



THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

Even Satan Will Tell You the Truth—With a Lie

As, then, those who have shaken off sleep forthwith become all awake within; or rather, as those who try to remove a film that is over the eyes, do not supply to them from without the light which they do not possess, but removing the obstacle from the eyes, leave the pupil free; thus also we who are baptized, having wiped off the sins which obscure the light of the Divine Spirit, have the eye of the spirit free, unimpeded, and full of light, by which alone we contemplate the Divine, the Holy Spirit flowing down to us from above. This is the eternal adjustment of the vision, which is able to see the eternal light, since like loves like; and that which is holy, loves that from which holiness proceeds, which has appropriately been termed light. "Once ye were darkness, now are ye light in the Lord."

Hence I am of opinion man was called by the ancients $\phi\acute{o}\varsigma$. But he has not yet received, say they, the perfect gift. I also assent to this; but he is in the light, and the darkness comprehendeth him not. There is nothing intermediate between light and darkness. But the end is reserved till the resurrection of those who believe; and it is not the reception of some other thing, but the obtaining of the promise previously made. For we do not say that both take place together at the same time—both the arrival at the end, and the anticipation of that arrival. For eternity and time are not the same, neither is the attempt and the final result; but both have reference to the same thing, and one and the same person is concerned in both. Faith, so to speak, is the attempt generated in time; the final result is the attainment of the promise, secured for eternity.

Now the Lord Himself has most clearly revealed the equality of salvation, when He said: "For this is the will of my Father, that every one that seeth the Son, and believeth on Him, should have everlasting life; and I will raise him up in the last day." As far as possible in this world, which is what he means by the last day, and which is preserved till the time

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that it shall end, we believe that we are made perfect. Wherefore He says, "He that believeth on the Son hath everlasting life."

If, then, those who have believed have life, what remains beyond the possession of eternal life? Nothing is wanting to faith, as it is perfect and complete in itself. If aught is wanting to it, it is not wholly perfect. But faith is not lame in any respect; nor after our departure from this world does it make us who have believed, and received without distinction the earnest of future good, wait; but having in anticipation grasped by faith that which is future, after the resurrection we receive it as present, in order that that may be fulfilled which was spoken, "Be it according to thy faith." And where faith is, there is the promise; and the consummation of the promise is rest. So that in illumination what we receive is knowledge, and the end of knowledge is rest—the last thing conceived as the object of aspiration. As, then, inexperience comes to an end by experience, and perplexity by finding a clear outlet, so by illumination must darkness disappear.

The darkness is ignorance, through which we fall into sins, perblind as to the truth. Knowledge, then, is the illumination we receive, which makes ignorance disappear, and endows us with clear vision. Further, the abandonment of what is bad is the adopting of what is better. For what ignorance has bound ill, is by knowledge loosed well; those bonds are with all speed slackened by human faith and divine grace, our transgressions being taken away by one Heconian medicine, the baptism of the Word. We are washed from all our sins, and are no longer entangled in evil. This is the one grace of illumination, that our characters are not the same as before our washing. And since knowledge springs up with illumination, shedding its beams around the mind, the moment we hear, we who were untaught become disciples.

Clement of Alexandria, "The Instructor," Book i, Chap. vi, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1885), Vol. 2, pp. 216–217.

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A Note From the Editor

It seems that every evening on the local news, reporters relate one story after another about someone being killed—on the highway in a freak accident, an act of random violence, or a job-related mishap. The majority of those folks, I would imagine, crawled out of bed that very morning fully expecting to fall asleep in that same bed that night. But it didn't happen that way—and they never saw it coming.

Although many folks do these days, none of us is guaranteed to live to be 75 or 80 years old. Death is not reserved for the elderly. As a matter of fact, you may not see tomorrow—you may be the one the local news reporter is talking about tomorrow night. Has this thought ever crossed your mind: What if the next 24 hours aren't "business as usual" for me? What if they are my last hours?

When your days are through, will your own words condemn you, or will they justify you? Look at what Jesus said to the Pharisees regarding their "hearts," their words, and Judgment Day:

"You brood of vipers, how can you, being evil, speak what is good? For the mouth speaks out of that which fills the heart. The good man out of {his} good treasure brings forth what is good; and the evil man out of {his} evil treasure brings forth what is evil. And I say to you, that every careless word that men shall speak, they shall render account for it in the day of judgment. For by your words you shall be justified, and by your words you shall be condemned."

(Matthew 12:34–37)

When it comes time for you to give an account for what you believed while here on Earth, where will you stand, *on Whom* will you stand? What did you believe? How did your life exhibit that belief? Did you believe the Truth presented in the pages of *The Voice of Elijah*®, *The Voice of Elijah*® *Update*, and The Next Step materials? Well, did you? Once your story hits the 5 o'clock news, it is a little too late for you to repent and believe. You will have just "missed the boat," as they say.

Here's an excerpt from an article Larry Harper wrote over ten years ago regarding believing the Truth of The Teaching, believing Satan's lies, and Judgment Day:

*Unfortunately for you, it doesn't matter much to anyone except you whether or not you believe Jesus Christ **handed down** an oral Teaching to His disciples. Your beliefs are still going to determine your eternal destiny. If you chose to believe the Church has never had a complete understanding of the Truth, you have thereby denied the possibility that it understands the Truth today. If you deny the Church ever lost the Truth, you must believe*

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there are various versions of the Truth—one for every segment of the Church in existence today. That’s the most idiotic notion Satan has ever disseminated. Two contradictory beliefs cannot both be true. One (or both) must be a lie.

Were you aware that the primary purpose of the Hebrew Scriptures is to speak to you as a witness? You should have been if you believe the Gospel of Jesus Christ can be found in them. Jesus plainly talked about the Gospel in terms of the witness image:

“And this gospel of the kingdom shall be preached in the whole world for a witness to all the nations, and then the end shall come.”

(Matthew 24:14)

*It is up to you whether or not you believe the testimony that is embodied in the simple Gospel message. If you do, you will repent and be born again. If you don’t, you have essentially called God a liar. Under such circumstances, I hardly think He will look on you with much favor in that Great Day. (“The Holy Bible: What Is It? What Does It Mean? Who Wrote It? When and Why?” **The Voice of Elijah**®, April 1997)*

Our newer subscribers may not be aware that this organization exists in order to educate the public regarding the beliefs of the Early Church concerning the End of the Age. Our outreach efforts are increasing every month and it won’t be very long before the Truth will be broadcast far and wide “in the whole world for a witness to all the nations.” Can the End be far behind once that has been accomplished? I believe the End of the Age is near and that Great Day of Judgment is right around the corner.

Look at what Larry wrote in October 2006 regarding the subject of the coming judgment:

Don’t let the details concerning your upcoming appearance before the Bench of the Almighty God confuse you. God has already determined that we are all guilty of “the sin.” That’s why we are currently “in

prison,” awaiting the sentencing phase of our “trial.” But we will not be “sentenced” until we actually appear before God on Judgment Day. So there is still time to change the circumstances in which we find ourselves. On that Great Day, however, everyone who is found guilty of “the sin” of disbelief will be sentenced according to “the transgressions” he committed in the flesh. Why? Because we all act in accordance with what we believe. And just as a human judge determines the severity of the sentence based on the severity of the crime, so also God will “recompense” everyone in accordance with the nature of “the transgression.” Got it? “The sin” of disbelief is what makes one guilty; the depth of “the transgression” determines the severity of his sentence.

Only those who believe in the Truth of The Teaching will be declared “not guilty” on Judgment Day. ...But only those who believe the Truth of the Living Word of God that God has revealed concerning Himself in the Scriptures will be declared “not guilty” on that Great Day. And His declaration of “not guilty” will not be based on doing; it will be based on being, because we are what we believe.

*(“Pigs Were Never Meant to Wear Three-Piece Suits,” **The Voice of Elijah**®, October 2006)*

With that in mind, I urge you to get started preparing for the appearance of the Antichrist and for Judgment Day by reading the back issues of *The Voice of Elijah*® newsletter. But there is much more Teaching available beyond what is written in the newsletters. The Teaching is available, if you are interested in learning. As the old adage goes, “There’s no time like the present!”

In Him,

Marcia Woody

Those Who Have Been “Walking” in “Darkness” Have Seen a Great “Light”

This is the sixth in a series of articles in which I will eventually explain the meaning of all of Jesus’ parables. My purpose is to show that the parables of Jesus do not stand alone as isolated units. Each one of them is related in some way to an ongoing discourse in which Jesus was privately explaining The Teaching to His disciples.

The series actually began with a question in the “Questions & Answers” section of the January 1998 issue of **The Voice of Elijah**®. I was asked to explain what Jesus was talking about in the Parable of the Talents (Matt. 25:14–30), which I did.

Then, in the “Questions & Answers” section of the April 1998 issue, I was asked to explain the meaning of the Parable of the Sower. I did that in the article “If You Plan to Reap What You Sow, You Had Better Watch What You Plant,” which was the first in this series on the parables of Jesus.

The second article in the series appeared in the October 1998 issue of **The Voice of Elijah**® with the title “I Tell You What: Odds Are, You’ll Never Beat God at His Shell Game.” In that article, I explained the parables in which Jesus uses parabolic imagery which depicts Him as the Son of God.

The third article in the series was published in the October 2003 issue of **The Voice of Elijah**® as “Glory Be! What’s That I See?” In that article, I explained the parables of Jesus in which He uses the parabolic image of God’s “harvest.”

In the fourth article of the series, which I titled “And Now Let Me Tell You What I Am Going to Do to My Vineyard” (**The Voice of Elijah**®, October 2004), I explained what Jesus had in mind when He referred to Himself as “the Son of the man.” That phrase is normally translated as “the Son of Man.” Not surprisingly, He is

appealing to the fact that He has taken on the image and likeness of Adam.

In the fifth article of this series, I explained what Jesus was talking about when He used the parabolic image of “blindness.” (See “Pharisees, Phoneyes, and a Phairly Phenomenal Phalanx of Phools,” **The Voice of Elijah**®, January 2005.) And now, in this sixth article in the series, I will explain the Truth He is explaining in the parables in which He parabolically depicts Himself—the Living Word of God Who is The Teaching—as “The Light.”

By “The Light” of “The Lamp”

In his chronicle of the life of Christ, Luke gives an interesting account of a rather remarkable event that occurred when Joseph and Mary went up to the Temple in Jerusalem eight days after Jesus was born. Their reason for going was so that she could offer the sacrifices required for her to be cleansed of the ritual impurity caused by her having given birth (Lev. 12). At that time, they encountered a devout man for whom the Lord quite obviously held a deep affection. That man took the baby Jesus and held Him in his arms while he thanked God for the distinct honor he had been given. In this article, I am going to explain some of the parables of Jesus that revolve around one of the *parabolic images* that man mentioned in his prayer:

And when eight days were completed for His circumcision and His name was called Jesus—the one designated by the messenger before He was conceived in the womb—and when the days of their purification according to The Law of Moses were completed, they brought Him up to Jerusalem to stand before the Lord—just as it is written in

His Majesty's Law, "EVERY MALE WHO OPENS THE WOMB WILL BE CALLED HOLY TO THE LORD"—and to offer a sacrifice according to what was stated in the Law of His Majesty, "A PAIR OF TURTLEDOVES OR TWO YOUNG PIGEONS." And look! There was a man in Jerusalem whose name was Simeon. This one was innocent and devout, waiting for the consolation of Israel, and a Holy Spirit was upon him. And it so happened that a message had been given to him by the Holy Spirit that he would not see death before he saw His Majesty's Anointed. And he came into the temple in the Spirit, and the parents brought in the child Jesus for them to do according to the ritual of the Law concerning Him, and he took Him into his arms and blessed the {Living} God, and said, "Now let Your slave depart, Master, In peace, according to Your statement, Because my eyes have seen Your salvation, Which You prepared openly before all the peoples: A 'LIGHT' FOR REVELATION TO THE GENTILES, And the Glory of Your people, Israel." (Luke 2:21–32) —my interim translation

Simeon clearly understood what Isaiah said better than the religious leaders of his day. I say that because he quotes a phrase that occurs in both Isaiah 42:6 and Isaiah 49:6. That indicates he had insight into what Isaiah says in those two chapters about Jesus Christ becoming *Corporate* Israel when He was baptized by John. So let's take a look at the first of the two passages that Simeon refers to by his brief quote:

"Look! My Servant! I will sustain Him!
My soul is pleased with My Chosen One!
I have put My Spirit on Him!
He will bring forth justice for the Gentiles!
He won't cry out or carry on,
Or make His voice heard on the outside.
He won't break a crushed branch,
And He won't extinguish a dim wick.
He will bring forth justice for the Truth!
He will not grow dim,
And He will not be crushed,
Until He establishes justice on the Earth.
But coastal lands must wait for His Teaching!"
This is what the {Living} God, His Majesty, has said—
The One Who created the Sea of Waters
and extends them,
The One who spreads out the Earth and her issue,

The One who gives a **nishmah** to the people on her,
Even a spirit to those who "walk" in her:
"I am His Majesty!
I have called You by a declaration of not guilty!
And I have held Your hand and I have guarded You,
And I have given You to be a covenant People,
To be a 'Light' for Gentiles;
To open blind eyes;
To bring out prisoners from a dungeon,
Inhabitants of darkness
from a 'house' of confinement.
I am His Majesty!
He is My 'Name'!
And I will not give My Glory to another,
Or My praise to idols!
As for the first things, Look! They have come to pass!
But I am reporting new things!
Before they 'sprout,' I will let you know!"
(Isaiah 42:1–9) —my interim translation

The first thing you need to know about that passage is this: In the Prophets, the title "My Servant" always refers to *Corporate* Israel when Jacob and Israel are mentioned—that is, "My Servant Jacob" or "My Servant Israel"—and when no other *specific* individual is in view. That is, the title does not *illogically* refer to the Jews one time and Jesus Christ the next—as the dispensationalists would have us all believe. It *always* refers to the complete *parabolic* Body of Believers who—at any point in time—hold title to *the promise* in hopes of *inheriting what was promised*.

Corporate Israel began His *parabolic* existence as "The Name" of God when the one man Jacob *inherited the promise*, and He ceased to exist when Jesus Christ died on the cross. But *Corporate* Israel came back to life again as the *physical/spiritual* Body of Jesus Christ when He arose from the dead in *fulfillment of the promise*. That is why, when Isaiah says "you" in the passage above, he sometimes uses the singular form (speaking to Jesus Christ as *Corporate* Israel), but other times he uses the plural form (speaking to those who are members of *Corporate* Israel). As you may have already noticed, I made a clear *distinction* between those two forms by capitalizing the one and not the other.

The second thing you need to know about the passage above is this: What Isaiah says about *Corporate* Israel as "The Light" is spoken in terms of a *parabolic* image that relates to the seven lamps that were part of

the lampstand in the Tabernacle. That is why I translated the Hebrew word *qaneh* as “branch” in verse 3 rather than translating it “reed,” as it is normally translated. The term is referring to the seven different “spouts” of the lampstand through which seven separate wicks drew oil from a reservoir as they burned. If you need evidence of the usage of *qaneh* in that connection, you can find it here:

“Then you shall make a lampstand of pure gold. The lampstand {and} its base and its shaft are to be made of hammered work; its cups, its bulbs and its flowers shall be {of one piece} with it. And six branches shall go out from its sides; three branches of the lampstand from its one side, and three branches of the lampstand from its other side. Three cups {shall be} shaped like almond {blossoms} in the one branch, a bulb and a flower, and three cups shaped like almond {blossoms} in the other branch, a bulb and a flower—so for six branches going out from the lampstand; and in the lampstand four cups shaped like almond {blossoms,} its bulbs and its flowers. And a bulb shall be under the {first} pair of branches {coming} out of it, and a bulb under the {second} pair of branches {coming} out of it, and a bulb under the {third} pair of branches {coming} out of it, for the six branches coming out of the lampstand. Their bulbs and their branches {shall be of one piece} with it; all of it shall be one piece of hammered work of pure gold. Then you shall make its lamps seven {in number;} and they shall mount its lamps so as to shed light on the space in front of it.”
(Exodus 25:31–37)

As you probably noticed, the translator translated the first occurrence of the term *qaneh* as “shaft” rather than “branch.” He did that because he could see it is referring to the central “shaft” in the middle of the lampstand through which the seventh wick drew oil. No matter, the important thing is that you know the term is always referring to the seven hollow “reed”-like “branches” of the lampstand through which seven separate wicks drew the oil necessary to produce the seven different parts of “The Light” that illuminated the outer sanctuary of the Tabernacle. The term is used in exactly that same way in this passage as well:

Then he made the lampstand of pure gold. He made the lampstand of hammered work, its base and its shaft; its cups, its bulbs and its flowers were {of one piece} with it. And there were six branches going out of its sides; three

branches of the lampstand from the one side of it, and three branches of the lampstand from the other side of it; three cups shaped like almond {blossoms,} a bulb and a flower in one branch, and three cups shaped like almond {blossoms,} a bulb and a flower in the other branch—so for the six branches going out of the lampstand. And in the lampstand {there were} four cups shaped like almond {blossoms,} its bulbs and its flowers; and a bulb was under the {first} pair of branches {coming} out of it, and a bulb under the {second} pair of branches {coming} out of it, and a bulb under the {third} pair of branches {coming} out of it, for the six branches coming out of the lampstand. Their bulbs and their branches were {of one piece} with it; the whole of it {was} a single hammered work of pure gold. And he made its seven lamps with its snuffers and its trays of pure gold. He made it and all its utensils from a talent of pure gold.
(Exodus 37:17–24)

Now that you know what the Hebrew term *qaneh* refers to in the passage from Isaiah, you should be able to see that Isaiah is—from the beginning to the end of the passage—parabolically talking about how Corporate Israel is going to be “The Lamp” through Whom God is going to grant “The Light” of His “Glory” to the Gentiles. So let’s take another look at what he said:

*“Look! My Servant! I will sustain Him!
My soul is pleased with My Chosen One!
I have put My Spirit on Him!
He will bring forth justice for the Gentiles!
He won’t cry out or carry on,
Or make His voice heard on the outside.
He won’t break a crushed branch,
And He won’t extinguish a dim wick.
He will bring forth justice for the Truth!
He will not grow dim,
And He will not be crushed,
Until He establishes justice on the Earth.
But coastal lands must wait for His Teaching!”*
*This is what the {Living} God, His Majesty, has said—
The One Who created the Sea of Waters
and extends them,
The One who spreads out the Earth and her issue,
The One who gives a nishmah to the people on her,
Even a spirit to those who “walk” in her:
“I am His Majesty!
I have called You by a declaration of not guilty!
And I have held Your hand and I have guarded You,*

*And I have given You to be a covenant People,
 To be a 'Light' for Gentiles;
 To open blind eyes;
 To bring out prisoners from a dungeon,
 Inhabitants of darkness
 from a 'house' of confinement.
 I am His Majesty!
 He is My 'Name'!
 And I will not give My Glory to another,
 Or My praise to idols!
 As for the first things, Look! They have come to pass!
 But I am reporting new things!
 Before they 'sprout,' I will let you know!"
 (Isaiah 42:1-9) —my interim translation*

Now that you have had another chance to look at the passage, let me tell you the final thing you need to know before you can understand the *parabolic imagery* Isaiah has in mind when he alludes to a seven-lamp "lampstand" that has, to say the least, not been tended as well as it should have been. The information you need to know has to do with the Hebrew term *nishmah*. That term is rather routinely—and also very generally—translated as "breath"; but the Truth is, it is probably best understood in transliteration. That is, to avoid forcing our own mind-set on the biblical text, we should retain not only the original term, but also the original *meaning* and *significance* of the term. It is certainly a term whose *meaning* and *significance* should not be overlooked if you want to understand the *parabolic imagery* related to Jesus Christ—the *Living Word of God*—as "The Lamp of the Lord" Who provides "The Light" whereby the Redeemed can "see" "The Way" back to God.

You see, if one truly wants to understand what the Prophets have spoken in parables, one must first understand the *parabolic equivalencies* they have neatly tucked away in their writings. In this case, the most salient verse says this:

*"The Lamp" of His Majesty is the nishmah of Adam,
 Searching all the belly's dark chambers.
 (Proverbs 20:27) —my interim translation*

Granted, those dim wicks who have not been able to accept the things I have already explained about "the sin" and "the transgression" of Adam and Eve will have a bit of difficulty understanding the *significance* of

that simple statement. So let me make it a bit easier for the rest of you to understand the *parabolic imagery* related to Jesus Christ—the *Living Word of God*—as "The Light" of "The Lamp of the Lord."

Parabolically speaking, we all have within us, as an inherent part of our being, a *nishmah*, which is something that is *parabolically* LIKE the seven-lamp "lampstand" that stood in the Tabernacle. We gained that "lamp" by being born in the image and likeness of Adam who, although his "lamp" was originally "'The Lamp' of His Majesty," failed to ensure that his "lamp" maintained sufficient "oil" to illuminate his "inner" being. Consequently, the "lamp" that you were born with had no "oil" at all in it, so you have not been able to "see" the same things that Adam could "see" before he foolishly failed to maintain his "lamp." But if you can "see" the things I am explaining here, chances are extremely good that you have somehow added a little "oil" to your "lamp" somewhere along the way.

Now that I have told you those things, some of you have probably already realized the *parabolic imagery* that the Prophet Isaiah had in mind is the same *parabolic imagery* that Jesus is *talking about* in this parable:

*"At that time, the Kingdom of Heaven will be like ten virgins who, having taken their lamps, went out to meet the Bridegroom. But five of them were foolish and five sensible; because the foolish, having taken their lamps, didn't take olive oil with them. But the sensible took olive oil in containers along with their lamps. When the Bridegroom took a long time, everyone became drowsy and was sleeping. But at midnight there was a shout: 'Look! The Bridegroom! Come out to meet Him!' At that time, all those virgins arose and put their lamps together. But the foolish said to the sensible, 'Give us some of your olive oil, because our lamps are being extinguished!' But the sensible responded, saying, 'No! There won't be enough for us and you! Go to the dealers instead, and buy for yourselves!' Yet when they went away to buy, the Bridegroom came; and those who were ready entered into the wedding feast with Him, and the door was shut. But later the other virgins also came, saying, 'Lord! Lord! Open for us!' But He responded and said, 'Without doubt, I tell you! I don't recognize you!' Therefore, stay awake, because you don't know the day nor the hour!"
 (Matthew 25:1-13) —my interim translation*

Before I go on to explain some of the other things Jesus said when He talked about about "The Lamp" and "The Light," let me quickly show you another passage in Isaiah that Simeon must have had in mind when he thanked God for finally sending Jesus as "The Light" of the Gentiles:

*Listen to Me, coastal lands!
And pay attention, peoples from afar!
His Majesty called Me from the womb!
From the loins of My mother
He caused My Name to be remembered!
He has made My mouth like a sharp sword!
He has hidden Me in the shadow of His hand!
He has made Me into a gleaming arrow!
He has secreted Me in His quiver!
He said to Me:
"You are My Servant, Israel,
In Whom I will glorify Myself!"
But as for Me, I said,
"I have toiled for emptiness!
I have exhausted My strength for void and a vapor!
Surely My justice is with His Majesty!
My reward is with My God!"
But now, His Majesty has said,
(The One Who formed Me from the womb
To be His Servant, to restore Jacob to Him,
So that Israel will be gathered to Him,
So that I will be glorified in the eyes of His Majesty!)
"My God was My strength!"
Then He said,
"Was it too trifling for You to be My Servant?
To raise up the tribes of Jacob?
To bring back Israel's protected ones?
I will give You as a 'Light' for Gentiles,
To be My salvation until the end of the Earth!"
This is what His Majesty has said
(The "Redeemer" of Israel is His "Holy One"!)
To the One Who despises {His} Soul,
To the One Who is abhorred by Gentiles,
To a Servant of those who rule:
"Kings will see!
And princes will stand up!
But they will bow down on account of His Majesty,
Whom the 'Holy One' of Israel believes!
And He has chosen You!"
This is what His Majesty has said,
"At a favorable time I responded to You!*

*And in a day of salvation I helped You!
I guarded You, and I gave You as a covenant People,
To establish a land,
To cause inheritance of devastated inheritances.
To say to captives, 'Go out!'
To whoever is in darkness, 'Reveal yourselves!'
They will 'graze' beside 'ways'!
Their 'grazing place' is in every bare spot!
They won't hunger, and they won't thirst!
Neither burning heat nor sun will strike them;
Because their Compassionate One will lead them!
He will guide them to springs of water!
I will make all My mountains a 'way'!
And My 'Highway' will be raised up!
Look! These will come from afar!
And Look! These are from Zaphon and from the Sea!
And these are from the land of Sinim!"
Shout, O Sea of Waters!
And rejoice, O Earth!
Mountains will break out with a shout,
Because His Majesty has comforted His People!
He will be compassionate to His afflicted!
(Isaiah 49:1-13) —my interim translation*

I wouldn't put too much weight on the specifics of that translation if I were you. Not only is it still a bit rough around the edges, but there are a whole lot of Prophetic Perfects in the original text—not to mention all the allusions to, and technical terms related to, the parabolic imagery of "The House." That is, the parabolic image of the "levirate marriage" in which God "took" the Virgin Mary to "build a House," "raise up a Seed," and "make a Name" for Adam, Abraham, Jacob, and David. Then you have to add in the parabolic images of "The Way" and "The Name." The only reason I showed you my first go at a translation of the passage was so that you could perhaps more easily see all the parabolic imagery that Isaiah used.

The Prophet is talking about the Truth of The Teaching that went through the mind of Jesus Christ immediately following His Baptism, after He had been driven into the wilderness by the "Spirit" of the Living Word of God that descended on Him in the form of a dove. At that time, He suddenly became aware of the fact that He was the Living Word of God—in the flesh. When the Truth of that "Spirit" completely restored what Adam and Eve had given up when they fell, Jesus realized that the Truth He had been given to

understand was the same Truth He had given up when He "emptied Himself" to become incarnate as a man (Phil. 2:7). But my point is, the "oil" of that "anointing" completely filled "The Lamp" within Him, providing all the information He needed to become "The Light" of the Gentiles that Isaiah had said He would be.

"Blind" Folks Can't "See" "The Light"

In his Gospel, Matthew intentionally organized his material so as to show his readers how Jesus Christ, from His birth in a manger until His death on the cross, was *parabolically pantomiming* the history of Corporate Israel from the time that Jacob was born until the time of the Babylonian Captivity. That is why he repeatedly says Jesus "fulfilled" or "completed" specific statements in the Prophets that clearly refer to Corporate Israel. That bit of information, in turn, explains why he recounts for us how Joseph fled to Egypt with Mary and the baby Jesus immediately after Jesus was born:

But when Jesus was born in Bethlehem of Judea in the days of Herod the king, Look! Magi from the east arrived in Jerusalem, saying, "Where is the One Who was born King of the Jews? For we saw His star in the east and we have come to worship Him." But when the king, Herod, heard, he was agitated—and all Jerusalem with him. And after assembling all the chief priests and scribes of the people, he was asking them where the Christ was to be born. And they said to him, "In Bethlehem of Judea, for thus it has been written by the Prophet,

*'AND YOU, BETHLEHEM—LAND OF JUDAH,
ARE IN NO WAY LEAST AMONG THE LEADERS OF JUDAH.
FOR FROM YOU ONE WHO LEADS WILL GO FORTH,
THAT IS, HE WILL SHEPHERD MY PEOPLE, ISRAEL.'"*

Then Herod secretly called the Magi, and he found out from them exactly what time the star appeared. And, sending them to Bethlehem, he said, "Go! Search carefully for the Child; and as soon as you find {Him}, tell me, so that I may also come to worship Him." So these, having heard the king, set out, and Look! The star which they had seen in the east went before them until, having come, it was stationed over where the Child was. And seeing the star, they rejoiced with tremendously great joy. And coming into the house, they saw the Child with Mary His mother. And falling down, they worshiped Him. And

opening their treasures, they presented gifts to Him—gold and frankincense and myrrh. And having been warned in a dream not to go back to Herod, they departed for their own country by another way. But when they had departed, Look! a messenger of His Majesty "gives light" to Joseph in a dream, saying, "Get up, and take the Child and His mother, and flee to Egypt. And stay there until I tell you, for Herod is going to look for the Child, to destroy Him." So he got up, and he took the Child and His mother—in the night—and departed for Egypt. And he was there until the death of Herod, so that what was stated by His Majesty through the Prophet would be completed, saying, "OUT OF EGYPT I CALLED MY SON." Then, when Herod saw that he had been made a fool of by the Magi, he became extremely angry. And sending agents, he killed all the male children in Bethlehem and its surrounding areas, those two and under, in accordance with the exact time he had found out from the Magi. Then, what was stated through the Prophet Jeremiah was completed, saying,

*"A VOICE WAS HEARD IN RAMAH,
WEEPING AND GREAT MOURNING,
RACHEL WEEPING FOR HER CHILDREN,
AND SHE DOES NOT WANT TO BE COMFORTED,
BECAUSE THEY ARE NOT."*

*But after Herod died, Look! A messenger of His Majesty "gives light" to Joseph in a dream in Egypt, saying, "Get up, and take the Child and His mother and go into the land of Israel, for those seeking the soul of the Child have died." So getting up, he took the Child and His mother and went into the land of Israel. But hearing that Archelaus is reigning over Judea instead of his father Herod, he was afraid to go there. So having been warned in a dream, he departed into the regions of Galilee. And when he came, he settled down in a city called Nazareth, so that what was stated by the Prophet would be completed, that "He will be called a Nazarene."
(Matthew 2:1-23)—my interim translation*

Matthew's point in that passage is to show his readers that the Prophets made various statements concerning Jesus Christ using the *parabolic image* of Him as Corporate Israel. My point in showing you what Matthew said is twofold. First, as I stated earlier, Matthew's purpose in writing is to show how the life of Christ in general, and specific events in particular,

are a *parabolic pantomime* in which Jesus played the role of Corporate Israel.

But second, I must tell you that Matthew wants to show his readers how Jesus Christ, as Corporate Israel, was “The Lamp” Who “gave light” to His disciples so that they could *hand down* “The Light” to their own disciples. That is why he twice uses a verb whose basic meaning is “to shine” when he tells us about two of the dreams that Joseph had. Those of you who were paying close attention already know that, in both of those instances, a “messenger” of the Lord was involved. In the two other dreams that Matthew mentions—that is, those in which no “messenger” appears—he uses a completely different verb, one that *means* little more than “to receive a message,” and one that derives its specific meaning from the context in which it occurs.

It may not appear to be the case at first glance, but it is extremely *significant* that Matthew used a verb that *means* “to shine” in connection with the two dreams in which a “messenger” of the Lord appeared to Joseph. His use of that verb, combined with what he says later, clearly reveals he had an in-depth understanding of not only the Creation Account but also the *parabolic imagery* related to the messages of “The Light” and “The Lamp.” His insight into those things will become a lot more evident when we look at some of the other things he wrote, so let’s get moving:

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.’” Then Jesus comes from Galilee to the Jordan—to John—to be baptized by him. But John was preventing Him, saying, “I need to be baptized by You, and You come to me?” But answering, Jesus said to him, “Allow {it} now, for it is fitting for us to complete all that is required in this way.” Then he allowed Him. But having been baptized, Jesus immediately went up from the water and, look! The heavens were opened, and He saw the Spirit of the {Living} God descending like a dove and coming on Him. And look! A voice out of the heavens saying, “This is My beloved Son, in Whom I am well-pleased.”

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

The “fire” to which John refers in that passage is the “fire” of the Holy “Spirit,” which produces “The Light” that shines from “The Lamp” of the Lord. That “fire” is what took up residence within Jesus immediately after He was baptized; and it immediately “illuminated” the “outer sanctuary” of the “Tabernacle” of the Lord that He had become. Obviously, if one does not know how *visible* light relates to *parabolic* “Light,” one has no way of knowing what John had in mind. If that description fits you, perhaps you should wait for a bit more insight before you make any bold assumptions in that regard. In the meantime, I should probably show you what Jesus was talking about when He used the *parabolic imagery* related to “The Lamp” and “The Light”:

Then Jesus was led up into the wilderness by the Spirit to be tempted by the Accuser. And having fasted for forty days and nights, He finally became hungry. And when he came, the Tempter said to Him, “If You are a Son of the {Living} God, speak so that these stones become bread.” But He, responding, said, “It has been written, “THE MAN” WILL NOT LIVE ON BREAD ALONE, BUT ON EVERY STATEMENT THAT GOES OUT THROUGH A “MOUTH” OF

GOD." Then the Accuser took Him into the holy city and set Him on the highest point of the temple. And he says to Him, "If You are a Son of God, throw yourself down; for it has been writtten that,

'HE WILL GIVE HIS MESSENGERS ORDERS CONCERNING YOU,'

and

'THEY WILL LIFT YOU UP ON {THEIR} HANDS,
IN ORDER THAT YOU NOT STRIKE YOUR FOOT
AGAINST A STONE.'"

Jesus said to him, "On the other hand, it has been written, 'YOU MUST NOT PUT HIS MAJESTY, YOUR GOD, TO THE TEST.'" Again the Accuser takes Him to an extremely high mountain, and he shows Him all the kingdoms of the world and their glory. And he said to Him, "I will give You all these if, falling down, You worship me." Then Jesus says to him, "Go, Satan! For it has been written, 'YOU MUST WORSHIP HIS MAJESTY, YOUR GOD, AND SERVE HIM ALONE.'" Then the Accuser leaves Him and look! Messengers came and were serving Him. But having heard that John had been delivered up, He went away into Galilee. **And having left Nazareth, He settled down after coming to Capernaum, which is by the sea, in the boundaries of Zebulun and Naphtali, so that what was said through Isaiah the Prophet would be completed, saying,**

"LAND OF ZEBULUN AND LAND OF NAPHTALI,
THE 'WAY' OF THE 'SEA' BEYOND THE JORDAN,
GALILEE OF THE GENTILES,
THE PEOPLE WHO IS SITTING IN 'DARKNESS'
HAS SEEN A GREAT 'LIGHT'";

and

"ON THOSE WHO ARE SITTING
IN A TERRITORY AND SHADOW OF DEATH,
ON THEM A 'LIGHT' HAS ARISEN."

From then on, Jesus began to preach and to say, "Repent, for the Kingdom of Heaven is near!" But walking beside the Sea of Galilee, He saw two brothers—Simon, the one called Peter, and his brother Andrew—casting a net into the sea, for they were fisherman. And He says to them, "Follow Me, and I will make you fishers of

men." And they immediately, having left the nets, followed Him. And having gone on from there, He saw another two brothers—James, the one of Zebedee, and his brother John—in the boat with their father, preparing their nets; and He called them. And they immediately, having left the boat and their father, followed Him. And He was going around in all of Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing every disease and every infirmity in the people. And the news about Him went out into the whole of Syria, and they brought to Him all those who were ill, those taken by various sicknesses and afflictions, and those demon possessed, and those epileptic, and those paralyzed. And He healed them. And many crowds from Galilee and Decapolis and Jerusalem and Judea and beyond the Jordan followed Him. (Matthew 4:1-25) —my interim translation

The key to understanding Matthew's mind-set in that passage is the *parabolic imagery* of the Passover Parable in which Jesus Christ, *parabolic pantomiming* the Exodus of Corporate Israel from Egypt, *parabolically* died in the River Jordan, passed through the wilderness of death where He triumphed over the wiles of the Serpent, and entered into the Promised Land where He became "The Light" that He was before He "emptied Himself" to become incarnate as a man. But that is just the simple explanation.

There is much more to the *parabolic imagery* related to the Baptism of Jesus than a mere reenactment of the Passover Parable; but for our purposes here, you only need to "see" the *parabolic image* in which "The Lamp" inside Jesus had been filled with the "oil" of the "Spirit" at His Baptism so that He was now prepared to *hand down* "The Light" of that Living Word to those who would believe the Gospel. That is why, immediately after he once again quotes Isaiah, Matthew says, "From then on, Jesus began to preach and to say, 'Repent, for the Kingdom of Heaven is near!'"

Before we continue on, I want to show you what Isaiah said in the passage that Matthew quoted:

Then His Majesty said to me, "Take for yourself a large tablet and write on it with the stylus of a man: 'To Plunder is Quick—Booty is Fast'" so that I may depose for Myself two reliable witnesses—Uriah the priest and Zechariah the son of Jeberechiah." Then I drew near the prophetess, and she conceived, and she gave birth to a son. And His Majesty said to me, "Call his name 'Plunder is

Quick—Booty is Fast' because before the lad knows how to say 'My father' and 'My mother,' the **hayil** of Damascus and the plunder of Samaria will be carried away before the king of Assyria." Then His Majesty continued speaking to me further, saying,

"Because this people has rejected the gently 'walking' waters of the One to Whom it belongs, And is rejoicing in Rezin and the son of Remaliah, Therefore, Look! My Master is going to cause to rise up over them

The mighty and abundant waters of the Euphrates—The king of Assyria and all his glory—

And he will rise up over all his channels, And he will 'walk' over all his banks.

Then he will sweep into Judah—Overflowing and passing through.

He will reach the neck,

And the spread of his wings

Will fill the breadth of Your land—

'God is with us.'

Graze, peoples, and be **terrified!**

And give ear all distant areas of Earth:

Gird yourselves and be **terrified!**

Gird yourselves and be **terrified!**

Take counsel, and it will be invalidated;

Speak a word, but it will not stand,

Because 'God is with us.'"

Because this is what His Majesty said to me as encouragement when He admonished me against "walking in the way" of this people, saying,

"You must not say, 'Agree together!'

Concerning all that this people says, 'Agree together!'

And you must not fear what he fears,

And you must not tremble.

His Majesty of Hosts—Him alone—

you must set apart as holy.

And He must be what you fear,

And He must be what causes you to tremble.

Then He will become 'the Sanctuary';

But a Stone to strike and a Rock to stumble over

to the two houses of Israel,

A Snare and a Trap to the inhabitants of Jerusalem.

And many will stumble over them.

They will fall, and they will be broken;

They will be trapped, and they will be caught."

Bind up The Testimony! Seal up The Teaching in My disciples! Then I will wait for His Majesty, the One Who is hiding His face from "The House" of Jacob. I will eagerly wait for Him. Look! I and the children that His Majesty has given to Me have become signs and harbingers in Israel from His Majesty of Hosts—the One Who dwells in Mount Zion. So when they say to you, "Inquire of the mediums, and of the fortune-tellers (the ones who murmur and the ones who mutter)!" Should a people not inquire of his gods (those who are dead) on behalf of the living? **To The Teaching and to The Testimony! They certainly do not speak in accordance with this Word, because he {the people} has no dawn.** And he will pass through her stubborn and hungry; and because he is hungry, he will become enraged, and he will curse his king and his god. Then he will face upward. **But when he looks to the Earth then, Look! Distress and darkness, an oppressive gloom—the gloominess of being banished. But there is no gloom to her who was oppressed. In a former time He treated the land of Zebulun and the land of Naphtali with contempt, but afterwards He will make "The Way" of the Sea glorious—beyond the Jordan, Galilee of the Gentiles.**

The people who are "walking" in "darkness" Have seen a great "Light."

Those dwelling on the Earth

—the Shadow of Death—

A "Light" has shined on them.

You will increase the Gentile,

You will make his joy great;

They will rejoice before You

Like one who rejoices in the harvest,

Like those who shout for joy

when they divide plunder.

Because the "yoke" of His burden,

And the "staff" of His shoulders—

The "rod" of the one who oppresses Him—

You will terrify as {in} the day of Midian.

Because every "boot" of one wearing "boots"

in "the quake,"

And "mantle" rolled in blood,

Will then be for burning—

Food for a "Fire."

Because a Child will be born for us,

A Son will be "given" for us.

The dominion will be on His shoulders,

And His Name will be called

"Incomprehensible is a Counselor,"
 "God is a **Gibbor**,"
 "My Father is Eternal,"
 "Prince of Peace."

There is no end to the increase of the dominion
 or the peace,
 On the throne of David and over his kingdom,
 To establish it and to support it with justice
 and a declaration of not guilty,
 From now and until **'olam**.
 The jealousy of His Majesty will do this.
 (Isaiah 8:1-9:7) —my interim translation

It is impossible to understand even what the Prophet Isaiah is *talking about* in that passage, much less what he says, if one is not thinking in terms of Jesus Christ as *The Teaching*—that is, as the *Living Word* of God Who has hidden Himself in the seven sealed messages the Prophets tucked into the Hebrew Scriptures. Then, armed with that knowledge, one must pay extremely close attention to the specific words and phrases that Isaiah uses, because those are what reveal his mind-set.

The Prophet Isaiah is *talking about* the fact that, by having the Prophets hide the Truth in the Hebrew Scriptures, God has made sure He will have at least "two reliable witnesses" to testify concerning the Truth at the End of the Age. That is why he begins by describing a *parabolic pantomime* in which he first writes God's intentions on a tablet that is addressed to someone named "Plunder is Quick—Booty is Fast," and then, after he engenders a son, the Lord tells him to give the boy that same name:

Then His Majesty said to me, "Take for yourself a large tablet and write on it with the stylus of a man: 'To Plunder is Quick—Booty is Fast'" so that I may depose for Myself two reliable witnesses—Uriah the priest and Zechariah the son of Jeberechiah." Then I drew near the prophetess, and she conceived, and she gave birth to a son. And His Majesty said to me, "Call his name 'Plunder is Quick—Booty is Fast' because before the lad knows how to say 'My father' and 'My mother,' the **hayil** of Damascus and the plunder of Samaria will be carried away before the king of Assyria."
 (Isaiah 8:1-4) —my interim translation

Isaiah will come back to explain the *significance* of the term *plunder* in that name when he later describes the response of those who are the Redeemed of the Lord when they have opportunity to "see" "The Light" (Is. 9:3) of *The Teaching*:

The people who are "walking" in "darkness"
 Have seen a great "Light."
 Those dwelling on the Earth
 —the Shadow of Death—
 A "Light" has shined on them.
 You will increase the Gentile,
 You will make his joy great;
 They will rejoice before You
 Like one who rejoices in the harvest,
 Like those who shout for joy
 when they divide **plunder**.
 (Isaiah 9:2-3) —my interim translation

One should not overlook the *significance* of the term *plunder* or Isaiah's reference to the "harvest" of the Lord. Only a dimwitted dullard would think he could share in the "harvest" without first putting his shoulder to the plow, or share in the "plunder" without doing battle with the Enemy. Those who follow that line of reasoning deserve their fate—eternal darkness.

After Isaiah describes the *parabolic pantomime* by which He *parabolically* depicted God's purpose in hiding the Truth in the Hebrew Scriptures, he then tells the sons of Israel what Ahaz has done by turning them away from the Truth of *The Teaching of Moses*:

Then His Majesty continued speaking to me further, saying,

"Because this people has rejected the gently 'walking' waters of the One to Whom it belongs,
 And is rejoicing in Rezin and the son of Remaliah,
 Therefore, Look! My Master is going to cause
 to rise up over them
 The mighty and abundant waters of the Euphrates
 —The king of Assyria and all his glory—
 And he will rise up over all his channels,
 And he will 'walk' over all his banks.
 Then he will sweep into Judah—
 Overflowing and passing through.
 He will reach the neck,
 And the spread of his wings

Will fill the breadth of Your land—
 'God is with us.'
 Graze, peoples, and be **terrified!**
 And give ear all distant areas of Earth:
 Gird yourselves and be **terrified!**
 Gird yourselves and be **terrified!**
 Take counsel, and it will be invalidated;
 Speak a word, but it will not stand,
Because 'God is with us.'"
 (Isaiah 8:5–10) —my interim translation

Isaiah's point in saying that is to emphasize the fact that, even though the people are saying "God is with us," the Truth is, the *Living Word* of God is only "with" the one who knows and believes *The Teaching*. That is why Isaiah goes on to explain how God warned him not to "walk in the way" of those in his day who were insisting everybody should "agree together" in the lies that they were teaching:

Because this is what His Majesty said to me as encouragement when He admonished me against "walking in the way" of this people, saying,

'You must not say, 'Agree together!'
 Concerning all that this people says, 'Agree together!'
 And you must not fear what he fears,
 And you must not tremble.
 His Majesty of Hosts—Him alone—
 you must set apart as holy.
 And He must be what you fear,
 And He must be what causes you to tremble.
 Then He will become 'the Sanctuary';
 But a Stone to strike and a Rock to stumble over
 to the two houses of Israel,
 A Snare and a Trap to the inhabitants of Jerusalem.
 And many will stumble over them.
 They will fall, and they will be broken;
 They will be trapped, and they will be caught."
 (Isaiah 8:11–15) —my interim translation

Isaiah next tells us what the "two witnesses" in the Hebrew Scriptures actually are. They are "*The Testimony*" and "*The Teaching*." Together, those two are going to provide more than sufficient evidence that all the pulpit parrots in our day who claim to know the Truth are actually the ones who are the most ignorant of it:

Bind up The Testimony! Seal up The Teaching in My disciples! Then I will wait for His Majesty, the One Who is hiding His face from "The House" of Jacob. I will eagerly wait for Him. Look! I and the children that His Majesty has given to Me have become signs and harbingers in Israel from His Majesty of Hosts—the One Who dwells in Mount Zion. So when they say to you, "Inquire of the mediums, and of the fortune-tellers (the ones who murmur and the ones who mutter)!" Should a people not inquire of his gods (those who are dead) on behalf of the living? **To The Teaching and to The Testimony! They certainly do not speak in accordance with this Word, because he {the people} has no dawn.**
 (Isaiah 8:16–20) —my interim translation

In mentioning the "dawn," Isaiah is referring to the beginning of the seventh "day" of Creation, when the "Righteous" are finally created in the image and likeness of "*The Light*" of the *Living Word* of God, and the "Wicked" are cast into the "outer darkness." That is why he immediately goes on to describe false teachers in terms of the *parabolic image* in which ignorance of the Truth of *The Teaching* is depicted as "darkness," and knowledge of that Truth is depicted as "light":

*And he will pass through her stubborn and hungry; and because he is hungry, he will become enraged, and he will curse his king and his god. Then he will face upward. But when he looks to the Earth then, Look! Distress and darkness, an oppressive gloom—the gloominess of being banished. But there is no gloom to her who was oppressed. In a former time He treated the land of Zebulun and the land of Naphtali with contempt, but afterwards He will make "The Way" of the Sea glorious—beyond the Jordan, Galilee of the Gentiles. The people who are "walking" in "darkness" Have seen a great "Light."
 Those dwelling on the Earth
 —the Shadow of Death—
 A "Light" has shined on them.
 You will increase the Gentile,
 You will make his joy great;
 They will rejoice before You
 Like one who rejoices in the harvest,
 Like those who shout for joy
 when they divide plunder.*
 (Isaiah 8:21–9:3) —my interim translation

Isaiah's point becomes fairly obvious when one understands the *parabolic imagery* he is using. Because of the actions of Ahaz, a *parabolic "darkness,"* which is ignorance of *The Teaching of Moses*, has once again covered the face of the Earth. But Isaiah goes on to tell us "*The Light*" of *The Teaching* is one day going to completely dispel the "darkness" of the lies through which Satan is constantly manipulating ignorant men into doing his bidding:

*Because the "yoke" of His burden,
And the "staff" of His shoulders—
The "rod" of the one who oppresses Him—
You will terrify as {in} the day of Midian.
Because every "boot" of one wearing "boots"
in "the quake,"*

*And "mantle" rolled in blood,
Will then be for burning—
Food for a "Fire."*

*Because a Child will be born for us,
A Son will be "given" for us.*

*The dominion will be on His shoulders,
And His Name will be called*

*"Incomprehensible is a Counselor,"
"God is a Gibbor,"
"My Father is Eternal,"
"Prince of Peace."*

*There is no end to the increase of the dominion
or the peace,*

*On the throne of David and over his kingdom,
To establish it and to support it with justice
and a declaration of not guilty,*

From now and until 'olam.

The jealousy of His Majesty will do this.

(Isaiah 9:4-7) —my interim translation

In what he says here about God functioning as the *Gibbor*—that is, as the "Redeemer"—Who "built a house" for David through the birth of Jesus Christ, Isaiah is merely filling in the details concerning what the Lord told Ahaz about those things when Rezin and Pekah came up against him:

*Then His Majesty continued speaking to Ahaz, saying,
"Ask for yourself a sign from His Majesty, your God.
Make it deep, toward the Sea of El, or make it high,
toward what is above." But Ahaz said, "I will not ask, and
I will not test His Majesty." So he said, "Listen now,*

*House of David! Was exhausting the patience of men too
little for you that you will even exhaust the patience of my
God? Therefore, my Master Himself will give you a sign:
Look! The young woman will get pregnant, and she
will engender a son, and she will call His name 'God
is with us.' He will eat curds and honey before He knows
to reject evil and choose good."*

(Isaiah 7:10-15) —my interim translation

By once again using the Hebrew term that I translated "terrify" in Isaiah 9:5, Isaiah is referring his reader back to what he said earlier about the absolutely terrifying events that will eventually occur on the Earth as a result of the birth of the One named "God is with us":

*Then His Majesty continued speaking to me further, say-
ing,*

*"Because this people has rejected the gently 'walking'
waters of the One to Whom it belongs,*

*And is rejoicing in Rezin and the son of Remaliah,
Therefore, Look! My Master is going to cause*

to rise up over them

*The mighty and abundant waters of the Euphrates
—The king of Assyria and all his glory—*

And he will rise up over all his channels,

And he will 'walk' over all his banks.

Then he will sweep into Judah—

Overflowing and passing through.

He will reach the neck,

And the spread of his wings

Will fill the breadth of Your land—

'God is with us.'

Graze, peoples, and be terrified!

And give ear all distant areas of Earth:

Gird yourselves and be terrified!

Gird yourselves and be terrified!

Take counsel, and it will be invalidated;

Speak a word, but it will not stand,

Because 'God is with us.'"

(Isaiah 8:5-10) —my interim translation

The time is rapidly approaching when the world is going to experience the invasion of the *parabolic "king of Assyria."* At that time, false teachers are going to be insisting that everyone must "agree together" with them in the delusion that Satan imposes when he deceives the whole world. But those who have earlier

been able to "see" "The Light" of the *Living Word* of God will also be able to "see" just how stupid their ignorant beliefs concerning the Antichrist actually are. That is easier said than done. If we are ever going to get from where we are now to where we need to be, we must move quickly. So let me briefly show you how Jesus used the *parabolic imagery* related to "The Lamp" and "The Light."

Blessed Are All Who "See" "The Light"

Now that you know what Matthew had in mind when he quoted what Isaiah said about Jesus Christ coming as "The Light" that would "enlighten" the Gentiles, we can go on to take a look at one of the first things that Jesus did after He began His ministry of "giving light" to those who had previously been "'walking' in 'darkness.'" He gave His well-known Sermon on the Mount—which He spoke from the summit of a mountain located in the areas originally populated by the tribes of Zebulun and Naphtali.

When most folks read what Jesus said that day, they focus on the characteristics of those who are blessed. As you read what He said, I want you to focus on the various aspects of *the blessing* they *receive*. Most folks also think Jesus spoke *the blessing* publicly, to the crowds who were following Him. Not so. He spoke it privately, to His disciples, as a *parabolic pantomime* of *the blessing* the Righteous will *receive* when they enter in to the *Promised Land* on the seventh "day" of Creation:

But when He saw the crowds, He went up onto the mountain. And when He sat down, His disciples came to Him; and when He opened His mouth, He was teaching them, saying,

*"Blessed are those who are poor in the Spirit,
because **the Kingdom of Heaven is theirs.***

*Blessed are those who mourn,
because **they will be comforted.***

*Blessed are those who are gentle,
because **they will inherit the Earth.***

*Blessed are those who hunger and thirst for the declaration of not guilty,
because **they will be satisfied.***

*Blessed are those who are compassionate,
because **they will be shown compassion.***

Blessed are those who are pure in the heart,

*because **they will see God.***

Blessed are those who make peace,

*because **they will be called sons of God.***

Blessed are those who have been persecuted for the sake of a declaration of not guilty,

*because **the Kingdom of Heaven is theirs.***

Blessed are you when they revile you, and persecute you, and say everything bad about you—falsely—on account of Me.

Rejoice and be happy,

*because **your reward in the heavens is great,***

For they likewise persecuted the Prophets

who were before you."

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

As you scan down the list of "blessings" that Jesus mentioned, you will find that He gave His disciples a complete description of *the blessing*. If you likewise scan down the list of personal characteristics, you will find He gave a detailed description of the True Believer. That is so because He is *parabolically pantomiming* His eventual transfer of *the promise* to the *heirs of the promise*—that is, to His disciples. But after He finishes His *parabolic pantomime*, He then says this:

"You are 'the salt' of the Earth. But if 'the salt' has become tasteless, with what will it be salted? It is not good enough for anything except being cast outside to be trampled under foot by 'the men.'"

(Matthew 5:13)—my interim translation

In this verse, Jesus is *talking about The Teaching* and *parabolically* depicting it as "salt." But in so doing, He uses three words that can have an entirely different *meaning* depending on the context in which they are used. So let me give you another translation of the verse—one that can only be understood if you keep in mind the fact that everyone is what they believe. In this case, Matthew has already told us that Jesus is speaking to His disciples alone. That is, He is speaking to men who, having heard and believed the Truth, have already become "the salt" of *The Teaching*:

"You are 'the salt' of the Earth. But if 'the salt' has become foolish, in whom will it be gathered? It is not meaningful enough for anything except being cast outside to be trampled under foot by 'the men.'"

(Matthew 5:13)—my interim translation

There are three things you need to know about my translation of that verse. First, the verb that I translated "become foolish" comes from the same root as the English word *moron*. Second, the verb that I translated "be gathered" has exactly the same form as a verb that means "to be salted." Third, the verb that I translated "is meaningful" can also be used to describe physical, mental, or spiritual power. As a technical legal term, however, it carries the meaning of "to have meaning" or "to be valid." In what Jesus says about His disciples as "the salt" of the Earth, He is referring to the fact that it is possible for a person to give up his belief in the Truth; and He is warning His disciples to be on guard against that. Then He begins to use a *parabolic image* in which He refers to *The Teaching* as "The Light":

"You are 'The Light' of the world. A city sitting on top of a mountain is not able to be hidden. Neither do they ignite a 'lamp' and place it under its container, but on the 'lamp-stand,' and it 'shines' on all those who are in 'The House.' Therefore, let 'The Light' you have 'shine' before 'the men' so that they may see your good works and glorify your Father Who is in the heavens."
(Matthew 5:14-16) —my interim translation

On the basis of the things I have already explained about the *parabolic imagery* related to "The Lamp" and "The Light," you should be able to understand what Jesus said. He is preparing His disciples for their ministry as Apostles. What He said was certainly not in any way intended as an admonishment for the average layperson in the Church today. Those who take it upon themselves to "shine" will sooner or later discover the "light" they thought they "saw" was nothing but total "darkness." But dimwits being what dimwits are, more than a few will take an opportunity to "shine" by "explaining" what I teach to other, equally dim, dimwits. As I have stated before, I am not going to *hand down* the authority to teach what I teach. But if you want to *assume* you have somehow come by that authority on your own, I can only tell you this: *Mistaken assumptions will definitely kill you.*

Now that I have left absolutely no excuse for those false "apostles," "prophets," "pastors," "teachers," and "evangelists" who take it upon themselves to ride on my coattails, let me show you Mark's account of another *parabolic pantomime* that Jesus conducted. In this case, it is the Parable of the Sower:

And again He began to teach beside the sea. And the greatest crowd gathered to Him, so that He got into a boat to sit in the sea. And all the crowd was beside the sea on the earth. And He was teaching them—in comparisons—many things. And He was saying to them in His teaching, "Listen! Look! 'The Sower' went out to 'sow'; and it happened in His 'sowing,' some fell beside 'The Way,' and 'the birds' came and they ate it up. And other fell on 'the rocky' where it did not have much 'earth,' and it immediately sprang up because it had no depth of 'earth.' And when 'the sun' rose up, it was withered; and because it had no 'root,' it was shriveled. And other fell into 'the thorns,' and 'the thorns' sprang up and choked it, and it did not give 'fruit.' And other fell into the good 'earth,' and it was giving 'fruit'—springing up, and increasing, and producing: one thirty, and one sixty, and one a hundred." And He was saying, "The one who has ears to hear, let him hear."

(Mark 4:1-9) —my interim translation

Like Matthew, Mark tells us what Jesus said to His disciples when He explained what the parable meant:

*And when He was alone, those around Him with the Twelve were asking Him about the comparisons. And He was saying to them, "To you 'the Mystery' of the Kingdom of the {Living} God has been given. But to those who are outside, everything comes in comparisons, so that LOOKING THEY WOULD LOOK AND NOT SEE, AND HEARING THEY WOULD HEAR AND NOT UNDERSTAND, SO THAT THEY WOULD NOT REPENT AND BE FORGIVEN." And He says to them, "Do you not understand this comparison?" and, "How will you come to understand all the comparisons? 'The Sower' is 'sowing' the Word. But these are the ones beside 'The Way' where the Word is 'sown.' And when they hear, Satan immediately comes and takes away the Word which has been 'sown' in them. And these are the ones being 'sown' on 'the rocky,' those who, when they hear the Word, immediately **receive** it with joy. And they do not have a 'root' in themselves, but they are temporary. Then, when tribulation or persecution happens because of the Word, they are immediately caused to 'stumble.' And others are the ones who are 'sown' into 'the thorns.' These are those who have heard the Word, and the concerns of the age, and the deceitfulness of the abundance, and the desire for the remainder coming in chokes out the Word and it becomes unfruitful. And those are the ones who have been 'sown' on the good 'earth,' everyone who*

hears the Word and **receives** {it} and bears ‘fruit’—one thirty, and one sixty, and one a hundred.”
(Mark 4:10–20) —my interim translation

The one thing about the Parable of the Sower that Jesus may or may not have explained to His disciples that day was the *significance* of the *parabolic pantomime* in which He left “the Earth” and went out “to sit in the Sea” where He began *parabolically* explaining *The Teaching* as to how He, as “the Sower,” would one day “sow” His “Seed” on “the Earth.” If He did explain that to them, He must have also told them how the Parable of the Sower describes the salvation process that began on the Day of Pentecost, and Matthew and Mark *conveniently* forgot to mention it. I only mention it here because, *parabolically* speaking, the “Flames” of the “Fire” that those folks saw dancing around the room that day is what “ignited” the “oil” in “*The Lamp*” of the disciples to whom Jesus had already taught *The Teaching*. That *conveniently* omitted part of the Parable of the Sower explains why Mark tells us Jesus also said this:

And He was saying to them, “Surely ‘The Lamp’ is not brought {out} to be put under its container or under the bed, {and} not to be put on the ‘lampstand’! For it is not hidden except so that it might be made known. Neither has it become secret but so that it might come into visibility. If anyone has ears to hear, let him hear.”
(Mark 4:21–23) —my interim translation

By what He said and did that day, Jesus was *parabolically* telling His disciples that, after He was resurrected in the image and likeness of the “Fire” that He had been before His Incarnation, He would ascend from “the Earth” to “sit in the Sea” (of Waters) from which He had already descended to become “*The Lamp*” from which “*The Light*” of the *Living Word* of God “illuminated” the “darkness” of this present age. He also tells them that after His Ascension, “*The Light*” of the *Living Word* of God would once again be hidden from view, but “the Sower” would be ready to “cast” His “Seed” on “the Earth” so it would bring forth “Fruit” for God. At that time, it would be their responsibility to make sure “*The Lamp*” within them was “lit” and ready to “shine” so that others could “see” “*The Light*” of the Gospel. But pay close attention to the admonition Jesus gave them. It applies to everyone who has opportunity to hear the Truth:

And He was saying to them, “Look at what you hear. In whatever measure you measure, it will be measured to you; and it will be added to you. For whoever has, it will be given to him; and whoever does not have, even what he has will be taken from him.”
(Mark 4:24–25) —my interim translation

His point is, some folks—Pretenders—only have ears to hear what they want to hear, so Satan can easily delude them by stepping in and telling them exactly what they want to hear. The same thing applies here at the End. Egotistical lamebrains will take the things I teach and try to “explain” them to others in simpler terms, never once considering the fact that because of that foolishness, the things they *think* they understand are going to be taken away from them. Their rationale for doing that despicable dumbness? They want to help “the Sower” do His work. And they will; but at the expense of losing their own soul. You see, God oftentimes “reaps” where He has not “sown”:

And He was saying, “In this way, the Kingdom of the {Living} God is like a man who casts ‘the Seed’ on the Earth and ‘goes to sleep’ and ‘arises’—night and day—and ‘the Seed’ sprouts and grows. How? He Himself does not know. ‘The Earth’ automatically ‘bears fruit,’ first a ‘blade,’ then a ‘Head,’ then a ‘complete grain’ in the ‘Head.’ But when the ‘Fruit’ allows, He immediately sends the ‘sickle,’ because the ‘harvest’ is ready.”
(Mark 4:26–29) —my translation

That passage tells you Mark understood the continuity that inheres in the various statements that Jesus made that day concerning “the Sower,” “*The Lamp*,” and the pressing need for True Believers to constantly pay close attention to what they *think* they have heard just to make sure it is the Truth. This is how he concludes his account of what Jesus said when He told the Parable of the Sower:

And He was saying, “How should we compare the Kingdom of the {Living} God, or in what comparison should we put it? Like a Mustard Seed which, when He is ‘sown’ on the Earth, is smaller than all the ‘seeds’ that are on the Earth, and when He is ‘sown,’ He goes up and becomes greater than all the cultivated plants, and He makes mighty ‘branches,’ so that THE ‘BIRDS’ OF HEAVEN are able to MAKE A NEST UNDER HIS ‘SHADOW.’” And in

many comparisons of this sort He was speaking the Word to the degree that they were able to hear. And He was not speaking to them without a comparison, but privately He was explaining everything to His Own disciples.
(Mark 4:30–34) —my interim translation

Again, Jesus is *talking about* His death in terms of His *physical* body as a "Seed" that was "planted" in "the Earth" and His resurrected Body as the "plant" that "sprouted" from that "Seed." My point is, that is precisely what He had been *talking about* that entire day. So His statement concerning Himself as "The Lamp" should be understood in that context.

A Simple Survey

Now that I have shown you a few of the things you need to know about the *parabolic imagery* of "The Lamp" and "The Light," I want to quickly go through some of the other *parabolic statements* that Jesus made in that regard. The one that always makes me chuckle when I think about it is this one:

"Nobody, having lit a 'lamp,' puts it in a cellar (nor under the peck-measure), but on the 'lampstand,' so that those who come in may see 'The Light.' 'The Lamp' of the body is your 'eye.' When your 'eye' is healthy, your whole body will also be full of 'light.' But when it is bad, your body is also full of 'darkness.' Therefore, watch out lest the 'light' in you be 'darkness.' Therefore, if your whole body is full of 'light'—not having any part full of 'darkness'—it will be completely full of 'light,' like when 'The Lamp' enlightens you with its rays."
(Luke 11:33–36) —my interim translation

You probably should check the context in which that *parabolic statement* occurs. Jesus has just castigated the crowd for being so "wicked" that they will not seek wisdom from Him like the Queen of the South did from Solomon, or repent on hearing Him speak as the Ninevites did when Jonah preached. He has also told them He is greater than either Solomon or Jonah, yet they still refuse to listen. Then, He explains what they need to know about "The Lamp." The funny thing is, everybody who reads the parable thinks He is *talking about* how the *physical eye* IS LIKE a lamp. Not so. He is explaining how the part of a person that the Prophets *parabolically* depict as a "lamp" is, in fact, a lot like the

physical eye. That is, just as the *physical eye* makes it possible for a person to see *visible things*, "The Lamp" within them allows them to see *invisible things*—provided they don't have a faulty "lamp."

Most of the other statements that Jesus made concerning "The Lamp" and "The Light" come from the Gospel of John. That should come as no surprise, since John begins his Gospel this way:

*In the beginning was the Word; and the Word was with the {Living} God; and God was the Word. This One was in the beginning with the {Living} God. Everything came into being through Him, and without Him nothing that has come into being came into being. Life was in Him, and the life was "The Light" of men. And "The Light" is shining in "The Darkness," and "The Darkness" has not grasped Him. A man who had been sent by God came; his name was John. This one came for a witness, so that he might testify concerning "The Light," so that everyone might believe through Him. That one was not "The Light," but {came} so that he might testify concerning "The Light." "The true Light" was the One Who enlightens every man who comes into the world. He was in the world, and the world came into being through Him, and the world did not know Him. He came to His Own, and His Own did not receive Him. But as many as **received** Him, to them He gave the ability to become children of God—to those who believe into His "Name." These were not engendered from blood, nor from a desire of flesh, nor from a desire of a male, but from God. And the Word became flesh, and He took up residence in us, and we "saw" His Glory—a Glory like an only begotten by a father, full of goodwill and Truth.
(John 1:1–14) —my interim translation*

As I am certain I have told you before, the Glory of the *Living Word* of God is just another "way" of *talking about* "The Light." The Glory of God is a central theme in the Gospel and the epistles that John wrote, but he also includes some of the things that Jesus said about Himself as "The Light" of *The Teaching*. The most overlooked of those has to be what He told Nicodemus when He explained the nature of the new birth:

But there was a man, one of the Pharisees, whose name was Nicodemus, a ruler of the Jews. This one came to Him at night and said to Him, "Rabbi, we know that You have come from God as a Teacher, for nobody would be able to do

these signs that You do if the {Living} God were not with Him.” Jesus responded and said to him, “Without doubt! Without doubt! I say to you: If one has not been engendered from above, he is not able to see the kingdom of the {Living} God.” Nicodemus says to Him, “How is a man who is old able to be engendered? He is not able to enter into his mother’s womb a second time and be engendered!” Jesus responded, “Without doubt! Without doubt! I say to you: If someone has not been engendered from water and Spirit, he is not able to enter into the kingdom of the {Living} God. Whatever has been engendered from the flesh is flesh, and whatever has been engendered from the Spirit is Spirit. Don’t be amazed because I said to you, ‘You have to be engendered from above.’ The Spirit ‘blows’ where He wants to, and you hear His voice; but you don’t know where He comes from and where He goes. Thus is everyone who is engendered of the Spirit.” Nicodemus responded and said to Him, “How are these able to be engendered?” Jesus responded and said to him, “You are a teacher of Israel and you don’t know these things? Without doubt! Without doubt! I say to you that We speak what We know, and We testify to what We have seen, and you do not **receive** Our testimony. If I said earthly things to you and you do not believe, how will you believe if I say heavenly things to you? And nobody has ascended into Heaven except the One Who descended from Heaven—the Son of ‘the man.’ And just as Moses raised high the serpent in the wilderness, so also must the Son of ‘the man’ be raised high, so that everyone who believes may have eternal life in Him. For the {Living} God loved the world so {much} that He gave His only engendered Son, so that everyone who believes into Him might not perish, but might have eternal life. For the {Living} God did not send the Son into the world so that He might judge the world but so that the world might be saved through Him. The one who believes into Him is not judged; but the one who does not believe into Him has been judged already, because he has not believed into ‘The Name’ of the only-begotten Son of God. But this is the judgment: That ‘The Light’ has come into the world, and the men loved ‘The Darkness’ rather than ‘The Light,’ for their works are evil. For all the one who is doing bad things hates ‘The Light,’ and he does not come to ‘The Light’ so that his works won’t be exposed. But the One who is doing the Truth comes to ‘The Light’ so that His works might be made known, because they have been worked in God.”

(John 3:1–21) —my interim translation

For the benefit of those dim wicks whose “eye” is so bad that they think “The Light” is whatever they want to believe—or say—it is, I should tell you that Jesus has just told Nicodemus that fools will not be judged guilty because of the sins they committed. They will instead be judged guilty because they desperately wanted to believe any lie that would allow them to do whatever they wanted to do. Unfortunately, those people know nothing of *The Testimony* and *The Teaching* that testify concerning the Truth of the *Living Word* of God that Jesus Christ is. But those of you who still have ears to hear need to keep one thing in mind. As Jesus stated quite clearly on one occasion, God has no interest in anything that man thinks:

“I am not able to do anything from Myself! I judge in accordance with what I hear, and My judgment is right, because I don’t seek My Own will, but the will of the One Who sent Me! If I testify concerning Myself, My testimony isn’t true. The One Who testifies concerning Me is Another, and I know that ‘The Testimony’ which He testifies concerning Me is true. You have sent to John, and he has testified to the Truth; but I don’t receive ‘The Testimony’ from a man. Rather, I say these things so that you might be saved. That one was ‘The Lamp’—the one burning and shining—and you were willing to rejoice for an hour in his ‘light.’ But ‘The Testimony’ I have is greater than John’s, because the works the Father has given Me so that I might complete them are the works that I do. It {‘The Testimony’} testifies concerning Me that the Father has sent Me. And that One—the Father Who sent Me—has {also} testified concerning Me. You have never heard His voice or seen His form, and you don’t have His word remaining in you because you don’t believe this One Whom that One sent. You search the Scriptures because you assume you have eternal life by them, and those are the ones who testify concerning Me! Yet you are not willing to come to Me so that you might have life.”

(John 5:30–40) —my interim translation

In case you were wondering, “The Testimony” that Jesus mentions there is exactly the same “testimony” that Isaiah mentions here:

To The Teaching and to The Testimony! They certainly do not speak in accordance with this Word, because he {the people} has no dawn.

(Isaiah 8:20) —my interim translation ■



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

Dense Fog: If you are a True Believer, you should have long since realized Satan never sleeps. He is *always* trying to manipulate the unwary. Most often he does them in by appealing to their ego. So don't be surprised if you find some dullard who doesn't fully understand authority has taken the *parabolic imagery* and Hebrew idioms that I teach and has blended them with his own "way" of thinking to enhance his own "ministry." Not having even so much as an inkling of the absolutely phenomenal work that God is going to accomplish among those of you who honestly believe the Truth, he actually *thinks* he is helping the cause. Unfortunately, the fool has completely ignored what Jesus said about our time:

He put another parable before them saying, "The Kingdom of Heaven has become like a man who sowed good seed in his field. But while the men were sleeping, his enemy came and sowed tares among the wheat, and left. But when the wheat grass sprouted and made grain, then the tares also became apparent. And the slaves of the master of the house said to him, 'Lord, didn't you sow good seed in your field? Therefore, from where does it have tares?' And he said to them, 'A hostile man has done this!' So his slaves say to him, 'Do you want us therefore to go out and collect them?' But he says, 'No, lest collecting the tares you should uproot the wheat at the same time. Let them both grow together until the harvest; and in time of the harvest I will say to the reapers, "First collect the tares and tie them into bundles to burn them; but

gather the wheat into my granary.'"
(Matthew 13:24–30) —my interim translation

A little later, Jesus explained what He *meant* by that parable:

Then, leaving the crowd, He went into the house. And His disciples came to Him saying, "Explain for us the parable of the tares of the field." So He, answering, said, "The One Who sows the good seed is the Son of 'the man,' and the 'field' is the world. The 'good seed'? These are the sons of the kingdom; but the 'tares' are the sons of the evil {one}. The 'enemy' who sowed them is the devil. The 'harvest' is the End of the Age, and the 'reapers' are messengers. Therefore, just as the tares are collected and burned with fire, thus it shall be in the End of the Age. The Son of 'the man' will send His messengers, and they will collect out of His kingdom all 'stumbling blocks' and those who do 'the lawlessness,' and they will throw them into the furnace of the fire. There will be wailing and grinding of teeth there. At that time, THE INNOCENT WILL SHINE LIKE THE SUN in the kingdom of their Father. Let the one who has ears hear."
(Matthew 13:36–43) —my interim translation

Keep that text in mind when you encounter a delusional dimwit who is using the things he learns from me to "minister" as an "evangelist," "teacher," "pastor," "prophet," or "apostle." Whatever you do, don't try to stop him. He is far too busy "planting tares" to be bothered by your correction. And he has no idea that he and the "tares" he "plants" are going to be "gathered out" when God "gathers in" True Believers:

For articulating pompous nonsense, they are enticing—by desires of flesh for sensuality—those who have just barely escaped from those who have turned back into deception, promising them freedom, being themselves slaves of "the destroying"—for by what anyone is overcome, to this he has been enslaved. For if, having escaped the defiling things of the world by the knowledge of our Lord and Savior Jesus Christ, these—again being entangled—are overcome, the last has become worse than the first for them. For it would have been better for them not to have understood "The Way" of the declaration of not guilty than, having understood, to have turned back from the holy commandment delivered to them.
(2 Peter 2:18–21) —my interim translation ■



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: One of our subscribers asked, “When the Word, Jesus Christ, became flesh and dwelt among us, did Jesus receive His flesh from a physical egg in Mary’s body? The zonah ritual seems to suggest that was the case, but I’ve always thought the Word alone was sufficient to produce the Child, thereby keeping Him free of man’s sin. I know I have had to let go of some lies since I began studying with The Voice of Elijah®. Is this another one?”

Elijah: As I have stated repeatedly over the years, Satan is well aware that a half-truth is the most effective lie. In this case, the half-truth he would have us believe is not only the most effective lie; it is also one of his most insidious. If Jesus Christ had not been born the Son of Adam, the Son of Abraham, and the Son of David—as a man engendered in the image and likeness of Adam—He would not have been eligible to *inherit the promise* that God *delivered* to Adam, confirmed to Abraham, and reconfirmed to David. A simple bit of logic should tell you that is the case. After all, if Adam was supposed to *hand down the promise* as an *inheritance* to his “seed” and Jesus Christ was not actually One of Adam’s “seed”

Let’s not beat around the bush. Had Jesus Christ not held clear title to *the promise*, He certainly could not have *inherited what was promised*. Neither could He have *handed down the promise* to His disciples so

that you and I might also *inherit the promise* in hopes of *inheriting what was promised*. The point is, if Mary was just a surrogate mother for God’s Child, Jesus Christ would not have been qualified to be resurrected in the image and likeness of God as the One appointed to “carry” both “*The Name*” of Adam and “*The Name*” of God—thereby merging both “houses” in the One “*New Man*” (Eph. 2:15).

The Truth is, if Jesus Christ had not been a descendant of Adam by virtue of His biological link to Mary, His birth, life, death, and Resurrection would have been nothing more than a charade. That is, He would have been the ultimate Pretender—pretending to be one of us when, in fact, He was an alien Who merely looked like us. The author of the Book of Hebrews states the Truth precisely:

Therefore, since the children have in common flesh and blood, He also shared with them in the same way, so that He might—through “the death”—nullify the one who holds the power of “the death,” (this one is the devil) and so that He might free those who were held in slavery their entire life in fear of death—for, I presume, he doesn’t hold {captive} messengers, but he does hold {captive} the seed of Abraham—for which reason He was obligated to be made like the brothers in every way, so that He might become a merciful, and trustworthy, High Priest—in the things pertaining to the {Living} God—so as to make atonement for the sins of the people. For by this—having suffered testing Himself—He is able to help those who are being tested. (Hebrews 2:14–18) —my interim translation

The question your subscriber asked concerning the true nature of Jesus Christ is based on a simple misunderstanding of: (1) the nature of “the sin” that Adam and Eve committed, and (2) the manner in which we *inherit* the “sinful nature” of Adam. That fact should already be obvious to those who have read the series of articles I have written about “law” and “the Law” over the years. [See “We Know the Law Is Holy. But What About the Commandment?” *The Voice of Elijah*®, July 1998; “There Is Nothing More Amazing Than Dead Men Walking (in ‘The Way’),” *The Voice of Elijah*®, January 2000; “The Law’ of This, ‘The Law’ of That, So Much ‘law’ One Can’t Keep Track,” *The Voice of Elijah*®, April 2001; “Two Agreements Made: One a ‘Covenant,’ the Other a ‘Testament,’” *The Voice of Elijah*®, January 2002; and

"Only a Fool Would Keep Working When There Is Nothing Left to Do," *The Voice of Elijah*[®], July 2004.]

If "the sin" of Adam and Eve was their decision to believe Satan's lie and "the transgression" they committed was the disobedient act they performed as a result of their belief in Satan's lie, then our every "transgression"—and all our "sin" in general—must somehow stem from our belief in a lie. That is precisely what Jesus had in mind when He said this:

Then some of the Pharisees and scribes come to Jesus from Jerusalem, saying, "Why do Your disciples transgress the tradition of the elders? For they don't wash their hands when they eat bread." But answering, He said to them, "And why do you transgress the commandment of the {Living} God because of your tradition? For the {Living} God said, 'HONOR THE FATHER AND THE MOTHER' and 'LET WHOEVER SPEAKS EVIL OF FATHER OR MOTHER COME TO AN END IN DEATH.' But you say, 'Anyone may say to the father or the mother, "Whatever by which you could have been helped is an offering from me.'" He will not honor his father {or his mother}; and you nullify the word of the {Living} God because of your tradition. Hypocrites! Isaiah correctly prophesied concerning you, saying,

*"THIS PEOPLE, WITH THE LIPS, HONORS ME;
BUT THEIR HEART IS FAR FROM ME.
AND THEY WORSHIP ME IN VAIN,
TEACHING TEACHINGS—PRECEPTS OF MEN."*

*And summoning the crowd, He said to them, "Listen, and put {it} together: What goes into the mouth does not defile the man, but what comes out from the mouth—this defiles the man." Then His disciples, coming, say, to Him, "Did You know that the Pharisees were offended when they heard the word?" But answering, He said, "Every plant which My heavenly Father did not plant will be uprooted. Let them go! They are blind guides {of the blind}. And if a blind man guides a blind man, both will fall into a pit." But Peter, answering, said to Him, "Explain the parable to us." And He said, "Are you still ignorant? Don't you understand that everything that goes into the mouth makes room in the stomach and is eliminated in the toilet? **But the things that come out of the mouth come from the heart; and those things defile the man. For from the heart come bad thoughts, murders, adulteries, sexual immorality, stealing, false***

witness, slanders. These are the things that defile the man; but to eat with unwashed hands does not defile the man."

(Matthew 15:1–20) —my interim translation

That passage fairly well does away with "the sin" of not attending church every Sunday—or every Saturday for those "Christian" legalists who are inclined to follow the Jews in seeking another "way"—one of working their "way"—into Heaven. In case you missed His point, Jesus said every *physical* action we perform begins with a *thought* we believe in our "heart"—that is, in our mind. If you believe any one of Satan's lies, you cannot help but do bad things; if you believe the Truth of the *Living* Word of God, you will only do good things. That's why salvation is by faith—not "faith" in the sense of *that you believe*, but faith in the sense of *what you believe*. And *what* God wants you to believe is the unadulterated Truth that Moses and the other Prophets of Israel hid in the Hebrew Scriptures.

Now that I have the continually contentious cretins who constantly criticize my every caustic comment completely convinced that I have taken a totally tangential tour of the tules, let me ask you a simple question: Can a person be both "sinful" and "holy" at the same time? Of course not! So, now that all but the most stubborn among you have willingly conceded that point, let me ask you another, not-quite-so-simple, question: How does one become "holy"—that is, how can one be "sanctified" by God—and thereby free from the "sinful" condition into which we were all born? The answer to that trick question lies in Paul's not-quite-so-simple description of his conversion:

Then Agrippa said to Paul, "You are allowed to speak on your own behalf." Then Paul, stretching out his hand, began to defend himself: "Concerning all that I am being accused by the Jews, King Agrippa, I consider myself blessed that I was destined to defend myself before you today—especially since you are familiar with all the customs of the Jews as well as their disputes. Wherefore, I ask you to listen to me patiently. Therefore, indeed all Jews know my way of life from a youth that was spent among my {own} people—those in Jerusalem who have known me from the beginning—if they are willing, {they can} testify that I lived as a Pharisee according to the strictest sect of our religion. And now, I am standing trial for the

hope of **the promise** made by the {Living} God to our fathers, to which our twelve tribes hope to attain by zealously serving night and day, concerning which hope I am being accused by Jews, O King. Why is it judged not believable among you if the {Living} God raises the dead? I indeed, therefore, thought to myself, 'I must do many things hostile to "The Name" of Jesus of Nazareth,' which I also did in Jerusalem. Having received authority from the chief priests, I both locked up many of the 'holy ones' in prisons and cast a vote for their execution. And while often punishing them in all the synagogues, I was forcing them to blaspheme; and being enraged beyond measure against them, I was pursuing them even into the cities outside {Jerusalem}. **In which {endeavor}, while traveling to Damascus with the authority and commission of the chief priests, along the way I saw—in the middle of the day, O King—a light from Heaven greater than the brilliance of the sun shining around me and those who were traveling with me. And when all of us had fallen to the ground, I heard a voice saying to me in the Hebrew language, 'Saul! Saul! Why are you pursuing Me? It is difficult for you to resist strong convictions.'** And I said, 'Who are You, Lord?' And the Lord said, 'I am Jesus, Whom you are pursuing. But arise and stand on your feet. For this reason I have become visible to you, to hand-pick you as an assistant and witness not only of that which you have seen but also of that which I will be seen by you, setting you free from the {Jewish} people and the Gentiles to whom I am sending you, to open their eyes so that they turn from "darkness" to "light" and the power of Satan to the {Living} God, so that they receive forgiveness of sins and an inheritance among those who have been made holy by belief in Me.' As a result, King Agrippa, I have not been disobedient to the heavenly appearance, but to those in Damascus first, and then to those in Jerusalem, and then to those in the region of Judea and to the Gentiles, I was giving command to repent and turn back to the {Living} God, doing works in conformance with their repentance. On account of these things, Jews who arrested me in the temple tried to kill me. Therefore, having experienced the help which is from the {Living} God until this very day, I stand testifying to small and great nothing other than what the Prophets and Moses said was going to happen: If {He} suffers, the Christ—if {He is} the first of those resurrected from the dead—is going to proclaim 'light' to the {Jewish} people and to the Gentiles." But while he was saying these things in his own

defense, Festus says in a loud voice, "You are insane, Paul! Your great learning is driving you insane!" But Paul says, "I am not insane, most excellent Festus, but I am plainly making statements of truth and rationality. For the king is acquainted with these things, and I am boldly speaking to him, for I am convinced none of these things have escaped his notice, for this is not something done in a corner. Do you believe the Prophets, King Agrippa? I know that you believe!" And Agrippa to Paul, "You will in a short time persuade me to become a Christian!" And Paul: "I pray to the {Living} God that, whether in a short time or a long time, not only you, but also all those who hear me today, would also become just as I am—except for these fetters." Then the king stood up, and the governor, as well as Bernice and those sitting with them, and as they were departing, they were saying to one another, "This man is not doing anything worthy of death or imprisonment." And Agrippa said to Festus, "This man would be able to be set free if he had not appealed to Caesar." (Acts 26:1–32) —my interim translation

As Jesus Christ Himself told the Apostle Paul when He called him, holiness comes by belief in Jesus Christ—the One Who is the Truth of the *Living Word* of God. Again, that is not belief in the sense of *that you believe*; it is belief in the sense of *what you believe*. Having said that, I assume you already know that Jesus on one occasion claimed to be "*The Way, The Truth, and The Life*." If not, perhaps your eternal security would best be served by checking not only the veracity of that seemingly preposterous claim but also the veracity of your own theological beliefs. My point is, you can hardly claim to be believing in Jesus Christ if you do not believe *The Truth* of the *Living Word* of God that Jesus Christ is—the *Holy Word* of God that He is. That is, the *Holy Word* of God Who "sanctifies" (makes holy) those who *believe* in the same *Holy Word* of God that He is.

If you really want to understand how the *invisible "Spirit"* of the *Living Word* of God became incarnate in the *visible* Person of Jesus Christ, I suggest that you begin by paying careful attention to: (1) the essential characteristics of the supernatural phenomenon that the Apostle Paul "witnessed" on the day of his conversion, (2) what the Lord told Paul that day concerning the fact that He would later "be seen" by him, and (3) how Paul himself describes his ability to "see" "*The Light*" of the Gospel to which he had been called to be a "witness":

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. For this reason, having this service, as we were shown mercy, we don’t despair. Rather, we renounced the things hidden due to shame—not walking in cleverness, nor contaminating the Word of the {Living} God, but by the manifestation of the Truth, are commending ourselves to every man’s conscience before the {Living} God. **But even if our Gospel has been veiled, it has been veiled in those who are perishing—in those whom the {Living} God has blinded the minds of the unbelieving of this Age—so that they cannot see “The**

Light” of the Gospel of the Glory of the Christ, which is the image of God. For we do not preach ourselves but Jesus Christ, and ourselves as your slaves through Jesus. Because the {Living} God is the One Who said, “A Light will shine out of darkness”—the One which has shone in our hearts for an enlightenment of the knowledge of the Glory of the {Living} God in the face of Jesus Christ.

(2 Corinthians 3:1–4:6) —my interim translation

Now, I will readily admit that most of the things that Paul says in that passage are impossible to understand if one has no insight into how *visible* “physical” light relates to *invisible* parabolic “light.” But that being the case, I also have to question the basic rationality of anyone who wants to make ignorant pronouncements regarding the nature of the Incarnation if they do not understand the relationship that exists between the light that we see with our *physical* eyes and “The Light” that can only be “seen” with the “eyes” of the “heart.” After all, if an uneducated Jewish fisherman could grasp the *meaning* and *significance* of that particular *parabolic* imagery, what makes you think you could come up with something better? Here’s what the Apostle John said:

In the beginning was the Word; and the Word was with the {Living} God; and God was the Word. This One was in the beginning with the {Living} God. Everything came into being through Him, and without Him nothing that has come into being came into being. Life was in Him, and the life was “The Light” of men. And “The Light” is shining in “The Darkness,” and “The Darkness” has not grasped Him. A man who had been sent by God came; his name was John. This one came for a witness, so that he might testify concerning “The Light,” so that everyone might believe through Him. That one was not “The Light,” but {came} so that he might testify concerning “The Light.” “The true Light” was the One Who enlightens every man who comes into the world. He was in the world, and the world came into being through Him, and the world did not know Him. He came to His Own, and His Own did not receive Him. But as many as received Him, to them He gave the ability to become children of God—to those who believe into His “Name.” These were not engendered from blood, nor from a desire of flesh, nor from a desire of a male,

but from God. And the Word became flesh, and He took up residence in us, and we “saw” His Glory—a Glory like an only begotten by a father, full of good-will and Truth.

(John 1:1–14) —my interim translation

Now, just to add a bit more bite to my ridicule of those morons among us who ignorantly assume they can somehow explain the Incarnation of God without any insight at all into “*The Light*” that the physical body of Jesus Christ became on Resurrection Morning, I should also like to provide an additional bit of information for the benefit of those of you who still have “eyes” to “see” the Truth. “*The Light*” into which the physical body of Jesus Christ was transformed on that Sunday morn is nothing more than “*The Light*” into which it had earlier been transformed in the following *parabolic pantomime*:

And after six days, Jesus takes Peter and James, and John his brother, and brings them up into a high mountain by themselves. And He was transformed before them; and His face shone like the sun, and His clothes became as white as “The Light.” And Look! Moses and Elijah became visible to them, talking with Him. And responding, Peter said to Jesus, “Lord, it is good for us to be here. If You want, I will make three tents here—one for You, and one for Moses, and one for Elijah.” While he was still speaking, look! a shining cloud cast a shadow on them, and look! a voice from the cloud saying, “This is My Beloved Son, in Whom I am well-pleased. Listen to Him!” And hearing this, the disciples fell on their faces and were tremendously afraid. Then Jesus came and, touching them, He said, “Get up! And don’t be afraid!” But raising their eyes, they saw no one except Jesus Himself—alone.

(Matthew 17:1–8) —my interim translation

The Greek term I translated “transformed” in that passage occurs only in that passage, in Mark 9:2, Romans 12:2, and 2 Corinthians 3:18. It is referring to exactly the same thing in all four cases. Figure out that riddle—if you can. While you are at it, you might want to factor in the fact that Jesus Christ said He did not have to die:

“Without doubt! Without doubt, I say to you, the one who does not come in through the ‘Door’ into the ‘fold’ of the ‘sheep,’ but comes up another way, that one is a thief and

a robber. But the One Who comes in through the ‘Door’ is the ‘Shepherd’ of the ‘sheep.’ The ‘Doorkeeper’ opens to this One, and the ‘sheep’ listen to His voice. He calls His Own ‘sheep’ by name and leads them out. When He drives out all His Own, He goes before them; and the ‘sheep’ follow Him because they know His voice. And they will not follow a stranger, but will flee from him, because they do not know the voice of strangers.” Jesus spoke this parable to them, but they did not know what it was that He was saying to them. Therefore, Jesus again said to them, “Without doubt! Without doubt, I say to you, I am the ‘Door’ of the ‘sheep.’ All who came before Me are thieves and robbers, but the ‘sheep’ did not listen to them. I am the ‘Door’! If anyone goes in through Me, he will be saved; and he will go in, and go out, and find pasture. The thief does not come except to steal, and to sacrifice, and to destroy. I came so that they might have life, and they might have an abundance. I am the ‘Good Shepherd.’ The ‘Good Shepherd’ lays down His soul for the ‘sheep.’ And the ‘hired hand,’ who is not a ‘shepherd,’ whose ‘sheep’ are not his own, sees the ‘wolf’ coming and leaves the ‘sheep’ and flees, and the ‘wolf’ snatches and scatters them; because he is a ‘hired hand,’ he is also not concerned about the ‘sheep.’ I am the ‘Good Shepherd.’ And I know My Own; and My Own know Me. Just as the Father knows Me, I also know the Father. And I lay down My soul for the ‘sheep.’ I also have other ‘sheep’ who are not from this ‘fold.’ I must also guide them, and they will listen to My voice, and they will become one flock—One Shepherd. Because of this, the Father loves Me—because I lay down My soul, so that I may receive it again. Nobody takes it from Me, but I lay it down of Myself. I have authority to lay it down, and I have authority to receive it again. This is the commandment I received from My Father.”

(John 10:1–18) —my interim translation

I can only imagine, but it seems self-evident that Jesus would have gotten sheer pleasure out of making that “go in and go out” remark. He was, after all, *talking about* the True Believer’s ability to pass back and forth through “the veil” that *makes a distinction between* the visible and invisible parts of God’s Creation. The Prophet Isaiah is *talking about* that “veil” when he says this about His Majesty “swallowing” death:

*Your Majesty, You are My God!
I will exalt You!*

I will thank Your Name;
 Because You have made an incomprehensible thing—
 Advice from long ago: “Absolute Faithfulness!”
 Because You have transformed a city into a pile;
 A fortified city into a ruin;
 A citadel of strangers out of a city!
 It will not be built for ‘**olam!**
 Therefore, a strong people will glorify You;
 A city of ruthless Gentiles will fear You
 Because You have been: a fortress for the poor;
 A fortress for the needy in his distress;
 A shelter from a rain-storm;
 A shade from a withering heat.
 Because the spirit of the ruthless ones
 Is like a wall of rain—
 Like a withering heat of drought!
 You will subdue the uproar of strangers—
 A withering heat—with the shade of a cloud.
 It will respond to the song of the ruthless ones.
 Then His Supreme Majesty will prepare
 for all the peoples—in this mountain:
 A banquet of the fatty portions!
 A banquet of vintage wine!
 The choicest fatty portions!
 The best vintage wine!
Then He will swallow—in this mountain—
The surface of the envelope
 that envelopes all the peoples;
The weaving that was woven over all the Gentiles.
He will swallow death forever!
 My Master, His Majesty, will wipe tears off every face;
 He will remove the disgrace of His People
 from all the Earth,
 Because His Majesty has spoken!
 (Isaiah 25:1–8) —my interim translation

Editor: Paul indicated in 1 Corinthians 6:12–13 that God will abolish both food and the stomach. Although Jesus ate food in His resurrected body, He also seemed to indicate that, even in His physical body, food was not necessary (John 4:32). The “food” that Jesus mentioned there was apparently The Teaching; but it appears there are parts of the human body which are not needed in the resurrected body, and that seems to conflict with a literal understanding of Genesis 1:29–30 where it speaks of plants and seeds as “food.” Should we take this reference to plants and seeds parabolically? If so, is the parabolic imagery of “seeds” in these two verses referring to a

person as well as what a person believes? In other words, in speaking of “seeds” as food, is Moses telling us the same thing Irenæus said, “God should forever teach and man should forever learn the things taught him by God?” (Irenæus, “Against Heresies,” Book II, Chapter XXVIII; “Well, Bless My Soul! (and Let It Do What It Wants To),” The Voice of Elijah® Update, May 2005). What does the inclusion of “plants” mean?

Elijah: First, let me remind you of the simple fact: There is a distinct difference between eating to live and eating for pleasure. If that were not so, obesity would not exist and we would all eat only what is necessary for survival. Second, let me also point out you have already acknowledged “Jesus ate food in His resurrected body” (Luke 24:41–43). So you know the resurrected body is capable of consuming food—even if it does not need to eat to survive. Third, let me ask you a question: Why would anyone *arbitrarily assume* the resurrected body could not consume food solely for pleasure when you and billions of other people do it every day?

Now that I have pointed out the basic fallacy inherent in the question posed by your subscriber, let me also commend the person for asking it. Over the years, I have wondered about Genesis 1:29–30, but I have never inquired as to why Moses states things “The Way” he does. The reason for that should be fairly easy to understand: As I have mentioned on at least one other occasion, I have lots of questions about such things but I don’t ask them simply because I don’t want to come away from the Scriptures with a completely fabricated answer. I firmly believe that when the time comes, the Scriptures will speak for themselves and the Truth will make perfect sense. Until that time, I’m content to wait—and continue to listen.

Over the years, I have gradually come to realize that most of my questions about the message of the Scriptures are based on completely faulty assumptions. So let me go a bit further now and show you how Moses rather cleverly concealed the Truth of Genesis 1:29–30 by his careful choice of a unique grammatical construction he uses twice in those two verses:

Then God said, “Look! I have given you {all} every green plant seeding seed which is on the surface of all the Earth and all the trees in which is fruit of a tree seeding seeds. It will be for you to consume, and for all wildlife of the Earth and for all the birds of the Sea of Waters and for

*everything crawling on the Earth in which is a living soul. All green plants are **to consume**.” And it was so. (Genesis 1:29–30) —my interim translation*

Did you see how I translated the prepositional phrase that is normally translated “for food” in those two verses? Sure you did; I bolded it for you. Do you want to know *why* I translated it that way? No matter, I’m going to tell you anyway. Not because you *want* to know, but because you *need* to know how easy it is for a translator to hide the Truth from you.

You see, in the ancient semitic languages—which biblical Hebrew is but one—frequently used nouns are almost always cognate with a frequently used verb. As an example of what I *mean* by “cognate,” the English verb *build* is said to be cognate with the English noun *building* because both contain the root form *build*. Since the semitic verb is the root form, we normally say the noun is *cognate with* the verb. However, that is but the first bit of information you need to know about the nominal form in the grammatical construction that Moses used.

In the ancient Hebrew language, the verb that is frequently translated “eat” is the same verb whose cognate noun is just as frequently translated “food.” But the verb does not actually *mean* “to eat.” It *means* “to consume.” That becomes fairly obvious from the way the cognate nominal and verbal forms are used in the following passage. I have bolded them so that you can easily see the sense they convey:

*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

Now that you know the root *meaning* of the verb is generally “to consume” rather than specifically “to eat,” you also need to know a bit about how nominal (noun) forms are constructed in the semitic languages of the ancient Near East. A semitic noun can have exactly the same consonantal form as its cognate verb but with a different vocalization; it can have the verbal form with only a prefix added; it can have the verbal form with only a suffix added; it can have the verbal form with both a prefix and a suffix added; or it can be a mishmash with the root form of the verb included somewhere in the mix.

The verbal noun that Moses uses in Genesis 1:29–30 has only a suffix added to the verbal form. Nominal forms like that are generally equivalent in *meaning* to an English gerund. That is, the form that Moses uses carries the verbal sense of “consuming” rather than “food,” and it is *always* used in the Hebrew Scriptures with the preposition “to/for” to convey a *meaning* somewhere in between the English infinitive *to consume* and the prepositional phrase *for consuming*. The point is, that form emphasizes the verbal action of “eating” while the nominal form with only a prefix added to the verbal form focuses on “what is eaten,” that is, “food.” You can see the difference in *meaning* between the two forms by the way they are used in this verse:

*“But as for you, take for yourself some of all the **food** that can be consumed and gather {it} for yourself so that it is for you and for them **to consume**.” (Genesis 6:21) —my interim translation*

Now that you know the *meaning* of the grammatical construction that Moses uses in Genesis 1:29–30, let me show you where that same construction has been accurately translated in the New American Standard version of the Bible:

*When the sons of Israel saw {it,} they said to one another, “What is it?” For they did not know what it was. And Moses said to them, “It is the bread which the LORD has given you **to eat**.” (Exodus 16:15)*

That's it. Just that once. But perhaps I should also point out a few other instances where King Jimmy got it right as well:

*That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, **to devour** them.*
(Ezekiel 23:37) —King James version

*And thou shalt know that I am the LORD, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us **to consume**.*
(Ezekiel 35:12) —King James version

*Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field **to be devoured**.*
(Ezekiel 39:4) —King James version

Now that you have seen exactly the same grammatical construction translated correctly in those four places, let's take a look at all the other instances where it occurs. I will give you the normal translation first, and then show you my translation so that you better understand the highly specific nuance conveyed by the combination of the preposition with the verbal noun:

*"Every moving thing that is alive shall be **food** for you; I give all to you, as {I gave} the green plant."*
(Genesis 9:3)

*"Every crawling thing that is alive shall be for you **to consume**. Just like the green plants, I have given everything to you."*
(Genesis 9:3) —my interim translation

*"Also if one of the animals dies which you have **for food**, the one who touches its carcass becomes unclean until evening."*
(Leviticus 11:39)

*"Also, when some of the beast that is for you **to consume** dies, the one who touches her carcass will be unclean until evening."*
(Leviticus 11:39) —my interim translation

*"And all of you shall have the sabbath {products} of the land **for food**; yourself, and your male and female slaves, and your hired man and your foreign resident, those who live as aliens with you."*
(Leviticus 25:6)

*"The 'Rest' of the 'Earth' will be yours, for you and for your male and female slaves and for your hired hand and for your resident aliens—those sojourning with you—**to consume**."*
(Leviticus 25:6) —my interim translation

*"You will be **fuel** for the fire; your blood will be in the midst of the land. You will not be remembered, for I, the LORD, have spoken."*
(Ezekiel 21:32)

*"You will be for the fire **to consume**. Your blood will be in the midst of the Earth. You will not be remembered because I, Your Majesty, have spoken."*
(Ezekiel 21:32) —my interim translation

*"And I shall abandon you to the wilderness, you and all the fish of your rivers; You will fall on the open field; you will not be brought together or gathered. I have given you **for food** to the beasts of the earth and to the birds of the sky."*
(Ezekiel 29:5)

*"And I will abandon you to the wilderness—you and all the fish of your rivers. You will fall on the field. You will not be gathered or collected. I will give you to the living things of the Earth and to the birds of the Sea of Waters **to consume**."*
(Ezekiel 29:5) —my interim translation

Then the word of the LORD came to me saying, "Son of man, prophesy against the shepherds of Israel. Prophesy and say to those shepherds, 'Thus says the Lord GOD, "Woe, shepherds of Israel who have been feeding themselves! Should not the shepherds feed the flock? You eat the fat and clothe yourselves with the wool, you slaughter the fat {sheep} without feeding the flock. Those who are sickly you have not strengthened, the diseased you have not healed, the broken you have not bound up, the scattered you have not brought back, nor have you sought for the lost; but with force and with severity you have dominated them. And they were scattered for lack of a

shepherd, and they became **food** for every beast of the field and were scattered. My flock wandered through all the mountains and on every high hill, and My flock was scattered over all the surface of the earth; and there was no one to search or seek {for them.}””” Therefore, you shepherds, hear the word of the LORD: “As I live,” declares the Lord GOD, “surely because My flock has become a prey, My flock has even become food for all the beasts of the field for lack of a shepherd, and My shepherds did not search for My flock, but {rather} the shepherds fed themselves and did not feed My flock; therefore, you shepherds, hear the word of the LORD: ‘Thus says the Lord GOD, “Behold, I am against the shepherds, and I shall demand My sheep from them and make them cease from feeding sheep. So the shepherds will not feed themselves anymore, but I shall deliver My flock from their mouth, that they may not be **food** for them.””” (Ezekiel 34:1–10)

Then the word of His Majesty was to me, saying, “Son of Adam, prophesy against the shepherds of Israel! Prophesy and say to them, to the shepherds, ‘This is what My Master, His Majesty, has said, “Woe to the shepherds of Israel who have been shepherding them! Should the shepherds not shepherd the flock? You will **consume** the fat, and you will clothe yourselves with the wool. You will sacrifice the fat one; {but} you won’t shepherd the flock! You have not strengthened the weak ones; and you have not healed the sick one; and you have not bound up the broken one; and you have not brought back the scattered one; and you have not looked for the stray. But by force and harshness you have ruled over them. And they have been scattered for lack of a shepherd; and they have been for all the living things of the ‘field’ **to consume**; and they have been scattered. My flock will be intoxicated on all the mountains and on every high hill; and My flock will be scattered over all the surface of the Earth; and there will be no one seeking, and there will be no one searching.”” Therefore, shepherds, hear the word of His Majesty: “As I live,” declares my Master, His Majesty, “I swear that because My flock will become plunder, and My flock will be for every living thing of the ‘field’ **to consume** because there is no shepherd and My shepherds do not seek My flock, but the shepherds ‘shepherd’ themselves and they do not shepherd My flock, therefore, you shepherds, hear the word of His Majesty, ‘This is what His Majesty has said, “Look! I am against the shepherds, and I will seek My flock from their hand, and I will make them stop

shepherding My flock, and the shepherds will no longer shepherd them, and I will deliver My flock from their mouth, and they will not be for them **to consume**.””” (Ezekiel 34:1–10) —my interim translation

That passage is speaking *parabolically* concerning the disaster that struck *Corporate* Israel after the leaders of the Early Church lost *The Apostolic Teaching* and blindly wandered off into *speculative* theology. That happened because numskulls who should have known better went on pretending they were legitimate shepherds when the Truth is, their only objective was *to consume* for their own pleasure. Those days are nearly over now, and the time is rapidly drawing near when True Believers will discover the pure pleasure of *consuming* for no reason other than the fact that they can. After all, they will then have been created in the image and likeness of the One Who is described this way:

Now, to the eyes of the sons of Israel, the appearance of the Glory of His Majesty was like **a consuming fire** on the top of the mountain. (Exodus 24:17) —my interim translation

“Because His Majesty, Your God, is **a consuming fire**. He is a jealous God.” (Deuteronomy 4:24) —my interim translation

Editor: In 2 Thessalonians 2:5–10, the Apostle Paul says, “Do you not remember that while I was still with you, I was telling you these things? And you know what restrains him now, so that in his time he will be revealed. For the mystery of lawlessness is already at work; only that he who now restrains {will do so} until he is taken out of the way. Then that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming; {that is}, the one whose coming is in accord with the activity of Satan with all power and signs and false wonders, and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved.” For the word **restrainer** in verse 7, the Good News version uses the word **something**. The Douay-Confraternity version uses the word **Restrainer** and the King James version uses the word **Hinderer** [sic: he who now letteth]. Who is the restrainer that holds back the Antichrist that the Apostle Paul was speaking about in this passage?

Elijah: I explained that passage in The Next Step program more than ten years ago. I am still not free to explain it openly. Ask me again ten years from now and maybe I will.

Editor: Another reader asked you for an explanation of 1 Thessalonians 4:15–18, where we read that the Lord will descend from Heaven, the dead shall rise first, and then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. The reader's question is, "If Jesus' Second Coming means that He will come during or at the end of the Tribulation period, how will He come with His saints, as stated in Jude and in other places? Personally I am not concerned with when the Church will be raptured, only that it will take place, and it seems logical for this to happen before the Tribulation period."

Elijah: I can't find anything in the Scriptures that says the term *saints* can only be referring to those who are alive at the time of the Second Coming. So the best answer I can give is, if the dead in Christ don't come back with Him when He returns, why would anyone insist that those who are still alive will? But I also question why those who are caught up in the Rapture to meet the Lord in the air cannot also be considered to be "returning" with Him. It seems to me that if a person isn't here, he must be somewhere else. And if he is somewhere else—even for an instant—and he then comes back here, he must be returning.

Now, I will grant (facetiously) that I may be unaware of some minimum time and distance requirement that the saints have to meet before they can be considered to be "returning" with the Lord. But logic seems to dictate the Rapture of the saints could occur at any time prior to the Second Coming. Since two of the most important Early Church Fathers, Irenæus and Hippolytus, tell us Polycarp and the Apostle John taught it would occur right before the Return of Jesus Christ, I'm content to leave it at that.

Editor: A recent reader of *The AntiChrist* booklet, who says he is about 90% pre-trib, asks how anyone can be so absolutely sure that the Church will have a post-tribulation Rapture since there are good points and Scripture references for both sides of this issue. He also states, "Please correct me if I'm wrong, but you do not believe in a Rapture at all, do you?" He points out that

you make the statement, "If the disciples of John did not know the Truth, the Church never had the Truth to begin with." He feels that Daniel 12:4 is saying that there will be understanding given in the Time of the End that was not revealed to Daniel or even the Early Church Fathers, including the disciples of John. Therefore they did not know ALL that there was to know at that time.

Elijah: At this point, the only thing I can say to this good fellow is, "Good 'luck' to you. You are certainly going to need all the 'luck' you can get if you believe in the possibility of some revelation of the Truth other than what the Apostles and Prophets understood—that is, what can be found hidden in the Hebrew Scriptures." But the Truth is, this fellow isn't looking for Truth, he is looking for confirmation of what he already believes. He quite obviously didn't bother reading all of the information that is available on *The Voice of Elijah*® website before he started making false accusations. If he had, he would know that I most certainly do believe in the Rapture. How could I not? It is plainly described in this passage:

But we do not want you to be ignorant, brothers, concerning those who are "sleeping," so that you are not also grieved just like the rest—those who have no hope. For if we believe that Jesus died and arose, so also the {Living} God will bring with Him those who have "fallen asleep" in Jesus. For we say this to you by the Word of His Majesty, that we—those living, those left behind—in the advent of His Majesty, will not go before those who have "fallen asleep." Because His Majesty Himself—with a summons, with the voice of an archangel, and with the trumpet of God—will descend from Heaven and the dead in Christ will arise first. Then we—those living, those left behind—will, at the same time, be snatched away with them to "the meeting" of His Majesty in "the air." And so we shall always be with His Majesty. Therefore, comfort one another with these words.

(1 Thessalonians 4:13–18)—my interim translation

It would probably be best that one not try to explain the meaning of that passage if one does not understand the significance of Paul's reference to "the voice of an archangel," "the trumpet of God," "the meeting," and "the air." They are, after all, pointing to specific parabolic imagery in *The Teaching*. But I will explain those things some other time. ■