



# THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

## So Much for the Elementary Beliefs of the World!

One may no doubt be wise in the things of God, even from one's natural powers, but only in witness to the truth, not in maintenance of error; (only) when one acts in accordance with, not in opposition to, the divine dispensation. For some things are known even by nature: the immortality of the soul, for instance, is held by many; the knowledge of our God is possessed by all. I may use, therefore, the opinion of a Plato, when he declares, "Every soul is immortal." I may use also the conscience of a nation, when it attests the God of gods.

I may, in like manner, use all the other intelligences of our common nature, when they pronounce God to be a judge. "God sees," (say they); and, "I commend you to God." But when they say, "What has undergone death is dead," and, "Enjoy life whilst you live," and, "After death all things come to an end, even death itself;" then I must remember both that "the heart of man is ashes," according to the estimate of God, and that the very "wisdom of the world is foolishness," (as the inspired word) pronounces it to be.

Then, if even the heretic seek refuge in the depraved thoughts of the vulgar, or the imaginations of the world, I must say to him: Part company with the heathen, O heretic! for although you are all agreed in imagining a God, yet while you do so in the name of Christ, so long as you deem yourself a Christian, you are a different man from a heathen: give him back his own views of things, since he does not himself learn from yours.

Why lean upon a blind guide, if you have eyes of your own? Why be clothed by one who is naked, if you have put on Christ? Why use the shield of another, when the apostle gives you armour of your own? It would be better for him to learn from you to acknowledge the resurrection of the flesh, than for you from him to deny it; because if Christians must needs deny it, it would be sufficient if they did so from their own knowledge, without any

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instruction from the ignorant multitude. He, therefore, will not be a Christian who shall deny this doctrine which is confessed by Christians; denying it, moreover, on grounds which are adopted by a man who is not a Christian.

Take away, indeed, from the heretics the wisdom which they share with the heathen, and let them support their inquiries from the Scriptures alone: they will then be unable to keep their ground. For that which commends men's common sense is its very simplicity, and its participation in the same feelings, and its community of opinions; and it is deemed to be all the more trustworthy, inasmuch as its definitive statements are naked and open, and known to all. Divine reason, on the contrary, lies in the very pith and marrow of things, not on the surface, and very often is at variance with appearances.

Hence it is that heretics start at once from this point, from which they sketch the first draft of their dogmas, and afterwards add the details, being well aware how easily men's minds are caught by its influence, (and actuated) by that community of human sentiment which is so favourable to their designs.

Is there anything else that you can hear of from the heretic, as also from the heathen, earlier in time or greater in extent? Is not (their burden) from the beginning and everywhere an invective against the flesh—against its origin, against its substance, against the casualties and the invariable end which await it?

Tertullian, "On the Resurrection of the Flesh," Chaps. iii–iv, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1885), Vol. 3, pp. 547–548.

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## *A Note From the Editor*

### *At Long Last*

One of the most gratifying aspects of my “job” here at *The Voice of Elijah*® is that I am able to provide True Believers with the information they will need to overcome during the rapidly approaching time of the Antichrist. It is truly a joy to ensure that you True Believers receive the sustenance you seek. I love doing what I get to do every day, and I thank you for allowing me the opportunity to do it.

A few weeks ago, all Monthly and Next Step Contributors received a copy of The Elijah Project’s latest publication, *The Inheritance of the Believer*. Larry Harper “delivered” the message of the Old Testament Gospel of Jesus Christ to True Believers in July 2007; and this second volume of The Resurrection Theology Series is now available for distribution in a 6-CD set. (See Order Form.) A verbatim transcript of this presentation is currently on The Elijah Project’s work-in-progress list. We will certainly let you know when it becomes available.

### *Until Now*

Through the years, many people have asked what they should read first to get started learning The Teaching. My suggestion has been, until now, to start with the back issues of *The Voice of Elijah*® newsletter and to read through them chronologically. Even though that is still a valid starting point (for True Believers), I now have an even better answer for them. The starting point is to ensure you have heard and responded to the Gospel. Otherwise, the content of *The Voice of Elijah*® newsletters, *The Voice of Elijah*® *Updates* and The Next Step are of no eternal value to you:

*The Gospel is not The Teaching; it is only a part of The Teaching. However, in the wisdom of God, it is the only part of The Apostolic Teaching whereby one can be born again.*  
(“A Pretender Can Run; but He Has No Place to Hide,” **The Voice of Elijah**® *Update*, December 1996)

If you’ve been reading our materials for any length of time, you know Larry Harper has written many articles for *The Voice of Elijah*® and *The Voice of Elijah*® *Update* in which he has urged you to evaluate your born-again experience and determine whether or not you have truly been born again. As Larry explains, you have no basis for understanding anything he teaches until you have had that experience:

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My point in regard to preaching the Gospel is fairly straightforward: The Gospel is the introductory part of The Teaching which an Evangelist is called to **deliver** to “the world.” It is not the totality of “The Mystery” which a Teacher is charged with **delivering** to those who are “in The House” (of God) because they have already repented and believed the Gospel. That is because **only those who believe the Gospel can understand The Teaching—which is “the mind of Christ.”**

(“It Is Impossible to Renew Them Again to Repentance,” **The Voice of Elijah**®, July 2002)

Now that *The Inheritance of the Believer* has been published, you can hear the Gospel message and settle the issue once and for all. If, while listening to the Gospel, you realize you have never responded to the true Gospel message, you finally have the opportunity to do just that.

## A Look Into the Contents

Clearly, what one must believe to be saved is the Gospel. But that doesn’t reveal much because Believers today have various opinions regarding the content of the Gospel. So one must do a bit more digging. The Apostles who taught the Early Church had no such doubts concerning the Gospel. They understood it to have a specific content. Paul alludes to that content in the quotation above [Acts 13:32]. The Gospel is the “good news of **the promise** made to the fathers.”

(“Do You Believe the Gospel of Jesus Christ?” **The Voice of Elijah**®, October 1991)

When God called Paul, He commissioned him as the Apostle to the Gentiles. Nevertheless, it was Paul’s custom to preach first to the Jews in every city he visited. In doing so, he used their own Scriptures (the Old Testament) as evidence to persuade them to believe [Acts 17:10–4]. Those who believed did so because of the evidence they heard presented from the Old Testament Scriptures. ... The New Testament, therefore, contains only the conclusion of the Gospel message. **There should be no doubt that the Gospel message the**

**Apostles preached can be found as a detailed promise in the Old Testament** [Romans 1:1–2].

(“Do You Believe the Gospel of Jesus Christ?” **The Voice of Elijah**®, October 1991)

Larry begins the first CD with a discussion of his calling—what God has called him to do and *The Teaching* he’s been called to teach. He then explains what **the promise** of God is—the contents of **the promise**—and Satan’s distortion of **the promise**. Reading through one Scripture passage after another, Larry tracks **the inheritance of the promise** in the second hour—beginning with Adam and following it down to the sons of Israel. The third hour is entitled, “Corporate Israel: **The Heir of the Promise.**” Here Larry explains the purpose of the Mosaic Covenant(s) while walking us through several Old Testament passages.

Hour Four, “Tracking the Inheritance of God’s **Promise** to David,” begins with an explanation of three Hebrew idioms—their meaning and significance—and ends with a detailed examination of **the promise** God made to David. Larry begins the fifth hour by explaining the parabolic imagery related to the Hebrew idioms. He continues from there discussing some of the parabolic statements of the Prophets, and ends this session with a summary of what he has covered. In the sixth hour, he explains **the fulfillment of the promise** and **the inheritance of the promise** before explaining how one can be born again.

## Just the Beginning

Once you’ve accepted God’s gift of salvation as explained in the Gospel, you will quickly realize there is so much more in the Scriptures that God has provided for True Believers to “feed” on. True Believers need no encouragement from me to proceed from subscriber to Monthly Contributor to Next Step participant. Their hunger for the Truth leads them there.

In Him,

*Marcia Woody*

# A Brief Testimony to Blue Water Lilies

**T**his is the eighth 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" column of the January 1998 issue of **The Voice of Elijah**<sup>®</sup>. 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" column 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**<sup>®</sup> 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**<sup>®</sup> 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**<sup>®</sup>, 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**<sup>®</sup>, January 2005.)

The sixth article in the series appeared with the title "Those Who Have Been 'Walking' in 'Darkness' Have Seen a Great 'Light'" in the October 2007 issue of **The Voice of Elijah**<sup>®</sup>. In it, I explained a few things concerning the relationship of the parabolic image of "The Lamp" to the parabolic image of "The Light." I showed you what Jesus is explaining in the parables in which He parabolically depicts Himself—the Living Word of God Who is The Teaching—as "The Light."

The seventh article, which appeared in the January 2008 issue of **The Voice of Elijah**<sup>®</sup>, is titled "This Is One Whale of a Tale; but Can You Believe It?" In this article, I explained the parabolic imagery related to "the sign of Jonah."

## Introduction

In this article, I want to explain a few things you need to know about the *parabolic image* of the "tree" or "vine" that Jesus used in His parables to depict Himself as Corporate Israel—that is, the *Living Word of God*. To understand these things, however, you are going to have to completely abandon your modern Western mind-set and think as "the fathers" thought. It will also help you to understand the Truth if you keep in mind one simple fact that I have told you over and over: A *parabolic image* does not tell you what reality actually IS; it only tells you what that reality IS LIKE.

Let's begin with the basics: Over the past eighteen years, I have repeatedly told you the Prophets *parabolically* "sealed" the message of the Hebrew Scriptures with seven *parabolic* "seals." I have also told you the following passage of Scripture is *parabolically* describing Jesus Christ removing those seven *parabolic* "seals" from the message hidden in the text of the Hebrew Scriptures immediately prior to the appearance of the Antichrist and His Own Second Coming:

*After these things, look! I saw a door had been opened in Heaven, and the first voice that I heard—like a trumpet speaking to me—said: "Come up here! I'll show you what has to happen after these things!" I was immediately in the Spirit, and look! A throne was standing in Heaven, and One was seated on the throne. The One seated was in appearance like jasper and carnelian stone, and there was a halo around the throne similar in appearance to emerald. Around the throne were twenty-four thrones. Twenty-four elders clothed in white clothes were sitting on the thrones, and gold crowns were on their heads. Lightning, voices, and thunder were coming out from the throne, and seven torches of fire were burning before the throne—which are the seven Spirits of God. There was {something} like a sea of glass similar to crystal in front of the throne, and in the midst of, and around, the throne were four living beings that had eyes in front and behind. The first living being was similar to a lion. The second living being was similar to a calf. The third living being had a face like a man. The fourth living being was similar to a flying eagle. The four living beings—each one had six wings—were full of eyes around and inside. Without stopping, day and night they say:*

*"HOLY! HOLY! HOLY!  
YOUR MAJESTY! THE {Living} GOD!  
THE ALL-POWERFUL!  
The One Who was!  
The One Who is!  
The One Who is coming!"*

*Whenever the living beings give glory, honor, and thanksgiving to the One seated on the throne—to the One Who lives forever and ever—the twenty-four elders fall down before the One seated on the throne and worship the One Who lives forever and ever! They put their crowns in front of the throne, saying:*

*"You are worthy! Your Majesty, Our God,  
To receive the glory, the honor, and the power;  
Because: (1) You created everything! And  
(2) they were—and were created—through Your desire!"*

*At the right hand of the One seated on the throne I saw a scroll that had been written on the inside and on the back, sealed with seven seals. I also saw a powerful messenger proclaiming in a loud voice, "Who is worthy to open the scroll and do away with its seals?" But nobody—either in Heaven, on Earth, or under the Earth—was able to open the scroll or to see {inside} it. I started to cry uncontrollably, because nobody worthy was found to open the scroll or to see {inside} it. Then one of the elders says to me, "Don't cry! Look! The Lion Who is from the tribe of Judah—the Root of David—He has conquered so as to open the scroll and its seven seals!" Then I saw a Lamb in the midst of the throne and the four living beings—even in the midst of the elders—standing like a slaughtered One, having seven horns and seven eyes. These are the seven Spirits of God who have been sent into all the Earth! He came and took {the scroll} from the right hand of the One seated on the throne. When He took the scroll, the four living beings and the twenty-four elders fell down before the Lamb. Each one had a harp and a golden bowl filled with incense, which are the prayers of the Holy Ones. They were singing a new song, saying:*

*"You are worthy to take the scroll and open its seals  
Because You were slaughtered  
And with Your blood purchased for God  
From every tribe, language, people, and nation!  
And You made them a kingdom and priests for our God.  
They will rule as kings on the Earth!"*

*I looked again, and I heard the sound of many messengers around the throne, as well as the living beings and the elders—their number was myriads of myriads and thousands of thousands—saying with a loud voice, "The Slaughtered Lamb is worthy to take the power, riches, wisdom, strength, honor, glory and blessing!" I heard all Creation—that which is in Heaven, on Earth, under the Earth, on the Sea, and everything in them—saying, "The blessing, honor, glory, and dominion belong to the One seated on the throne and to the Lamb forever and ever!" The four living beings said, "Without doubt!" Then, the elders fell down and worshiped.*

Then I saw when the Lamb opened one of the seven seals, and I heard one of the four living beings speaking like the sound of thunder, "Come!" And Look! I saw a white horse! The one sitting on it had a bow! A crown was given to him, and he went out conquering in order to conquer!

When He opened the second seal, I heard the second living being saying, "Come!" And another horse—a red one—went out! The one sitting on it was allowed to take peace from the Earth, so they would slaughter one another! A large sword was given to him!

When He opened the third seal, I heard the third living being saying, "Come!" And Look! I saw a black horse! The one sitting on it had a balance in his hand, and I heard something like a voice—in the midst of the four living beings—saying:

"A measure of wheat for a price!  
Three measures of barley for a price!  
Don't spoil the oil or the wine!"

When He opened the fourth seal, I heard the fourth living being saying, "Come!" And Look! I saw a pale green horse! The one sitting over it had a name: "Death"! The underworld accompanied him, and authority over a fourth of the Earth was given to him to kill by sword, famine, and widespread epidemic, as well as by the wild beasts on the Earth!

When He opened the fifth seal, I saw beneath the altar the souls of those who had been slaughtered on account of the Word of the {Living} God and the profession they had made. They called out in a loud voice, saying, "Holy and True Master! How long will You not judge and gain vengeance for our blood from those who are living on the Earth?" Then each of them was given a white robe and they were told to take it easy for still a little while longer, until their fellow-servants—their brothers who remain to be killed as they were—were completed.

Then I saw when He opened the sixth seal! A great earthquake occurred, and the sun became black like a sack made of hair! The whole moon became like blood! The stars of the heavens fell to the Earth like a fig tree shaken by a high wind, dropping its late summer figs. The heavens were separated like a scroll being rolled up! Every mountain and island were moved from their places! The kings of the Earth! The high officials! The military leaders! The wealthy! The powerful as well as the slaves and freemen concealed themselves in the caves and in the rocks of the mountains! They said to the caves and the rocks, "Fall on us! Conceal us from the face of the One sitting on

the throne and from the anger of the Lamb! Because the Great Day of His anger has come! Who is able to stand?"

After this, I saw four messengers standing at the four corners of the Earth holding on to the four winds of the Earth, so that wind couldn't blow on the Earth, or on the Sea, or on any tree! I saw another messenger coming up from a rising sun, having the seal of the Living God. He called in a loud voice to the four messengers (to whom had been given {the right} to hurt the Earth and the Sea), "Don't hurt the Earth, or the Sea, or the trees, until we've sealed the slaves of the {Living} God on their foreheads!" I heard the number of those sealed: 144,000! (Those sealed were from every tribe of the sons of Israel!)

From the tribe of Judah: 12,000 were sealed;  
From the tribe of Reuben: 12,000;  
From the tribe of Gad: 12,000;  
From the tribe of Asher: 12,000;  
From the tribe of Naphtali: 12,000;  
From the tribe of Manasseh: 12,000;  
From the tribe of Simeon: 12,000;  
From the tribe of Levi: 12,000;  
From the tribe of Issachar: 12,000;  
From the tribe of Zebulun: 12,000;  
From the tribe of Joseph: 12,000;  
From the tribe of Benjamin: 12,000.

After these things, I saw (Look!) a huge crowd! (To number it was impossible!) from all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed in white robes. (Palm branches were in their hands!) They are calling in a loud voice, saying, "Salvation {belongs} to our God Who sits on the throne, and to the Lamb!" All the messengers had been standing around the throne (as well as the elders and the four living beings), and they fell down on their faces before the throne; and they worshiped the {Living} God, saying, "Without doubt! The blessing, glory, wisdom, thanksgiving, honor, power, and strength {belong} to our God forever and ever! Without doubt!" One of the elders responded, saying to me, "These clothed in white robes? Who are they? Where have they come from?" I said to him, "My Lord! You know!" He said to me, "These are the {ones} who come out of the great affliction! They've washed their robes! They've made them white in the blood of the Lamb! Because of this, they're before the throne of the {Living} God! They serve Him day and night in His Temple! The One Who sits on the throne will live over them! They'll not be hungry again, nor be thirsty again, nor will the sun fall on them (nor any heat!), because the Lamb in the center of the throne will shepherd them! He'll lead them to springs of

waters of life! The {Living} God will wipe every tear from their eyes!" And when He opened the seventh seal, there was silence in Heaven like half an hour.

(Revelation 4:1–8:1) —my interim translation

I have also told you the following passage says "The Many" will gain insight into the Truth hidden behind the seven parabolic "seals" after Jesus Christ removes them from the Hebrew Scriptures:

*"In that time Michael, the great prince who stands over the sons of your people, will stand; and there will be a time of distress that hasn't been seen since there was a nation until that time. In that time your people (everyone found written in the scroll) will be set free. Many will awaken from sleeping in the dust of the ground. These? To life of 'olam! But these? To reproach and repulsion of 'olam. Those who have insight will enlighten like the One enlightening the expanse; and those who lead the Many to a declaration of not guilty like the stars to 'olam and beyond. But you, Daniel, shut up the words and seal up the scroll, until an End Time. Many will go seeking and the knowledge will increase." Then I, Daniel, looked; and Look! Two others were standing: One on this bank of the river; one on that bank of the river. And he said to a man dressed in linen (who was above the waters of the river), "How long until the end of the incomprehensible things?" Then I heard the man dressed in linen (who was above the waters of the river). He raised his right hand and his left hand to the Sea of Waters, and he swore by the Eternally Living One that {it was} for "a festival, festivals, and a half." When finished, He will have broken the strength of the people of holiness; all these will be completed. Now I had heard, but I couldn't understand. So I said, "My Master! What is the culmination of these {things}?" But He said, "Go, Daniel! Because the words are locked up and sealed until an End Time. Many will be purified, made white, and refined. The guilty will condemn {themselves}, and all those who are guilty will not understand. But those with insight will understand." (Daniel 12:1–10) —my interim translation*

Over the years, I have explained that the parabolic "seals" the Prophets placed on the Hebrew Scriptures are nothing more than parabolic images linked to Hebrew idioms whose meaning can be accurately understood only if one is thinking in terms of the same

mind-set "the fathers" had at the time the text was written. I have also not been shy about telling you the restoration of that mind-set is what God called me to do. That is, I have been called to "restore the heart" (the mind-set) "of the fathers" to those who will voluntarily choose to "remember *The Teaching of Moses*":

*Then those who fear His Majesty will speak—each to his neighbor—and His Majesty will pay attention and hear. And a scroll of remembrance will be written before Him for those who fear His Majesty and for those who think about His Name. "And they will be Mine," says His Majesty of Hosts, "on a 'Day' when I make a possession; and I will spare them just as a man spares his son who serves him. And you will again see {the difference} between one who is not guilty and one who is guilty—between one who serves God and one who does not serve Him. Because Look! The 'Day' is coming, burning like a firepot; and all who are arrogant and all who are acting deceptively will be chaff. And the 'Day' that is coming will set them on fire," says His Supreme Majesty, "so that neither root nor branch will be left to them. But for you who fear My Name a 'Sun' of a declaration of not guilty will arise, and healing is in Her 'wings.' And you will go out and jump around like calves from a stall. And you will tread those who are guilty {like grapes} because they will be ashes under the soles of your feet in the 'Day' that I am making," says His Supreme Majesty. "Remember The Teaching of Moses My servant, which I commanded him in Horeb—statutes and judgments for all Israel. Look! I am going to send Elijah the Prophet before the coming of the great and dreadful 'Day' of His Majesty. And he will restore the heart of the fathers to their sons and the heart of the sons to their fathers, lest I come and strike the Earth with a ban." (Malachi 3:16–4:6) —my interim translation*

The events described in that passage have already begun to occur. "Those who fear His Majesty" have—over the past few years—begun to talk to one another, and they are just now beginning to realize they have a unique commonality with one another, but nothing at all in common with the Pretenders who are now the majority in the Church. They will, as time goes on, gradually come to understand *The Teaching of Moses*; and with that insight will come an understanding of just how different they really are. That is, they "will again see {the difference} between one who is not guilty and one who is guilty—between one who serves



God and one who does not serve Him." It remains to be seen which side of that "fence" you will be on when Jesus Christ returns for His Own.

## *Every "Tree" and "Vine" Has a "Root"*

In *The Inheritance of the Believer*, I have finally begun to show you just how securely the Prophets "sealed" the message of the Hebrew Scriptures behind the seven parabolic "seals" that made it necessary for Jesus Christ to reveal *The Apostolic Teaching* to the Apostles. Revelation is no longer necessary now that most of those parabolic "seals" have been removed. All anyone needs to understand *The Mystery* of Scripture is a willingness to give up their modern Western mind-set, take on the mind-set of "the fathers," and listen to the Scriptures. That is what I have been doing for more than forty years now. It is what I will continue to do until I have accomplished what God called me to do.

Over the next several years, I will completely restore *The Apostolic Teaching* and explain everything that Jesus Christ revealed to His Apostles about *The Teaching of Moses* and *The Teaching of the Prophets* that lies hidden in the text of the Hebrew Scriptures. Before the End, I will make all of that information available to the public—after it is far too late to do unbelievers any good at all. As I have told you repeatedly, the Prophets stated those things in parables whose parabolic imagery is explained by various Hebrew idioms. That is why Jesus continually spoke in parables.

Most people do not even realize that one of Jesus' most well-known parables is a parable:

*"I am the 'True Vine,' and My Father is the 'Vinedresser.' Every 'branch' in Me who does not 'bear' 'fruit,' He takes away; and everyone who 'bears' 'fruit,' He 'cleans it up' so that it will 'bear' more 'fruit.' You are already 'clean' through the Word which I have spoken to you. Remain in Me, and I {will remain} in you. Just as the branch cannot bear fruit from itself unless it remains in the vine, so also you cannot {'bear' 'fruit'} unless you remain in Me. I am the 'Vine,' you are the 'branches.' The one who remains in Me and I in him, this one 'bears' much 'fruit.' Because apart from Me, you cannot do anything. If anyone does not remain in Me, he is thrown outside like the branch, and he dries up; and they gather them and throw them into 'the fire,' and they are burned. If you remain in Me and My statements remain in you, ask for whatever you*

*want and it will be done for you. In this My Father has been glorified so that you might 'bear' much 'fruit' and become My disciples. Just as the Father loved Me, I also loved you. Remain in My love. If you guard My commandments, you will remain in My love just as I have guarded My Father's commandments and I remain in His love. These things I have spoken to you so that My joy would be in you and your joy would be filled. This is My commandment: That you love one another just as I have loved you. Nobody has greater love than this: That One lay down His soul for His friends. You are My friends—if you do what I command you. No longer do I call you 'slaves,' because the slave does not know what his Lord is doing. But I have called you 'friends,' because all that I have heard from My Father I have made known to you."*  
(John 15:1–15) —my interim translation

To understand that parable, you need to get one thing firmly fixed in your mind: Jesus is *talking about Himself as Corporate Israel*. A second thing for you to remember is every bit as important: Jesus spoke these words to His disciples immediately after He ratified the New Covenant with them at the Last Supper. That is, He is telling them their only obligation as the new "members" of Corporate Israel is to "remain in" Him—the Living Word of God—and thereby "remain in" the love of the Father Who loves Him. He is alluding to what John the Baptist tells us in this passage:

*"The One Who comes from above is above all things. The one who is from the Earth is from the Earth, and he speaks from the Earth. The One Who comes from Heaven is above all things. This One testifies concerning what He has seen and heard, and nobody receives His testimony. The One Who has received His testimony has secured with a seal that the {Living} God is true. For the One Whom the {Living} God sent speaks the statements of the {Living} God; for He does not give the Spirit by measure. The Father loves the Son, and He has put all things into His hand. The one who believes into the Son has eternal life. But the one who does not believe in the Son will not 'see' life, but the wrath of the {Living} God remains on him."*  
(John 3:31–36) —my interim translation

In that passage and the one above, Jesus and John the Baptist are emphasizing the fact that one must "believe into" the Truth of the Living Word of God to be

born again. But Jesus is also explaining how the True Believer's new relationship to God is *parabolically* LIKE he has become a "branch" on the "True Vine" of Corporate Israel, which Christ is. That is the same *parabolic imagery* the Apostle Paul is using in this passage:

*What therefore? What Israel is seeking, this it has not attained. But the "selection" has attained, and the rest were hardened; just as it is written:*

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

*And David says,*

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

*Therefore I say, they did not trip so that they fell, did they? Of course not! But in their transgression, the salvation belongs to the Gentiles—to make them jealous. But if their transgression is the wealth of the world and their defeat is the wealth of the Gentiles, how much more is their "fulness"? But I say to you—the Gentiles—therefore, insofar as I am myself an apostle of Gentiles, I glorify my ministry, if somehow I might make my "flesh" jealous and save some of them. For if their rejection is the reconciliation of the world, what is their acceptance if not life from those who are dead? But if the "Firstfruit" is holy, also the "lump"; and if the "Root" is holy, also the "branches." But if some of the "branches" were "broken off," and you—being a "wild olive tree"—were "grafted in" among them and became a partaker of the rich "Root" of the "Cultivated Olive Tree," don't boast against the "branches." But if you are boasting against {them}, you do not "bear" the "Root," but the "Root" you. Therefore you will say, "'Branches' were 'broken off' so that I might be 'grafted in!'" That's right. They were "broken off" because of their unbelief. But you stand because of your belief. So, don't be high-minded, but fear. For if God did not spare the natural "branches," neither will He spare you. Therefore, consider the benevolence and severity of God: On those who fell, severity, but on you, the benevolence of God—if you remain in the benevolence; otherwise, you will also be "cut off." But they themselves, if they do not remain in their unbelief, will be "grafted in"; for the {Living} God is able to "graft them in" again. For if you were "cut off from" that which is, by*

*nature, a "wild olive tree" and were, against nature, "grafted into" a "Cultivated Olive Tree," how much more will those, who are by nature, be "grafted into" their own "Cultivated Olive Tree"? For I do not want you, brothers, to be ignorant of this mystery—so that you are not "sensible" in yourselves—that a hardening {which derives} from {some} members of Israel has come into being until the "fullness of the Gentiles" comes in.  
(Romans 11:7–25) —my interim translation*

Paul is speaking in terms of exactly the same *parabolic imagery* that Jesus used, except for the fact that he depicts Corporate Israel as an "olive tree" rather than a "vine." The reason for that basic difference should be fairly easy for you to see. They are focused on the cultivation practices of a plant that best illustrates the point they are making. Paul is focused on the process in which a True Believer is "grafted into" Corporate Israel by simply believing the Truth of the Gospel message; whereas, Jesus is emphasizing how easily one who has already become a member of Corporate Israel can avoid being "cut off from" Corporate Israel. All one has to do is continue to believe the Truth of *The Teaching*—the Living Word of God that He is.

Jesus is keying on the fact that a grape vine absolutely has to be pruned every year; otherwise, it will produce a huge amount of grapes but will not be able to bring them to maturity. Likewise, Paul is focused on the fact that the branches of cultivated olive trees have been—for thousands of years—routinely grafted into the root stock of wild olive trees. Now, I realize some fool will undoubtedly bring up the fact that Paul got the grafting process "backwards." Not only that, but he seems completely oblivious to the fact that a grafted olive branch continues to produce olives according to its own nature rather than the nature of the root stock into which it has been grafted. So let's not tell the fellow that is precisely in keeping with Paul's point. He is, after all, describing a miracle.

### ***Some "Trees" Provide "Shade" and "Fruit"***

Now that you know what Jesus and Paul are *talking about*, you also need to know there is much more to the *parabolic imagery* in which Corporate Israel is depicted as a "vine" or a "tree." But that is not something that readily meets the eye. So perhaps the following will help you take on the mind-set of "the fathers":

Now Gideon had seventy sons who came out of his loins—because he had many women. And even his concubine who was in Shechem bore him a son; and he named him Abimelech. Then Gideon, son of Joash, died at a good old age; and he was buried in the tomb of his father Joash, in Ophrah of the Abiezrites. And when Gideon died, the sons of Israel went back and practiced the **zonah** ritual after the “Owners.” And they made for themselves Baal-berith as a god. So the sons of Israel did not remember His Majesty their God—the One Who delivered them from all their enemies round about—and they did not deal kindly with the house of Jerubbaal—Gideon—in accordance with all the good he had done for Israel. So Abimelech, son of Jerubbaal, went to Shechem, to his mother’s brothers, and spoke to them and to the entire family of the house of his mother’s father, saying, “Please speak in the hearing of all the ‘owners’ of Shechem, ‘Which is better for you: That seventy men—all the sons of Jerubbaal—rule over you, or that one man rule over you? And remember that I am your bone and your flesh.’” So his mother’s brothers spoke all these words concerning him in the hearing of all the “owners” of Shechem, and their heart was inclined to follow Abimelech because they said, “He is our brother.” So they gave him seventy silver {pieces} from the house of Baal-berith; and Abimelech hired worthless and insolent men, and they followed him. Then he went to his father’s house at Ophrah and killed his brothers, the seventy sons of Jerubbaal—each on one stone. But Jotham, the youngest son of Jerubbaal, was left {as a remnant} because he hid himself. Then all the “owners” of Shechem and all the house of Millo gathered together; and they went and made Abimelech king by a great tree—a **massebah**—in Shechem. And when it was reported to Jotham, he went and stood on top of Mount Gerizim. He raised his voice, and called out and said to them, “Listen to me, ‘owners’ of Shechem so that God will listen to you: The ‘trees’ went out to anoint a king over them. And they said to the olive tree, ‘Reign as king over us!’ But the olive tree said to them, ‘Should I stop {producing} my fatness—by which gods and men are glorified—and go to wave over the “trees”?’ Then the ‘trees’ said to the ‘fig tree,’ ‘You come! Reign as king over us!’ But the ‘fig tree’ said to them, ‘Should I stop {producing} my sweetness and my good produce and go to wave over the “trees”?’ Then they said to the ‘grape vine,’ ‘You come! Reign as king over us!’ But the ‘grape vine’ said to them, ‘Should I stop {producing} my new wine—which causes gods and men to rejoice—and go to

wave over the “trees”?’ Then all the ‘trees’ said to the ‘boxthorn,’ ‘You come! Reign as king over us!’ And the ‘boxthorn’ said to the ‘trees,’ ‘If you have in truth anointed me to reign over you as king, come, take refuge in my “shadow.” But if not, a fire will go out from the “boxthorn,” and it will consume the “cedars” of Lebanon.’ So now, if you were acting in truth and in innocence when you made Abimelech king, and if you acted well toward Jerubbaal and toward his house, and if you have acted toward him as his hand deserved—for my father fought for you; and he threw away his soul and delivered you from the hand of Midian; but you have risen up against the house of my father today, and you have killed his seventy sons, each on one stone; and you have made Abimelech, the son of his concubine, king over the ‘owners’ of Shechem, because he is your brother—so if you were acting in truth and in innocence toward Jerubbaal and toward his house this day, rejoice in Abimelech and let him also rejoice in you. But if not, a fire will come out from Abimelech, and it will consume the ‘owners’ of Shechem and the house of Millo; and a fire will come out from the ‘owners’ of Shechem and from the house of Millo, and it will consume Abimelech.”

(Judges 8:30–9:20) —my interim translation

As one can plainly see, Jotham’s parable reflects a mind-set in which a king is *parabolically* viewed as a “tree.” I have long since explained the basics in regard to that *parabolic image*. (See “The Image of the King as a Tree,” *The Voice of Elijah*®, April 1991.) Here, I want to cover a few more relevant details that can be found in the Prophets. But before I do that, I should point out the fact that the purpose of the *parabolic “tree”* in Jotham’s parable was clearly not to produce “fruit.” It was instead to provide a “shadow” in which the subjects of the king could find protection from the enemies of the king who would do them harm if he were not present. That can be seen from the fact that the “olive tree,” “fig tree,” and “grape vine” all refuse to stop producing “fruit” just to provide a “shadow” by “waving over” the other “trees.” That is precisely the same *parabolic imagery* that one finds in the following passage:

“Woe! Stubborn sons!” says His Majesty,  
 “Who follow advice (but not Mine!)  
 Who weave a woven thing (but not My Spirit!)  
 So as to add sin to sin;  
 Those who are ‘walking’ to go down to Egypt—

*But they haven't inquired of My mouth—  
To take refuge in Pharaoh's place of refuge,  
To seek protection in the 'shadow' of Egypt.  
Pharaoh's place of refuge will become your shame,  
And protection in the 'shadow' of Egypt, debasement!  
Because His leaders have been in Zoan,  
But His messengers will go as far as Hanes—  
All those who bring shame to a people they can't benefit.  
He can't provide help or benefit  
because he has shame, even reproach!"*  
(Isaiah 30:1-5) —my interim translation

To understand what Isaiah says here, you first need to know what he is *talking about*. So let me explain that. As I have already told you in *The Passover Parable*, the Egyptians believed an individual could only be resurrected “in” Osiris, whose “name” the Pharaoh “carried”—and thereby protected. What I did not focus on in *The Passover Parable* was the fact that an ancient Egyptian also believed his *name* was just one of the eight different parts of his person that had to be protected when he made his trek through the realm of the dead. Another was his “shadow.” So the individual Believer had to make sure his “shadow” remained hidden “in” the “shadow” of the Pharaoh. That is, he had to remain loyal to the king of Egypt; otherwise, he would have no hope of resurrection.

The Prophet Isaiah is quite obviously mocking the sons of Israel because they have sought protection from the king of Egypt. But the Truth is, he is also saying they have thereby hidden their “shadow” “in the ‘shadow’” of the Pharaoh. Consequently, they have placed their hope of resurrection “in” a foreign god—which is exactly what the Pharaoh claimed to be. That is, he was considered to be the divinely engendered son of Osiris, the resurrected god.

Unlike Isaiah, who makes only a passing reference to the ancient mythological beliefs related to the “shadow” “cast” by a king who was supposedly the divine son of God, the Prophet Hosea goes on at some length *talking about* the Son of God Who will one day “cast” a “shadow” in which the individual members of *Corporate Israel* will be able to hide their own “shadow.” That is, he uses the ridiculous mythological beliefs of the ancients as *parabolic imagery* to speak in terms of Jesus Christ as “*The Man*” God will “anoint” to reign as King over *Corporate Israel*. But to understand what Hosea says, one has to put his *parabolic statements* in the

overall context of his work. So I will try to explain the point of the Book of Hosea as briefly as possible before I show you what the Prophet says.

As I have alluded to or stated specifically over the years—most recently in *The Inheritance of the Believer*—Hosea is concerned with explaining what happened to the ten tribes of the Northern Kingdom of Israel after they were “cut off from” *Corporate Israel* and scattered throughout the Assyrian empire, where they lost their identity as sons of Israel when they intermarried with Gentiles. But specifically, Hosea is concerned with what will happen to the tribe of Ephraim after he is “cut off from” *Corporate Israel*. That is because, as I told you in *The Inheritance of the Believer*, Jacob made Ephraim the “Carrier” of not only his “name,” but also the “names” of Abraham and Isaac:

*Then Israel stretched out his right hand and placed it on the head of Ephraim (even though he was the youngest) and his left hand on the head of Manasseh—crossing his hands because Manasseh was the firstborn; and he blessed Joseph and said:*

*“The God before Whom my fathers  
Abraham and Isaac walked,  
The God Who has shepherded me  
ever since I was until this day,  
The Messenger Who redeemed me from all evil,  
Will bless the boys;  
And my name will be called in them,  
As well as the name of my fathers  
Abraham and Isaac,  
So that they increase into a multitude  
in the midst of the Earth.”*  
(Genesis 48:14-16) —my interim translation

Now take a look at what Hosea says will happen to Ephraim—and “*The Name*” that he “carries”:

*As for Ephraim, he will mix himself with the peoples.  
Ephraim has become flat-bread without being turned.*  
(Hosea 7:8) —my interim translation

The *significance* of that verse is, after God “cut off” the tribe of Ephraim “from” *Corporate Israel*, Ephraim was considered to be just another “Gentile.” He then intermarried with Gentiles and from that point on, Gentiles “carried *The Name*” of Abraham, Isaac, and

Jacob. You might want to keep that in mind when you read statements like these in the New Testament:

*For The Law produces anger, but where no law exists, neither does a violation. For this reason, {it is} from belief, so that—in accordance with favor, for the purpose of confirming the promise to all the Seed—{it is} not only to the One from the Law, but also to the one from belief, {that is,} Abraham, who is father of us all—just as it is written that, “I HAVE MADE YOU A FATHER OF MANY GENTILES”—in the view of the One Whom he believed, {that is,} God, the One Who is bringing the dead to life and naming the things that do not exist as {they} are existing. For he believed hope, against hope, in order for him to become a father of many Gentiles in accordance with what had been said, “THIS IS WHAT YOUR SEED WILL BE.”*

*(Romans 4:15–18)—my interim translation*

*Just as Abraham “BELIEVED THE {Living} GOD, AND IT WAS RECKONED TO HIM AS A DECLARATION OF NOT GUILTY,” so also you know that those from belief, these are sons of Abraham. But the Scripture—seeing in advance that, from belief, the {Living} God is declaring the Gentiles not guilty—preached the Gospel in advance to Abraham, that “ALL THE GENTILES WILL BE BLESSED IN YOU.” Therefore, those from belief are being blessed with the Believer, Abraham.*

*(Galatians 3:6–9)—my interim translation*

## A “Tree” LIKE a “Blue Water Lily”

The fact that Gentiles “carried The Name” of Abraham, Isaac, and Jacob after the Assyrian conquest of Samaria in 722 B.C. is interesting, but—and this is an extremely important point for you to remember—Corporate Israel, the parabolic Firstborn Son of God, continued to be the designated *Heir of the promise* Who “carried The Name” of God—that is, *The Teaching of Moses*, which is the *Living Word of God*. However, the *Living Word of God* Himself “raised up a Name” for Abraham, Isaac, and Jacob when Jesus Christ arose from the dead. But the *parabolic imagery* related to those things gets a bit complicated; so we can talk about it some other time.

Now that you know why Hosea was so focused on the sins of Ephraim, take a look at how he indicts Ephraim for the incredible damage he has done to “The

Name” of Jacob before he tells us what God is going to do to “redeem” Jacob’s “name”:

*Then Ephraim said, “I have certainly become rich!  
I have found wealth for myself!  
{Because of} all of my efforts,  
they will not find against me  
Iniquity—that is, sin.”  
But I, His Majesty, have been your God  
since the land of Egypt.  
I will again make you live in tents—  
Like the days of festival.  
**But I have spoken to the Prophets;  
And I increased a vision.**  
**But by the hand of the Prophets, I spoke in parables.**  
Gilead was definitely deceptive;  
They were certainly deceitful.  
In Gilgal they sacrifice bulls;  
Even their altars are just heaps of stone  
Alongside the furrows of My “field.”  
When Jacob fled to the “field” of Aram,  
And Israel labored for a woman,  
Then he was “guarded” by the woman.  
Then by the Prophet,  
His Majesty brought Israel up from Egypt;  
And by the Prophet he was “guarded.”  
Ephraim has provoked bitterness;  
So his blood will remain on him,  
And his Master will bring his reproach back to him.  
**According to the trembling word**  
**{of Jacob to} Ephraim,**  
**He was a “Carrier” in Israel.**  
**But he {Jacob} has become guilty**  
**through the “owner,” so that he has died.**  
And now, they continue to sin.  
And they make for themselves molten images;  
From their silver, according to their “understanding,”  
they make images,  
Devising all of it for themselves.  
They are saying,  
“Those of Adam who sacrifice kiss calves!”  
Therefore, they will be like a morning cloud,  
And like dew that goes away early,  
Like chaff blown from the threshing floor,  
And like smoke from a smoke-hole.  
But I am His Majesty, your God  
—from the land of Egypt.  
But you will not know any God except Me,*

And there is no saviour besides Me.  
 I knew you in the wilderness—  
 In an arid land.  
 As soon as they had pasturage, they were satisfied;  
 They were satisfied and their heart was exalted.  
 Therefore, they forgot Me.  
 So I will be to them like a lion;  
 Like a leopard beside a “way,” I will lie in wait.  
 I will come upon them like a bereaved bear;  
 And I will tear open the enclosure of their heart—  
 And I will consume them there like a lioness—  
 {Like} a wild beast of the field would tear them open.  
 Your destruction, O Israel,  
 Is because {you} are against Me, against your help.  
 Now where is your king  
 So that he may save you in all your cities?  
 And your judges, {to} whom you said,  
 “Give me a king and princes”?  
 I gave you a king in My anger,  
 And I took {him} in My rage.  
 The iniquity of Ephraim is stored up;  
 His sin is held in reserve.  
 Birth pangs will come on him;  
 He is a son not wise.  
 When it’s time,  
 Their sons will not hesitate in the vagina.  
 I will ransom them from the hand of the Sea of El;  
 I will redeem them from Death.  
 Where are your words, O Death?  
 Where is your sting, O Sea of El?  
 Compassion will be hidden from My eyes.  
 When He is a Son,  
 He will cause brothers to flourish.  
 He will enter **Qedem**;  
 The Spirit of His Majesty  
     will ascend from the wilderness.  
 His “well” will become confused,  
 And His “spring” will dry up.  
 He will plunder His “granary”  
     —{of} every desirable “vessel.”  
 Samaria will be held guilty  
 Because she rebelled against her God.  
 They will fall by the sword;  
 Their youngsters will be dashed to pieces,  
 And his pregnant ones will be ripped open.  
 Return, O Israel, to His Majesty, your God!  
 When you stumble in Your iniquity  
 Take words with you and return to His Majesty.

Say to Him, “Bear all iniquity;  
 Then take what is good,  
 And make the ‘fruit’ of our lips peaceful.  
 Assyria will not save us,  
 We will not ride on a horse;  
 And we will never again say, ‘Our God,’  
     to the work of our hands  
 When an orphan finds motherly comfort in You.”  
 I will heal their apostasy,  
 I will love them freely  
 Because My anger will turn away from them.  
 I will be like the dew to Israel;  
 He will “blossom” like the blue water lily,  
 And He will “take root” like the Lebanon.  
 His “suckers” will “walk”;  
 And His splendor will be like the olive tree,  
 And His aroma like the Lebanon.  
 Those who dwell in His “shadow”  
 Will return; {like} grain, they will live.  
 And they will “blossom” like the Grape Vine  
 Whose fame is like the wine of Lebanon.  
 Ephraim, what do idols and I have in common?  
 I will respond, and I will be resurrected.  
 I am like a flourishing cypress,  
 Your “fruit” will be found {coming} from Me.  
 Whoever is wise will understand these things;  
 He will understand and know them  
 Because “The Ways” of His Majesty are level,  
 And those who are not guilty will “walk” in them;  
 But those who are guilty will “stumble” in them.  
 (Hosea 12:8–14:9) —my interim translation

Hosea makes several interesting statements in that excerpt, not the least of which is the one where he describes the speedy “delivery” of “The Harlot” when she “gives birth to” the sons of the Living God at the End of the Age. But those things have nothing to do with my point here. The last several verses are my only interest because, in them, the Prophet *parabolically* explains what is going to happen when the Gentiles who are “carrying *The Name*” of Abraham, Isaac, and Jacob finally return to His Majesty. But one cannot even begin to understand what Hosea has said about that unless one first knows what he is *talking about*. So let me briefly explain that.

The key to understanding Hosea’s *parabolic* description of the Resurrection of Jesus Christ—the Man Who died as *Corporate Israel*—lies in this verse:

*I will be like the dew to Israel;  
He will "blossom" like the blue water lily.  
(Hosea 14:5a) —my interim translation*

In Egypt, the *blue water lily*—which is precisely the type of water lily the Egyptian loanword used in this verse refers to—had a religious *significance* that went far beyond our own superficial appreciation of the "lotus" blossom it bears. That was the case not only because the blue water lily grows in water, but also because it closes up at night and sinks below the surface of the water, only to rise up out of the water at sunrise and blossom again.

In the ancient Egyptian religion, the blue water lily symbolically represented both the sun-god—who they believed died at sunset and came back to life at sunrise—and Osiris, who was the resurrected son of god who arose with the sun-god in his boat every morning and went with him into the realm of the dead every night. The blue water lily was also believed to be the first lifeform that "sprouted" out of the waters of chaos when this Creation came into being. Then, from the "blossom" of the water lily, the sun-god arose, along with Osiris and all the other children of god.

What the Egyptians believed may, at first glance, seem to be nothing more than just another ridiculous myth. The Truth is, it is no more ridiculous than many of the beliefs in the Church today. That is so simply because the ancient Egyptians, like the Church today, held a completely distorted understanding of *The Teaching* that mankind had long since distorted.

To understand the *significance* of the Egyptians' corrupt version of *The Teaching*, one needs to keep in mind the fact that, contrary to what the Church today believes, God is still in the process of "building a house" for Himself in this Creation. That is, not all of the Children of God have been created in the image and likeness of God. (See *In the Image and Likeness of God*.) To put it in terms the ancients would understand, the *parabolic* "Sun" has not yet *parabolically* "arisen" on the seventh *parabolic* "day" of Creation as Malachi says it will, and the Children of God have not yet risen up out of the *parabolic* "Sea of El" (*Sheol*) where they are now being held captive. (Get the *parabolic imagery*?)

Hosea knew Egyptian mythology was a corrupt version of the *parabolic imagery* in *The Teaching of Moses*. He also knew Egyptian beliefs concerning the blue water lily were a distortion of the *parabolic imagery* that

has always been an integral part of *The Teaching*. So he used those ridiculous mythological beliefs to speak in terms of *parabolic imagery* that mocked those in his day who actually believed that nonsense. But he was also cryptically using the *parabolic imagery* to describe what the Resurrection of Jesus Christ would be LIKE. However, that is not the end of his ridicule of ancient mythological beliefs.

## *Rising LIKE a Mighty "Cedar"*

Turning from a caustic ridicule of Egyptian beliefs concerning the blue water lily and the resurrection of Osiris, Hosea begins to mock Assyrian, Babylonian, and Canaanite beliefs in regard to the resurrection of their kings. He says this concerning Jesus Christ:

*And He will "take root" like the Lebanon.  
(Hosea 14:5b) —my interim translation*

Keep one thing firmly fixed in your mind: Hosea is *talking about* the Resurrection of "The Man" Jesus Christ when he says that. The psalmist is using exactly the same *parabolic imagery* when he says the following about those who will be created in the image and likeness of God at the Resurrection of the Righteous:

*The "trees" of His Majesty will be satisfied,  
The "cedars" of Lebanon that He "planted."  
(Psalm 104:16) —my interim translation*

For the benefit (or detriment) of those who have difficulty "seeing" the *parabolic imagery*, I must tell you the "psalmist" who wrote that may have been King David. It all depends on whether one wants to take the expression "to/for David" in Psalm 103:1 as *meaning* the next two psalms—which clearly bear the imprint of the same author—were written by David. Jesus Christ [Matt. 22:43, 45; Mark 12:36; Luke 20:42], Peter [Acts 2:25], and Paul [Rom. 4:6; 11:9] take that expression to *mean* David wrote the psalms they quote. But it can just as easily be taken as a dedication to the *Messianic* "David" about Whom the psalmist wrote.

It doesn't really matter one way or the other how you understand the expression "to/for David"; and it certainly isn't something worth arguing about. (The Truth of the matter is, nothing is. Let fools believe what they want.) If David did write Psalm 104, however; the

words of the Prophet Nathan, in regard to Jesus Christ “building *The House*” of God through His death and Resurrection, must have still been ringing in his ears:

*“This is what His Majesty of Hosts has said: ‘I took you from the pasture, from following the flock, to be a leader over My People, over Israel. I have been with you everywhere you have gone, and I have cut off all your enemies from before you. And I will make a great Name for you, like the name of the great ones who are on the Earth. I will designate a maqom for My People, for Israel, and I will “plant” Him; and He will dwell in His place and not be disturbed again, nor will the sons of injustice continue to afflict Him as previously.’”*

*(2 Samuel 7:8b–10)—my interim translation*

I have already explained how, in that passage, God is confirming He is going to *fulfill the promise* He made to Adam and Eve by resurrecting Jesus Christ, Who will be a “Seed” that God Himself “raises up” for David. (See *The Inheritance of the Believer*.) My point here is, Hosea knew all about the “Seed” that God was going to “raise up” for David. He also knew, as did the Prophet Ezekiel, that a variety of *parabolic images* can be used to describe the same event. For example, a new “plant” can be just a “sucker” from another “plant”:

*Then the Word of His Majesty was to me, saying, “Son of Adam, riddle a riddle and parable a parable concerning ‘The House’ of Israel; and say, ‘This is what my Master, His Majesty, has said, “A large ‘eagle’ with large wings, long pinions, his plumage full of variegated colors, came to the Lebanon and took the ‘leader’ of the ‘cedar.’ He plucked off the ‘head’ of his ‘suckers’ and brought him to a land of merchants. He placed him in a city of traders. Then he took some of the ‘seed’ of the Earth and ‘planted’ the ‘seed’ {that} he took in a ‘field.’ He placed him—a ‘willow’—beside ‘many waters.’ But when he ‘sprouted,’ he became a low, hanging ‘grape vine’ with his ‘branches’ turned toward himself and his ‘roots’ beneath him. So he became a ‘grape vine,’ and he made ‘foliage,’ and sent out ‘boughs.’ But there was another large ‘eagle’ with large wings and much plumage. And Look! This ‘grape vine’ stretched out her ‘roots’ toward him, and she sent out her ‘foliage’ from her raised ‘planting bed’ for him to ‘water’ her. She had been ‘planted’ in a good ‘field’ beside ‘many waters’ to make a ‘limb’ and to set ‘fruit’—to be a splendid ‘grape vine.’” Say, ‘This is what my Master, His Majesty, has*

*said, “Will she prosper?” Will He not pull up her “roots” and strip off her “fruit,” so that it withers? All those freshly picked of her “branch” will wither, and not by much strength or many people will she be raised from her “roots.” So Look! She has been “planted!” Will she succeed? Will she not wither completely as soon as the “wind” of Qedem hits her? She will wither on the “planting bed” {where} she “sprouted.”” Then the Word of His Majesty was to me, saying, “Please say to the rebellious house, ‘Do you not know what these things {mean}?’ Say, ‘Look! The king of Babylon came to Jerusalem and took her king and her princes. And he brought them to himself in Babylon. Then he took one of the royal seed, and cut a covenant with him, and put him under oath. Then he took the “rams” of the land so that the kingdom would be low, so that she would not lift herself up, so that he would guard his covenant, so that she might continue. But he rebelled against him by sending messengers to Egypt to give him horses and many people. Will he succeed? Will the one who does these things escape? Can he break a covenant and escape? As I live,’ declares my Master, His Majesty, ‘I swear: In the maqom of the king who made him king, the one whose oath he despised and whose covenant he broke—in Babylon—he will die. And Pharaoh, with great resources and with a multitude assembled, will not help him in the battle—when they pour out a siege ramp and build a siege wall to cut off many souls—since he despised an oath to break a covenant. And Look! He gave his hand, then did all these things. He will not escape.’” Therefore, this is what my Master, His Majesty, has said, “As I live, I swear: I will put My oath (which he despised) and My covenant (which he broke) on his head. Then I will spread My ‘net’ over him and he will be captured in My ‘bag.’ Then I will bring him to Babylon, and I will judge him there concerning the ma’al he committed against Me. But all his elite among all his refugees will fall by the sword, and those who remain will be scattered to every wind. Then you will know that I, His Majesty, have spoken.” This is what my Master, His Majesty, has said, “Then I will take from the lofty ‘leader’ of the ‘cedar,’ and I will ‘give’ a tender ‘Head’ of his ‘suckers.’ I will ‘pluck {Him} off’ and ‘plant’ {Him} on a high and towering ‘mountain.’ On a high ‘mountain’ I will ‘plant’ Him—Israel—so that He ‘raises’ a ‘bough’ and makes ‘fruit’ and becomes a splendid ‘Cedar.’ Then every ‘bird’—every ‘winged’ {creature}—will dwell beneath Him. They will dwell in the ‘shadow’ of His ‘foliage.’ Then*



*all the 'trees' of the 'field' will know that I am His Majesty. I bring low an exalted 'tree'; a low 'tree' I exalt. I cause a moist 'tree' to wither; and I cause a withered 'tree' to flourish. I am His Majesty. I have spoken and I will do."*

(Ezekiel 17:1–24) —my interim translation

In the first part of that chapter, the Prophet is defining the *parabolic imagery* he uses to describe the Resurrection of Jesus Christ—*Corporate Israel*—as the “Sucker” from the royal family Who will reign forever as a “Shadow” over *Corporate Israel*. But just to show you how insidious Satan’s lies are, let me show you the one verse in that passage that has been—and continues to be—completely mangled by English-speaking translators, just because they have been blindly following the lead of those who translated the King James Version. Those fellows were, I might add, merely following the Latin Vulgate, and those who made that translation were following the Greek Septuagint—which the Jews created after they lost *The Teaching of Moses*. But that long history of error does nothing to change the fact that the commonly accepted translation is completely without basis in actual fact:

*“In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.”*

(Ezekiel 17:23) —King James Version

*“In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shade of its branches shall they dwell.”*

(Ezekiel 17:23) — Webster

*“In the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all birds of every wing; in the shade of the branches thereof shall they dwell.”*

(Ezekiel 17:23) —American Standard Version

*“On the high mountain of Israel I shall plant it, that it may bring forth boughs and bear fruit, and become a stately cedar. And birds of every kind will nest under it;*

*they will nest in the shade of its branches.”*

(Ezekiel 17:23) —New American Standard Bible

*“On the mountain height of Israel will I plant it, that it may bring forth boughs and bear fruit, and become a noble cedar; and under it will dwell all kinds of beasts; in the shade of its branches birds of every sort will nest.”*

(Ezekiel 17:23) —Revised Standard Version

*“On the mountain height of Israel I will plant it, in order that it may produce boughs and bear fruit, and become a noble cedar. Under it every kind of bird will live; in the shade of its branches will nest winged creatures of every kind.”*

(Ezekiel 17:23) —New Revised Standard Version

*“I will plant it on a high mountain in Israel. It will grow branches and produce fruit. It will become a magnificent cedar tree. Every kind of bird will nest in it and find a home in the shelter of its branches.”*

(Ezekiel 17:23) —God’s Word Translation

The basic difficulty with all of those translations boils down to one simple fact: The Hebrew phrase translated as “the high mountain of Israel” or “the mountain of the height of Israel” cannot grammatically support either of those two translations. That is the case because the English preposition *of* is *supposedly* a translation of a Hebrew grammatical construction known as a “construct state” or “construct chain.” Unfortunately, if “mountain” and “Israel” were in a construct state, the Hebrew adjective/noun translated “high” or “height” would not be standing between them—which is precisely where it stands. Likewise, that same adjective/noun cannot be in a construct chain with “Israel” because it lacks the required elision of the final consonant. That leaves only the possibility that “high” is an adjective that modifies “mountain,” and “Israel” stands in apposition to the pronoun “Him,” which is clearly the object of the verb “plant.”

The purpose of the noun “Israel” is to further identify Who the anonymous “Him” actually is—Jesus Christ, the “Sucker” from the royal family Who became *Corporate Israel* when all the other Jews were “cut off from” *Corporate Israel*. That is, its function is to pose the riddle one needs to solve to understand the parable. Ezekiel does, after all, plainly tell us God told him to speak in both a parable and a riddle:

*Then the Word of His Majesty was to me, saying, "Son of Adam, riddle a riddle and parable a parable concerning 'The House' of Israel."*

*(Ezekiel 17:1-2) —my interim translation*

After he says that, the Prophet Ezekiel then gives us two parables, but only the second contains a riddle. That is obvious from the fact that he explains the first parable, which *parabolically* describes Zedekiah's reign as a puppet king after Nebuchadnezzar's army marched into Jerusalem in 598 B.C. You can read about those events in 2 Kings 24:1-25:12 if you care to. That historical account relates basically the same thing that Ezekiel says in his parable. The "willow" that Nebuchadnezzar "planted" as king in Jerusalem turned out to be a "grape vine" who first looked out only for himself; then when things got really rough, he went looking to Egypt for help and found none.

Extra-biblical sources indicate that Hophra, the Pharaoh of Egypt at the time, was trying to flex his muscle by meddling in Asian affairs. So sometime after Nebuchadnezzar set up a siege against Jerusalem in January 588 B.C., Hophra marched north and briefly diverted Nebuchadnezzar's attention away from Zedekiah, who was involuntarily "holed up" (that's an idiom) in Jerusalem. But Hophra obviously did not have the wherewithal to come to Zedekiah's aid, since Nebuchadnezzar sacked and burned Jerusalem in July 587 B.C.

Ezekiel's second parable describes what God did when He "cut off" Jesus Christ "from" Corporate Israel and *parabolically* "planted" Him on the cosmic Mountain of God. The riddle in that parable is this: How can One Person in the royal family be Corporate Israel? That is, how can the King become the entire Kingdom? If you have read *Not All Israel Is Israel*, you already know the answer to that one. Jesus did too. He is alluding to Ezekiel's riddle when He says this about Himself as the *Kingdom of God*—that is, Corporate Israel:

*He presented another parable to them, saying, "The Kingdom of Heaven is like a 'Mustard Seed' which, having taken, a Man 'sowed' in his 'field,' which {seed} is smaller than all the 'seeds,' but when it is fully grown, it is larger than the 'cultivated plants,' and it becomes a 'Tree.' So THE 'BIRDS' OF HEAVEN come and 'NEST' IN ITS 'BRANCHES.'"*

*(Matthew 13:31-32) —my interim translation*

Matthew's account doesn't give a clear indication that Jesus had in mind Ezekiel's parable concerning Him being "planted" in death and "going up" in the Ascension. Mark's account does, but only because he mentions Christ's "shadow":

*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.'"*

*(Mark 4:30-32) —my interim translation*

## A "Grape Vine" and "Blue Water Lilies"

Now that you are somewhat familiar with the *parabolic imagery* of *The Teaching* by which both the Messianic King of Israel and the Kingdom of Corporate Israel are *parabolically* depicted as one and the same *parabolic* "Tree," let me show you a psalm in which a fellow named Asaph explains a few more things in *The Teaching* that you may find interesting. If you don't already understand the *significance* of the psalms that Asaph wrote, you are most likely not familiar with the things I explained about Psalm 78 in *The Inheritance of the Believer, Volume 1*.

According to 1 Chronicles 16:1-6, Asaph was both a priest and a musician:

*Then they brought in the ark of the {Living} God and they positioned it inside the tent that David pitched for it. And they offered burnt offerings and peace offerings before the {Living} God. When David finished offering the burnt offerings and the peace offerings, he blessed the people in "The Name" of His Majesty. Then he distributed to every man of Israel—from man to woman—to each a loaf of bread and a date-cake and a raisin-cake. And he put some of the Levites before the ark of His Majesty as ministers—even to remind, to thank, and to praise His Majesty, the God of Israel. **Asaph was the head**, and his second was Zechariah. Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-edom, and Jeiel, were on musical instruments, harps, and lyres. **But Asaph was on loud-sounding cymbals**; and Benaiah and Jahaziel the priests were on trumpets continually before the ark of*

*the covenant of the {Living} God.  
(1 Chronicles 16:1–6) —my interim translation*

We know from the psalms Asaph signed (Ps. 50 and Ps. 73–83) that he was a fairly good songwriter—that is, one of the better psalmists. But as a priest who kept time for the little “church band” that David formed when he brought the Ark of the Covenant into Jerusalem, Asaph was also in position to have knowledge of *The Teaching* that the Prophet Samuel restored and taught to David. (See *The Way, The Truth, The Life*.)

The significance of Asaph being a Levite—that is, a priest—is tied to the fact that the Levites, as I have already told you, had responsibility for teaching *The Teaching of Moses* to the sons of Israel. (See *The Mystery of Scripture*.) In this case, Asaph is *parabolically* explaining what *The Teaching of Moses* said would happen to Corporate Israel after God “planted” Him LIKE a “Tree” on the cosmic Mountain of God:

*{Dedicated} to the Illustrious One,  
To Blue Water Lilies.  
Of Asaph’s Testimonies, a Psalm.*

*O Shepherd of Israel, give ear!  
The One Who leads Joseph like a flock,  
The One Who sits {between the two} cherubim, shine forth  
Before Ephraim and Benjamin and Manasseh.  
Rouse Your mighty power,  
And come to save us!  
**O God! Bring us back;  
And make Your face shine,  
And we will be saved!**  
Your Majesty—God of Hosts—  
How long will You smolder  
    *against the prayer of Your People?*  
You have fed them a bread of tears;  
You have given Him a {full} measure of tears to drink.  
You make us an object of contention for our neighbors;  
And our enemies ridicule {us} among themselves.  
**O God of Hosts! Bring us back,  
And make Your face shine,  
And we will be saved!**  
You will cause a “Vine” to set out from Egypt;  
You will drive out nations, and You will “plant” Her.  
You have cleared in front of Her;  
And She will put down “roots” and fill {the} Earth.*

*The mountains will be covered by Her “shadow,”  
And by Her “branches,” the “cedars” of God.  
She will send out Her “boughs” to the Sea,  
And to the River, Her “suckers.”  
Why did You break down Her “hedges,”  
So that everyone crossing {on} a “way”  
    *plucks Her {grapes}?*  
A “swine” from a thicket tears at Her;  
And anything moving around an open field grazes on Her.  
O God of Hosts! Please return!  
Look down from Heaven and see;  
And take care of this “Vine”!  
Even of Her “Slip” that Your right hand has “planted”;  
Even of a Son You have secured for Yourself.  
She has been burned with fire;  
She has been cut down!  
They will perish from the rebuke of Your face.  
Let Your hand be on “The Man” of Your right hand—  
On the Son of Adam You have secured for Yourself.  
Then, we will not turn back from You;  
Make us live, and we will be called by Your Name.  
**Your Majesty—God of Hosts! Bring us back!  
Make Your face shine,  
And we will be saved!**  
(Psalm 80:1–19) —my interim translation*

I guess it’s time for the *parabolic* “Blue Water Lilies” that Asaph had in mind to start praying his simple prayer. (See “And Now Let Me Tell You What I Am Going to Do to My Vineyard,” *The Voice of Elijah*®, October 2004.) Who knows? Maybe they will escape the clutches of Death and rise up out of the Sea of El LIKE Jonah. But I suppose your belief in that regard depends on how you define “death.”

## Concerning “Blue Water Lilies”

Now that I have let the cat out of the bag (that’s another idiom) in regard to the symbolic *significance* of the blue water lily, I may as well tell you the rest of the story and be done with it. You see, David understood *the promise* that God gave him through the Prophet Nathan. (See *The Inheritance of the Believer*.) He also understood the *significance* of what Boaz, his great grandfather, had done in “taking” Ruth to “redeem” both *the promise* and “The Name” of Elimelech. So when he went completely off course and drew up plans for the Temple that Solomon built, he put a few

things in those plans that you might find interesting. Here is what Jeremiah tells us about David's design:

*Then the king—Solomon—sent and took Hiram from Tyre. He was a son of a widow woman from the tribe of Naphtali, and his father was a man of Tyre, a bronze engraver. And he was full of the wisdom, the understanding, and the knowledge {of how} to do any work in bronze. So he came to the king—Solomon—and he did all his work. And he shaped the two columns of bronze: Eighteen cubits was the height of the one column, and it took a measuring line of twelve cubits to go around the two columns. He also made capitals of cast bronze to put on the tops of the columns: The height of the first capital was five cubits and the height of the second capital was five cubits. With lattices he made a latticework; with twisted fibers he made chains for the capitals that were on top of the columns—seven for the first capital and seven for the second capital. So he made the columns; and the pomegranates were {in} two rows going around above the first latticework, for covering the capitals that were on top {of the columns}. And he did the same for the second capital. And he made {each of} the capitals that were on top of the columns a blue water lily of four cubits in the vestibule. And the capitals on the two columns were also above, close by the bulge that was beyond the latticework; and the pomegranates were two hundred—{in} rows going around the two capitals. Then he raised the columns for the vestibule of the Temple: And when he raised the right column, he called his name Jachin; and when he raised the left column, he called his name Boaz. So on top of {each of} the columns he made a blue water lily, and the work of the columns was finished. Then he made the Sea of cast {bronze}: Ten cubits from his {one} lip to his {other} lip—circular all around. And his height was five cubits, and it was thirty cubits to go all around him. And gourds were beneath his lip going around him, ten to the cubit, encircling the Sea all around. The gourds were {in} two rows, cast when he was cast. He stood on twelve oxen: Three facing toward Zaphon, three facing toward the Sea, three facing toward the Negev, and three facing toward the sunrise; and the Sea was on top of them, and all their rears were toward a "House." And his thickness was a handbreadth, and his lip was made like a lip of a cup—a blossom of a blue water lily. He could hold two thousand baths.*

(1 Kings 7:13–26)—my interim translation

Now before I tell you what David had in mind when he designed those two bronze columns and "the Sea"—each with a blue water lily on it—let's review what we already know about David's mind-set. We know God *promised* David that He would one day act as David's "Redeemer" and "build a house," "make a name," and "raise up a seed" for David. That is, He *promised* David He would engender a Son for David, which is exactly what He did through the Virgin Mary. (See *The Inheritance of the Believer*.) We also know, from what Nathan told David, that God *promised* David the "Seed" God "raised up" for him would then "build a house" for God. That is, He *promised* David that Jesus Christ would engender children for God. Here is what Nathan told David:

*Now, when the king had settled into his house and His Majesty had given him rest from all his enemies round about, then the king said to Nathan the Prophet, "Look! I am sitting in a house of cedar while the Ark of God sits inside the curtains!" So Nathan said to the king, "All that is in your heart, go do it! Because His Majesty is with you!" But during that night the Word of His Majesty was to Nathan, saying, "Go! And say to My servant, to David, 'This is what His Majesty has said: "Would you build a house for Me to dwell in, when I have not dwelled in a house from the day I brought the sons of Israel up from Egypt even to this day? But I have been moving about in a tent and in a tabernacle. During all My moving around among all the sons of Israel, have I ever spoken a word with one of the tribes of Israel that I commanded to shepherd My People Israel, saying, 'Why haven't you built a house of cedar for Me?'"' But now, this is what you must say to My servant, to David: 'This is what His Majesty of Hosts has said, "I took you from the pasture, from following the flock, to be a leader over My People, over Israel. I have been with you everywhere you have gone, and I have cut off all your enemies from before you. And I will 'make a great Name' for you, like the name of the great ones who are on the Earth. I will designate a maqom for My People, for Israel, and I will plant Him; and He will dwell in His place and not be disturbed again, nor will the sons of injustice continue to afflict Him as previously—from the day when I ordered judges over My People Israel. And I will give you rest from all your enemies. But His Majesty must reveal to you that His Majesty will 'make a house' for you. When your days are completed and you sleep with your fathers, then I will 'raise up*

*your Seed' after you—Who will come out from your loins—and I will establish His kingdom. He will 'build a house' for My name, and I will establish the throne of His kingdom until 'olam. I will be His Father, and He will be My Son. When He becomes guilty, I will correct Him with the rod of men and with the punishment of the sons of Adam. But My lovingkindness will not be removed from Him as I removed {it} from Saul, whom I removed from before you. But your house and your kingdom will be made sure before you until 'olam. Your throne will be established until 'olam.'"* According to all these words and all this vision thus Nathan spoke to David. (2 Samuel 7:1–17) —my interim translation

As I explained in *The Inheritance of the Believer*, the parallel passage in 1 Chronicles 17 makes it clear God is speaking idiomatically using three Hebrew idioms that mean “engender a son.” So there should be no doubt as to what God *promised* David. But we also know, from David’s response after hearing *the promise*, that David understood what God meant by *the promise* He made:

*Then the king, David, went in and sat before His Majesty and said, “Who am I, My Master, Your Majesty? And what is my house, that You have brought me to here? Yet even this must be insignificant in Your eyes, My Master, Your Majesty! You have also spoken concerning the house of Your servant afar off! **But this is The Teaching of 'The Man,'** My Master, Your Majesty! Yet how can David continue to speak to You? You know your servant, My Master, Your Majesty. On account of Your Word and according to Your heart, You have done all this great thing by making Your Servant known! For this reason You are great, My Master, Your Majesty, because there is not anyone like You, and there is not a God except You, in all that we have heard with our ears! But who is like Your People, like Israel? {Only} **one nation is on the Earth whom God has gone to ransom for Himself as a People, to 'make a name' for Himself** and to do the great thing for them, and awesome things for Your land, before Your People whom You ransomed for Yourself from Egypt—nations and his gods. You have established for Yourself Your People Israel for Yourself as a People until 'olam, and You, Your Majesty, have become their God. But now, Your Majesty, God, the Word that you have spoken concerning Your Servant and concerning His house, raise {it} up until 'olam and do just as You have spoken, so that **Your Name may be made greater until 'olam, in saying***

*'His Majesty of Hosts is God over Israel,' and that the house of Your servant David will be established before You. Because You, Your Majesty of Hosts, God of Israel, have uncovered the ear of Your servant by saying: 'I will build a house for you.'* Therefore, Your servant has found his heart to pray this prayer to You. But now, My Master, Your Majesty, You are the {Living} God, and Your Words are true, and You have spoken this good {word} to Your servant. **So now be pleased and bless the house of Your servant, that it may exist until 'olam before You; because You, My Master, Your Majesty, have spoken, and Your blessing will bless the house of Your servant to 'olam."** (2 Samuel 7:18–29) —my interim translation

My point is, David understood God had *promised* him that He would step in as a “Redeemer” to ensure that David’s “house” continued “to 'olam.” No matter what anyone wants to take the expression “to 'olam” to mean, it doesn’t change the simple fact that David understood God would step in as a “Redeemer” to ensure his “house” continued on. And that is precisely what the *Living Word* of God did when He engendered Jesus Christ through the Virgin Mary. But there is quite a bit more to this story.

You see, David also understood the part of *the promise* where God said Jesus Christ would “build a house” for Him. David knew that was explained in *The Teaching of Moses*. That’s why he says, “But this is *The Teaching of 'The Man.'*” However, David was just as well versed in the Canaanites’ goofy mythology in which Baal could not be resurrected because he had no “house” (no living son) and needed the Canaanite god of wisdom, Kothar-wa-Hasis, to step in as a *progenitor* and “build a house” for him so that he could rise up out of the Sea of El (*Sheol*). He also knew the Canaanite/Hebrew idiom “build a house” meant the goddess Anat was the designated *progenitress* who was supposed to “raise up a seed,” “make a name,” and “build a house” for Baal through the *zonah* ritual.

David understood all these things. But he was also aware of the symbolic *significance* of the blue water lily in Egyptian mythology and how it depicted the creation of the children of god through the resurrection of Osiris from the waters of chaos. So he incorporated that symbol of resurrection into the design of the Temple that Solomon built. And he put it right there at the entrance to the Temple, on the capitals of the two columns

between which everyone had to walk when they entered the Temple.

Now I am well aware that religious zealots of all stripes will howl in protest at the very thought of David drawing up the plans for the Temple and incorporating a pagan symbol into such a “sacred” place. That is as it should be. “Wolves” howl; people *think*. So *think* about it: Where do you find it stated in the Scriptures that God gave David the plans for the Temple? You don’t. (See “God Lives in a Three-Story House,” *The Voice of Elijah*®, January 1998.) God told David He didn’t want that Temple built. Ezra makes it perfectly clear that David desperately wanted to build the Temple, while God was content to remain in the Tabernacle. So if you didn’t already know those things, you might want to put them in your theological “pipe” and “smoke” it, since you appear to be sniffing, snorting, or smoking something that is impairing your thought processes.

How many “Christians” do you think got all caught up in the butterfly craze that swept through the Church back in the seventies? Do you think they saw anything wrong with adopting that beautiful creature as a symbol of resurrection? I don’t think so. Some churches even had large pictures of butterflies on display in the lobby. So why would any lamebrain think David could not do the same thing when he designed the Temple he ordered Solomon to build? Only because their father Satan wants it that way. So keep on thinking those happy thoughts, *if you have a mind*—to.

Now that you know generally *what* David had in mind when he drew up the plans for those two columns and “the Sea” from which a blue water lily symbolically arose as if arising in the resurrection, you also need to know *why* he put two columns named “Jachin” and “Boaz” at the entrance to the Temple. But to understand what those two Hebrew words *mean*, you are going to have to take on the mind-set of “the fathers.” This is how the names of the two columns would have appeared as one entered the Temple:

Boaz                      Jachin

Actually, I just made that up to show you how far your mind-set is from “the fathers.” Those folks didn’t speak (and understand) English; they spoke (and understood) Hebrew. Hebrew reads from right to left, not from left to right. So here’s what the names of those two columns actually said:

בֶּעֶז                      יָכִין

That is a simple Hebrew sentence, complete with subject, verb, and object. Do you have any idea what it says? No? I didn’t think so. So I could just keep it to myself and you might never know. But, since God called me to tell you what you need to know, here it is:

בֶּעֶז                      יָכִין  
He will “establish” Boaz.

Do you have any idea what that sentence *means*? No? I didn’t think so. So I could just keep it to myself and you might never know. But, since God called me to tell you what you need to know, here it is: As you may have already guessed, the “Boaz” in question is David’s great grandfather—the one who “took” Ruth and “built a house,” “raised up a seed,” and “made a name” for Elimelech. (See the Book of Ruth.) David ordered Solomon to build the Temple as a tribute to their ancestor. But, as I have already explained in *The Inheritance of the Believer*, Boaz did something rather unique when he “built a house” for Elimelech; *he joined his “house” with the “house” of Elimelech*. Keep that in mind; it is an incredibly important detail to remember because that is exactly what God did when He “built *The House*” of David *the second time*. Get it? First time, the Incarnation; second time, the Resurrection.

Now that you know *who* David had in mind when he designed those two columns as the stems of two blue water lilies, let me tell you *what* he had in mind. The blue water lily has already given away the fact that he was thinking in terms of *the promise* God gave him through Nathan. But the Hebrew verb translated “establish” makes it clear he was declaring his firm belief that God would resurrect Boaz as his reward for “redeeming” *the promise* by engendering Obed as the next *heir of the promise*. The sons of Israel sang the following about the Resurrection of Jesus Christ—as *Corporate Israel*—immediately after God delivered them from “the Sea” in the Passover Parable:

*“You will bring them, and You will ‘plant’ them  
In the mountain of Your inheritance  
Which has been established for You to dwell.  
Your Majesty, You have prepared a Sanctuary;  
My Master, Your hands have established Him.”  
(Exodus 15:17) —my interim translation ■*



**T**he 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.

**Cloudy:** I really don't enjoy being the bearer of bad news, but at some point in the near future circumstances here on "Mother Earth" are going to spiral out of control and prove to be too much for political leaders to handle. But I suppose, if you live in places like Iraq, the Sudan, Rwanda, or a hundred other places around the world, you probably think the following prophecy has already been fulfilled:

*"In that time Michael, the great prince who stands over the sons of your people, will stand; and there will be a time of distress that hasn't been seen since there was a nation until that time. In that time your people (everyone found written in the scroll) will be set free. Many will awaken from sleeping in the dust of the ground. These? To life of 'olam! But these? To reproach and repulsion of 'olam. Those who have insight will enlighten like the One enlightening the expanse; and those who lead the Many to a declaration of not guilty like the stars to 'olam and beyond."  
(Daniel 12:1-3) —my interim translation*

I have no idea how bad things will have to get before people begin to respond to the Truth—when they finally realize all this "God is love" nonsense does not accurately depict the reality in which they live. But I do know only an incredibly stressful situation will force people to accept the fact that God has an intense burning hatred directed at mankind simply because we all want to believe whatever lie will allow us to do

what we want to do. If that is not a perfect definition of stupidity, I don't know what is.

For several years now, I have felt like I was sitting on a siding. (That's an idiom.) Now, I am beginning to see signs that this "train" has suddenly been put on the "fast track." I am hoping the increased activity continues—and even increases exponentially. If it does, we could all be facing the direst of circumstances in just a few short years.

Just since the beginning of this year, we have begun hearing of food shortages and increased damage from intense storms. I have no idea whether those things will continue, or whether they will once again subside. But I am absolutely convinced of this: What you have seen so far is nothing in comparison to what is yet to come. So if those closest to you can't "see" the same *parabolic imagery* that you can "see," and they can't understand why you would be so concerned with understanding the Truth, you can at least take comfort in knowing you are facing the circumstances Jesus described here:

*"For just as the days of Noah, so will be the coming of the Son of 'the man.' For as they were in those days—the ones before the Flood—eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and they did not understand until the Flood came and took them all, so will be the coming of the Son of 'the man.' Then, two will be in the field, one man will be taken and one left; two grinding at the mill, one woman will be taken and one left. Therefore, keep watch, because you don't know what day your Lord is coming. But this you do know: That if the master of the house had known on what watch the thief was coming, he would have kept watch and not allowed his house to be broken into. For this reason you also be ready, because the Son of 'the man' is coming in whatever hour you do not think."  
(Matthew 24:37-44) —my interim translation*

It should be obvious that only a fool would laugh in the face of the Almighty God. Yet that is precisely what the fools in the Church do every day when they insist it doesn't matter *what* one believes. They stupidly claim it is only important *that* one "believes in" God, Jesus Christ, or some other pet doctrine they especially like. I am not a firm believer in "foxhole Christianity," so I doubt that many of them will actually believe the Truth when the action gets hot and heavy. ■



**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: A new subscriber sent this to us, "Sometimes it's almost like a secret. I read an article or a passage and a 'light' comes on within; and for a moment I want to shout to somebody what I learned just then. Then I realize that hardly anybody I know is going to understand what I'm reading; yet I want them to. Then I realize with stark conviction that I don't know near enough to say much at all; that I've got a ways to go. But if I did know enough, without a calling from the Lord, it's just for me, isn't it? Is each individual supposed to believe this way? I am a poor sinner, finally on 'the Path,' and I feel so grateful."*

*Elijah:* On the basis of the question, it is safe to say this individual has been born again. I say that because, as Paul says, the unregenerate person cannot even begin to understand the Truth of *The Apostolic Teaching*:

*For the Word of the cross is foolishness to those who are perishing, but to those of us who are being saved it is the power of God. For it is written, "I WILL DESTROY THE WISDOM OF THOSE WHO ARE WISE, AND I WILL INVALIDATE THE UNDERSTANDING OF THOSE WHO HAVE UNDERSTANDING." Where is a wise man? Where is a scribe? Where is the debater of this age? Has not the {Living} God made the wisdom of the world foolishness? For since—in the wisdom of the {Living} God—the world*

*could not come to know the {Living} God through its wisdom, the {Living} God was pleased, through "the foolishness" of the proclamation, to save those who believe. Since Jews request signs, and Greeks seek wisdom, we preach Christ crucified: to Jews a "stumbling block," and to Gentiles foolishness. But to those who are the called—both Jews and Greeks—Christ is the power of God and the wisdom of God. Because the foolishness of the {Living} God is wiser than {the wisdom} of men, and the weakness of the {Living} God is stronger than {the power} of men. For you "see" our calling, brothers, because not many are wise in accordance with flesh, not many are powerful, not many are well-born. But the {Living} God chose the foolish of the world in order to humiliate those who are wise; and the {Living} God chose the weak of the world in order to humiliate the strong. And the {Living} God chose the lowborn of the world and the despised—those who are nothing—in order to put an end to those who are something, so that no flesh could boast before the {Living} God. But because of Him you are in Christ Jesus, Who has become wisdom to us from God—even a declaration of not guilty and sanctification and redemption—so that, just as it is written, "LET THE ONE WHO BOASTS, BOAST IN HIS MAJESTY." And when I came to you, brothers, I did not come in accordance with a pompousness of words or wisdom, proclaiming to you "The Mystery" of the {Living} God. For I decided not to know anything among you except Jesus Christ, and Him crucified. And I was with you in weakness and in fear and in much trembling. And my word and my preaching were not in persuasive words of wisdom, but in evidence of Spirit and power, so that your belief would not be in the wisdom of men but in the power of God. Yet we do speak a wisdom among those who are complete—but a wisdom not of this age nor of the rulers of this age, those who are being abolished. But we speak God's wisdom in a mystery—the hidden {mystery}, which the {Living} God decided beforehand, before the ages, for our Glory—which {mystery} none of the rulers of this age understood; for if they had understood, they would not have crucified the Lord of Glory. But just as it is written, "WHAT EYE HAS NOT SEEN, AND EAR HAS NOT HEARD, AND HAS NOT COME UP ON THE HEART OF A MAN—WHAT THE {Living} GOD HAS PREPARED FOR THOSE WHO LOVE HIM." Yet the {Living} God revealed {them} to us through the Spirit, for the Spirit fathoms everything, even the depths of the {Living} God. For who among men has come to know the things of "the man" except the spirit of*



*“the man” which is in him? So also nobody knows the things of the {Living} God except the Spirit of the {Living} God. And we have not received the spirit of the world, but the Spirit which is from the {Living} God, so that we might come to know the things freely given to us by the {Living} God. Which things also we speak—not in words taught of human wisdom, but in those taught of a Spirit—interpreting spiritual things by spiritual things. But an unregenerate man does not grasp the things of the Spirit of the {Living} God, for it is foolishness to him, and he is not able to understand because it is spiritually discerned. Yet the spiritual discerns everything, but he is not discerned by anyone. For WHO UNDERSTOOD HIS MAJESTY’S MIND THAT HE COULD ADVISE HIM? But we have the mind of Christ. (1 Corinthians 1:18–2:16)—my interim translation*

In regard to this person’s accurate understanding that the Truth is intended for personal “consumption” only and not for public proclamation, I have this to say: Jesus Christ authorized the Apostles to “preach” the Gospel to sinners *outside* the Church and to “teach” the rest of *The Teaching* to Believers *inside* the Church. So if anyone is taking *anything* they have learned from me and indiscriminately “explaining” it to others, they are faced with two basic questions they should have answered first: (1) How are you distinguishing between Believers and Pretenders; and (2) how do you know where the Gospel leaves off and *The Teaching* begins?

Now, I am absolutely certain that some knuckle-headed numskull Pretender will insist that the things I have explained don’t matter, or even worse, that he already knows the answer to the two questions I posed. If some dimwit *thinks* he knows the answer to those two questions, I wish he would let me know, because I certainly don’t—yet. That being the case, anyone who takes it upon himself to ignorantly pick up what I teach and “explain” it to others has thereby publicly declared that he is not my “disciple” simply because, as Jesus said:

*“A disciple is not above his teacher, neither is a slave above his lord.”  
(Matthew 10:24)—my interim translation*

Two other questions that aspiring “evangelists” and “teachers” need to answer—just for their own eternal well-being—are these: (1) What is your basis for

*assuming* God called you to the ministry you *assume* He did; and (2) who gave you the authority to teach what I teach? My point is, if God called you to preach or teach, why are you getting any “insight” at all from me? My understanding of my calling is, I am not supposed to grant anyone the authority to teach what I teach and to stringently warn them not to do so. So if you are “explaining” *The Teaching* to others, how does your activity differ from that of the slackers who caused the Early Church to lose *The Teaching*? I imagine the angry God of Israel did not have a favorable response to their dumbness, and I doubt He will to yours either.

**Editor:** *We sometimes get negative comments on the sarcasm you display in a number of the articles you submit to The Voice of Elijah®. Would you explain to our readers why you use this method of communication and what purpose it serves for you?*

**Elijah:** I am not a sarcastic person by nature. That is, I do not talk the same way I write. The person I appear to be in my writing is just a persona I adopted to accomplish what God has called me to do. Having said that, I will now answer your question as succinctly as I can. There are two reasons I use sarcasm. Those two reasons relate to the two categories of people who will ultimately read what I write: (1) Those who believe what I have written; and (2) those who don’t.

Those who believe what I write are absolutely certain God called me to do what I am doing. They also know my ridicule is not directed at them personally, so my sarcastic remarks merely serve to open the “eyes of their heart” so they can actually “see” what is going on all around them. That is, they are finally able to “see” Pretenders for who they really are; and knowing that, they can also recognize the danger that the pretense of Pretenders poses for them personally.

Those who don’t believe what I write have no idea that God called me. So they immediately take issue with my sarcastic remarks because they realize my sarcasm is directed at dullards just like them. Then they attack me personally even though I have not addressed my sarcastic statements at them personally. To put it as bluntly—and as sarcastically—as I possibly can, sarcasm is just my way of saying, “Is anyone out there stupid enough to say so?” And every so often I get the dimwitted response, “Yup! I’ve been stupid my whole life, and I see no reason to change now.”

*Editor: After reading an article posted on our website, a woman left this question: "Do you still believe in Satan? You are crazy. There is no such thing. Evil comes from man and man alone. If he is alive, as you believe, then tell me where he is as I am writing a book about him."*

*Elijah:* Now don't that beat all you've ever seen? The woman has just "solved" the insolvable and "proven" the unprovable! I can certainly understand why she would write a book about that! "Proving" nonexistence is no small task, since absence of presence cannot be used as evidence of nonexistence. [See "The Demons Also Believe (Poor Devils!)" *The Voice of Elijah*®, October 1991.] But I still can't understand why anyone would write a book about something that doesn't exist. It almost makes me want to write a book about unicorns. But maybe Darth Vader would be more in keeping with the times. On second thought, I always did have a fondness for the troll who lived under that bridge.

Enough sarcasm—for now. The short answer to the woman's question is, every inquiry into the Truth must begin with a validation of the source from which evidence was taken. In that regard, I have only just begun to validate the Scriptures as the repository of the divinely inspired Word of God. (See *The Inheritance of the Believer, Volume 1*.)

*Editor: Another note we received from a website visitor includes this, "I noticed you used the NASB in The AntiChrist booklet. I'd love to have your book—but ONLY if you have it with the KJV referenced. In the false versions of the Bible, the opposite of what the KJV says is taught. For instance:*

*Isaiah 9:3*

*KJV says 'not increased their joy'*

*NIV says 'increased their joy'*

*TNIV says 'increased their joy'*

*NKJV says 'increased its joy'*

*ESV says 'increased its joy'*

*NASB says 'increased their gladness'*

*Colossians 2:18*

*KJV says 'things which he hath not seen'*

*NASB says 'things which he has seen'*

*Hosea 10:1*

*KJV says 'Israel is an empty vine'*

*NASB says 'Israel is a luxuriant vine'*

*ESV says 'Israel is a luxuriant vine'*

*NIV says 'Israel was a spreading vine'*

*Etc., etc. I know you can see the difference there—it's just so obvious. I believe the Antichrist will be using false Bibles when he tries to deceive the whole world. WHAT ELSE WOULD HE USE TO REACH CHRISTIANS?"*

*Elijah:* Unbeknownst to this fellow, he has just illustrated the point I have been making for nearly two decades: If you are reading the Scriptures in translation—by that I *mean* any translation, including the King James Version with which this fellow is so obviously enamored and which he rather ridiculously regards as being somehow divinely inspired—you are completely at the mercy of the translators' understanding of the message of the Scriptures.

I have already shown you just how far down the Church has come in its understanding of *The Apostolic Teaching*. (See *The Voice of Elijah*® *Update* and *The Inheritance of the Believer, Volume 1*.) So let's take a look at the passages this fellow mentions and see whether the King James Version is actually what he claims it to be:

*Thou has multiplied the nation, [and] not increased the joy: they joy before thee according to the joy in harvest, [and] as [men] rejoice when they divide the spoil.  
(Isaiah 9:3) —King James Version*

The first thing you need to know about the mindset of the translators who translated the King James Version is this: They had no insight at all into the absolutely essential role that Hebrew parallelism plays in an accurate understanding of the message of the Scriptures. Therefore, they translated the poetry of the Prophets and the psalms as though it were simple narrative text. Translators working 450 years later were a bit more knowledgeable in regard to the poetic techniques of the Hebrew/Canaanite poets. That is why the New American Standard Bible has this:

*Thou shalt multiply the nation,  
Thou shalt increase their gladness;  
They will be glad in Thy presence  
As with the gladness of harvest,  
As men rejoice when they divide the spoil.  
(Isaiah 9:3) —New American Standard Bible*

The Truth should be obvious to any open-minded person who understands the Hebrew/Canaanite poetic technique in which the statement made in one line is somehow “parallel” to the statement made in the next. The translation “*not increased the joy*” simply does not fit the poetic context; whereas, the translation “*increase their gladness*” does. It is just as easy to see that the resolution to the obscurity in the original text must somehow relate to the fact that the King James Version has “*the joy*” and the New American Standard Bible has “*their gladness*.” But one still has to explain why the New American Standard Bible would differ from the King James Version in regard to the translation “not.” So I will begin my explanation by showing you my translation:

*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 9:3) —my interim translation*

I translated the text “*his joy*” rather than “*their joy*” simply because the morpheme whose meaning is in dispute is singular rather than plural. Now that you know that, you also need to know that the dispute revolves around a couple of Hebrew letters known as *matres lectionis*—that is, “mothers of reading.” *Matres lectionis* are nothing more than silent letters that were added to the Hebrew text so as to indicate how it should be read. Since the Hebrew text would read “*lo*” no matter which of the two letters was in the original text, it is easy to see how a simple scribal error could be introduced into the biblical text as the lector read the text during the copying process.

Now comes the solution to the difficulty. The Hebrew word for “not” is *lo’*. A Hebrew morpheme that indicates possession (“to him” or “his”) is *low*. In both cases, the *mater lectionis* is silent; so both of those two words sound exactly the same when the text is read. Therefore, although the Hebrew text has *lo’* (“not”), the context indicates the original text must have had *low* (“his”) and some inattentive scribe wrote the wrong letter as the lector was reading the text. Simple logic solves the problem for all but those who seek spiritual superiority by focusing on utter nonsense.

Now, let’s take a look at the second text the fellow mentioned:

*Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.  
(Colossians 2:18) —King James Version*

Just as the good fellow told us, the New American Standard Bible has exactly the opposite:

*Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of the angels, taking his stand on {visions} he has seen, inflated without cause by his fleshly mind.  
(Colossians 2:18)*

Somebody quite obviously got their wires crossed somewhere along “*The Way*,” so we need to sort this one out rather carefully. Again, the issue revolves around the transmission of the biblical text. That is, some anonymous scribe(s) ever-so-slightly changed the biblical text so that we now have three entirely different textual witnesses to what the original was. The best texts agree that the Greek word for “not” was *not* in the original text. But let me show you why it makes no difference one way or the other.

Here is “*The Way*” I would translate the passage in which that verse occurs:

*See that no one is preying on you through philosophy and futile deception in agreement with the {oral} tradition of men—{that is,} in agreement with the elementary beliefs of the world—and not in agreement with Christ. Because in Him all the fullness of the divine nature dwells in bodily form, and having been made complete, you are in Him Who is the Head of every ruler and authority, in Whom also you were circumcised with a “circumcision” not made with hands—by the removal of the body of the flesh in “the circumcision” of the Christ—having been buried with Him in “the baptism” in which you were also raised up together through “the belief” of the working of the {Living} God—the One Who raised Him from the dead. And you, being dead in “the transgressions” and “the uncircumcision” of your body, He also made alive together with Him, having forgiven us all “the transgressions,” having erased the document written against us in the decrees which were hostile to us. And He has taken it out of the midst, having nailed it to the cross. Having stripped the rulers and the authorities, He publically disgraced*

them—having been victorious over them in Him. Therefore, don't let anyone condemn you with respect to food and drink, or in regard to a festival or new moon or Sabbath—which {Sabbath} is a "shadow" of the things to come, and the Body of the Christ. Don't let anyone who desires self-abasement and worship of the Messengers judge you unworthy—**one who bases authority on what he has seen**, one who is puffed up for no reason by the mind of his body, and one who does not hold onto the Head from Whom all of the Body, being supported and held together by the "ligaments" and "muscles," causes the growth of the {Living} God. If you have died with Christ to the elementary beliefs of the world, why—as though living in the world—are you submitting to decrees: "Don't hold; don't taste; don't touch"—which is all for the decomposition of the consumer—in accordance with the commandments and teachings of men? Which is indeed a word that has a "wisdom" in self-made religion and in self-abasement {and} harsh treatment of a body, {but} not in any benefit against gratification of the flesh.

(Colossians 2:8–23) —my interim translation

I showed you the larger context so that you would be able to see Paul's overall train of thought. He is talking about the fact that the True Believer who has knowledge of *The Apostolic Teaching* has an obligation to live "in" *The Teaching*—the Living Word of God that Jesus Christ is—rather than "in" "the mind of his body." To do that, the True Believer must always be on the lookout for the idiotic notions of numskulls who come into the Church thinking they must somehow "do" something rather than just "be" what God demands through their belief in *The Teaching*.

Religiously oriented dimwits who cannot accept the fact that salvation is by faith—that is, belief in the Truth of *The Teaching*—are prevented from "seeing" the Truth of *The Teaching*. So they go on stupidly clinging to the "elementary beliefs of the world"—that is, to the dumbness that has somehow become "common knowledge" or "conventional wisdom" over the centuries since the Early Church lost *The Apostolic Teaching*. You know what I mean: things like the ridiculous "leap of faith" nonsense, and everybody thinking Adam was created in the image and likeness of God. Folks who cling to things like that leave themselves wide open to belief in any goofy mystical experience that Satan decides to send their way. And so he does just that—a whole lot more often than you might suppose.

Once a person has had a spiritual encounter with "the Messengers" of Satan, it is almost impossible to bring him back to a rational, logical belief in the Truth of *The Teaching*. That is so simply because personal experience tends to trump all other forms of "knowledge." But the wild card in that deck is what I explained in *The Way, The Truth, The Life*—one must never use a supernatural experience to evaluate *The Teaching*; one must always evaluate a supernatural experience on the basis of *The Teaching*:

*"If a prophet or a dreamer of dreams should arise in your midst and give you a sign or a wonder and it comes true—the sign or the wonder that he spoke to you {while} saying, 'Let's go after other gods (whom you have known) and let's serve them'—you must not listen to the words of that prophet or that dreamer of dreams because His Majesty, your God, is testing you to know whether you love His Majesty, your God, with all your heart and all your soul. You must 'walk' after His Majesty, your God; and you must fear Him. But you must guard His commandments, and you must listen to His voice, and you must serve Him, and you must cling to Him. But that prophet or that dreamer of dreams must be put to death, because he spoke rebellion against His Majesty, your God—the One Who brought you out of the land of Egypt and ransomed you from a house of slavery—to lead you astray from 'The Way' in which His Majesty, your God, commanded you to 'walk.' So you must purge the evil one from your midst."*

(Deuteronomy 13:1–5) —my interim translation

Now that I have reminded you of what I taught nearly fifteen years ago about how God tests you, let me show you why it doesn't matter whether the biblical text reads "not" in the verse the fellow mentioned:

*Don't let anyone who desires self-abasement and worship of the Messengers judge you unworthy—**one who bases authority on what he has seen**, one who is puffed up for no reason by the mind of his body, and one who does not hold onto the Head from Whom all of the Body, being supported and held together by the "ligaments" and "muscles," causes the growth of the {Living} God.*

(Colossians 2:18–19) —my interim translation

Paul has listed three characteristics of a Pretender who legalistically refrains from things that he considers

“sin,” yet is all the while ignorantly engaged in “worship of the Messengers.” That is, the fellow is worshipping a false god rather than the *Living Word of God* Who has revealed Himself in *The Apostolic Teaching*. The last two characteristics Paul mentions are: (1) an inflated ego in regard to “the truth” the fellow has been able to ascertain on his own; and (2) an inability to retain a knowledge of Jesus Christ—the One Who is the Truth of *The Apostolic Teaching*. But right in the middle of that Paul describes the dullard as:

*one who bases authority on what he has {not} seen ...*  
(Colossians 2:18b) —my interim translation

The reason I say it doesn’t matter whether the word *not* was in the original text is because the Greek verb translated “seen” conveys basically the same meaning as the word *not*. That clearly sounds like nonsense, so let me explain. If one insists on translating the phrase “what he *has not seen*,” Paul would be *talking about* a supposed knowledge of the spiritual realm, which cannot be seen. But if one insists on translating the phrase “what he *has seen*,” Paul would still be *talking about* a supposed knowledge of the spiritual realm. Only this time, the verb *seen* would carry the same sense that would otherwise be carried by *not*. That is so simply because the verb translated “seen” conveys the sense of gaining supernatural knowledge from a vision or other ecstatic experience. So much for those who stupidly seek spiritual superiority by focusing on utter nonsense.

Now let’s look at the next verse the fellow mentioned:

*Like grapes in the wilderness, I found Israel;*  
*Like the first ripe figs on a fig tree in its first {season},*  
*I saw your fathers.*  
*They came to Baal-peor*  
*and they became a Nazirite for the shameful one;*  
*And they became as vile as the one they loved.*  
*As for Ephraim, like a bird their glory will fly*  
*Away from birth and away from pregnancy*  
*and away from conception!*  
*Even when they rear their sons,*  
*I will bereave Adam of them.*  
*Because they will indeed have misery*  
*When I depart from them.*  
*Ephraim is just what I have seen—*

*Planted in a pasture for Tyre.*  
*But Ephraim will bring out his sons to be killed.*  
*Your Majesty, give them what You will give.*  
*Give them a bereft womb and dry breasts.*  
*All of their evil is in Gilgal,*  
*Because I hated them there*  
*On account of the evil of their deeds.*  
*I will banish them from My House;*  
*I will not continue to love them.*  
*All of their leaders are rebels.*  
*Ephraim has been struck;*  
*Their root has dried up;*  
*They will make no fruit.*  
*Even when they deliver*  
*I will put to death the treasure of their womb.*  
*My God will reject them*  
*Because they did not listen to Him;*  
*And they will become fugitives among the Gentiles.*  
***Israel is a shriveled vine;***  
*His fruit will become just like him.*  
*When his fruit increased,*  
*He increased his altars.*  
*When his land was better,*  
*He made his altars better.*  
*Their heart is deceived;*  
*Now, they will bear their guilt.*  
*He will break their altars;*  
*He will destroy their **massaboth**.*  
(Hosea 9:10–10:2) —my interim translation

That is my first pass at translating that passage, so don’t hold me to it. I’ll most likely change a word here or there later on. But the biblical text is clear enough for us to understand what Hosea is *talking about*, and that is really all that we need to know at this point.

The Prophet is speaking in terms of the *parabolic image* in which *Corporate Israel* is depicted as a “vine.” But there is one facet of that *parabolic imagery* that you should always keep in mind. That is the fact that an untended—that is, an unpruned and unproductive—vine was called a “Nazirite.” Hosea’s point is, *Corporate Israel* became an unproductive “vine” at Baal-peor. From that point on, the people continually slipped back into practicing the *zonah* ritual until God finally gave up on the ten tribes of the Northern Kingdom and declared He was going to “cut them off from” *Corporate Israel*. (See *Not All Israel Is Israel*, pp. 137 ff.)

The Assyrian Captivity is the signal event that stands behind the statements Hosea makes here. So if one knows what Hosea is *talking about*, does it really matter how *Corporate Israel* is described in the verse in question? Not really. The overall sense of the passage is clear no matter which way that one verse is translated. I translated it the way I did just because the same Hebrew verb is used elsewhere with that same sense and the translation “shriveled” fits the context. Contentious types might insist Hosea is referring back to what *Corporate Israel* was when God “found” them in the wilderness. No argument here. Like I said, it doesn’t matter.

Hosea is mocking the people for decimating the population of *Corporate Israel* by sacrificing their children to “the King” and then erecting *massaboth* (stone pillars) around the altar so the spirits of the deceased children could hide in them until resurrection. So the more “fruit” that the sons of Israel produced, the more altars they needed to burn them. Unfortunately, those who seek spiritual superiority by focusing on utter nonsense will never understand what Hosea *meant* by what he said, so why would they quibble over minor details? It sounds to me like the fellow who asked the question is one of those whom Jesus describes this way:

*“Woe to you, scribes and Pharisees—hypocrites! Because you give a tenth of mint, dill, and cumin, but let go of the important {parts} of the Law—the Judgment, the Mercy, and the Belief. Yet it was necessary to do these and not let go of the others. Blind guides! Those who strain off a gnat and gulp down a camel! Woe to you, scribes and Pharisees—hypocrites! Because you clean the outside of the cup and the dish, yet inside they are full of greed and self-indulgence. Blind Pharisee! Clean first within the cup so that what is without may also become clean.”*  
(Matthew 23:23–26) —my interim translation

Now let me address something the fellow said that does actually matter. He says:

*“I believe the Antichrist will be using false Bibles when he tries to deceive the whole world. WHAT ELSE WOULD HE USE TO REACH CHRISTIANS?”*

Simple-minded fellow, isn’t he? Satan has a million and one ways to deceive people, and this fellow can only come up with one. He would do better to consider

the possibility that he may not know what he *thinks* he knows. If he actually understood the *parabolic imagery* Hosea used, the following passage would make him take another look at his beliefs:

*And I saw another angel flying in midheaven, having an eternal gospel to preach to those who live on the earth, and to every nation and tribe and tongue and people; and he said with a loud voice, “Fear God, and give Him glory, because the hour of His judgment has come; and worship Him who made the heaven and the earth and sea and springs of waters.” And another angel, a second one, followed, saying, “Fallen, fallen is Babylon the great, she who has made all the nations drink of the wine of the passion of her immorality.” And another angel, a third one, followed them, saying with a loud voice, “If anyone worships the beast and his image, and receives a mark on his forehead or upon his hand, he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment goes up forever and ever; and they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name.” Here is the perseverance of the saints who keep the commandments of God and their faith in Jesus. And I heard a voice from heaven, saying, “Write, ‘Blessed are the dead who die in the Lord from now on!’” “Yes,” says the Spirit, “that they may rest from their labors, for their deeds follow with them.” And I looked, and behold, a white cloud, and sitting on the cloud {was} one like a son of man, having a golden crown on His head, and a sharp sickle in His hand. And another angel came out of the temple, crying out with a loud voice to Him who sat on the cloud, “Put in your sickle and reap, because the hour to reap has come, because the harvest of the earth is ripe.” And He who sat on the cloud swung His sickle over the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, and he also had a sharp sickle. And another angel, the one who has power over fire, came out from the altar; and he called with a loud voice to him who had the sharp sickle, saying, “Put in your sharp sickle, and gather the clusters from the vine of the earth, because her grapes are ripe.” And the angel swung his sickle to the earth, and gathered {the clusters from} the vine of the earth, and threw them into the great wine press of the wrath of God. And the wine press was trodden outside the city, and*

blood came out from the wine press, up to the horses' bridles, for a distance of two hundred miles.  
(Revelation 14:6–20)

*Parabolic imagery.* That's all it is. The "grapes" who meet that fate are the same "fruit" of the "vine" that Hosea describes. But as John records, those folks come from "the vine of the Earth." There is, however, a better "Vine" into which one can be "grafted" as a simple "branch"—if one so chooses:

*"I am the 'True Vine,' and My Father is the 'Vinedresser.' Every 'branch' in Me who does not 'bear' 'fruit,' He takes away; and everyone who 'bears' 'fruit,' He 'cleans it up' so that it will 'bear' more 'fruit.' You are already 'clean' through the Word which I have spoken to you. Remain in Me, and I {will remain} in you. Just as the branch cannot bear fruit from itself unless it remains in the vine, so also you cannot {'bear' 'fruit'} unless you remain in Me. I am the 'Vine,' you are the 'branches.' The one who remains in Me and I in him, this one 'bears' much 'fruit.' Because apart from Me, you cannot do anything. If anyone does not remain in Me, he is thrown outside like the branch, and he dries up; and they gather them and throw them into 'the fire,' and they are burned. If you remain in Me and My statements remain in you, ask for whatever you want and it will be done for you. In this My Father has been glorified so that you might 'bear' much 'fruit' and become My disciples. Just as the Father loved Me, I also loved you. Remain in My love. If you guard My commandments, you will remain in My love just as I have guarded My Father's commandments and I remain in His love. These things I have spoken to you so that My joy would be in you and your joy would be filled. This is My commandment: That you love one another just as I have loved you. Nobody has greater love than this: That One lay down His soul for His friends. You are My friends—if you do what I command you. No longer do I call you 'slaves,' because the slave does not know what his Lord is doing. But I have called you 'friends,' because all that I have heard from My Father I have made known to you."  
(John 15:1–15) —my interim translation*

If you want to know how to become a member of the Body of Jesus Christ, I have explained it in *The Inheritance of the Believer*. Paul also explains it in Romans 11, where he speaks in terms of the same *parabolic imagery* that Hosea, John, and Jesus used:

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

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

*And David says,*

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

*Therefore I say, they did not trip so that they fell, did they? Of course not! But in their transgression the salvation belongs to the Gentiles—to make them jealous. But if their transgression is the wealth of the world and their defeat is the wealth of the Gentiles, how much more is their "fullness"? But I say to you—the Gentiles—therefore, in so far as I am myself an apostle of Gentiles, I glorify my ministry, if somehow I might make my "flesh" jealous and save some of them. For if their rejection is the reconciliation of the world, what is their acceptance if not life from those who are dead? But if the "Firstfruit" is holy, also the "lump"; and if the "Root" is holy, also the "branches." But if some of the "branches" were "broken off," and you—being a "wild olive tree"—were "grafted in" among them and became a partaker of the rich "Root" of the "Cultivated Olive Tree," don't boast against the "branches." But if you are boasting against {them}, you do not "bear" the "Root," but the "Root" you. Therefore you will say, "'Branches' were 'broken off' so that I might be 'grafted in!'" That's right. They were "broken off" because of their unbelief. But you stand because of your*

belief. So, don't be high-minded, but fear. For if God did not spare the natural "branches," neither will He spare you. Therefore, consider the benevolence and severity of God: On those who fell, severity, but on you, the benevolence of God—if you remain in the benevolence; otherwise, you will also be "cut off." But they themselves, if they do not remain in their unbelief, will be "grafted in;" for the {Living} God is able to "graft them in" again. For if you were "cut off from" that which is, by nature, a "wild olive tree" and were, against nature, "grafted into" a "Cultivated Olive Tree," how much more will those, who are by nature, be "grafted into" their own "Cultivated Olive Tree"? For I do not want you, brothers, to be ignorant of this mystery—so that you are not "sensible" in yourselves—that a hardening {which derives} from {some} members of Israel has come into being until the "fulness of the Gentiles" comes in. And in this way "all Israel" will be saved, just as it is written:

"THE DELIVERER WILL COME OUT OF ZION,  
HE WILL TURN AWAY THOSE WHO ARE UNGODLY FROM JACOB.  
AND THIS IS MY COVENANT WITH THEM,  
When I take away their sins."  
(Romans 11:1–27) —my interim translation

**Editor:** A woman asks for your input on the following: "What if I were to tell you that 13 million people on this planet are getting prepared already, spiritually as well as temporally, in an organized manner including a food storage program? What if I were to tell you that the ancient primitive Ecclesiastical structure is in existence today with a governing priesthood with the authority to act in the Name of God? What if I were to tell you that the Bible did not exist in the primitive Church and was a creation of the Roman Catholic Church in A.D. 325? What if I were to tell you that Satan has managed to misrepresent this truth in these modern times to many Christians, and that that is the reason why they will not accept the truth as it goes forth in every nation today?"

**Elijah:** I would say the woman is already deceived, so there is no need for further discussion:

Don't respond to an imbecile according to his foolishness  
Lest you also be like him.  
Respond to an imbecile according to his foolishness  
Lest he become wise in his own eyes.  
(Proverbs 26:4–5) —my interim translation

Take your pick. I prefer to let folks like that go on thinking they know what they don't know. It's safer that way. ;-)

**Editor:** Has the name Jesus been translated correctly from the first manuscripts written about Him? If the Bible has been corrupted as early as A.D. 200, are we calling Him by His correct name? A question that came to us concerning this is, "If people pray 'Jesus, Jesus,' could it be that is when He will say 'I never knew you,' because we never call Him by His right name? Was there a 'J' in the original word?"

**Elijah:** First of all, let me point out that the people Jesus tells, "I never knew you" do not address Him by name. Instead, they call Him "Lord" (Greek: κυριος)—that is, "Your Majesty":

"Not everyone who says to Me, 'Your Majesty! Your Majesty!' will enter into the Kingdom of Heaven; only the one who does the will of My Father in Heaven. Many will say to Me in that day, 'Your Majesty! Your Majesty! Didn't we prophesy in Your name, and in Your name cast out demons, and in Your name do many miracles?' And then I will confess to them: 'I never knew you. GET AWAY FROM ME, YOU WHO WORK "THE LAWLESSNESS."'"

(Matthew 7:21–23) —my interim translation

That settles that issue. But the question about a "J" being in the original text concerns the fact that there is no "J" in Greek, Aramaic, or Hebrew. However, that is completely irrelevant, since the name *Jesus* is an English term, and Jesus did not speak English; He spoke Greek and Aramaic. So those who called Him by name at that time used either His Greek or Aramaic name—neither of which had a "J" in it. I guess that means—according to some folks' distorted logic—only those who speak Greek and Aramaic can be saved, because only they will call Jesus by His "right" name.

While we are on the topic, the name "Jesus" occurs in the Bible for the first time in the Old Testament—the Greek Old Testament, which was translated some two and a half centuries before Jesus Christ was born. So I seriously doubt the name was somehow simultaneously and miraculously corrupted in all the hundreds, if not thousands, of copies of that Greek translation that existed in A.D. 200. ■