating the occasion on which a woman became “one flesh” with a man who was then considered to be her “owner,” “lord,” and “master.” Nowadays, it is quite often the occasion on

which a man and a woman who already have been “one flesh” for several years finally “*make it legal*” (Get the point?), most likely because the “old biddy” who *voluntarily* became a member of the man’s “flesh” suddenly starts feeling a bit insecure about her *legal* status.

For the benefit of those “old biddies” who went completely apoplectic when they saw that I translated the Hebrew term *ba’al* as “owner” rather than “husband” in the passage above, I am going to show you a couple of passages where the same term occurs—but passages where translators have absolutely no vested interest (such as not provoking any additional “carping” from their “old biddy”) in imposing their modern Western mind-set on the biblical text:

“And if an ox gores a man or a woman to death, the ox shall surely be stoned and its flesh shall not be eaten; but the owner of the ox shall go unpunished. If, however, an ox was previously in the habit of goring, and its owner has been warned, yet he does not confine it, and it kills a man or a woman, the ox shall be stoned and its owner also shall be put to death.”

(Exodus 21:28–29)

The Hebrew term that is translated “owner” in that passage is the same term that I translated “owner” in the passage from Deuteronomy 24 above. However, since that passage alone will not be enough evidence to convince the modern mental midgets who mindlessly, mendaciously, and moronically insist on maintaining a cretinous continuation of their ridiculous read-into-the-biblical-text-what-I-already-believe nonsense, let me show you a bit more of the same:

“And if a man opens a pit, or digs a pit and does not cover it over, and an ox or a donkey falls into it, the owner of the pit shall make restitution; he shall give money to its owner, and the dead {animal} shall become his. And if one man’s ox hurts another’s so that it dies, then they shall sell the live ox and divide its price equally; and also they shall divide the dead {ox.} Or {if} it is known that the ox was previously in the habit of goring, yet its owner has not confined it, he shall surely pay ox for ox, and the dead {animal} shall become his.”

(Exodus 21:33–36)

Is that enough for you? It is probably not yet enough for the more dimwitted among us. So just in

case you are one who can't apply logic in the simplest of circumstances, here's some more:

*"If a man gives his neighbor money or goods to keep {for him,} and it is stolen from the man's house, if the thief is caught, he shall pay double. If the thief is not caught, then **the owner** of the house shall appear before the judges, {to} determine whether he laid his hands on his neighbor's property. For every breach of trust, {whether it is} for ox, for donkey, for sheep, for clothing, {or} for any lost thing about which one says, 'This is it,' the case of both parties shall come before the judges; he whom the judges condemn shall pay double to his neighbor. If a man gives his neighbor a donkey, an ox, a sheep, or any animal to keep {for him,} and it dies or is hurt or is driven away while no one is looking, an oath before the LORD shall be made by the two of them, that he has not laid hands on his neighbor's property; and **its owner** shall accept {it,} and he shall not make restitution. But if it is actually stolen from him, he shall make restitution to **its owner**. If it is all torn to pieces, let him bring it as evidence; he shall not make restitution for what has been torn to pieces. And if a man borrows {anything} from his neighbor, and it is injured or dies while **its owner** is not with it, he shall make full restitution. If **its owner** is with it, he shall not make restitution; if it is hired, it came for its hire."*
(Exodus 22:7-15)

Now that the more *rational* among us have come to accept the fact that the cognate forms of the Hebrew noun that is commonly *transliterated* into English as "Baal" and only infrequently translated as "husband" actually *means* nothing more than "owner," let me show you just how easily a translator can impose his own mind-set on the biblical text. As you should already be aware from the passages above, Exodus 21 and 22 contain a variety of laws related to *ownership* of both personal and real property. Well, here are a couple of examples taken from that same context where translators normally translate exactly the same noun (*ba'al*) as "husband" rather than "owner":

*"If you buy a Hebrew slave, he shall serve for six years; but on the seventh he shall go out as a free man without payment. If he comes alone, he shall go out alone; if he is **the husband** of a wife, then his wife shall go out with him. If his master gives him a wife, and she bears him sons or daughters, the wife and her children shall belong*

to her master, and he shall go out alone."
(Exodus 21:2-4)

*"And {if} men struggle with each other and strike a woman with child so that she has a miscarriage, yet there is no {further} injury, he shall surely be fined as the woman's **husband** may demand of him; and he shall pay as the judges {decide.}"*
(Exodus 21:22)

The statements made in the first passage alone should be enough to convince any open-minded, *rational* person that the Bible is speaking in terms of a man's *ownership* of a woman rather than "marriage" to a woman, but just in case some of you need a little more help to see the obvious, here is what those two passages actually say:

*"When you acquire a Hebrew slave, he may serve six years; but in the seventh he must go out to freedom for nothing. If he comes in by himself, he must go out by himself. If he is **owner of a woman**, then his woman must go out with him. If his master should give him a woman and she gives birth to sons or daughters for him, the woman and her children belong to her master and he must go out by himself."*
(Exodus 21:2-4)—my interim translation

*"And when men wrestle with each other and strike a pregnant woman so that her children come out, but there is no harm, he must be assessed a fine—whatever **the owner of the woman** imposes on him—and he must pay those who arbitrate."*
(Exodus 21:22)—my interim translation

Imagine that: The biblical text plainly tells us even a *slave* could *own* his own woman. So let's get this straight: According to the legislation that God gave Moses at Mt. Sinai, a man could *own* a male who, under certain circumstances, could *own* his own female. But if those circumstances were not met, then his *owner* *owned* both the female and her children. Moreover, the text indicates God apparently had no interest in protecting unborn children. His only interest was in whether a man's property—the woman in this case—had been harmed. After all, a woman could always have more children, provided her child-bearing apparatus had not been harmed.

Now you tell me: How in the world could the goofy god of unconditional grace that the pulpit-parrot Pretenders preach have ever allowed human slavery, much less put His public stamp of approval on it by giving laws to govern it? Let me be the first to give a clue to the clueless: He wouldn't; and He didn't, but that is only because that goofy god does not exist.

As a Man Thinketh

Fortunately—or unfortunately, depending on which side you *choose* to come down on—the angry God of Israel does exist, and He has quite a few more important things on His mind than the *physical* subjugation of both men and women. You know, little things like total idiots spending an *eternity* in *spiritual* bondage and unending torment because they *chose* to focus on their unpleasant *temporary physical* circumstances rather than the *eternal physical* circumstances they would face after death. Considering that, you might want to realign your *thinking* to be more in line with God's *thinking* and get rid of the numskull notion that He actually gives a rip about who wins the next election. ("Give a rip" is an idiom; let me know if you can find an explanation of the imagery associated with it. If it is something unseemly, I promise never to use it again.)

Do you really want to understand *The Apostolic Teaching*? If you do, you are going to have to get rid of the modern *romantic* view in which "marriage" is a *legal* contract between two *equals* and take on the biblical—or should I say "God's"—view in which a man is considered to be the *owner* of any woman who becomes "one flesh" with him. But before the "old biddies" among us go absolutely ballistic, sail through the ceiling, rip the roof, and soar off into the ether, I should probably tell you I am not *talking about* anything related to anyone's current *physical* circumstances; I am only *talking about* their *mental* circumstances—their mind-set.

How you conduct yourself in your own personal "one-flesh" relationship with your *significant* other is between you, them, and God. It is not something with which I have any concern at all. God did not call me to tell anyone what they should *do*; He called me to explain what they should *believe*. Those who fall short of what God demands of them in regard to their own "one-flesh" relationship will do so only because they were not willing to submit to Jesus Christ in the "one-flesh" relationship they claim to have with Him. But

more about that later. At the moment, I'm on a tear and can't be bothered with extraneous matters.

For the benefit of those microscopically minute mental midgets who might moronically maintain the matter relates to what Jesus said about the Law and the Prophets ending with John the Baptist, I have this to say: Nice try; but we are not *talking about* the Mosaic legislation or what the Prophets said about it. We are instead *talking about* the downside of the "one-flesh" relationship that God imposed on the woman—in *the Garden*—as a *curse*.

Once you fully understand *what* Eve was *thinking* when she committed "the sin" and "the transgression," you will be better able to understand *what* God was *thinking* when He imposed a rather cruel curse on her. Moses clearly but cryptically—*idiomatically*—explains both of those things in his account of the Fall; but I have neither the time nor the inclination to show you that now. I will explain it some other time—maybe even later this year. At the moment, we are looking at how God used the *parabolic imagery* of the "one-flesh" relationship to speak concerning the True Believer's new life as a member of the *physical* flesh of the resurrected Body of Jesus Christ.

Now You See It; Now You Don't

Now that I've stirred up a veritable hornet's nest in the minds of the consistently contentious and contrarian contingent of the distaff variety who have never submitted to their *visible* "head" as the Apostle Paul admonishes them to (Eph. 5:22–24), much less to the *invisible* God they dimwittedly deign to be both their "lord" and "master," let me address the next part of your question by commending the person who asked this question for realizing that the *parabolic imagery* related to the "one-flesh" relationship must have something to do with the resurrected "Body of Jesus Christ." The *parabolic* depiction of that relationship is, in fact, one of the reasons why God established the *parabolic imagery* of the "one flesh" in the first place. So let's look at the passage mentioned in the question where Luke describes some of Jesus' disciples having an up-close-and-personal encounter with both the *spiritual* and *physical* characteristics of Jesus' resurrected Body:

And Look! On that same day, two of them were going into a village, which was called "Emmaus," which was about

seven and a half miles from Jerusalem. And they were talking to each other concerning all of these things that had occurred. And it happened that while they were talking and discussing, Jesus Himself drew near and began to accompany them. But their eyes were held fast so as not to recognize Him. And He said to them, "What are these words that you are tossing back and forth to one another while walking?" And they stood, sad. Then one of them, named Cleopas, responding, said to Him, "Are You only passing through Jerusalem and not familiar with the things that have happened in her in these days?" And He said to them, "What things?" So they said to Him, "The things concerning Jesus of Nazareth, Who became a man, a Prophet, mighty in work and word in the sight of the {Living} God and all the people, and how the chief priests and our rulers handed Him over to a verdict of death, and they crucified Him. Yet we were hoping that He was the One Who is going to set Israel free. But also, in addition to all these things, this is the third day since these things occurred. But also, some of our women astounded us: Coming to the tomb at dawn and not finding His Body, they came claiming to have seen a vision of messengers who said He was alive. And some of those with us went to the tomb and found just what the women had also said; but they did not see Him." And He said to them, "You fools and slow of heart to believe in all that the Prophets spoke! Was it not necessary for the Christ to suffer these things and to enter into His glory?" And beginning from Moses and from all the Prophets, He interpreted for them the things concerning Himself in all the Scriptures. When they drew near the village where they were going, He pretended like He was going farther. So they pressured Him, saying, "Stay with us, because it is nearly evening and the day is now almost over." So He went in to stay with them. And it happened that when He sat down to eat with them, while taking, blessing, and breaking the bread—He was giving {it} to them—then their eyes were opened and they recognized Him. And He became invisible to them. And they said to one another, "Were not our hearts burning in us as He was speaking to us in the way—as He was opening the Scriptures to us?" And they got up that same hour and went back to Jerusalem; and they found the eleven and those with them gathered together, saying that the Lord had arisen and had been seen by Simon. And they made known to them what had happened in the way and how He was made known to them by the breaking of the bread. But while they were saying these things, He Himself stood in their

midst and said to them, "Peace to you!" And being terrified and becoming afraid, they thought they were seeing a spirit. And He said to them, "Why are you trembling, and why are doubts springing up in your heart? Look at My hands and My feet—that I am He. Touch Me and look, because a spirit does not have flesh and bones as you see I have." And saying this, He showed them His hands and His feet. But since they still did not believe because of their joy and amazement, He said to them, "Do you have anything here to eat?" So they gave Him part of a roasted fish; and taking {it}, He ate in front of them.

(Luke 24:13–43) —my interim translation

The only thing about that passage that strikes me as somewhat more way-out and weird than a group of grown men actually seeing and touching the *physical* Body of the *resurrected* Jesus is the way Luke describes Him appearing out of thin air and disappearing into thin air. So let's briefly consider the implications of that COMPLETE-ly incomprehensible act.

Up! Up! And Away!

The ability of the *physical resurrected* Body of Jesus Christ to transform suddenly from the *visible* into the *invisible* and back again reminds me somewhat of Jeremiah's rather humorous account of how one of the Lord's more jocular "messengers" pulled a similar shenanigan on a couple of unsuspecting innocents in the Book of Judges:

Now the sons of Israel continued to do the evil in the eyes of His Majesty, so His Majesty gave them into the hand of the Philistines forty years. But there was one man from Zorah, from the family of the Danites. Now, his name was Manoah, and his woman was barren and had not given birth. Then the messenger of His Majesty appeared to the woman and said to her, "Look! You are barren and have not given birth, but you will conceive and give birth to a son. So now, guard yourself so that you don't drink wine or liquor and so that you don't eat anything unclean. Because Look! You are going to conceive and give birth to a son; but a razor must not go up over his head because the lad must be a Nazirite of God from the womb; and he will begin to deliver Israel from the hand of the Philistines." Then the woman went in and spoke to her man, saying, "The man of God came to me, and his appearance was like the appearance of the messenger of

God—very terrifying—but I did not ask where he was from, and he did not tell me his name. But he said to me, 'Look! You are going to conceive and give birth to a son. So now, you must not drink wine or liquor and you must not eat anything unclean, because the lad must be a Nazirite of God from the womb until the day of his death.'" Then Manoah prayed to His Majesty and said, "Please, my Master! Let the man of God that You sent come again to us so that he may teach us what we should do for the lad who is going to be born." So God heard the voice of Manoah, and the messenger of God came again to the woman. Now she was sitting in the field, and Manoah her man was not with her. So the woman hurried and ran and reported to her man; and she said to him, "Look! The man who came to me during the day has appeared to me." And Manoah got up and went after his woman and came to the man; and he said to him, "Are you the man who spoke to the woman?" And he said, "I am." So Manoah said, "Now, let your words come to pass. What must be the lad's decision and his work?" And the messenger of His Majesty said to Manoah, "From everything that I mentioned to the woman she must guard herself. She must not eat anything that comes from the vine of the wine; and she must not drink wine or liquor; and she must not eat anything unclean. She must guard herself against all that I have commanded her." Then Manoah said to the messenger of His Majesty, "May we detain you so that we may offer a kid goat in your presence?" So the messenger of His Majesty said to Manoah, "If you detain me, I will not eat any of your food; but if you must offer a burnt offering, you can offer to His Majesty"—because Manoah did not know that he was a messenger of His Majesty. Then Manoah said to the messenger of His Majesty, "Who is your name? When your words come to pass, we will honor you." But the messenger of His Majesty said to him, "Why is this, that you ask for my Name? He is incomprehensible!" So Manoah took the kid of the goat and the cereal offering and made an offering on the rock to His Majesty; but both Manoah and his woman were about to see something incomprehensible! It happened that when the flame went up from the altar toward the Sea of Waters, the messenger of His Majesty went up in the flame of the altar while both Manoah and his woman were watching; and they fell on their faces toward the ground.

(Judges 13:1–20) —my interim translation

I get tickled every time I read the last few verses of that passage in the original text simply because I have not yet found a way to adequately translate the author's rather pungent phrasing of the Hebrew into English. His point is, the messenger of the Lord explained "The Name" of the Lord to Manoah the best "way" he could. And I dare say, Manoah and his "woman" got the point immediately. But to fully understand the *significance* of what happened that day, one has to know a bit more about "The Name" as well as the *meaning* and *significance* of the term that I translated "incomprehensible." It is also absolutely essential that one know exactly what a *pneuma*—that is, a "spirit"—is. But I'll explain how those things fit into the picture some other time—maybe even later this year.

My point here is, the messenger of the Lord *deliberately and intentionally* demonstrated to Manoah and his "woman" exactly the same ability that Jesus Christ demonstrated to His disciples immediately after His physical Resurrection. Any astute student of the Bible should at least take the time to consider there might be some connection between the two; and there is. The author of the Book of Hebrews provides insight into the first part of it in this verse:

And concerning the messengers He says,
**"THE ONE WHO MAKES HIS MESSENGERS PNEUMA,
 AND HIS MINISTERS A FLAME OF FIRE."**
 (Hebrews 1:7) —my interim translation

The Apostle Paul provides insight into the other part of the equation in this passage:

But someone will say, "How are the dead raised? And in what kind of body do they come?" Fool! What you sow is not made to live unless it dies. And what you sow, you do not sow as the body it will become, but a naked kernel of perhaps wheat or some of the rest. But the {Living} God gives it a body just as He desired, and to each of the seeds its own body. All flesh is not the same flesh; but one is of men, and another a flesh of beasts, and another a flesh of birds, and another a flesh of fish. Also, {there are} heavenly bodies and earthly bodies: but the glory of the heavenly {bodies} is different than that of the earthly {bodies}. {There is} one glory of sun, and another glory of moon, and another glory of star, for star differs from star in glory. **Just as also the resurrection of the dead: It {the body} is sown in decomposition; it is raised incapable of**

decomposition. It is sown in disgrace; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a soul-body; it is raised a spiritual body. If there is a soul-body, there is also a spiritual {body}. Just as also it is written: "The first MAN—Adam—BECAME A LIVING SOUL," the last Adam a life-giving Spirit. However, the spiritual {body} is not first, but that of the soul; then the spiritual {body}. The first "man" is from the Earth; the second "Man" is from Heaven. As the {body} of dirt, so also are the {bodies} of dirt; and as the heavenly {Body}, so also are the heavenly {bodies}. And just as we have borne the image of the {body} of dirt, we will also bear the image of the heavenly {Body}. But I say this, brothers, because flesh and blood cannot inherit the Kingdom of God, neither {can} the decomposition inherit what is incapable of decomposition. Look! I am telling you a mystery: We will not all fall asleep, but we will all be changed, in an instant, in a blink of an eye, at the last trumpet. For it will sound, and the dead will be raised incapable of decomposition, and we will be changed. For this—the decomposing—must clothe itself with what is incapable of decomposition, and this—the mortal—must clothe itself with immortality.
(1 Corinthians 15:35–53)—my interim translation

In that passage, Paul is explaining how the flesh of the *physical* body of the first Adam was LIKE a *seed* from which God created the flesh of the resurrected *physical* Body of Jesus Christ, the second Adam. That is nothing more than *parabolic imagery* that comes directly out of the ancient Egyptians' view of the Resurrection. They thought the *physical* body somehow "sprouted" in the Resurrection. But if you read very carefully what Paul says, you will discover the resurrected *immortal* Body of Jesus Christ has the same "flesh and bone" (not "flesh and blood") characteristics of the *mortal* body in which we now reside, but it is somehow COMPLETE-ly different. That seemingly impossible conundrum is due to the fact that the *Living Word* of God has once again done something COMPLETE-ly *incomprehensible*.

The Truth is, in *talking about* the different kinds of *created* flesh in connection with the resurrected Body of Jesus Christ, Paul has just told you that God not only transformed the flesh of the *physical* Body of Jesus Christ into "a life-giving Spirit," He also allowed it to retain some of the same *physical* characteristics it already had. That is, God transformed the *mortal flesh* of Christ's *physical* body into a new kind of *immortal*

flesh—hence, Paul's rather long-winded diatribe against the "fool" who can't quite get it through his thick skull that God has already created the "flesh" of various kinds of *earthly* and *heavenly* bodies, so what's the big deal if He somehow saw fit to *create* the flesh of an entirely new *heavenly* Body that is both *spiritual* and *physical* at the same time?

If you don't believe that *impossible* feat is possible, you are quite obviously worshipping a lesser god. And if now, as a direct result of me sarcastically demeaning your former *illogical* position, you have suddenly *chosen* to believe it *might be* possible for the Almighty God to create something that is both *physical* and *spiritual* at the same time, but you still don't believe He actually did that, you obviously don't believe the Bible.

Luke did, as a matter of fact, say the eyes of the disciples on "the way" to Emmaus were "held fast" so as to prevent them from recognizing the *physical features* of the resurrected Body of Jesus Christ, which He later showed the other disciples was most definitely "flesh and bone." Logic alone should tell you that *means* the first group of disciples would have been able to recognize the *physical features* of Jesus had some unseen force not controlled their eyes' ability to see.

But Luke also tells us that when the eyes of those disciples were "opened" so that they could recognize Jesus' *physical features*, He immediately *vanished* into thin air, only to suddenly reappear out of thin air when He met with all of His disciples in Jerusalem. So, if you claim to believe the Bible, you can put those two *incomprehensible* particulars into your parochial pulpit-parrot pipe and smoke it. Just don't expect your *significant* other to go suddenly spiraling up in the smoke. You already know *that one* is no angel.

"Inherited a More Superior Name"?

Let me try to explain the *parabolic imagery* that describes the True Believer's relationship to Jesus Christ as concisely as I can so that there is no misunderstanding on your part. As a result of the absolutely *incomprehensible* transformation that occurred at the time of His Resurrection, the *physical* Body of Jesus Christ is now able to move freely back and forth between the *invisible* realm of the *spiritual* and the *visible* realm of the *physical*. In that respect, at least, the *physical* Body of Jesus Christ has essentially the same characteristics that the messengers of God have always

had. However, the author of the Book of Hebrews also makes the point that Jesus Christ is much more powerful than any of the messengers of God because He is able to *deliver* His message—"The Name" that He "carries"—in a COMPLETE-ly new and living "Way"—in "The Way" they never could:

The {Living} God, Who spoke long ago in many parts and in many ways to the fathers in/by the Prophets, has spoken to us in these Last Days in/by a Son, Whom He made Heir of everything, through Whom He also made the Ages, Who is a reflection of His glory and a representation of His actual being, Who bears everything by His powerful statement, Who after making a cleansing of sins, sat down at the right hand of the Majesty on high, becoming so much better than the messengers—just as He has inherited a more superior Name than they. For when did He say to any of the messengers:

"YOU ARE MY SON!

I ENGENERED YOU TODAY!"

Or, again:

"I WILL BE A FATHER TO HIM;

AND HE WILL BE A SON TO ME?"

But when He again brings the Firstborn into the world, He says,

*"AND LET ALL THE MESSENGERS OF GOD
WORSHIP HIM!"*

And concerning the messengers He says,

*"THE ONE WHO MAKES HIS MESSENGERS PNEUMA,
AND HIS MINISTERS A FLAME OF FIRE."*

But concerning the Son:

"O GOD, YOUR THRONE

IS IN THE AGE OF THE AGES,

*AND THE SCEPTER OF UPRIGHTNESS IS THE SCEPTER
OF YOUR KINGDOM.*

YOU LOVED WHAT IS REQUIRED

AND HATED LAWLESSNESS;

FOR THIS REASON,

THE {LIVING} GOD—YOUR GOD—

HAS ANOINTED YOU

WITH AN OIL OF EXULTATION

MORE THAN THOSE WHO SHARE WITH YOU."

And,

"IN THE BEGINNING, YOU, YOUR MAJESTY,

LAI D THE FOUNDATION OF THE EARTH,

AND THE WORKS OF YOUR HANDS ARE THE HEAVENS;

THEY WILL GO TO RUIN, BUT YOU REMAIN,

THEY WILL ALL GROW OLD LIKE CLOTHING,

*AND LIKE A CAPE, YOU WILL ROLL THEM UP,
AND LIKE CLOTHING, THEY WILL BE CHANGED,
BUT YOU ARE THE SAME,
AND YOUR YEARS WILL NOT COME TO AN END."*

But to which of the messengers did He ever say:

"SIT AT MY RIGHT HAND

UNTIL I MAKE YOUR ENEMIES

A FOOTSTOOL FOR YOUR FEET"?

Are not all ministering pneuma, sent out to serve for the sake of those who are going to inherit salvation? For this reason it is much more necessary for us to keep in mind the things we have heard, lest we let {them} slip away {from memory}. For if the Word spoken through messengers was made firm, and every transgression and refusal to listen received a deserved payment, how will we escape if we pay no heed to such a tremendous salvation, which was first received to be spoken through His Majesty? It was made firm in us by those who heard. The {Living} God also joined in attesting with both signs and wonders, various works of power, and a distribution of a Holy Spirit according to His Own will. For He did not make the coming world subject to messengers, concerning which {world} we are speaking. But someone has testified somewhere saying,

"WHAT IS A MAN THAT YOU REMEMBER HIM;

OR A SON OF A MAN THAT YOU CONSIDER HIM?

YOU MADE HIM FOR A LITTLE WHILE

INFERIOR TO THE MESSENGERS;

{THEN} YOU CROWNED HIM

WITH GLORY AND HONOR;

AND YOU APPOINTED HIM

OVER THE WORKS OF YOUR HANDS.

YOU MADE EVERYTHING SUBJECT UNDER HIS FEET."

For in making everything subject to Him, he left nothing not made subject to Him. Yet we do not now see everything made subject to Him; But we do see the One Who "was made for a little while inferior to the messengers," Jesus, Who "has been crowned with glory and honor" because of the suffering of "the death" so that, by the grace of God, He might taste death for everyone.

(Hebrews 1:1–2:9) —my interim translation

The author's main point in that passage is, God speaks directly to True Believers in/by the "Spirit" of the Living Word of God that Jesus Christ now is. Therefore, our punishment will be much more severe if we fail to heed the Living Word of God that we have heard

because He now *takes up residence within us* and *makes Himself known to us* as the "life-giving Spirit" into which His *physical Body* was transformed when He was resurrected in the image and likeness of God the Father. The messengers of God who spoke to former generations, in spite of the fact that they became *invisible* every time they were commissioned to "carry *The Name*"—which is the *Living Word* of God that Jesus Christ is—could never do that. Yet Jesus Christ does it each and every time someone believes the simple Truth of the Gospel message that He is. But I assume you already knew that—provided you have been born again.

One Body. One Spirit. One Person.

If the things I have told you are true—and they most definitely are—what *parabolic imagery* do you suppose the Apostles would use when they *talk about* the relationship that True Believers have with Jesus Christ? Would they speak of Him as *Corporate Israel*—that is, as the *Living Word* of God Who resides in Heaven in a *physically* resurrected Body that has both flesh and bone? Or would they speak of Him as the "Spirit" of the *Living Word* of God that He is when He comes into the ear of the Believer and takes up residence in his "heart." Well, the Truth is, by refusing to separate the two, the authors of the New Testament completely confuse the insufferable intellectual imbeciles who lack insight into the *parabolic imagery* of the biblical message.

Jesus Christ now is, after all, One COMPLETE-ly *incomprehensible* Person. Consequently, there is only one "way" for anyone to understand the *Living Word* of God that He is, and that is through an intensely personal *experience* in which one comes to *identify* COMPLETE-ly with the *Living Word* that resides within them. But one of the most COMPLETE-ly *incomprehensible* facts of the matter is this: By the simple act of believing and *receiving* the "Spirit" of Christ, the True Believer *parabolically* becomes a member of the *physical* "flesh and bone" of the *resurrected* Body of Jesus Christ.

The most basic *parabolic image* which depicts the *physical* Body of Jesus Christ is one in which the *Living Word* of God dwells "in the midst" of *Corporate Israel*—*the Heir of the promise*. God had Moses establish that *parabolic image* by constructing the Tabernacle in the wilderness. The rituals of the Tabernacle cult provided a *parabolic pantomime* that would help the sons of Israel better understand *The Teaching* related to this *parabolic*

image. As I explained in the first volume of *The Mystery of Scripture*, God inscribed the essence of *The Teaching of Moses*—which is the Truth concerning God "resting" on the seventh "day" of Creation—on two tablets of stone which were then placed in a box that was concealed behind a curtain inside the Tabernacle so the writing on the tablets could not be read and understood.

After Jesus Christ bestowed *the promise* on the Believers gathered in the Upper Room on the Day of Pentecost, the same *Living Word* of God that had been written on those two stone tablets suddenly began to reside both *in* the *individual* Believer and *among* the *collective* "Body" of Believers—where it could be heard and understood by anyone who wanted to know the Truth. So it only makes sense the Apostles would *talk about* that same *parabolic imagery*—and they do. Paul puts it this way:

Are we starting to commend ourselves again? Or do we not need, like some, letters of commendation for you or from you? You are our letter {of commendation}—inscribed in our hearts, known and read by all men—it being made apparent that you are a letter of Christ, having been served by us, having been inscribed not in ink, but in a "Spirit" of a Living God, nor in stone tablets, but in tablets of hearts of flesh. So we have such a confidence through the Christ before the {Living} God. Not because we are adequate of ourselves to consider anything as from ourselves, but our adequacy is from the {Living} God, Who also made us adequate servants of a New Covenant—not of what is written but of a "Spirit." For what is written kills, but the "Spirit" makes life. But if the serving of "the death" in what is written—engraved on stones—happened in glory, so that the sons of Israel were not able to look intently at the face of Moses because of the glory of his face—"the useless"—how could the serving of the "Spirit" not be even more in glory? For if the serving of the condemnation was in glory, the serving of the declaration of not guilty abounds much more in glory. For what had been glorified in this case had not {actually} been glorified because of the glory beyond all comprehension. For if "the useless" is because of glory, what remains is much more in glory. Therefore, having such a hope, we employ much plainness, and are not like Moses. He used to put a veil over his face so that the sons of Israel could not look intently at the End of "the useless." But their minds were hardened. For until this very day, the same veil remains on the reading of the Old

Covenant—having not been unveiled, because in Christ it is made “useless.” But till today, whenever Moses is read, a veil lies on their hearts. But whenever he turns to His Majesty, the veil is taken away. But His Majesty is the “Spirit;” and freedom is wherever the “Spirit” of His Majesty is. But we all—face unveiled, looking at the glory of His Majesty as a reflection in a mirror—are being transformed into the same image from glory to glory, just like a “Spirit” from His Majesty.
(2 Corinthians 3:1–18)—my interim translation

If you are not thinking *parabolically*, you will find it impossible to comprehend what Paul had in mind when he wrote that. He is obviously speaking in terms of some extremely specific *parabolic imagery*, but he is also “mixing his metaphors.” In one of the *parabolic images* he uses, Jesus Christ is *the Heir of the promise*; in the other, every True Believer is an *heir of the promise*, but only if he remains “in Christ,” the One Who is *the Heir of the promise*.

What is *the promise*? Nothing less than the Living Word of God that *parabolically* resides “behind the curtain” in the “heavenly Tabernacle.” That is, it is the “Spirit” of the Living Word of God into Whom the *physical* Body of Christ was transformed when He arose from the dead. But to help you understand the *parabolic imagery* a little better, let me put it a bit more simply.

In the *parabolic image* that depicts the Church *collectively* and every Believer *individually* as “The Woman” Who *belongs to* Christ, every True Believer is “in Christ”—that is, he is a member of *Corporate Israel*—and *the promise* of God dwells within that *collective* Body, which is *collectively* the *physical* Body of Jesus Christ—*the Heir of the promise*. That is the basic *parabolic image* that Paul had in mind when he wrote his letter to the local church at Ephesus. But the key to understanding what he says about that *parabolic image* lies in an understanding of the other *parabolic image*—the one in which every Believer is an *heir of the promise* in whom the “Spirit” of Christ resides.

Before one can understand what Paul says in his letter to the Ephesians, one also needs to know that just like Moses, he uses the singular and plural forms of pronouns and verbs to indicate whether he is speaking in terms of each Believer *individually* as an *heir of the promise*, or *collectively* as “The Many” who are *Corporate Israel*—“The One” Who is *the Heir of the promise*. What Paul says is a whole lot more nuanced than most of

what Moses wrote. He most often—but not always—uses the plural form to refer to the *collective* group of Believers as “The One” Who *has been blessed*. Moses normally uses the singular forms to refer to *Corporate Israel* as “The One” Who *will be blessed*, and he uses the plural forms to refer to those who will go their own “way,” be “cut off from” *Corporate Israel*, and be cursed.

Pretty Woman or “Old Biddy”?

Now that I have completely “muddied the waters” and convinced Pretenders that I am just “blowing smoke,” let me show you the context in which Paul makes the best known of his several statements concerning the *collective* “Body” of Believers as “The Woman” Who is “one flesh” with Jesus Christ:

Therefore, {collectively} become imitators of the {Living} God—like beloved children—and {collectively} “walk” in love, just as also the Christ loved us and delivered Himself up for us—a cereal offering and a sacrifice—as a fragrant aroma to the {Living} God. But don’t let sexual immorality or any uncleanness or greed be “named” among you—just as is fitting for holy ones—or indecency or foolish talking or vulgar speech—what is not relevant—but rather gratitude. For you {collectively} understand this, knowing that every sexually immoral or unclean or greedy person—who is one who worships a false god—has no inheritance in the Kingdom of the Christ and God. Don’t {collectively} let anyone deceive you with empty words, for through these things the wrath of the {Living} God comes on the sons of “the unbelieving one.” Therefore, don’t {collectively} become sharers with them, for you {collectively} were once “darkness,” but now “Light”—in His Majesty. {Collectively} “walk” as children of “Light”—for “the Fruit” of “The Light” is in all goodness and innocence and truth—assaying what is well-pleasing to the Lord. And don’t {collectively} share with the unfruitful works of “The Darkness.” But rather even expose {them}. For the things “engendered” secretly by them are shameful even to speak. But all things exposed by “The Light” are made known. For everything that is being made known is “Light.” Wherefore, He says, “Wake up! Sleeper!” and “Arise from the dead, and the Christ will shine on you!” Therefore, {collectively} beware of how accurately you “walk,” not as unwise, but as wise, buying back the time, because the days are evil. For this reason, don’t {collectively} become foolish, but clearly perceive

what the will of His Majesty is. And don't {collectively} get drunk on "wine," in which is total abandon, but be filled in the "Spirit," speaking to one another in psalms and hymns and spiritual songs, singing and making music in your heart to His Majesty, always giving thanks for all things in "The Name" of our Lord, Jesus Christ, to the {Living} God and Father—being subject to one another in fear of Christ: The females to their own males as to His Majesty, because a male is head of his female as also the Christ is head of the **Ekklesia**. He is the Savior of the Body. But as the **Ekklesia** is subject to the Christ, so also the females are to their males—in everything. Males, love your females, just as also the Christ loved the **Ekklesia** and delivered Himself up for Her so that He might make Her holy—having cleansed Her by the "washing" of the "water" in what is spoken—so that He might offer the **Ekklesia** to Himself "in Glory," not having "blemish" or "wrinkle" or any such thing, but so that She might be holy and blameless. Likewise, the males are obligated to love their own females as their own bodies. The one who loves his own female loves himself. For nobody has ever hated his own body, rather he provides for and takes care of it, just as also the Christ the **Ekklesia**, because we are members of His Body: FOR THIS REASON A MAN WILL LEAVE HIS FATHER AND HIS MOTHER AND BE UNITED WITH HIS WOMAN, AND THE TWO WILL BE ONE IN FLESH. This mystery is great, but I am saying, "in Christ" and "in the **Ekklesia**." In any case, you {collectively} also—"The Many" in accordance with "The One"—each one must love his own female as himself, but the female is to fear the male. (Ephesians 5:1–33) —my interim translation

The great "mystery" that Paul had in mind when he wrote that passage can only be explained *parabolically* in terms of the things I explained above. That is, the resurrected Body of Jesus Christ is simultaneously both *physical* and *spiritual*. What that means is, since every True Believer's "spirit" has been "joined to" the "Spirit" of Christ that dwells within him, he is *parabolically* LIKE a woman whose *physical* flesh has "joined to" the flesh of the resurrected *physical/spiritual* Body of Jesus Christ, which has already died. Therefore, his *physical* flesh is now a *physical/spiritual* flesh and should be treated that way. Paul explains the conundrum this way:

Everything is permitted for me, but not everything is beneficial. Everything is permitted for me, but I will not be dominated by anything. Food is for the stomach, and

the stomach is for food. But the {Living} God will abolish both of them. But the body is not for sexual immorality, but for His Majesty—and His Majesty is for the body. But the {Living} God also raised up His Majesty, and He will raise us up through His power. Do you not know that your bodies are members of Christ? Therefore, having removed the members of the Christ, should I make them members of a "harlot"? May it never be! Or do you not know that the one who is joined to "the harlot" is one body? For He says, "THE TWO ARE ONE FLESH." But the one who is joined to His Majesty is one "Spirit." Flee the sexual immorality! Every sin that a man does is outside the body. But the one who is sexually immoral sins in his own body. Or do you not know that your body is a temple of the Holy Spirit in you, which you have from God, and you are not your own? For you have been bought at a price; so glorify the {Living} God in your body. (1 Corinthians 6:12–20) —my interim translation

I could point out how the *parabolic image* of "The Woman" inheres in what Paul says about every True Believer being "bought at a price," but I won't. I will simply tell you that, if you are a *male* True Believer, you are *parabolically* a "slave" of Jesus Christ. So you do not own anything, except maybe a woman who has been "given" to you by your Master. And you will lose even that one should you *choose* to "go out." So if I were to give you a bit of advice—which I won't—I wouldn't tread too heavily on that whole *ownership* of a woman thing. That *parabolic image* is just something the *female* True Believer has to deal with. The cold, hard Truth is, a woman can't be submitted to "The One" she can't see if she isn't submitted to the one she can.

According to the *parabolic imagery* Paul had in mind, it is now *parabolically* LIKE the *physical* body of every Believer has become a member of the *physical* Body of Jesus Christ—which is *incomprehensibly* the very "Spirit" of the *Living* Word of God that dwells within them. Therefore, every True Believer—that is, those who are "in Christ"—are to submit *collectively* to "The Man," Jesus Christ, just as God expects every female Believer to submit to her "owner." *Collectively*, they are to "walk according to" the "Spirit" of Christ that dwells within them—excluding (excommunicating) all who do not believe the same "Spirit" that they believe. To the extent that the *collective* Body of True Believers does that, they are *parabolically* LIKE the resurrected *physical*

Body of Jesus Christ that dwells "behind the curtain" in the "heavenly Tabernacle." As you should be able to tell, that *parabolic imagery* is describing a "great mystery":

Therefore, if you {collectively} have been raised up in the Christ, {collectively} seek the things above, where the Christ is sitting at the right hand of the {Living} God. Set your {collective} mind on the things above, not on the things on the Earth. For {collectively} you have died, and your {collective} life has been hidden with the Christ in the {Living} God. When the Christ—your {collective} life—is made known, then you also will {collectively} be made known with Him in Glory. Therefore, {collectively} put to death the members {who have their mind set on} the Earth—sexual immorality, uncleanness, craving, evil desire, and "the greed," which is worship of a false god. Because of these things the wrath of the {Living} God is coming on the sons of "the unbelieving one," among whom you also "walked," once—when you were living among them. But now, you must also {collectively} "take off" everything—anger, rage, hatefulness, accusation, foul language—from your mouth. {Collectively,} do not lie to one another, after "undressing" the "old man" along with his habits and {collectively} "putting on" the "New {Man}"—the One Who is being renewed in knowledge in accordance with the Image of the One Who created Him—where there is not a Greek and a Jew, a circumcision and an uncircumcision, barbarian—Scythian, slave—freeman, but Christ is all and in all. Therefore, {collectively} "putting on"—as the Chosen of the {Living} God, holy and beloved—an inner compassion, goodness, humility, gentleness, patience, enduring one another, forgiving each other if anyone has a complaint against someone, just as His Majesty forgave you {collectively} likewise also should you {collectively}. But above all these things, {"put on"} the love, which is the bond of "the completion." And {individually} let the peace of the Christ preside in your hearts—into which {peace} you were called in One Body—and be thankful. Let the Word of the Christ abundantly dwell in you {collectively}, teaching in all wisdom and admonishing each other in psalms, hymns, spiritual songs—singing about "the Favor" in your hearts to the {Living} God. And all that any of you might do in word or deed—everything {done} in "The Name" of His Majesty Jesus—is giving thanks to the {Living} God through Him. You females, be submissive to your males as is fitting in His Majesty. You males, love your females and don't be resentful toward them. You children, listen to

your parents in everything, for this is well-pleasing in His Majesty. You fathers, don't aggravate your children, so that they don't get discouraged. You slaves, in all things listen to those who are your "Lords" according to the flesh, not outwardly as those who please men, but with a sincere heart, fearing His Majesty. Whatever you do, work from the soul as to His Majesty and not to men, knowing that from His Majesty you will receive the reward of the inheritance. You are slaves in His Majesty—Christ. For the one who does wrong will receive back what he has done wrong; and there is no partiality.

(Colossians 3:1–25) —my interim translation

Conclusion

I realize all sorts of false accusations will stem from the *parabolic imagery* I explained here. Some will contend I have denied the Trinity. Others will assail my translation. Still others will be incensed that I dared to deviate from their dead doctrine. To them all I have but one thing to say, "*Parabolic imagery.*"

The things I have explained are just *parabolic imagery*! Anyone who insists I have been explaining what is should have their eyes, ears, and IQ checked. How many times have I told you the *parabolic imagery* of *The Apostolic Teaching* does not describe what is? Just as many times as I have told you it only describes what some *spiritual* or *physical* reality IS LIKE. So let me remind you again: I can explain the *parabolic imagery*. I can even—in many cases—explain what *spiritual* or *physical* reality it is describing. But if you want to take the *parabolic images* I explain and understand them as being *literally* true, there is nothing I can do for you. You have already chosen to believe a lie.

The Jews have long understood that "The Name" of God is unpronounceable. The Truth is, He is COMPLETE-ly incomprehensible. Yet the Redeemed of the Lord are not only going to understand "The Name" on that Great Day; they are going to be just like Him:

See how great a love the Father has bestowed upon us, that we should be called children of God; and {such} we are. For this reason the world does not know us, because it did not know Him. Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is.

(1 John 3:1–2) ■



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: *How would you respond to a reader who is taken aback by your comment in the Preface to Volume 1 of The Resurrection Theology Series, Not All Israel Is Israel, where you state, "I am more fully convinced than ever that the Church today has no need for another Prophet, and God, in His mercy, has no intention of sending one." This person mentions 1 Corinthians 12:28, "And God has appointed some in the church, first apostles, second prophets, third teachers," etc. He believes that "as long as God still has a church there will still be prophets in the church because God has set them there. Also, it would be in God's wrath, not his mercy, if the various ministries which are gifts to the church (Eph. 4:8-11) were not a part of the church." This writer concludes by saying, "I know there are a lot of false apostles, prophets, teachers, etc., out there today but that doesn't change the plan of God. Malachi 3:6, 'For I, the Lord, do not change; therefore you, O sons of Jacob, are not consumed.'"*

Elijah: I would respond by pointing out the obvious fact that anyone who begins with faulty assumptions is doomed to reach faulty conclusions. It is true the Church was founded by men to whom Jesus Christ gave the authority to function as Apostles, Prophets, and Teachers. However, it is just as true that every one of those men was equipped for his task by a detailed knowledge of the Truth of *The Apostolic Teaching*.

Consequently, the most obvious Truth of all is the one that eludes your dear, deluded Mr. Pious. That Truth is, when the leaders of the Early Church exchanged *The Apostolic Teaching* for the stupid *speculative* theology advocated by the imbecilic Clement the Dumb and his equally moronic protégé, Origen the Idiot, the leaders of the Early Church lost whatever authority they may have still had to function as Apostles, Prophets, and Teachers.

The loss of *The Apostolic Teaching* explains why the Church today is not at all what God intended the Church to be. And anyone who is stupid enough to ignore the obvious facts revealed by a careful study of Early Church literature is clearly stupid enough to believe there have been legitimate Apostles, Prophets, and Teachers functioning in the Church all along. He probably also believes in Santa Claus and the Tooth Fairy. Just follow the yellow brick road

Having said that, however, I should probably also remind you that although the leaders of the Early Church lost *The Apostolic Teaching*, Satan's agents have never quite been able to snuff out the Truth of the Gospel—until recently. The *restoration* of the Gospel message concerning salvation by belief (faith) in the Gospel message was, in fact, what the Protestant Reformation was all about. And over the past five centuries, it has been conservative Protestant systematic theology—as taught by conservative Protestant theologians in conservative Protestant seminaries—that has served to preserve the basic Truths the Protestant Reformers understood concerning sin and salvation.

If you really want to understand the essential Truth of the Gospel, however, you need to read John Calvin's *Institutes of the Christian Religion*. What you will find when you do that, is this: The God that John Calvin and the other Protestant Reformers knew was not the goofy god of unconditional grace that liberal theologians concocted and in which most conservative "Christians" have put their trust today. Nor did the Protestant Reformers believe the equally goofy notion that hope—that is, the lamebrained mystical "leap of faith" that was concocted by the deluded wannabe philosopher/theologian Søren Kierkegaard and introduced into the Church by equally deluded liberal theologians—is the same as a sincere, no-nonsense belief in the *objective Truth* of the Gospel message concerning salvation by belief in the Gospel message. (See "Satan's Fools Are Satan's Tools," *The Voice of Elijah®*,

April 1994.) As a matter of fact, John Calvin said this about all that:

Examples of evangelical repentance we see in all those who, first stung with a sense of sin, but afterwards raised and revived by confidence in the divine mercy, turned unto the Lord. Hezekiah was frightened on receiving the message of his death, but praying with tears, and beholding the divine goodness, regained his confidence. The Ninevites were terrified at the fearful announcement of their destruction; but clothing themselves in sackcloth and ashes, they prayed, hoping that the Lord might relent and avert his anger from them. David confessed that he had sinned greatly in numbering the people, but added, "Now, I beseech thee, O Lord, take away the iniquity of thy servant." When rebuked by Nathan, he acknowledged the crime of adultery, and humbled himself before the Lord; but he, at the same time, looked for pardon. Similar was the repentance of those who, stung to the heart by the preaching of Peter, yet trusted in the divine goodness, and added, "Men and brethren, what shall we do?" Similar was the case of Peter himself, who indeed wept bitterly, but ceased not to hope.

5. Though all this is true, yet the term repentance (in so far as I can ascertain from Scripture) must be differently taken. For in comprehending faith under repentance, they are at variance with what Paul says in the Acts, as to his "testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts xx. 21). **Here he mentions faith and repentance as two different things. What then? Can true repentance exist without faith? By no means. But although they cannot be separated, they ought to be distinguished. As there is no faith without hope, and yet faith and hope are different, so repentance and faith, though constantly linked together, are only to be united, not confounded.** I am not unaware that under the term repentance is comprehended the whole work of turning to God, of which not the least important part is faith; but in what sense this is done will be perfectly obvious, when its nature and power shall have been explained. The term repentance is derived in the Hebrew from conversion, or turning again; and in the Greek from a change of mind and purpose; nor is the thing meant inappropriate to both derivations, for it is substantially this, that withdrawing from ourselves we turn to God, and laying aside the old, put on a new mind. **Wherefore, it seems to me, that repentance may be not inappropriately defined**

thus: A real conversion of our life unto God, proceeding from sincere and serious fear of God; and consisting in the mortification of our flesh and the old man, and the quickening of the Spirit. In this sense are to be understood all those addresses in which the prophets first, and the apostles afterwards, exhorted the people of their time to repentance. The great object for which they laboured was, to fill them with confusion for their sins and dread of the divine judgment, that they might fall down and humble themselves before him whom they had offended, and, with true repentance, betake themselves to the right path. Accordingly, they use indiscriminately in the same sense, the expressions, turning, or returning to the Lord; repenting, doing repentance. Whence, also, the sacred history describes it as repentance towards God, when men who disregarded him and wantoned in their lusts begin to obey his word, and are prepared to go whithersoever he may call them. And John Baptist and Paul, under the expression, bringing forth fruits meet for repentance, described a course of life exhibiting and bearing testimony, in all its actions, to such a repentance.

6. **But before proceeding farther, it will be proper to give a clearer exposition of the definition which we have adopted. There are three things, then, principally to be considered in it. First, in the conversion of the life to God, we require a transformation not only in external works, but in the soul itself, which is able only after it has put off its old habits to bring forth fruits conformable to its renovation.** The prophet, intending to express this, enjoins those whom he calls to repentance to make them "a new heart and a new spirit" (Ezek. xviii. 31). Hence Moses, on several occasions, when he would show how the Israelites were to repent and turn to the Lord, tells them that it must be done with the whole heart, and the whole soul (a mode of expression of frequent recurrence in the prophets), and by terming it the circumcision of the heart, points to the internal affections. But there is no passage better fitted to teach us the genuine nature of repentance than the following: "If thou wilt return, O Israel, saith the Lord, return unto me." "Break up your fallow ground, and sow not among thorns. Circumcise yourselves to the Lord, and take away the foreskins of your heart" (Jer. iv. 1-4). See how he declares to them that it will be of no avail to commence the study of righteousness unless impiety shall first have been eradicated from their inmost heart. And to make the deeper impression, he reminds them that they have to do with

God, and can gain nothing by deceit, because he hates a double heart. For this reason Isaiah derides the preposterous attempts of hypocrites, who zealously aimed at an external repentance by the observance of ceremonies, but in the meanwhile cared not "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free" (Is. lviii. 6). In these words he admirably shows wherein the acts of unfeigned repentance consist.

7. *The second part of our definition is, that repentance proceeds from a sincere fear of God. Before the mind of the sinner can be inclined to repentance, he must be aroused by the thought of divine judgment; but when once the thought that God will one day ascend his tribunal to take an account of all words and actions has taken possession of his mind, it will not allow him to rest, or have one moment's peace, but will perpetually urge him to adopt a different plan of life, that he may be able to stand securely at that judgment-seat. Hence the Scripture, when exhorting to repentance, often introduces the subject of judgment as in Jeremiah, "Lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings" (Jer. iv. 4). Paul, in his discourse to the Athenians, says, "The times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness" (Acts xvii. 30, 31). The same thing is repeated in several other passages. Sometimes God is declared to be a judge, from the punishments already inflicted, thus leading sinners to reflect that worse awaits them if they do not quickly repent. There is an example of this in the xxixth chapter of Deuteronomy. As repentance begins with dread and hatred of sin, the Apostle sets down godly sorrow as one of its causes (2 Cor vii. 10). By godly sorrow he means when we not only tremble at the punishment, but hate and abhor the sin, because we know it is displeasing to God. It is not strange that this should be, for unless we are stung to the quick, the sluggishness of our carnal nature cannot be corrected; nay, no degree of pungency would suffice for our stupor and sloth, did not God lift the rod and strike deeper. There is, moreover, a rebellious spirit which must be broken as with hammers. The stern threatenings which God employs are extorted from him by our depraved dispositions. For while we are asleep it were in vain to allure us by soothing measures. Passages to this effect are everywhere to be met with, and I need not quote them. But there is another reason why the fear*

of God lies at the root of repentance—viz. that though the life of man were possessed of all kinds of virtue, still if they do not bear reference to God, how much soever they may be lauded in the world, they are mere abomination in heaven, inasmuch as it is the principal part of righteousness to render to God that service and honour of which he is impiously defrauded, whenever it is not our express purpose to submit to his authority.

8. *We must now explain the third part of the definition, and show what is meant when we say that repentance consists of two parts—viz. the mortification of the flesh, and the quickening of the Spirit. The prophets, in accommodation to a carnal people, express this in simple and homely terms, but clearly, when they say, "Depart from evil, and do good" (Ps. xxxiv. 14). "Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed," &c. (Is. i. 16, 17). In dissuading us from wickedness they demand the entire destruction of the flesh, which is full of perverseness and malice. It is a most difficult and arduous achievement to renounce ourselves, and lay aside our natural disposition. For the flesh must not be thought to be destroyed unless everything that we have of our own is abolished. But seeing that all the desires of the flesh are enmity against God (Rom. viii. 7), the first step to the obedience of his law is the renouncement of our own nature. Renovation is afterwards manifested by the fruits produced by it—viz. justice, judgment, and mercy. Since it were not sufficient duly to perform such acts, were not the mind and heart previously endued with sentiments of justice, judgment, and mercy, this is done when the Holy Spirit, instilling his holiness into our souls, so inspires them with new thoughts and affections, that they may justly be regarded as new. And, indeed, as we are naturally averse to God, unless self-denial precede, we shall never tend to that which is right. Hence we are so often enjoined to put off the old man, to renounce the world and the flesh, to forsake our lusts, and be renewed in the spirit of our mind. Moreover, the very name mortification reminds us how difficult it is to forget our former nature, because we hence infer that we cannot be trained to the fear of God, and learn the first principles of piety, unless we are violently smitten with the sword of the Spirit and annihilated, as if God were declaring, that to be ranked among his sons there must be a destruction of our ordinary nature.*

9. Both of these we obtain by union with Christ. For if we have true fellowship in his death, our old man is crucified by his power, and the body of sin becomes dead, so that the corruption of our original nature is never again in full vigour (Rom. vi. 5, 6). If we are partakers in his resurrection, we are raised up by means of it to newness of life which conforms us to the righteousness of God. In one word, then, by repentance I understand regeneration, the only aim of which is to form in us anew the image of God, which was sullied, and all but effaced by the transgression of Adam. So the Apostle teaches when he says, "We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord." Again, "Be renewed in the spirit of your mind," and "put ye on the new man, which after God is created in righteousness and true holiness." Again, "Put ye on the new man, which is renewed in knowledge after the image of him that created him." Accordingly through the blessing of Christ we are renewed by that regeneration into the righteousness of God from which we had fallen through Adam, the Lord being pleased in this manner to restore the integrity of all whom he appoints to the inheritance of life. This renewal, indeed, is not accomplished in a moment, a day, or a year, but by uninterrupted, sometimes even by slow, progress God abolishes the remains of carnal corruption in his elect, cleanses them from pollution, and consecrates them as his temples, restoring all their inclinations to real purity, so that during their whole lives they may practise repentance, and know that death is the only termination to this warfare. The greater is the effrontery of an impure raver and apostate, named Staphylus, who pretends that I confound the condition of the present life with the celestial glory, when, after Paul, I make the image of God to consist in righteousness and true holiness; as if in every definition it were not necessary to take the thing defined in its integrity and perfection. It is not denied that there is room for improvement; but what I maintain is that the nearer any one approaches in resemblance to God, the more does the image of God appear in him. That believers may attain to it, God assigns repentance as the goal towards which they must keep running during the whole course of their lives.

(John Calvin, Institutes of the Christian Religion, Translated by Henry Beveridge, 1845, Book III, Chapter III)

The one most salient fact that still escapes the Protestant Pretenders who teach systematic theology as a dead orthodoxy to aspiring pulpit-parrot Pretenders who absolutely hate the very thought of the *Living Word of God* is this: While they have been piously *handing down* the Gospel *orally* as a dead orthodoxy to the aforesaid pulpit-parrot Pretenders *inside* the Church, legitimate Evangelists called by God have been *handing down* the Truth of the Gospel *orally*—as the *Living Word of God*—to honestly repentant Believers *outside* the Church. That is why there have been—up until just recently—legitimate *uneducated* Evangelists preaching the basic elements of the Truth that one needs to believe to be born again. But I dare say most of those men have now succumbed to Satan's lie concerning the liberals' goofy god of unconditional grace. As John Calvin understood so well, that lie will never result in the regeneration of anyone. That is because one has to *fear* the wrath of God before one can be born again, which is why the Prophet said this:

The fear of the LORD is the beginning of knowledge; Fools despise wisdom and instruction.
(Proverbs 1:7)

And yes, the Hebrew word translated "fear" in that verse really does *mean* "fear." It does not *mean* "reverence," as the looney lamebrain liberal theologian who came up with that lie would have us all believe. That can be seen—by those who still have "eyes" to see—from what Moses says in this context:

And all the people perceived the thunder and the lightning flashes and the sound of the trumpet and the mountain smoking; and when the people saw {it,} they trembled and stood at a distance. Then they said to Moses, "Speak to us yourself and we will listen; but let not God speak to us, lest we die." And Moses said to the people, "Do not be afraid; for God has come in order to test you, and in order that the fear of Him may remain with you, so that you may not sin."
(Exodus 20:18–20)

Editor: A TV pastor who teaches Dispensationalism says "replacement theology" is wrong, meaning that Jesus Christ and His Church do NOT replace the real estate, race, and Abrahamic covenant of Israel; and he believes that the generation that Jesus is talking about in

Matthew 24:34 began in 1948 when Israel became a nation again. For our new readers, will you inform us as to how the Church can claim to be Israel when God never made a covenant with the Gentiles?

Elijah: Well, for what it's worth, I also believe "replacement theology" is wrong. But that is only because Jesus Christ did not "replace" anyone or anything. But the Truth is, the contents of the Bible cannot be distilled into a systematic "theology" like the Dispensational Theory your TV pastor had in mind. At best, they can be presented as a biblical "theology." That is because the Bible contains a historical record of how Jesus Christ came to be in sole possession of *the promise* that God made to Adam and Eve when He expelled them from the Garden. It explains—in detail—how Jesus Christ became Corporate Israel after the Living Word of God "cut off from" Corporate Israel all the other Jews alive at that time, just as He *promised* He would in this passage:

*"Go up through her vine rows and destroy,
But do not execute a complete destruction;
Strip away her branches,
For they are not the LORD's.
For the house of Israel and the house of Judah
Have dealt very treacherously with Me,"
declares the LORD.
They have lied about the LORD
And said, "Not He;
Misfortune will not come on us;
And we will not see sword or famine.
And the prophets are {as} wind,
And the word is not in them.
Thus it will be done to them!"
(Jeremiah 5:10–13)*

The difficulty numskulls have always had in understanding what God has done and is doing resides in the fact that they prefer to believe whatever lie is most handy and then lie about the true nature of God by saying, "Not He." That is, they cannot bring themselves to believe that the Almighty God Who revealed Himself to Abraham, Isaac, Jacob, and Moses is an angry God of unmitigated wrath. So they hide from the Truth of that Living Word of God by blindly believing whatever idiotic lie appeals to them most, absolutely convinced that the Living Word of God would never "cut off from" His "Church"—that is,

Corporate Israel—"The Way" He "cut off from" Corporate Israel all but two of the sons of Israel in the wilderness of Sinai, and "The Way" He "cut off from" Corporate Israel all of the Jews except Jesus Christ, just as John the Baptist said He would in this passage:

Now, in those days John the Baptist comes preaching in the wilderness of Judea, and saying, "Repent, for the Kingdom of Heaven has come near." For this is the one Who was spoken by the Prophet Isaiah saying, "THE VOICE OF ONE CRYING IN THE WILDERNESS: 'PREPARE "THE WAY" OF HIS MAJESTY! MAKE HIS PATHS STRAIGHT!'" Now, John himself had his clothing from camel's hair and a leather belt around his waist; and his food was locusts and wild honey. Then, Jerusalem—and all Judea and all the area around the Jordan—was coming out to him, and they were being baptized in the Jordan River by him, confessing their sins. But seeing many of the Pharisees and Sadducees coming for his baptism, he said to them, "Offspring of vipers! Who warned you to flee from the coming wrath? Therefore, make fruit worthy of repentance, and don't think—to say to yourselves—'We have our father Abraham.' For I say to you, the {Living} God is able—from these stones—to raise up children for Abraham. But even now the axe is laid at the 'root' of the trees. Therefore, every 'tree' that does not make good 'fruit' will be 'cut off' and cast into 'fire.' I do indeed baptize you in water for repentance, but the One Who is coming after me is more powerful than I, the One Whose sandals I am not qualified to handle. He will baptize you in a Holy Spirit and fire—the One Whose 'winnowing fork' is in His hand—and He will completely clear His 'threshing floor,' and He will gather His 'wheat' into His 'granary,' but the 'chaff' He will burn up with an inextinguishable 'fire.'" (Matthew 3:1–12) —my interim translation

The *parabolic imagery* John is using in that passage certainly does make it sound—to me anyway—like he is saying the Pharisees and Sadducees are going to be "cut off from" Corporate Israel so that they will no longer be considered to be the sons of Abraham. But that is not the only place in the New Testament where mention is made of the ruthlessness of God "cutting off from" Corporate Israel all those who fail to pay due diligence when diligence is due. Those who firmly believe God would never "cut" anyone "off from" Corporate Israel have obviously never read what Paul said about

the fiasco in the wilderness serving as “an example” for Believers in the Church so that we might not fall into unbelief and do the same stupid things the sons of Israel did on that occasion:

*For I don't want you to be ignorant, brothers, {of the fact} that our fathers were all under the cloud, and all went through the sea, and all were baptized into Moses in the cloud and in the sea. And all ate the same spiritual food; and all drank the same spiritual drink, for they were drinking from a spiritual Rock which followed. But the Rock was Christ. However, the {Living} God was not “well-pleased” with most of them, for they were left strewn in the wilderness. **But these things happened as examples for us, so that we would not be cravers of bad things in the same way that they craved.** Neither be idolaters, in the same way as some of them, just as it is written: “THE PEOPLE SAT DOWN TO EAT AND DRINK, AND STOOD UP TO PLAY.” Neither let us be sexually promiscuous in the same way as some of them were sexually promiscuous, and twenty-three thousand fell in one day. Neither let us sorely test Christ in the same way that some of them tested, and they were being destroyed by the serpents. Neither complain, just as some of them complained, and they were destroyed by the Destroyer. **Now these things came upon those {people} as examples, but they were written as a warning for us, on whom the Ends of the Ages have come. Therefore, let the one who thinks he stands watch out so that he does not fall.** No testing has come upon you except what is common to man. But the {Living} God is trustworthy. He will not allow you to be tested above what you are able, but with the testing will also make the way out so that you are able to bear up under it. For this reason, my beloved, flee from “the idolatry.” I am speaking as to prudent ones. Judge what I say.*

(1 Corinthians 10:1–15) —my interim translation

Unfortunately, dimwits today associate “idolatry” with weird-smelling incense and little carved figures. The Truth is, from God’s point of view, “idolatry” is not an *outward activity*; it is an *inward belief*. What I mean by that is this: If you do not have a crystal-clear belief in the jealous God of wrath Who has *promised* to destroy those who hate Him, you are worshiping nothing more than a figment of your own imagination. The angry God of Abraham, Isaac, Jacob, and Moses does not take that lightly. That is why He clearly described Himself

when He gave the sons of Israel the first of the Ten Commandments as a prohibition against idolatry:

*“I am His Majesty, Your God, Who brought you out from the land of Egypt—from a house of slaves. You will not have other gods before Me. You will not make for yourself an idol or any form—what is in the heavens above, or what is in the Earth below, or what is in the water under the Earth. You will not bow down to them, and you will not serve them, because **I am His Majesty, Your God, a jealous God, attributing guilt of fathers to sons—to third {sons} and fourth {sons}**—of those who hate Me, but doing kind things for thousands, for those who love Me and for those who guard My commandments.”*

(Exodus 20:2–6) —my interim translation

The Truth is, most “Christians” in the Church today have, in accepting the eighteenth-century liberal theologians’ goofy god of unconditional grace, totally abandoned belief in the angry God of vengeance that Abraham, Isaac, Jacob, Moses, David, and all the Prophets of Israel knew. Less than a century and a half ago, most conservative Christians in the Evangelical wing of the Protestant Church still knew the angry God of Israel. There are yet today True Believers who know the Almighty God is a God to be feared, but they are few and far between. Just so you know where I stand: Those who still worship the God of Abraham, Isaac, and Jacob are the ones to whom God has called me to explain the Truth; and I can do nothing other than what He called me to do.

As I explained in *Not All Israel Is Israel* way back in 1991, Jesus Christ did not “replace” *Corporate Israel*. He became *Corporate Israel* and sole *Heir of the promise* when all the other Jews were “cut off from” *Corporate Israel*. *Corporate Israel* began when Moses “cut a covenant” with the sons of Israel as a *collective group* at the foot of Mt. Sinai; *Corporate Israel* and the terms of that “Old Covenant” ended when Jesus Christ—as *Corporate Israel*—died on the cross as a sacrifice for the sins of the *individual members* of *Corporate Israel*, just as Isaiah said Israel would in Isaiah 53.

When Jesus Christ died, *Corporate Israel* ceased to exist as a *physical* entity. However, *Corporate Israel* began to exist again as a *physical/spiritual* entity—under the terms of the New Covenant—when the “Spirit” of God raised the *physical/spiritual* Body of Jesus Christ from the dead. The *physical/spiritual* entity Who arose

that day was—and still is—the *parabolic* “Body of Jesus Christ,” which is the *Ekklesia* (the “assembly” or “congregation”) of *Corporate Israel*. As the Apostle Paul explains in the following passage, that is why salvation through faith in Christ is now available to both Jew and Gentile; but the one who honestly seeks to be saved must be “grafted in” to “The Man” *Corporate Israel* that Jesus Christ became when He arose from the dead:

Therefore I say, the {Living} God has not gotten rid of His People has He? Of course not! For I am myself also an Israelite, from the seed of Abraham, of the tribe of Benjamin. The {Living} God has not gotten rid of His People whom He knew before! Or do you not know what the Scripture says in {the account of} Elijah—how he appeals to God against Israel? “Your Majesty, THEY KILLED YOUR PROPHETS, THEY RAZED YOUR ALTARS, AND I ALONE AM LEFT REMAINING—AND THEY ARE SEEKING MY SOUL!” But what does the Divine Response say to him? “I HAVE LEFT REMAINING for Myself SEVEN THOUSAND MEN WHO HAVE NOT BENT THE KNEE TO BAAL.” Therefore, in this way also at the present time there has come into being a “remaining” according to a “selection” of favor. But if {it is} by favor, {it is} no longer from works, otherwise the favor would no longer be favor. What therefore? What Israel is seeking, this it has not attained. But the “selection” has attained, and the rest were hardened; just as it is written:

*“THE {Living} GOD GAVE THEM A SPIRIT OF DEEP SLEEP,
EYES NOT TO SEE AND EARS NOT TO HEAR,
TO THIS VERY DAY.”*

And David says,

*“LET THEIR TABLE BECOME A SNARE AND A TRAP,
AND A STUMBLING BLOCK AND PAYBACK TO THEM.
LET THEIR EYES BECOME DARK TO SEE NOT,
AND BEND THEIR BACK THROUGH ALL {time}.”*

Therefore I say, they did not trip so that they fell, did they? Of course not! But in their transgression the salvation belongs to the Gentiles—to make them jealous. But if their transgression is the wealth of the world and their defeat is the wealth of the Gentiles, how much more is their “fullness”? But I say to you—the Gentiles—therefore, in so far as I am myself an Apostle of Gentiles, I glorify my ministry, if somehow I might make my “flesh” jealous and save some of them. For if their rejection is the reconciliation of the world, what is their acceptance if not life from those who are dead? But if the “Firstfruit” is holy, also the “lump;” and if the “Root” is holy, also the

“branches.” But if some of the “branches” were “broken off;” and you—being a “wild olive tree”—were “grafted in” among them and became a partaker of the rich “Root” of the “Cultivated Olive Tree,” don’t boast against the “branches.” But if you are boasting against {them}, you do not “bear” the “Root,” but the “Root” you. Therefore you will say, “‘Branches’ were ‘broken off’ so that I might be ‘grafted in!’” That’s right. They were “broken off” because of their unbelief. But you stand because of your belief. So, don’t be high-minded, but fear. For if God did not spare the natural “branches,” neither will He spare you. Therefore, consider the benevolence and severity of God: On those who fell, severity, but on you, the benevolence of God—if you remain in the benevolence; otherwise, you will also be “cut off.” But they themselves, if they do not remain in their unbelief, will be “grafted in”; for the {Living} God is able to “graft them in” again. For if you were “cut off from” that which is, by nature, a “wild olive tree” and were, against nature, “grafted into” a “Cultivated Olive Tree,” how much more will those, who are by nature, be “grafted into” their own “Cultivated Olive Tree”? For I do not want you, brothers, to be ignorant of this mystery—so that you are not “sensible” in yourselves—that a hardening {which derives} from {some} members of Israel has come into being until the “fullness” of the Gentiles comes in. And in this way “all Israel” will be saved, just as it is written:

*“THE DELIVERER WILL COME OUT OF ZION,
HE WILL TURN AWAY THOSE WHO ARE UNGODLY
FROM JACOB.*

*AND THIS IS MY COVENANT WITH THEM,
when I take away their sins.” Indeed, {they are} enemies according to the Gospel because of you, but—in regard to the “selection”—beloved because of the fathers; for the gifts and the calling of the {Living} God are unchangeable. For just as once you did not believe in the {Living} God but now you have been shown mercy because of their unbelief, in this way also now these did not believe because of the mercy you were shown, so that they also might be shown mercy. For the {Living} God has imprisoned everyone in unbelief so that He might have mercy on all.*

(Romans 11:1–32) —my interim translation

I like the sound of that last verse, don’t you? It tells me God doesn’t play favorites. Not that He ever

did, it's just that fools who don't understand the message of the Scriptures can't understand why He would find it necessary to protect *the promise* until the time came for *the fulfillment of the promise* by restricting His dealings to just one "People." But we can *talk about* that another time—maybe even later this year.

It really is too bad the dispensationalists ignorantly zoom right by Paul's statement concerning the Jews being "imprisoned" in unbelief. They are quite obviously too far along their "way" to various other contrived conclusions to stop and reconsider the lies they already believe. If they had ever actually bothered to read the entire chapter of Romans 11, instead of focusing on just verses 25 and 26, they might have stopped to ask a few rather insightful questions. How about these: What other "olive tree" would the Jews have been "broken off from" if not *Corporate Israel*? The Prophets *parabolically* depict *Corporate Israel* as a tree of one sort or the other. And what other "olive tree" would both Jews and Gentiles have to be "grafted in" to if Jesus Christ were not now *Corporate Israel*? I could go on and summarize the things I have already explained in *Not All Israel Is Israel*, but that should be enough for you to get my point.

Face the facts. Dispensationalism is a half-baked theory dreamt up a mere 175 years ago by a half-crazed individual who knew less about the Hebrew idioms and *parabolic imagery* of *The Teaching of Moses* than I now know about ionic and covalent bonding. I dropped out of chemical engineering at Oklahoma State University when I suddenly realized that subject matter bored me; and I just as quickly dropped out of dispensational thinking when I realized Jesus Christ became *Corporate Israel* through the simple process of God "cutting off from" *Corporate Israel* those who were, for various reasons, no longer qualified to *inherit what was promised*—just as Moses and the other Prophets of Israel repeatedly said He would.

Editor: *In Genesis 2:21–24, the Bible says God caused the man to sleep and took a part of his body and presented to him—obviously when he was awake—a woman/wife at which the man exclaims, "This is bone of my bones and flesh of my flesh." Is this a prophetic statement concerning the Resurrection? Or is this purely parabolic wedding imagery? I arrived at this question on the basis of Luke 24:39 where Jesus appeared to His disciples in "bone and flesh," and Ephesians 5:30 where Paul uses*

Genesis 2:24 to explain that Christians "are members of His body."

Elijah: This "Questions & Answers" column does not provide adequate space for me to answer your question. Therefore, I will explain the things you want to know in the main article I submit for this issue.

Editor: *When the body dies, it turns to dust and ceases to exist, but what happens to the soul when it "dies"? When does it die and cease to exist? Is it before or after the Judgment? When Jesus spoke about Lazarus and the rich man, was it their souls that still existed? James talks about a soul being saved from death in James 5:20. The Apostle John said he saw "the souls under the altar" in Revelation 6:9. What happened to the soul of Jesus Christ when He died? He didn't include the soul when He stood before His disciples after His Resurrection and said, "a spirit does not have flesh and bone as you see that I have." And there is the intriguing omission of "blood" in that sentence. I know that you taught on this subject in the December 2000, The Voice of Elijah® Update. Could you explain some things about the relationship between soul, body, blood, the death of the body, and the death of the soul?*

Elijah: If you truly want to understand these things, you are going to have to give up your current view of life and death and begin to think *parabolically* in terms of the life of the "Spirit" that the *Living Word of God* is. That is, you are going to have to accept the fact that all life—both *physical* and *spiritual*—ultimately derives from an association with "The Light" of the *Living Word of God*—"The Way" in which God made the sons of Israel "walk" for forty years in the wilderness. That is what Moses had in mind when he said this:

"You must guard yourselves, to do all of the commandment that I am commanding you today, so that you may live and multiply, and enter and inherit the land that His Majesty swore to your fathers. And you must remember all of 'The Way' that His Majesty your God made you 'walk' these forty years in the wilderness in order to humble you, to test you, to know what is in your heart: Would you guard His commandments, or not? Then He humbled you and let you be hungry, and made you eat the manna—which you had not known, and your fathers had not known—in order to make you know that The

Man will not live by the bread alone, because the Man will live by everything that comes out of the mouth of His Majesty."

(Deuteronomy 8:1–3) —my interim translation

To this point, I have not explained nearly enough of the *parabolic imagery* related to "The Light" and "The Woman" for you to understand—even *parabolically*—the connection that exists between the soul and the "spirit" that bestows life on both the *physical* body and the soul. But believe me, if you think life consists only in a *physical* existence of one sort or another, you could not be more wrong. After all, the "wicked" are also going to be resurrected in their *physical* bodies; but they are then going to experience what it actually *means* to be "dead"—completely separated from "The Light" of the Living Word of God.

Editor: One of our contributors asks, "Could you please explain for us the myth of Asherah and the ancient Canaanites' beliefs concerning sacred trees (Asherim)? What do they contribute to the parabolic imagery of The Teaching? Since every rod/staff began as a branch of a tree, as you taught in the September 1997 issue of The Voice of Elijah® Update, and the subjects might be related, what was the function of the rod/staff in the ancient Hebrew/Canaanite culture?"

Elijah: It's interesting that you ask this question, since it relates directly to some of the *parabolic imagery* I mentioned in the immediately preceding question. With regard to the Asherah and Asherim that are mentioned in various passages in the Hebrew Scriptures, I can tell you with absolute certainty that *Asher/Asherim* are the masculine singular and plural forms of the name; *Asherah/Asheroth* are the feminine singular and plural forms of that same name. That is fairly well known to scholars working in the field. But the other things I am going to explain here are conclusions I have drawn on the basis of my own study of the biblical text in "The Light" of *The Apostolic Teaching* and the ancient Egyptian and Canaanite beliefs concerning resurrection. Whether or not you *choose* to believe them is entirely up to you. I am not trying to *prove* anything to anyone; I am merely explaining the things I understand to those I have been called to teach.

It is established fact that Asherah is the name of the Great Mother Goddess in the Canaanite pantheon.

According to Canaanite mythology, she was the consort of the supreme god El and the mother of seventy other gods in the pantheon, including the god commonly known as "Baal." Some scholars believe her to be a fertility goddess because an Aramean magical text indicates pregnant women appealed to her during childbirth. That view of her is confirmed to some degree by Canaanite/Ugaritic mythology, which depicts her as the deciding factor in whether or not Baal will have his "house" "built"—that is, whether or not someone would be able to "give a seed" to him—so that his "name" would have a "house" in which it could reside after he was resurrected.

The mythological texts from Ras Shamra indicate Asherah steps in to intercede for Baal by appealing to the supreme god El, with the result that El agrees that Baal's "house" can be "built." That is, he allows Kothar-wa-Hasis, the god of wisdom, to "raise up a seed," "build a house," and "make a name" for Baal through the "progenitress" Anat. The point being, since all three of those Hebrew idioms *mean* "engender a son," El allowed the god of wisdom to "take" the goddess Anat and engender a son for Baal so that, *idiomatically* speaking, his "name would not be cut off/blotted out from his people" (Gen. 38; Deut. 25:5–10; Ruth 4).

You need to keep in mind what I have explained concerning Asherah and Anat and the role each one plays in the resurrection of Baal, because the "harlots" (*zonah*) of Old Testament fame—who were ritually depicting the goddess Anat in sacred drama—practiced their craft "under every flourishing tree." Why did they do that? Because Asherah was a tree goddess. That is, the Canaanites thought she manifested herself as the vitality in trees and vines, just as Baal manifested himself as the life-giving force inherent in rain and grain. However, an Asherah could be either a living tree or an image made from that tree after it had been "cut off."

The "flourishing tree" under which every Canaanite "harlot" (*zonah*) did her sacred solicitation was an integral part of the rituals conducted at the private sanctuary erected at the site of her family's tomb. That is because the "harlots" (*zonah*) who plied their trade at that time were trying to join their "house" and "The House" of Baal by "giving a seed" to Baal—thereby ensuring the continuation of their "house." The "seed" produced by sacred prostitution would then "carry the name" of Baal as well as their own family "name." However, exactly the same union of two "houses"

would occur if the sons of Israel intermarried with any of the inhabitants of the land of Canaan. Since a “seed” produced by such a union would link Corporate Israel—“The House” of God—to “The House” of the imaginary god Baal, God prohibited it:

*“When His Majesty, your God, brings you into the land where you are entering to inherit it, and He clears out many nations from before you—the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites—seven nations more numerous and mighty than you, and His Majesty, your God, gives them up before you and you smite them, you must put them completely under the ban. You most definitely must not cut a covenant with them, and you must not show mercy to them, and you must not intermarry with them: You must not give your daughter to his son, and you must not take his daughter for your son, because he will turn your son away from following Me. And when they serve other gods, the anger of His Majesty will burn against you all and He will exterminate you quickly. But this is what you must do to them: Their altars you must break down, and their **massebahs** you must shatter, and their Asherim you must cut in two, and their idols you must burn in the fire.”*

(Deuteronomy 7:1–5) —my interim translation

That passage mentions altars in connection with both Asherim and *massebahs* because, after a “seed” which had been “given” to Baal was born, an even higher honor was to “give a seed” to “the King”—that is, to sacrifice the child to the supreme God El—by making the child “pass through the fire.” The purpose of that ritual was so that the child could not only gain immortality for itself but also for the other members of its “house.” My point is, sacred prostitution and child sacrifice were part and parcel of the same belief system. You know: Different strokes for different folks. That is why Moses mentions destroying both the altars and “their name” as well as the *massebahs* and *Asherim* that were found at the sanctuaries where the Canaanites worshiped their ancestors:

“These are the statutes and the judgments that you must guard—to do in the land that His Majesty, the God of your fathers, is giving you to inherit—all the days that you are living on ‘the ground.’ You must totally destroy

*all of the maqoms where the nations whom you are disinheriting serve their gods—on the high mountains, and on the hills, and beneath every flourishing tree—and you must break down their altars, and you must shatter their massebahs, and you must burn their Asherim in the fire, and you must cut the images of their gods in two, and you must destroy their ‘name’ from that maqom. You must not do like this for His Majesty, your God. However, you must inquire at the **maqom** where His Majesty, your God, chooses—out of all your tribes—to ‘establish’ His ‘Name,’ and you must enter there.”*

(Deuteronomy 12:1–5) —my interim translation

I’ll let you figure out what Moses has in mind when he says, “you must inquire at the *maqom* where His Majesty, your God chooses—out of all your tribes—to ‘establish’ His ‘Name.’” It might help you to know he is *talking about* exactly the same thing that Nathan is *talking about* in 2 Samuel 7:23, where he uses exactly the same form of the idiom. That is because both of them are referring to exactly the same *parabolic imagery*—imagery which comes from the Canaanite cult of the *resurrected* dead. You know, the *image* of the god of wisdom “building a house,” “raising up a seed,” and “making/establishing a name” for someone—through the use of a “harlot” (*zonah*)—after they have died.

The Canaanites believed that the *spiritual* beings known as Asherim and Asheroth began their ascent into the realm of the gods when the soul of a dead person took refuge in either a grapevine or some kind of tree that the Canaanites planted in a sacred vineyard or grove in front of the tomb of their ancestors. Simply put, the Canaanites believed the soul of the deceased could take refuge in the vine or the tree—which was believed to be a personification of the goddess Asherah—until it came time for their resurrection. At that point, they were supposedly “born again” from the Great Mother Goddess, Asherah, and became a minor god or goddess, a divine “messenger” who could “carry” messages to any of the major gods. Men who attained resurrection became one of the Asherim, and women became one of the Asheroth.

When a determination had somehow been made that all eight parts of a deceased person had made it through the realm of the dead so that he could be resurrected, the vine or tree in which Asherah had been protecting his soul was—in sacred ritual—“cut off,”

burned with fire, and made into a carved image of some sort which was then placed in the family shrine and worshiped as a god or goddess. The mind-set of the Canaanites in regard to this god-making ritual was one in which they were burning off the mortal parts of the deceased so that he could enter the resurrection. That was exactly the same mind-set that led them to make their children “pass through the fire.” If you have any further interest in pursuing the *parabolic imagery* inherent in this mythology, you will find a variant form of it described in the Egyptian myth of Osiris. (See *The Passover Parable* for sources.)

In the following passage, the Prophet Isaiah is mocking the ridiculous ritual the Canaanites followed in their god-making process:

*“This is what His Majesty, the King of Israel,
And His Redeemer, His Supreme Majesty, has said:
‘I am first!
And I am last!
There isn’t any God except Me!
So who is like Me?
Let him call out and announce it!
Let him set it in order before Me:
From establishing a people of ‘olam,
And coming things and whatever will take place!
Let them announce for him!
Don’t feel dread and don’t be afraid!
Haven’t I caused you to hear since that time?
But I did announce, and you are My witnesses!
Is there any God except Me?
There isn’t any Rock that I know!’”*
Those who form an idol? All of them are a void, and their desirable things won’t benefit! Their own witnesses can’t see, and they don’t know, so they will be shamed. Who has formed a god or poured an idol in order not to profit? Look! All of his associates will be shamed! Even the engravers themselves are from Adam! All of them will gather together, take a stand, feel dread, be shamed together! He shapes iron into an axe and works in the coals. He forges it with hammers and works it with his strong arm. Sure, he’s hungry and doesn’t have strength! He hasn’t drunk water, and has become weary shaping trees, stretching a line! He outlines it with red chalk, and makes it according to the pattern of a man—to live in a house! —to cut cedars for itself! He takes a cypress and an oak, and secures for himself {a place} among the trees of the forest. He plants a fir,

and rain makes it grow. Then, it belongs to the man for burning. So he takes some of them and warms himself. He even makes a fire and bakes bread! Then, he makes a god and worships it; he makes it an idol, and bows down to it! He burns half of it with fire! He must eat flesh {roasted} over half! He must roast a roast so that he is satisfied! He must be totally warm and say: “Ah! I’m warm! I’ve seen light!” Then he makes its remnant into a god, into an idol! He bows down to it, worships it, prays to it, and says, “Deliver me, because you are my god!” They don’t know! They don’t understand, because He has smeared over their eyes {to keep them} from seeing, their hearts {to keep them} from gaining insight. He can’t bring either knowledge or understanding to heart by saying, “I burned half of it with fire, and I even baked bread over its coals. I had to roast flesh and eat; then, I had to make the rest of it into an abomination! I have to bow down to the product of a tree!” Grazing on ashes, a deceived heart has led him astray! But it won’t deliver his soul, and he can’t say, “Isn’t a deception in my right hand?”
(Isaiah 44:6–20) —my interim translation

The Prophet Ezekiel clearly indicates the renegade sons of Israel believed the souls of their dead preferred to seek refuge in grapevines:

Then the Word of His Majesty came to me, saying, “Son of Adam, how is the wood of the vine better than the wood of the trunk that was a part of the trees of the forest? Can wood be taken from it to make into a messenger if they take some of it as a peg on which to hang any vessel? Look! It has been put into the fire to be consumed! The fire has consumed both ends of it, and the middle has been scorched. Does it have any value as a messenger? Look! When it is perfect, it is not made into a messenger. Yet when fire has consumed it, and it has been scorched, it is still made into a messenger!” Therefore, this is what my Master, His Majesty, has said, “Just as the wood of the vine is part of the trees of the forest that I have given to the fire to be consumed, so I have given the inhabitants of Jerusalem, and I have set My face against them. They may come out of the fire, but the fire will consume them. Then they will know that I am His Majesty—when I set My face against them. Then the Earth will be desolate, because they have been unfaithful,” declares my Master, His Majesty.
(Ezekiel 15:1–8) —my interim translation

In that passage, the Prophet Ezekiel is alluding to *parabolic imagery* in *The Teaching of Moses* that ridicules the stupidity of men by describing how God took Corporate Israel, “the Vine,” burned off His mortal parts in “the Burning” and made His Remnant into the image and likeness of a God—the same *Living Word of God* that God the Father has always been. In case you have failed to make the connection, the Apostle Paul is referring to that same *parabolic imagery* when he makes the following *parabolic statements* about “the Burning” of “*The House*” of God, that is, Jesus Christ, the One Who is “the Vine” that was “planted” in the “field” of God so that He could provide protection for the souls of those who have “died”:

And I, Brothers, was not able to speak to you all as spiritual but as fleshly—as babies in Christ. I gave you all “milk” to “drink,” not “food”; for you were not yet able. But now you are still not yet able, for you are still all fleshly. For where jealousy and strife are in you, are you not all fleshly and “walking” like a man? For when someone says, “I am of Paul,” and another, “I am of Apollos,” are you not men? What therefore is Apollos? And what is Paul? Servants through whom you all believed, and as His Majesty gave to each one. I “planted,” Apollos “watered,” but the {Living} God causes “growth.” For this reason, neither the one who “plants” is anything, nor the one who “waters,” but the {Living} God Who is causing the “growth.” Now the “planter” and the “waterer” are “One”; but each will receive his own “pay” according to his own “labor.” For we are God’s “helpers”; you are God’s “Field,” God’s “Building.” In accordance with “the favor” of the {Living} God which was given to me, I “laid” a “Foundation” like a wise “master builder,” and another is “building.” But let each beware how he “builds.” For it is in no way possible to “lay” a “Foundation” other than the One “laid,” which is Jesus Christ. Now, if anyone “builds” on the “Foundation” with “gold,” “silver,” “precious stones,” “wood,” “hay,” “straw,” the “work” of each one will become evident; for “the Day” will clearly show, because it is revealed by “Fire.” And “the Fire” is to assay and determine of what sort each one’s “work” is. If anyone’s “work”—what he has “built”—remains, he will receive “pay.” If anyone’s “work” is burned up, he will suffer loss, but will himself be saved, yet even so as through “Fire.” Do you not know that you all are a “temple” of God, and the

“Spirit” of God dwells in you? If anyone harms the “Temple” of the {Living} God, the {Living} God will harm that one; for the “Temple” of the {Living} God is holy, which is what you all are.

(1 Corinthians 3:1–17) —my interim translation

I will explain a bit more about the *parabolic imagery* Paul has in mind—some other time. Right now, I need to show you how the Prophet Jeremiah ridicules the sons of Israel who gave up *The Teaching of Moses* (“*The Way*”) and fell for the stupid beliefs of the Canaanites—just as most True Believers today have given up the Gospel they once believed and have fallen for the goofy beliefs peddled by the Pretenders who are now firmly in control of the Church:

*“Is Israel a slave?
Or is he a homeborn servant?
Why has he become a prey?
The young lions have roared at him,
They have roared loudly.
And they have made his land a waste;
His cities have been destroyed, without inhabitant.
Also the men of Memphis and Tahpanhes
Have shaved the crown of your head.
**Have you not done this to yourself,
By your forsaking the LORD your God,
When He led you in the way?**
But now what are you doing on the road to Egypt,
To drink the waters of the Nile?
Or what are you doing on the road to Assyria,
To drink the waters of the Euphrates?
Your own wickedness will correct you,
And your apostasies will reprove you;
Know therefore and see that it is evil and bitter
For you to forsake the LORD your God,
And the dread of Me is not in you,”
declares the Lord GOD of hosts.
“For long ago I broke your yoke
{And} tore off your bonds;
But you said, ‘I will not serve!’
**For on every high hill
And under every green tree
You have lain down as a harlot.
Yet I planted you a choice vine,
A completely faithful seed.
How then have you turned yourself before Me
Into the degenerate shoots of a foreign vine?***

Although you wash yourself with lye
 And use much soap,
 The stain of your iniquity is before Me,"
 declares the Lord GOD.
 "How can you say, 'I am not defiled,
 I have not gone after the Baals'?
 Look at your way in the valley!
 Know what you have done!
 You are a swift young camel entangling her ways,
 A wild donkey accustomed to the wilderness,
 That sniffs the wind in her passion.
 In {the time of} her heat who can turn her away?
 All who seek her will not become weary;
 In her month they will find her.
 Keep your feet from being unshod
 And your throat from thirst;
 But you said, 'It is hopeless!
 No! For I have loved strangers,
 And after them I will walk.'
 As the thief is shamed when he is discovered,
 So the house of Israel is shamed;
 They, their kings, their princes,
 And their priests, and their prophets,
 Who say to a tree, 'You are my father,'
 And to a stone, 'You gave me birth.'
 For they have turned {their} back to Me,
 And not {their} face;
 But in the time of their trouble they will say,
 'Arise and save us.'
 But where are your gods
 Which you made for yourself?
 Let them arise, if they can save you
 In the time of your trouble;
 For {according to} the number of your cities
 Are your gods, O Judah."
 (Jeremiah 2:14–28)

The last part of that passage is a reference to the Canaanite belief that the "spirit" of one's mother was hiding in a stone *massebah* and the soul of one's father was hiding in a tree, both of them awaiting the Resurrection. Jeremiah's sarcastic ridicule of those stupid beliefs—like my own sarcastic ridicule of those who believe in a goofy god of unconditional grace today—is based on the fact that the Canaanite beliefs were just a corrupted version of *The Teaching* that Noah understood when he got off the ark. But that was all it was: a corrupted version of the Truth—just as the nonsense the

Pretenders teach in the Church today is a corrupted version of the Truth of *The Apostolic Teaching* the Apostles understood and *handed down* to the Early Church.

Moses rather off-handedly mentions one of the "fields" of sacred trees in connection with the tomb of the Machpelah that Abraham bought from Zephron the Hittite:

The lifetime of Sarah was one hundred and twenty-seven years—the years of the lifetime of Sarah. And Sarah died in Kiriath-arba—that is, Hebron—in the land of Canaan; and Abraham entered to mourn for Sarah and to weep for her. Then Abraham got up from before his dead and spoke to the sons of Heth, saying, "I am a sojourner and a resident alien with you; give me a tomb site with you so that I may entomb my dead out of my sight." And the sons of Heth responded to Abraham, saying to him, "Listen to us, my lord! You are a 'carrier' of God in our midst! Entomb your dead in the choicest of our tombs; not a man among us would withhold from you his tomb for entombing your dead." So Abraham got up and bowed down to the people of the land—to the sons of Heth—and he spoke with them, saying, "If it is {pleasing} with your soul to entomb my dead out of my sight, listen to me and appeal to Ephron the son of Zohar for me, so that he may give me the cave of the Machpelah, which he has, which is at the end of his field. For the full price, let him give it to me in your midst for a tomb site." Now, Ephron was sitting in the midst of the sons of Heth; so Ephron the Hittite responded to Abraham in the hearing of the sons of Heth—to all entering the gate of his city—saying, "No, my lord! Hear me! I have given to you the field and the cave that is in it. I have given it to you before the eyes of the sons of my people. I have given it to you; entomb your dead." So Abraham bowed down before the people of the land, and he spoke to Ephron in the hearing of the people of the land, saying, "If you would only listen to me, I will give the price of the field; take it from me, so that I may entomb my dead there." So Ephron responded to Abraham, saying to him, "My lord, listen to me. Four hundred shekels of silver worth of land? Between me and you, what is that? So entomb your dead." So Abraham listened to Ephron; and Abraham weighed out for Ephron the silver that he had stated in the hearing of the sons of Heth—four hundred shekels of silver—passing {it} over to the seller. So the field of Ephron, which was in the Machpelah, which was in front of Mamre—the field, and the cave which was in it, and all the trees which were in the field

(which were in all its surrounding boundary)—were established as Abraham’s possession before the eyes of the sons of Heth among all entering the gate of his city. So afterwards, Abraham entombed Sarah, his woman, in the cave of the field of the Machpelah in front of Mamre—that is, Hebron—in the land of Canaan. So the field and the cave that is in it were established as Abraham’s tomb site from the sons of Heth.
(Genesis 23:1–20) —my interim translation

In mentioning the trees that were included as a part of the transaction, Moses is emphasizing the fact that the tomb site Abraham bought had already been used by former generations of Hittites. That is, there was already a sacred grove of trees associated with the tomb. But then, later on, he adds a little levity to his historical record by including this etiological account of how the village of Bethel got its name:

So Jacob went out of Beersheba and went toward Haran. And he came upon a **maqom** and spent the night there because the sun had gone down. He took one of the stones of the **maqom**, put {it} under his head, and lay down in that **maqom**. Then he dreamed, and Look! A ladder was set up on the Earth and its top was stretching out toward the Sea of Waters. And Look! The messengers of God were going up and coming down on it! And Look! His Majesty took His stand above it and said, “I am His Majesty, the God of Abraham, your father, and the God of Isaac. As for the Earth on which you are lying, I will give it to you and to your Seed. And your Seed will become like the dust of the Earth and you will spread out toward the sea, toward the east, toward **Zaphon**, and toward the **Negev**. All the families of the ground will be blessed in you and in your Seed. And Look! I am with you, and I will guard you everywhere you go. I will bring you back to this ground because I will not abandon you until I have done what I have spoken to you.” When Jacob awoke from his sleep, he said, “Surely His Majesty is in this **maqom** and I did not know.” And he was afraid and said, “How frightening is this **maqom**? This is nothing but ‘The House’ of God, and this is the Gate of the Sea of Waters!” So Jacob got up early in the morning and took the stone that he had put under his head and set it up as a **massebah**. Then he poured oil on its top, and he called the name of that **maqom** “The House of God.” However, Luz was the name of the city previously.
(Genesis 28:10–19) —my interim translation

Ignoring, for the time being, the fact that Moses is also making an interesting play on the words that I translated “earth” and “ground,” the focal point of that passage is on the fact that Jacob stopped for the night and slept in a **maqom**. That noun is especially interesting in this case because it comes from the same root as a verb that is sometimes used to describe precisely what Jacob did when he set up the stone and anointed it as a **massebah**. But to appreciate the humor in Moses’ account, one needs to know that a **massebah** was the stone in which the “spirit” of a dead person hid until his body was resurrected, and the noun **maqom** is sometimes used to refer to the sacred spot where Canaanites worshiped their ancestors—as it is here and in the passages from Deuteronomy I quoted above. It also might help you to know that those deluded folks believed the “spirits” and souls of one’s resurrected ancestors would occasionally revisit the stone and the tree in which their “spirits” and souls had taken refuge. They also thought one could sometimes make contact with the resurrected dead just by worshiping at the **maqom** in front of their tomb.

To put the point of what Moses wrote in terms the modern mind would understand, when Jacob went to sleep that night, he knew that he was sleeping in a graveyard. He could see all the stones around the **maqom** that earlier generations of folks who lived in the village of Luz had set up as **massebahs** and anointed in the same way that he anointed the stone he used for a pillow. But Moses is having a bit of fun with the fact that when Jacob woke up after his dream, he *thought* he had been given insight into what was going on *inside* the stone; and the conclusion he reached was extremely logical, given his mistaken assumptions: That stone must be the **massebah** through which “The House”—that is, the “People”—of God Himself was maintaining contact with this realm.

The Prophets repeatedly mention the ridiculous beliefs that the Canaanites had concerning the “spirits” and souls of the dead revisiting the stones and trees that were associated with their tomb sites. But they use those beliefs as *parabolic imagery* to refer to things that are explained in *The Teaching of Moses*—things that describe what the Resurrection of Jesus Christ was LIKE. That is, after all, what the *parabolic pantomimes* that Moses established were all about—depicting the death and Resurrection of the Man. But I will explain those things some other time—maybe even later this year. ■