



THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

He Embellishes; but He "Sees" the Harabolic Imagery

And he, being puffed up with pride by their subserviency, will begin to despatch missives against the saints, commanding to cut them all off everywhere, on the ground of their refusal to reverence and worship him as God, according to the word of Isaias: "Woe to the wings of the vessels of the land, beyond the rivers of Ethiopia: (woe to him) who sendeth sureties by the sea, and letters of papyrus (upon the water; for nimble messengers will go) to a nation anxious and expectant, and a people strange and bitter against them; a nation hopeless and trodden down."

But we who hope for the Son of God are persecuted and trodden down by those unbelievers. For the *wings of the vessels* are the churches; and the sea is the world, in which the Church is set, like a ship tossed in the deep, but not destroyed; for she has with her the skilled Pilot, Christ. And she bears in her midst also the trophy (which is erected) over death; for she carries with her the cross of the Lord. For her prow is the east, and her stern is the west, and her hold is the south, and her tillers are the two Testaments; and the ropes that stretch around her are the love of Christ, which binds the Church; and the net which she bears with her is the labor of the regeneration which renews the believing, whence too are these glories. As the wind the Spirit from heaven is present, by whom those who believe are sealed: she has also anchors of iron accompanying her, viz., the holy commandments of Christ Himself, which are strong as iron. She has also mariners on the right and on the left, assessors like the holy angels, by whom the Church is always governed and defended. The ladder in her leading up to the sailyard is an emblem of the passion of Christ, which brings the faithful to the ascent of heaven. And the top-sails aloft upon the yard are the company of prophets, martyrs, and apostles, who have entered into their rest in the kingdom of Christ.

Now, concerning the tribulation of the persecution which is to fall upon the Church from the adversary, John also speaks thus: "And I saw a great

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and wondrous sign in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she, being with child, cries, travailing in birth, and pained to be delivered. And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man-child, who is to rule all the nations: and the child was caught up unto God and to His throne. And the woman fled into the wilderness, where she hath the place prepared of God, that they should feed her there a thousand two hundred and threescore days. And then when the dragon saw it, he persecuted the woman which brought forth the man-child. And to the woman were given two wings of the great eagle, that she might fly into the wilderness, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast (out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and opened her mouth, and swallowed up the flood which the dragon cast) out of his mouth. And the dragon was wroth with the woman, and went to make war with the saints of her seed, which keep the commandments of God, and have the testimony of Jesus."

By the "woman then clothed with the sun," he meant most manifestly the Church, endued with the Father's word, whose brightness is above the sun. And by "the moon under her feet" he referred to her being adorned, like the moon, with heavenly glory. And the words, "upon her head a crown of twelve stars," refer to the twelve apostles by whom the Church was founded.

Hippolytus, "Treatise on Christ and Antichrist," Chaps. lviii-lxi, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1886), Vol. 5, pp. 216-217.

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Published quarterly by
Voice of Elijah, Inc.

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Volume 19, Number 1
January 2008

All correspondence
should be addressed to:

Voice of Elijah, Inc.
P.O. Box 2257
Rockwall, TX 75087-2257

Subscription rates:
(1 year, U.S. Funds)

U.S. \$24.00
Canada \$30.00
Abroad \$42.00

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Larry D. Harper
(dba The Elijah Project).

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A Note From the Editor

The Voice of Elijah® Outreach Report: 2007

I'm looking forward to a year of great progress for *The Voice of Elijah*®. If the recent past is any indication of things to come, it's time to strap on our track shoes and hit the ground running, at long last!

Earlier this month, I had the pleasure of reporting the VOE Fourth Quarter 2007 and the VOE Annual 2007 financial and outreach data to the Board of Directors of Voice of Elijah, Inc. I now have the pleasure of reporting to you, our contributors, as well.

In "A Note From the Editor," *The Voice of Elijah*®, January 2007, I wrote:

"VOE mailed just under 7000 free copies of The AntiChrist in 2006. We hope to at least double up every year from here on."

The increased contributions that VOE received in 2007 enabled us to more than double 2006's Free Offer mailings. In response to an increased internet presence and the interest generated by our Free Offer, VOE mailed out 22,144 copies of *The AntiChrist* booklet in 2007. That is more than three times the 6938 copies that were mailed in 2006. And even better news: Since January 1, 2008, VOE has been shipping from 750 to 1000 copies of *The AntiChrist* per week. If this pace continues throughout the year, we will certainly surpass (and possibly double) our incredible 2007 accomplishment.

We could not have tripled our outreach in 2007 without the support of you, our contributors. I cannot thank you all enough for your faithful contributions to *The Voice of Elijah*®. In 2007, you more than doubled your 2006 contributions. That enabled VOE to reach out to True Believers in numbers that far exceeded even our most hopeful expectations. I think I'll forego making any 2008 projections and just watch with amazement as the Lord continues to work through His People to reach His Own with the Truth of The Apostolic Teaching.

I ran across this excerpt from a back issue of *The Voice of Elijah*® this morning and felt it would be appropriate to include it here:

Editor: *You mention in one of the articles in this issue that you see a new move of God beginning among True Believers. Why do you say that?*

Elijah: *No True Believer can read the information they find in just the first volume of The Resurrection Theology Series [Editor: Not All Israel Is Israel] and not recognize it as The Teaching. I didn't say that. Jesus did. Pretenders will contradict that statement, but those who have been faithful in seeking the will of God will be driven by the Holy Spirit to repentance, prayer, and reading*

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the Scriptures because they want to understand more of what God has said. As I said before, the information already available makes perfect sense to anyone not locked into tradition. When True Believers realize God has already begun to work, they will begin to honestly seek God, praying for direction, and God will respond. He always has. He always will.
 ("Questions & Answers," **The Voice of Elijah**®, January 1992)

Please join me in prayer that God will provide direction as VOE reaches out to True Believers with the Truth, and that we will reach them as quickly as possible. We made great strides in 2007, and I look forward to the Lord responding to our prayers as He also delights growing numbers of True Believers with His Truth in the months and years to come.

"You Are What You Believe"

A few months ago, I met face-to-face with someone I'd known for years through written correspondence and phone conversations. I didn't know what he looked like physically, but I figured I'd know him when I saw him. I did. His smile was just as wide as I'd imagined it would be; I could almost see him smile on the phone when he spoke with that ever-present facial feature of his. What he has said and done for VOE through the years spoke volumes. So I figured I knew him fairly well. As we've been taught, you are what you believe, and my friend's belief has been demonstrated in many ways down through the years.

During our conversation, my friend stated that when he met Larry Harper, Larry wasn't anything like my friend had imagined he'd be. I didn't ask what he meant by that comment, but it still surprised me somewhat. (He most likely meant Larry is taller and younger, I'll bet.) I realize I have known Larry since 1981, so it's pretty tough to put myself in the shoes of someone who knows him only through what he has written and said verbally in seminar recordings and The Next Step audio materials.

I've thought of this statement several times over the past few months and wondered: How do other people view Larry? Not that it matters, really, one way or the other, since the message he "carries" should be our focus—not him as the messenger. Pretenders quite often get so hung up on their perception of this messenger that they never hear the things he teaches. But being the curious critter that I am, I'm interested in hearing how Larry is viewed by those of you who have never met him in person. And for those who saw him for the first time at an Elijah Project seminar, was he anything like *you* thought he'd be?

From what I've gleaned from phone conversations with others, many seem to have a common point of view regarding Larry and his teaching style. What's your view? Email me with your thoughts: marcia@voiceofelijah.org and I'll share them in a future article.

For those True Believers who only have opportunity to meet Larry for the first time on the other side, I can't help but think that you'll know him when you see him.

In Him,

Marcia Woody

P.S. I have some good news for you. There is a new book listed on our Order Form this month: *The Babylonian Genesis* by Alexander Heidel. Larry refers to it on page 14. All current Monthly and Next Step Contributors will receive a copy of this book with our thanks for your ongoing, faithful support of VOE's mission.

Two books we previously offered are now out-of-print. They are: *A History of Heresy* by David Christie-Murray and *A.B. Simpson and the Pentecostal Movement* by Charles W. Nienkirchen. If you are interested in reading either of these books, I recommend searching for them as used books through Amazon.com, ebay.com, or your local used book store.

This Is One Whale of a Tale; but Can You Believe It?

This is the seventh 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**[®]. 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**[®] with the title "I Tell You What: Odds Are, You'll Never Beat God at His Shell Game." In that article, I explained the parables in which Jesus uses parabolic imagery which depicts Him as the Son of God.

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

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

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

In the fifth article of this series, I explained what Jesus was talking about when He used the parabolic image of "blindness." (See "Pharisees, Phoneyes, and a Phairly Phenomenal Phalanx of Phools," **The Voice of Elijah**[®], January 2005.)

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**[®]. 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."

No "Sign" but the "Sign" of Jonah

The Gospel of Matthew tells us Jesus had a rather heated exchange with the scribes and Pharisees right after He conducted a *parabolic pantomime* in which He fed a crowd of four thousand with just seven loaves of bread and a few fish. As I have already explained in the "Questions & Answers" column of this issue, Jesus' purpose in that *parabolic pantomime* was to illustrate for His disciples how His *handing down* The Teaching to them after His Resurrection was LIKE Him "entrusting" them with a never-ending supply of "food" that they were supposed to "expound" to those who believed. Take a closer look at what Matthew wrote:

And the Pharisees and Sadducees—having come up, testing Him—asked Him to show them a sign from Heaven. But He, responding, said to them: "When

evening comes, you say, 'Fair weather, for heaven is red!' And in the morning, 'Bad weather today, for heaven is threatening red.' Do you know how to make a distinction between the appearance of heaven, but the signs of the times you are not able to? **An immoral and adulterous generation seeks a sign; and a sign will not be given to it, except the sign of Jonah.**" And having left them, He went away.

(Matthew 16:1-4) —my interim translation

It should already be obvious to you that Jesus is referring to *parabolic imagery* related to His death and Resurrection from the dead when He says, "a sign will not be given to it, except the sign of Jonah." If that isn't yet obvious to you, just keep reading. It will be soon enough—unless you are a complete reprobate.

Matthew and Luke confirm that Jesus made precisely the same statement to the scribes and Pharisees on another occasion as well. Matthew's account differs somewhat from Luke's, so you need to consider both:

Then some of the scribes and Pharisees responded to Him saying, "Teacher, we want to see a sign from You." But He, responding, said to them: "An immoral and adulterous generation seeks a sign, and a sign will not be given to it, except the sign of Jonah the Prophet. For just as JONAH WAS IN THE BELLY OF THE SEA MONSTER THREE DAYS AND THREE NIGHTS, so also the Son of 'the man' will be in the heart of the Earth three days and three nights. The males of Nineveh will rise up at the Judgment with this generation, and they will condemn it because they repented at the preaching of Jonah. And Look! One greater than Jonah is here! {The} Queen of {the} South will wake up at the Judgment with this generation, and she will condemn it because she came from the ends of the Earth to hear the wisdom of Solomon. And Look! One greater than Solomon is here!"

(Matthew 12:38-42) —my interim translation

But while the crowds were gathering, He began to say: "This generation is an immoral generation. It seeks a sign; and a sign will not be given to it except the sign of Jonah. For just as Jonah became a sign to the Ninevites, so also the Son of the man will be to this generation. {The} Queen of {the} South will wake up at the Judgment with the males of this generation, and she will condemn them because she came from the ends of the Earth to hear the wisdom of Solomon. And Look!

One greater than Solomon is here! The males of Nineveh will rise up at the Judgment with this generation, and they will condemn it because they repented at the preaching of Jonah. And Look! One greater than Jonah is here!"

(Luke 11:29-32) —my interim translation

As you can see, one—if not both—of those accounts is not a completely verbatim record of what Jesus actually said. For one thing, they reverse the order of His statements concerning "{the} Queen of {the} South" and "the males of Nineveh." Moreover, Matthew and Luke both claim Jesus said something entirely different about Jonah:

"For just as JONAH WAS IN THE BELLY OF THE SEA MONSTER THREE DAYS AND THREE NIGHTS, so also the Son of the man will be in the heart of the Earth three days and three nights."

(Matthew 12:40) —my interim translation

"For just as Jonah became a sign to the Ninevites, so also the Son of the man will be to this generation."

(Luke 11:30) —my interim translation

"The Way" I would resolve that issue—which some miniscule-minded morons might mention as a categorical "contradiction"—is to use just a little common sense. This is most likely what Jesus actually said:

"For just as Jonah became a sign to the Ninevites, so also the Son of the man will be to this generation. For just as JONAH WAS IN THE BELLY OF THE SEA MONSTER THREE DAYS AND THREE NIGHTS, so also the Son of the man will be in the heart of the Earth three days and three nights."

(Luke 11:30; Matthew 12:40) —my interim translation

Having settled that issue for all but the most dimwitted, let me point out a couple of salient—but not quite so obvious—facts: "The males of Nineveh" repented when they heard Jonah explain *The Teaching of Moses*, and "{the} Queen of {the} South" came to hear Solomon explain *The Teaching of Moses*. Therefore, in all three instances where Jesus says "a sign will not be given to it, except the sign of Jonah," He is telling His disciples that, after He dies and comes back from the dead, He is going to "entrust" *The Teaching* to them so they can "expound" it to their disciples.

Now that you know what Jesus had in mind when He said “a sign will not be given to it, except the sign of Jonah,” we are ready to proceed to the next phase of our inquiry into the *meaning* and *significance* of the *parabolic imagery* related to the “sign” of the Prophet Jonah. So let’s take a closer look at what the Prophet says in the Book of Jonah.

Jonah—An Introduction

The Prophet who wrote the Book of Jonah had a couple of objectives in mind. His primary objective was to provide an account of a *parabolic pantomime* that God deliberately orchestrated to depict specific future events—those related to the death and Resurrection of Jesus Christ. In that *parabolic pantomime*, God called and sent a Prophet to explain *The Teaching* to Gentiles. We will *talk about* the *meaning* and *significance* of that facet of the *parabolic pantomime* a bit later.

For now, you need to know the second objective the Prophet had in writing. He wanted to provide a distinct definition of the Hebrew term *ra’ah*, which translators sometimes translate as “wicked” or “wickedness” and at other times as “harm,” “disaster,” “calamity,” “misery,” “trouble,” “displeased,” “discomfort,” and even “crime.” None of those translations are perfectly accurate, which is why I will merely explain what the term *means* and then use the English term *evil* to translate it.

You will find the Prophet who wrote the Book of Jonah uses the term *ra’ah* a total of nine times in eight verses (1:2, 7, 8; 3:8, 10; 4:1, 2, 6). His point is, something that is “evil” is “evil” only in the eye of the beholder. That is, *ra’ah* is nothing more than a circumstance that causes a person physical or emotional pain or discomfort. In God’s case, *ra’ah* is the emotional circumstance He faces in which ignorant people are doing stupid things because they are not willing to believe the Truth of the *Living Word* of God that He is. You will be able to see that is the case when we take a closer look at some of the statements the Prophet makes in the Book of Jonah. But first, you need to know the Apostle Paul has already accurately described God’s “Way” of remedying the “evil” of mankind:

Brothers, the desire of my heart and my prayer to the {Living} God for them is for salvation. For I testify against them that they have a zeal for God, but not according to knowledge. For being ignorant of the {Living}

*God’s declaration of not guilty, and seeking to establish their own, they did not submit to the {Living} God’s declaration of not guilty. For Christ is the end of law in a declaration of not guilty for everyone who believes. For Moses writes the declaration of not guilty which is from law: “THE MAN WHO DOES THEM WILL LIVE IN THEM.” But the declaration of not guilty from belief says this: “DON’T SAY IN YOUR HEART, ‘WHO WILL ASCEND INTO HEAVEN?’ That is, to bring Christ down. Or ‘WHO WILL DESCEND INTO THE ABYSS?’ That is, to bring Christ up from the dead.” But what does it say? “THE STATEMENT IS NEAR YOU—IN YOUR MOUTH AND IN YOUR HEART.” That is, the statement of “the belief” that we are preaching: That if (1) you confess with your mouth, “Jesus is His Majesty”; and (2) you believe in your heart that the {Living} God raised Him from the dead, you will be saved. For in the heart one believes unto a declaration of not guilty, but with the mouth one confesses unto salvation. For the Scripture says, “EVERYONE WHO BELIEVES ON HIM WILL NOT BE DISAPPOINTED.” For there is not a distinction between Jew and Greek; for the same One is everyone’s “His Majesty,” becoming wealth to everyone who appeals to Him. For “EVERYONE WHO APPEALS TO ‘THE NAME’ OF HIS MAJESTY WILL BE SAVED.” Therefore, how will they appeal to Him Whom they have not believed? But how will they believe Him of Whom they have not heard? But how will they hear without preaching? But how will they preach if they have not been sent? Just as it is written, “HOW BEAUTIFUL ARE THE FEET OF THOSE WHO PREACH THE GOOD THINGS OF THE GOSPEL!” But all did not listen to the Gospel. For Isaiah says, “YOUR MAJESTY! WHO HAS BELIEVED WHAT WE HEARD?” So “the belief” is from what is heard, but what is heard is through a statement of Christ.
(Romans 10:1–17) —my interim translation*

Paul’s point is, God has established a method whereby anyone—Jew or Gentile—can be saved. God’s method of salvation is so simple that even a child can understand, but it may be a bit too complex for a mendacious moron, so let me explain it as succinctly as I possibly can. If you want or need a more detailed explanation, I have begun to provide it in a seminal set of seminar recordings titled *The Inheritance of the Believer*, the first volume of which should be available in both audio and video form sometime later this year. But let me get back to explaining the basics of salvation by faith (belief) for the benefit (or detriment) of the more mentally challenged among us.

When God unceremoniously booted Adam and Eve out of the Garden, He made them a *promise* and told them to *hand the promise down* to their descendants *orally*. He also told them that anyone who believed *the promise* they *heard* would *receive what was promised* when He finally *fulfilled the promise*. The Hebrew Scriptures (Old Testament) are nothing more than an explanation of what *the promise* of God is and how *the promise* was *handed down orally* so that it would finally come to be in the possession of Jesus Christ—the *Heir of the promise*. The Greek Scriptures (New Testament) take up the account with the birth of Jesus Christ and explain how Jesus came to be the *Heir of the promise*. Then they tell us what happened to *the promise* after Jesus died.

The short version of the Gospel is, after Jesus came to be the sole *Heir of the promise*, He left an oral will (a testament) in which He stipulated that anyone—Jew or Gentile—who believed *the promise* He *handed down* to His disciples *orally* would *inherit the promise* and thereby qualify to *receive what was promised* when God *fulfilled the promise* at the End of the Age. [See “Did Jesus Leave a Will?” *The Voice of Elijah*®, July 1991.] Here is an account of what Jesus said when He made His will:

While He was still speaking to the crowds, look! His mother and His brothers were standing outside, seeking to speak to Him. And someone said to Him, “Look! Your mother and Your brothers are standing outside, seeking to speak to You.” But He, answering, said to the one speaking to Him, “Who is My mother and who are My brothers?” And stretching out His hand toward His disciples, He said: “Look! My mother and My brothers! For whoever does the will of My Father Who is in Heaven, he is My brother and sister and mother.”

(Matthew 12:46–50) —my interim translation

As I have already explained, “the will of My Father Who is in Heaven” is nothing more than belief in the Truth of *The Teaching of Moses* on the part of those who have opportunity to hear it explained. (See “Thy Kingdom Come. Thy Will Be Done, on Earth,” *The Voice of Elijah*®, April 1997.) That being the case, it should be obvious that if *the heirs of the promise* designated under the terms of Jesus’ will were ever going to *receive* an oral explanation of *the promise*, someone had to tell them. Not surprisingly, Jesus appointed His

disciples to that very task immediately after He arose from the dead.

Rather than getting long-winded about it, I will simply let you read Matthew’s account of how Jesus Christ told His disciples to go out and “make disciples” by preaching the Gospel, and then *handing down* an explanation of *the promise orally* to those who became disciples by repenting and believing the Gospel:

But the eleven disciples went into Galilee, to the mountain where Jesus had directed them. And seeing Him, they bowed to kiss {Him}—but some doubted. And Jesus approached and spoke to them, saying: “All authority in Heaven and on Earth has been given to Me. Therefore, go! Make disciples of all the Gentiles: (1) baptizing them into ‘The Name’ of the Father and of the Son and of the Holy Spirit, (2) teaching them to guard all that I have commanded you. And Look! I am with you all the days until the End of the Age.”

(Matthew 28:16–20) —my interim translation

That passage is called “the Great Commission.” If you do not understand the *significance* of Jesus ordering His disciples to “make disciples,” you might want to read what I wrote some seventeen years ago. (See “Where Are Jesus’ Disciples?” *The Voice of Elijah*®, April 1991; and “Questions & Answers,” *The Voice of Elijah*®, July 2004.) I have already explained the discipleship process and why the Church today is failing miserably at the task *handed down* to it by the Apostles.

The leaders of the Church abandoned the task of “making disciples” a long time ago. Today, they invite every unregenerate Tom, Dick, and Harry to “join us for worship next Sunday.” But that is not my concern here. If someone wants to be my disciple and learn what I teach, they will prove it by what they do. I am merely explaining the method of salvation by faith (belief) whereby God has chosen to save those who believe *the promise* He made to Adam and Eve.

The “Great Commission” passage quoted above concisely answers the set of four rhetorical questions that Paul asked in the passage I quoted above:

Therefore, how will they appeal to Him Whom they have not believed? But how will they believe Him of Whom they have not heard? But how will they hear without preaching? But how will they preach if they have not been sent?
(Romans 10:14–15a) —my interim translation

If you put what Jesus said to His disciples about *handing down the promise* to the Gentiles together with what the Apostle Paul said about that same thing, you have a fairly solid basis on which to understand the *parabolic pantomime* in which God told a Hebrew Prophet to take his knowledge of *The Teaching* and *hand the promise down* orally to Gentiles. Did you catch the significance of what I just said? Maybe not. So let me say it again: *Gentiles*.

My point is, the *parabolic pantomime* described in the Book of Jonah is—and always has been—a *parabolic* depiction of how *the promise* would be made available to the *Gentiles* after the death and Resurrection of Jesus Christ. The Prophet who wrote the Book of Jonah knew that. That's why he recorded the *parabolic pantomime* in the first place. If you don't believe that, keep reading. You will, provided you have been born again.

Now that I have explained the basics of why the Prophet recorded the *parabolic pantomime* found in the Book of Jonah, let me go back to something Paul said when he *talked about* God's method of salvation by belief in the Truth of *the promise* when one *hears it preached*:

But the declaration of not guilty from belief says this: "DON'T SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?' That is, to bring Christ down. Or 'WHO WILL DESCEND INTO THE ABYSS?' That is, to bring Christ up from the dead." But what does it say? "THE STATEMENT IS NEAR YOU—in your mouth and in your heart." That is, the statement of "the belief" that we are preaching: That if (1) you confess with your mouth, "Jesus is His Majesty"; and (2) you believe in your heart that the {Living} God raised Him from the dead, you will be saved. (Romans 10:6–9) —my interim translation

It may not be obvious to you that Paul is quoting something Moses said to the sons of Israel about the necessity of them believing the Truth of *The Teaching* that he taught, so let me show you what Moses said:

"And when all these things have come upon You—the blessing and the curse that I have put before You—and You are restored to Your heart in all the nations where His Majesty, Your God, has banished You, and You return to His Majesty, Your God, and You listen to His voice in accordance with all that I am commanding You today—You and Your sons—with all Your heart and with all Your

soul, then His Majesty, Your God, will turn back Your captivity, and He will have compassion on You, and He will return, and He will gather You from all the peoples where His Majesty, Your God, scattered You. If Your banished one is at the end of the Sea of Waters, from there His Majesty, Your God, will gather You, and from there He will take You. And His Majesty, Your God, will bring You into the land that Your fathers inherited, and You will inherit it, and He will treat You good, and He will multiply You more than Your fathers. And His Majesty, Your God, will circumcise Your heart and the heart of Your seed, to love His Majesty, Your God, with all Your heart and with all Your soul—so that You live. And His Majesty, Your God, will put all these curses on Your enemies and on those who hated You, who persecuted You. But You will return, and You will listen to the voice of His Majesty; and You will do all of His commandments, which I am commanding You today. Then His Majesty, Your God, will leave You a remnant in all the work of Your hand—in the fruit of Your womb and in the fruit of Your beast and in the fruit of Your ground—for good. Because His Majesty will return to rejoice over You for good, just as He rejoiced over Your fathers: (1) because You will listen to the voice of His Majesty, Your God, to guard His commandments and His statutes—the one written in this scroll of The Teaching; (2) because You will return to His Majesty, Your God, with all Your heart and with all Your soul; (3) because this commandment that I am commanding You today, He is not too incomprehensible for You, and He is not far away. He is not in the Sea of Waters saying, 'Who will ascend for us to the Sea of Waters and take her {the commandment} for us so that we may hear her {the commandment} and do her {the commandment}?' And He is not beyond the Sea saying, 'Who will cross over for us to beyond the Sea and take her {the commandment} for us so that we may hear her {the commandment} and do her {the commandment}?' Because the Word {of the Living God} is very near You—in Your mouth and in Your heart—to do Him."

(Deuteronomy 30:1–14) —my interim translation

First of all, let me point out the fact that the Apostle Paul clearly understands Moses is speaking concerning Jesus Christ, the *Living Word* of God, when he refers to *The Teaching* as "this commandment" (feminine) and "the Word" (masculine). That may not be obvious to obstreperously obnoxious imbeciles who

can't quite understand the simplest concept because they want to "figure out" the Truth of *The Teaching of Moses* for themselves, but it is true, nonetheless. Paul plainly clarifies what Moses *meant* by what he said when he quotes just the high points that Moses makes and explicitly tells us all the feminine personal pronouns that Moses used refer to Christ:

But the declaration of not guilty from belief says this: "DON'T SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?' That is, to bring Christ down. Or 'WHO WILL DESCEND INTO THE ABYSS?' That is, to bring Christ up from the dead." But what does it say? "THE STATEMENT IS NEAR YOU—in your mouth and in your heart." That is, the statement of "the belief" that we are preaching. (Romans 10:6–8) —my interim translation

Now that I have totally confused those who have long since relinquished their reasonable responsibility for rational reasoning in favor of allowing some third party—whether asinine individual or mindless group—to do their thinking for them, I should tell you I had an ulterior motive in showing you Paul's quotation of what Moses said about Jesus Christ as the *Living Word of God*—that is, *The Teaching* that one must believe to be saved. You see, there is a tiny little nugget of *parabolic imagery* hidden in what Paul says, and you need to be aware of it before you can fully understand the Book of Jonah. So take a closer look at what Moses said and then make note of how Paul changed it:

"Because this commandment that I am commanding You today, He is not too incomprehensible for You, and He is not far away. He is not in the Sea of Waters saying, 'Who will ascend for us to the Sea of Waters and take her {the commandment} for us so that we may hear her {the commandment} and do her {the commandment}?' And He is not beyond the Sea saying, 'Who will cross over for us to beyond the Sea and take her {the commandment} for us so that we may hear her {the commandment} and do her {the commandment}?' Because the Word {of the Living God} is very near You—in Your mouth and in Your heart—to do Him." (Deuteronomy 30:11–14) —my interim translation

That is what Moses actually said; but take another look at how Paul quotes it:

But the declaration of not guilty from belief says this: "DON'T SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?' That is, to bring Christ down. Or, 'WHO WILL DESCEND INTO THE ABYSS?' That is, to bring Christ up from the dead." But what does it say? "THE STATEMENT IS NEAR YOU—in your mouth and in your heart." That is, the statement of "the belief" that we are preaching. (Romans 10:6–8) —my interim translation

I don't want to get into the reason why Paul changes Moses' statement "He is not in the Sea of Waters saying" into "Don't say in your heart." That's a complete topic in and of itself. It is also an entirely unrelated issue. I only want to focus on the reason why Paul changes "cross over ... beyond the Sea" to "descend into the Abyss." But before I get into that, you need to be aware of the fact that all four Gospels cryptically refer to the *parabolic imagery* I am about to explain, but only John uses the exact phrase found in the Septuagint translation of Deuteronomy 30:13. That is, he alone uses the phrase "beyond the Sea" to allude to the *meaning* and *significance* of some of the *parabolic pantomimes* of Jesus. The synoptic gospels prefer the tongue-in-cheek phrase "into the beyond," which appears to be how Jesus referred to the *parabolic imagery* whenever He conducted a *parabolic pantomime* that involved crossing the Sea of Galilee to go "into the beyond."

Rather than giving you a detailed explanation of the *parabolic imagery* related to "beyond the Sea" and "into the beyond," I will just tell you the basics can be found in the booklet titled *The Passover Parable*. (See also "The Passover Parable," *The Voice of Elijah*®, July 1991.) Paul changed "beyond the Sea" into "the Abyss" because he knew that "the Sea" that Moses had in mind is the Sea of El (Hell)—that is, *Sheol*—which is the polar opposite of the Sea of Waters (Heaven)—that is, *Shemayim*. As I have explained on various occasions down through the years, both *Sheol* and *Shemayim* are compound words that have exactly the same construction. Both have an archaic term for "sea"—*she*—prefixed to another word. In one case, the other word is the proper name of the Canaanite god El; in the other, it is the ordinary term for water—*mayim*.

The reason the ancients used those two "seas" to refer to Heaven and Hell is because they believed the Sea of Waters lay above the Earth and the Sea of El lay beneath it. If you want to know where that belief came

from, you might want to take a closer look at something Moses wrote:

Then God said, "Let there be an expanse in the midst of the waters, that there may be a distinction between waters and waters." So God made the expanse so that it would make a distinction between the waters that were beneath the expanse and the waters that were above the expanse. And it was so. Then God called the expanse "a Sea of Waters," and there was an evening and there was a morning—a second day.

(Genesis 1:6–8)—my interim translation

I don't have time here to explain the significance of that bit of information, but the *parabolic imagery* related to God's activity on that occasion is where the beliefs of the Canaanites begin to get really interesting. Because they firmly believed the only way the soul of a dead person could get to the Sea of Waters—that is, into Heaven—was by successfully crossing the Sea of El—that is, Hell—and then traversing the wilderness that lay "beyond the Sea." One "way" to cross the Sea of El was by walking across on "The Way"—which is exactly what Jesus depicted in *parabolic pantomime* right after John the Baptist was executed:

But when Jesus heard, He went from there in a boat to a deserted place by Himself. And when the crowds heard, they followed Him on foot from the cities. And when He came out, He saw a large crowd; and He felt sorry for them, and He healed their sick. But when evening came, the disciples came to Him saying: "The place is deserted and the hour has already passed. Set the crowds free so that, going into the villages, they may buy food for themselves." But Jesus said to them: "They have no need to go away. You give them {something} to eat!" But they say to Him, "We have nothing here except five loaves and two fish!" But He said, "Bring them here to Me!" And having directed the crowds to recline to eat on the grass, having taken the five loaves and the two fish, and having looked up into Heaven, He blessed. And having broken, He gave the loaves to the disciples—but the disciples to the crowds. And all ate, and they were satisfied. And they picked up the surplus of the fragments, twelve baskets full. But those who ate were about five thousand males, besides women and children. And immediately He compelled the disciples to get into the boat and to go before Him "into the beyond" while He set the crowds free. And having set the crowds

*free, He went up into the mountain by Himself to pray. So when evening came, He was there alone. But the boat was already many stadia away from the Earth, being buffeted by the waves, for the wind was opposite. **But in the fourth watch of the night, He came to them—walking on the sea. But when the disciples saw Him walking on the sea, they were terrified, saying, "It's a ghost!" And they cried out in fear. But Jesus immediately spoke to them, saying: "Cheer up! It's Me. Don't be afraid." But responding to Him, Peter said, "Your Majesty, if it's You, direct me to come to You on the water." Then He said, "Come!" And having gotten down from the boat, Peter walked on the water and came to Jesus. But seeing the wind, he was afraid. And when he began to sink, he cried out, "Your Majesty, save me!" Then Jesus, having immediately stretched out His hand, took hold of him and said to him, "Small Believer, why did you doubt?" And when they got into the boat, the wind ceased. Then those in the boat worshiped Him, saying, "You really are God's Son!"***
(Matthew 14:13–33)—my interim translation

The point that Jesus is making in that *parabolic pantomime* is, "The Way" that one must follow to "walk" on "the Sea" is to believe the Truth of the *Living Word* of God—*The Teaching*—that He is. If one begins to doubt the Truth of the *Living Word* or believe something else, that person immediately loses "The Way" into Heaven and starts to sink into Hell. I am, of course, talking about "The same Way" that Jesus had in mind when He made the following statements:

*"Go in through 'the narrow gate,' because wide is 'the gate' and broad is 'the way'—the one leading into 'the destruction'—and many are those who go in through it. **For narrow is 'the gate,' and constricted is 'The Way'—the one leading into 'the life'—and few are those who find it. Be on guard against the false prophets—those who come to you in sheep's clothing but are vicious 'wolves' inside.** You will recognize them by their 'fruits.' Surely grapes cannot be gathered from thorns, nor figs from briars, can they? Likewise, every good 'tree' makes fine 'fruit'; but the worthless 'tree' makes evil 'fruit.' A good 'tree' is not able to make evil 'fruit,' nor a worthless 'tree' to make fine 'fruit.' Every 'tree' not making fine 'fruit' is cut down and thrown into a fire. Accordingly, you will definitely recognize them from their 'fruits.' 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 7:13–23) —my interim translation

Jesus’ point is, “The Way” into Heaven is the Truth of The Teaching He taught. Therefore, one needs to guard against believing the lies of Satan that are taught by false prophets because the “way” they teach leads to destruction. He made that same point on the following occasion as well, except He changes “gate” to “door”:

“Without doubt! Without doubt, I say to you, **the one who does not come in through the ‘Door’ into the ‘fold’ of the ‘sheep,’ but comes up another ‘way,’ that one is a thief and a robber.** But the One who comes in through the ‘Door’ is the ‘Shepherd’ of the ‘sheep.’ The ‘Doorkeeper’ opens to this One, and the ‘sheep’ listen to His voice. He calls His Own ‘sheep’ by name and leads them out. When He drives out all His Own, He goes before them; and the ‘sheep’ follow Him because they know His voice. And they will not follow a stranger, but will flee from him, because they do not know the voice of strangers.” Jesus spoke this parable to them, but they did not know what it was that He was saying to them. Therefore, Jesus again said to them: “Without doubt! Without doubt, I say to you, I am the ‘Door’ of the ‘sheep.’ All who came before Me are thieves and robbers, but the ‘sheep’ did not listen to them. I am the ‘Door’! If anyone goes in through Me, he will be saved; and he will go in and go out and find pasture. The thief does not come except to steal and to sacrifice and to destroy. I came so that they might have life, and they might have an abundance. I am the ‘Good Shepherd.’ The ‘Good Shepherd’ lays down His soul for the ‘sheep.’ And the ‘hired hand,’ who is not a ‘shepherd,’ whose ‘sheep’ are not his own, sees the ‘wolf’ coming and leaves the ‘sheep’ and flees, and the ‘wolf’ snatches and scatters them; because he is a ‘hired hand,’ he is also not concerned about the ‘sheep.’ I am the ‘Good Shepherd.’ And I know My Own; and My Own know Me. Just as the Father knows Me, I also know the Father. And I lay down My soul for the ‘sheep.’ I also have other ‘sheep’ who are not from this ‘fold.’ I must also guide them, and they will listen to My voice, and they will

become one flock—One Shepherd. Because of this, the Father loves Me—because I lay down My soul, so that I may receive it again. Nobody takes it from Me, but I lay it down of Myself. I have authority to lay it down, and I have authority to receive it again. This is the commandment I received from My Father.”
(John 10:1–18) —my interim translation

It is not completely obvious from the two passages I just quoted that Jesus is talking about Himself parabolically as “The Way” into Heaven—that is, The Teaching that one must believe to be saved. But He makes that perfectly clear on another occasion:

“Don’t let your ‘heart’ be thrown into confusion. You believe in the {Living} God, and You also believe in Me. In ‘The House’ of My Father, there are many ‘dwelling places.’ But if not, I would have told you, because I go to prepare a place for you. And if I go and prepare a place for you, I will come again and take you for Myself, so that where I am you also may be. **And where I go, you know ‘The Way.’**” Thomas says to Him, “Your Majesty, we do not know where You go, how could we know ‘The Way’?” Jesus says to him, “I am ‘The Way’ and ‘The Truth’ and ‘The Life.’ Nobody comes to the Father except through Me. If you have known Me, you will also know My Father; and from now on you know Him and have seen Him.”
(John 14:1–7) —my interim translation

Now that I have explained the parabolic imagery the Prophets had in mind when they ridiculed the ancient Egyptian/Canaanite belief that one could escape from the realm of the dead by carefully following “The Way” across the Sea of El, I should also tell you the ancients believed there was another “way” to get across “the Sea.” If one could not find someone to show him “The Way” to walk across the Sea of El, he had to face the fact that the only other “way” to cross was by boat—which ancient belief Jesus also ridiculed several times in parabolic pantomime:

And when He got into the boat, His disciples followed Him. And Look! A great storm occurred in the sea, so that the boat was covered by the waves; but He was fast asleep. And having come, they woke Him up, saying: “Your Majesty, save {us}! We are perishing!” And He says to them, “Why are you cowardly, Small Believers?” Then,

having gotten up, He rebuked the winds and the sea. And it became perfectly still. Then the men were amazed, saying, "What sort of Person is this, that even the winds and the sea listen to Him?"

(Matthew 8:23–27) —my interim translation

The point of that *parabolic pantomime* is, one has no need to fear “the Sea” and “the winds” if one is in the same *parabolic* “boat” with Jesus. Do you have any idea what *parabolic* “boat” that might be? Precisely. It depicts exactly the same thing as “*The Way*”—that is, *The Teaching of Moses*. But that is not the main reason I explained those things to you. You see, in the ancient Egyptian/Canaanite myth concerning death and resurrection, if one happened to veer off “*The Way*” whereby one could safely “walk” through “the Sea,” or if he somehow fell out of the “boat” and into “the Sea,” he would descend into a region considered to be “beyond the Sea,” which the Greeks called “the Abyss.” Hence Paul’s substitution of “the Abyss” for the phrase “beyond the Sea” when he quoted Moses.

Jonah—Chapter 1

Now that you know a bit more about what the ancients believed concerning “the Sea” that supposedly separates Heaven and Hell, let’s take a look at what the Prophet tells us in the Book of Jonah. As you read the first chapter, do yourself a favor and pay special attention to a few specific things the Prophet tells us. The first has to do with what I told you earlier about his purpose in defining the Hebrew term *ra’ah*, which is routinely translated “evil.” The Truth is, whether or not something is “evil” depends on one’s opinion. That is, it is something that someone finds difficult to endure.

Second, you need to know the phrase “*from before His Majesty*” tells us Jonah was a priest who ministered in the Temple in Jerusalem—until God demanded he do something he considered “evil.” Then he broke his priestly vow by heading off for parts unknown. The *significance* of the phrase “*from before His Majesty*” is, Jonah and his fellow priests were responsible for teaching the sons of Israel *The Teaching of Moses*; and they also ministered in the sanctuary “*before His Majesty*.” (See *The Mystery of Scripture*.)

When God told Jonah to do something that Jonah saw as “evil”—that is, to explain *The Teaching of Moses* to a bunch of godless *Gentiles*—Jonah gave up the

priesthood and left town immediately. The fact that Jonah was a priest accounts for his mention of the Temple in his prayer in Chapter 2. It also tells us why God told the fish to let him go:

Then the Word of His Majesty was to Jonah the son of Amittai saying: "Get up! Go to Nineveh—the great city—and make a proclamation to her, because their evil has come up before Me." But Jonah got up to flee to Tarshish from before His Majesty. And he went down to Joppa, and he found a ship going to Tarshish, and he paid its fare, and he went down into it to go with them to Tarshish from before His Majesty. So His Majesty threw a great "wind" onto the sea, and there was a great storm in the sea, and the ship was thought to be breaking up. And the sailors were afraid, and every man cried out to his god, and they threw the cargo that was in the ship into the sea to make {it} lighter than them. But Jonah had gone down into the hold of the vessel, and he had lain down, and he was sound asleep. Then the captain approached him and said to him: "What's with you sleeping? Get up! Call to your god! Perhaps the god will take notice of us so that we don't perish!" Then each one said to his friend: "Come on! Let's cast lots so that we know on whose account this evil has come to us." So they cast lots, and the lot fell on Jonah. So they said to him: "Tell us, please! On whose account has this evil come upon us? What is your trade, and from where do you come? What is your country, and are you from this people?" So he said to them, "I am a Hebrew; and I am afraid of His Majesty, the God of the Sea of Waters Who made the sea and the dry ground." Then the men were afraid—greatly afraid—and they said to him, "How could you do this?" Because the men knew that he was fleeing from before His Majesty because he had told them. Then they said to him, "What must we do to you so that the sea becomes calm around us?"—because the sea was becoming increasingly stormy. So he said to them, "Pick me up and throw me into the sea, and the sea will become calm around you, because I know that on account of me this great storm is upon you." But the men rowed to return to the dry ground, and they were not able because the sea was becoming increasingly stormy against them. Then they called to His Majesty, and they said: "Please, Your Majesty! Please don't let us perish on account of the soul of this man! And don't put innocent blood on us when You, Your Majesty, have done just as You desired." Then they picked up Jonah and they threw him into the sea. And the sea stopped his raging. And the

men were afraid—greatly afraid—of His Majesty; and they sacrificed a sacrifice to His Majesty, and they made vows. And His Majesty assigned a great fish to swallow Jonah, and Jonah was in the belly of the fish three days and three nights.

(Jonah 1:1–17) —my interim translation

In this chapter, the Prophet lays out the *parabolic imagery* that explains his purpose in writing. He is going to tell us how a priest of God *parabolically* came back from the dead—just LIKE the Canaanites thought Baal did every year when he ascended out of “the Sea” to bring the “early rain.” (See “Questions & Answers,” *The Voice of Elijah*®, April 1991; “The Forecast,” *The Voice of Elijah*®, October 1991; “When the Trumpet Sounds,” *The Voice of Elijah*®, April 1992; “How Do You Tell the Difference Between an Alcoholic and a Drunkard?” *The Voice of Elijah*®, January 1999.)

Jesus knew the Prophet who wrote the Book of Jonah was mocking Canaanite beliefs concerning the death and resurrection of Baal. He also knew the same *parabolic imagery* pointed to His Own death and Resurrection. That is why He said He would be in the realm of the dead for three days and three nights just LIKE Jonah. That statement should tell you the Prophet had a specific purpose in keying on that particular *parabolic image*. But it doesn’t tell you why. So let me explain.

The ancient Egyptians (and Canaanites) thought, as I explained in *The Passover Parable* more than fifteen years ago, that the trek of the deceased through the realm of the dead took three days. So the Prophet who wrote the Book of Jonah is, like all the Prophets of Israel, just making sure the reader understands how specifically the *Living Word* of God was mocking ancient Egyptian/Canaanite beliefs concerning death and resurrection in the *parabolic pantomime* in which Jonah *unintentionally* and *unwillingly* participated. But the best part of the *parabolic pantomime* is yet to come.

The ancients also thought a terrifying seven-headed “sea monster” lived in the Sea of El. You may never have heard of him; but Jesus knew all about him. That’s why He said this:

“For just as JONAH WAS IN THE BELLY OF THE SEA MONSTER THREE DAYS AND THREE NIGHTS, so also the Son of the man will be in the heart of the Earth three days and three nights.”

(Matthew 12:40) —my interim translation

The ancient Canaanites/Hebrews sometimes called the dreaded seven-headed sea monster “Leviathan,” sometimes “the Serpent,” sometimes “the twisted Serpent,” sometimes “the fleeing Serpent,” sometimes “the Dragon,” and sometimes “Rahab.” Here are some of the places where this particular Adversary of the dead is mentioned in the Scriptures:

*“Let those curse it who curse the day,
Who are prepared to rouse **Leviathan**.”*
(Job 3:8)

*“He quieted the sea with His power,
And by His understanding He shattered **Rahab**.”*
(Job 26:12)

*“Can you draw out **Leviathan** with a fishhook?
Or press down his tongue with a cord?”*
(Job 41:1)

*Thou Thyself didst crush **Rahab** like one who is slain;
Thou didst scatter Thine enemies with Thy mighty arm.*
(Psalm 89:10)

*There is the sea, great and broad,
In which are swarms without number,
Animals both small and great.
There the ships move along,
{And} **Leviathan**, which Thou hast formed to sport in it.*
(Psalm 104:25–26)

*Awake, awake, put on strength,
O arm of the LORD;
Awake as in the days of old, the generations of long ago.
Was it not Thou who cut **Rahab** in pieces,
Who pierced **the dragon**?*
(Isaiah 51:9)

*“And though they hide on the summit of Carmel,
I will search them out and take them from there;
And though they conceal themselves from My sight
on the floor of the sea,
From there I will command **the serpent**
and it will bite them.”*
(Amos 9:3)

Now that you are at least partially aware of what the Prophets are *talking about* in those texts, let me

show you where the Prophet Isaiah brings several titles of this mythical “sea monster” together in one verse:

*In that day the LORD will punish Leviathan
the fleeing serpent,
With His fierce and great and mighty sword,
Even Leviathan the twisted serpent;
And He will kill the dragon who {lives} in the sea.
(Isaiah 27:1)*

Some of you may be wondering how I know Leviathan had seven heads. Consequently, I probably should explain that before we move on. The Truth can be found in the Canaanite mythological texts, since they also refer to the same mythological “sea monster” the Prophets mention. But they do so specifically in the context of Baal’s death and resurrection—that is, in their description of his resurrection after his triumph over “the Sea.” They specifically tell us Baal defeated the monster who lives in the Sea as he made his trek through the realm of the dead. However, to understand what they said, you also need to know that in the Canaanite dialect, the Hebrew *Leviathan* becomes *Lotan*, and *Rahab* becomes *Rabbim*. Here is a translation of a key Canaanite text that provides the specific insight I mentioned:

*“When you killed Lotan, the Fleeing Serpent,
finished off the Twisting Serpent,
the seven-headed monster.”
(Michael David Coogan, Stories From Ancient Canaan,
Louisville: The Westminster Press, 1978, p. 106)*

The Prophets of Israel knew full well the mythical Leviathan had seven heads, but they only allude to it:

*Thou didst crush the heads of Leviathan;
Thou didst give him as food
for the creatures of the wilderness.
(Psalm 74:14)*

Now that I have some of you impatiently wondering why I am spending so much time on this small bit of the *parabolic imagery* related to the *parabolic pantomime* in which Jonah—LIKE the Canaanite god Baal—defeated both the Sea of El (a Canaanite god) and Leviathan (also more than likely a Canaanite god), let me show you where that information *should* make a

HUGE difference in the mental imagery—*parabolic imagery*—you have in mind when you read the following biblical texts:

*And another sign appeared in heaven: and behold, a great red dragon having seven heads and ten horns, and on his heads {were} seven diadems. And his tail swept away a third of the stars of heaven, and threw them to the earth. And the dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child.
(Revelation 12:3–4)*

*And there was war in heaven, Michael and his angels waging war with the dragon. And the dragon and his angels waged war, and they were not strong enough, and there was no longer a place found for them in heaven. And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him.
(Revelation 12:7–9)*

*And when the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male {child.} And the two wings of the great eagle were given to the woman, in order that she might fly into the wilderness to her place, where she was nourished for a time and times and half a time, from the presence of the serpent. And the serpent poured water like a river out of his mouth after the woman, so that he might cause her to be swept away with the flood. And the earth helped the woman, and the earth opened its mouth and drank up the river which the dragon poured out of his mouth. And the dragon was enraged with the woman, and went off to make war with the rest of her offspring, who keep the commandments of God and hold to the testimony of Jesus.
(Revelation 12:13–17)*

And the beast which I saw was like a leopard, and his feet were like {those} of a bear, and his mouth like the mouth of a lion. And the dragon gave him his power and his throne and great authority. And {I saw} one of his heads as if it had been slain, and his fatal wound was healed. And the whole earth was amazed {and followed} after the beast; and they worshiped the dragon, because he gave his authority to the beast; and they worshiped the beast, saying, “Who is like the beast, and who is able to wage

war with him?"
(Revelation 13:2–4)

And I saw another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a **dragon**.
(Revelation 13:11)

And I saw {coming} out of the mouth of **the dragon** and out of the mouth of the beast and out of the mouth of the false prophet, three unclean spirits like frogs.
(Revelation 16:13)

And he laid hold of **the dragon, the serpent of old, who is the devil and Satan**, and bound him for a thousand years.
(Revelation 20:2)

The *parabolic imagery* that stands behind those passages has to do with the Body of Christ *parabolically* engaging in one final battle with “the Serpent” just prior to its ascension out of “the Sea” and into the Mountain of God.

Jonah—Chapter 2

Now that the Prophet has told us how Jonah the priest was *parabolically* overcome by “the Sea” and wound up firmly in the clutches of Leviathan, he next tells us how that poor fellow got out of his awful predicament:

Then Jonah prayed to His Majesty, his God, from the belly of the fish, and he said:

*“I will call out to His Majesty on account of my distress,
And He will respond to me.*

***I will cry out from the womb of the Sea of El;**
You will hear my voice.*

But You have thrown me deep

Into the heart of the seas,

And a current surrounds me.

All Your breakers and Your waves pass over me.

*And I said, ‘I have been driven
away from Your sight.*

However, I will continue to look to Your holy Temple.’

Water encompasses me—

As far as {my} soul;

The Deep surrounds me;

A reed is binding my head.

*I have gone down to the base of mountains;
The Earth, her bars are around me until ‘**olam**.
But You will bring my life up from the Pit,
Your Majesty, my God.*

*While my soul was fainting because of me,
I remembered His Majesty;*

*And my prayer will come to You—
Into Your holy Temple.*

*Those who guard the futility of a lie
Abandon their loyalty.*

*But I, with a voice of thanksgiving,
will sacrifice to You.*

What I vowed, I will complete.

Salvation belongs to His Majesty.”

*Then His Majesty spoke to the fish, and he vomited Jonah
onto the dry ground.*

(Jonah 2:1–10) —my interim translation

Before we continue, I need to point out some of the things that Jonah states in his prayer because those things clearly reveal the *parabolic imagery* the Prophet had in mind. First, he has Jonah saying, “I will cry out from the womb of *the Sea of El*” (*Sheol*). His point is, Jonah is both dead and alive at the same time. The only hope Jonah has is that the *Living Word* of God will somehow intervene and deliver him from the limbo in which he finds himself.

Second, the Prophet records Jonah as saying, “But You will bring my life up from *the Pit*.” “The Pit” is more or less a synonym for “the Abyss” that Paul mentions. You will find it occurs fairly often in the Psalms, where it provides the clue that the psalmist is also speaking concerning death and resurrection. Its presence here tells us exactly what the Prophet had in mind. Jonah is *parabolically* in precisely the same predicament that the Canaanites believed Baal found himself when the “early rain” failed to arrive on time. (See “How Do You Tell the Difference Between an Alcoholic and a Drunkard?” *The Voice of Elijah*®, January 1999; and “The Forecast,” *The Voice of Elijah*®, July 2004.) He has died and is firmly in the clutches of “the Sea.”

Third, Jonah also refers to his predicament by saying, “*The Deep* surrounds me.” But I will have to postpone an explanation of the *significance* of that statement until a bit later because it involves a knowledge

of the role a goddess named “the Deep” played in Akkadian mythology.

Finally, Jonah twice refers to the Temple in Jerusalem. The first time he does so, he only briefly mentions the mistake he made in leaving the Temple and abandoning his priestly vows. But what he says indicates he blamed God for making his circumstances so unbearable that he had to run away. At least he did that until he realized only God could deliver him from “the Sea” and “Leviathan”:

*“And I said, ‘I have been driven
away from Your sight.
However, I will continue to look to Your holy Temple.’”
(Jonah 2:4) —my interim translation*

The second time that Jonah mentions the Temple, he openly confesses the fact that he alone is responsible for his sin. But unless one knows he is referring to the fact that he abandoned his priestly responsibility for teaching the Truth of *The Teaching of Moses*—which is the *Living Word of God Himself*—it is impossible to understand what he says. First, he tells us he began to pray because he suddenly remembered the Truth of *The Teaching*:

*“While my soul was fainting because of me,
I remembered His Majesty;
And my prayer will come to You—
Into Your holy Temple.”
(Jonah 2:7) —my interim translation*

But in the end, Jonah roundly renounces the lies he believed that led him to abandon his responsibility as a Teacher in Israel, and he promises God he will go back and honor the vow he took when he became a priest:

*“Those who guard the futility of a lie
Abandon their loyalty.
But I, with a voice of thanksgiving,
will sacrifice to You.
What I vowed, I will complete.
Salvation belongs to His Majesty.”
(Jonah 2:8–9) —my interim translation*

Jonah’s point is, salvation can only be found in a knowledge of the Truth.

Jonah—Chapter 3

After Jonah thinks better of his hasty reaction to God’s command and agrees to fulfill his responsibility as a priest and Teacher in Israel, God intervenes and tells the fish to let him go. But as soon as Jonah sets foot on “dry ground” (the *significance* of which we will have to ignore for the present), God does not hesitate. He immediately restates His original command:

*Then the Word of His Majesty was to Jonah a second time saying: “Get up! Go to Nineveh—the great city—and proclaim to her the proclamation that I am going to speak to you.” So Jonah got up and went to Nineveh in accordance with the Word of His Majesty. **But Nineveh was a great city—a three-days’ walk for the gods. So Jonah began to go into the city one day’s walk.** And he made a proclamation and said, “Yet forty days, and Nineveh will be overthrown.” Then the men of Nineveh believed in God; and they proclaimed a fast and clothed themselves in sackcloth—from the greatest of them to the least of them. When the word reached the king of Nineveh, he got up from his throne and put aside his regalia. Then he covered {himself} with sackcloth and sat on the ashes. Then he cried out, and the king—and his nobles—spoke concerning tasing in Nineveh, saying: “Don’t let the man or the beast—the herd or the flock—taste anything. Don’t let them graze and don’t let them drink water. But the man and the beast must be covered with sackcloth, and they must call to God in force, **so that each one turns from his evil way** and from the violence that is in his palms. Who knows? The {Living} God may turn back and repent; He may turn back from His burning anger so that we do not perish.” **Then God saw their works—that they had turned from their evil “way”—and God repented concerning the evil that He had spoken—to do to them—and He did not do.**
(Jonah 3:1–10) —my interim translation*

As you can plainly see, the Prophet who wrote the Book of Jonah has a laser-like focus on “*The only Way*” to mitigate the “evil” “way” of mankind and the “evil” that God plans to impose if mankind does not give up his “evil” “way.” His point is, when the “way” men think does not agree with “*The Way*” God thinks, God considers it “evil.” But all it takes to remedy that “evil” circumstance is for men to listen to, and believe, someone who can explain *The Teaching of Moses*. In this

case, the person God chose to explain the Truth to *Gentiles* was a Hebrew priest named Jonah. In another instance, it could be the Prophet Isaiah, the Prophet Jeremiah, or any one of the thousands of Evangelists who have been called of God to preach the Gospel—that is, the introduction to *The Teaching of Moses*—down through the centuries.

Now that most morons have completely rejected my explanation of the simple Truth embodied in the Book of Jonah, let me go back to something the Prophet tells us about the city of Nineveh:

But Nineveh was a great city—a three-days' walk for the gods. So Jonah began to go into the city one day's walk. (Jonah 3:3b-4a) —my interim translation

The translation “for the gods” probably does not appear in whatever English translation you normally read. That is not because the Hebrew text does not read “for the gods”; it is instead because translators don’t understand either the *meaning* or the *significance* of that prepositional phrase. The Truth is, if you don’t understand that simple phrase, you will most certainly miss the primary point the Prophet is making. The *parabolic imagery* on which the Book of Jonah is based will sail right over your head and you will be left to veer off on some tangent, thinking you fully understand the God’s-honest Truth when all you have to rely on is the ridiculous speculation of a blowhard—you. So let me explain what you need to know about the three-day “walk” of the gods that occurred in Nineveh every year.

In the Akkadian culture—that is, in both the Babylonian (at Babylon) and Assyrian (at Nineveh) cultures—the single most important religious observance was the *Bit Akitu* festival. The primary evidence concerning this festival comes from Babylonian texts, but statements made about it in Assyrian texts disclose the same festival was observed by the Assyrians at Nineveh. Therefore, although the details concerning the *Bit Akitu* festival at Nineveh may differ somewhat from what I provide here, the basic outlines are undoubtedly the same.

The major difference between the Babylonian and the Assyrian *Bit Akitu* festivals most likely consists mainly in the names of the gods. That is, while the Babylonian *Bit Akitu* festival focused on Marduk—the most important Babylonian god—the Assyrian *Bit*

Akitu festival would have focused on Asshur—the most important Assyrian god. Just keep in mind the fact that several gods “participated,” but the primary focus was on the god who died and was resurrected.

The *Bit Akitu* festival was held every year, at the beginning of the year. It began on the first day of the first month of the year and ended in a *sacred marriage* ceremony on the eleventh day of the year. The festival concluded with a three-day cultic drama in which an idol that represented the god of the resurrection—either the Babylonian god Marduk, who was equivalent to the Canaanite god Baal, or the Assyrian god Asshur, who was equivalent to the Egyptian god Osiris—led a procession of idols that represented several other gods as they “walked” in a three-day procession along a prescribed route into the city. The procession ended when the god of the resurrection was finally seated in his temple, at which point a *sacred marriage* ceremony began. Do you have any idea what mythological event that three-day procession might be depicting? If you guessed the death and resurrection of the god, you would be right.

A major element in the first seven days of the *Bit Akitu* festival involved the reading of the Babylonian creation account, *Enuma Elish*. In case you know nothing at all about that particular Akkadian myth, let me be the first to clue you in. It explains how the resurrection of the god, after his defeat of the goddess Ti’amat, resulted in the creation of man. (See Alexander Heidel, *The Babylonian Genesis* on the Order Form.) Do you have any idea who the goddess Ti’amat might be? She is the Babylonian equivalent of the Canaanite god Yam, who is also commonly known as “Prince Sea” since the Hebrew/Canaanite word *yam* means “sea.” Her name appears in the Scriptures thirty-six times, but you know her only as “the Deep.” Remember what I said earlier? Jonah specifically mentions her in his prayer (Jon. 2:5). And therein—although scholars cannot figure it out—you have the link that ties the Canaanite resurrection mythology together with the Akkadian creation mythology.

At this point—just in case some miniscule mind might think I have drifted entirely off my moorings—I should probably remind those of you who still have ears to hear, that many of the ancient myths are nothing more than the distorted remnants of *The Teaching* that the ancients carried away with them when they scattered from the Tower of Babel. (See “So Why Would a Nomad

'Build a House' and Settle Down?" *The Voice of Elijah*®, October 1997; and *The Inheritance of the Believer, Volume 1*.)

Like the Church today, all of the ancient cultures retained some part of the Truth of *The Teaching*—mixed in with a whole lot of lies. In this case, the basic Truth the Akkadian creation myth *Enuma Elish* describes does not relate to the creation of the first Adam; it relates to the creation of the Second. The same can be said for the Canaanite and Egyptian myths concerning the resurrection of Baal and Osiris. But in all of them you will find the *parabolic imagery* of *The Teaching* has been mixed with the lie that Adam was created in the image and likeness of God. Satan has been beating that drum for a very long time. (See "Transformed Into the Image and Likeness of God," *The Voice of Elijah*®, April 2003; and "Moses and 'The Man,'" *The Voice of Elijah*®, July 2003.)

Now that you know about the three-day "walk" of the gods, who do you think shows up at Nineveh on the first day of the "walk" of the gods and "walks" along with them in procession, loudly proclaiming a not-so-different *parabolic* message concerning the death and Resurrection of Corporate Israel—the Firstborn Son of the *Living* God? And what do you think he tells those folks that causes them to suddenly turn on a dime? I have a hunch it must have been one whale of a tale. I also have a fairly good idea the outline of his message can be found in the Book of Jonah. And I have no doubt his blanched appearance only served to back up his every word.

Jonah—Chapter 4

Now that you have read how the entire *Gentile* population of the city of Nineveh responded to the Old Testament Gospel of Jesus Christ when they were threatened with annihilation, take a look at where the *parabolic pantomime* described in the Book of Jonah goes from there:

But this was a great evil to Jonah, and he got angry. And he prayed to His Majesty, and he said: "Please, Your Majesty, was not this what I spoke while I was on my ground? Therefore, I went ahead to flee to Tarshish because I knew that You are a merciful and compassionate God—slow to anger and abundant in kindness and repenting concerning the evil. But now, Your Majesty, please take my soul from me because my death is better than my life." But His Majesty said, "Does anger make you feel better?"

Then Jonah went out of the city and sat down to the east of the city. And he made a shelter for himself there, and he sat down under it in the shade so that he could see what happened in the city. Then His Majesty, God, assigned a vine to go up over Jonah, to be shade over his head, to deliver him from his evil. And Jonah rejoiced over the vine with great joy. Then the {Living} God assigned a worm—when dawn came up the next day—and it struck the vine so that it withered. And when the sun rose, God assigned a scorching east wind, and the sun beat down on Jonah's head so that he became faint. Then he asked his soul to die, and he said, "My death is better than my life." Then God said to Jonah, "Does anger concerning the vine make you feel better?" And he said, "Anger makes me feel better—until death." Then His Majesty said: "You took pity on the vine for which you did not toil and you did not raise, which appeared overnight and perished overnight. But I should not take pity on Nineveh—the great city—in which there are more than 120,000 of Adam who does not know his right hand from his left, as well as many animals?"

(Jonah 4:1–11) —my interim translation

An anonymous Prophet of Israel provided that humorous account for us, and it probably wasn't Jonah himself. Although Jesus confirms the fact that Jonah was a Prophet, the fellow was quite obviously not a very good one. If he had been, he would have been able to readily accept the point of the *parabolic pantomime* in which he found himself an incredibly unwilling participant. That *parabolic pantomime* tells us that, after the death and Resurrection of Jesus Christ, the Gospel—that is, the brief introduction to *The Teaching of Moses* that Evangelists have the authority to preach to unbelievers *outside* the Church—would one day be proclaimed to all the *Gentiles*, not just the "more than 120,000 of Adam who does not know his right hand from his left."

Jonah could not accept the fact that the *Living* Word of God would allow *Gentiles* in his day to hear and respond to *the promise* that belonged exclusively to Corporate Israel. Moreover, he considered it "evil" that God honored their belief in the Truth that he had been compelled to explain to them. So he sat down in a funk to watch, continuing to hope disaster would overtake them. He should have been rejoicing with them in their knowledge of the Truth. That part of the Prophet's tale should serve notice to all those folks out

there who *think* they know what God might do today. But it won't. They are perfectly content to believe in the false god they serve, and they wouldn't want it any other "way." They would do well to consider whether the warning that Jesus gave to the scribes and Pharisees in His Own day might apply to them as well:

Then some of the scribes and Pharisees responded to Him saying, "Teacher, we want to see a sign from You." But He, responding, said to them: "An immoral and adulterous generation seeks a sign, and a sign will not be given to it, except the sign of Jonah the Prophet. For just as JONAH WAS IN THE BELLY OF THE SEA MONSTER THREE DAYS AND THREE NIGHTS, so also the Son of 'the man' will be in the heart of the Earth three days and three nights. The males of Nineveh will rise up at the Judgment with this generation, and they will condemn it because they repented at the preaching of Jonah. And Look! One greater than Jonah is here!"

(Matthew 12:38-41) —my interim translation

Jonah and Jesus' Parabolic Pantomimes

Now that I have explained why Jesus specifically says only "the sign of Jonah" would be given to the Jews after they had been "cut off from" Corporate Israel, I want to show you where He explains what the bread represents in the *parabolic pantomimes* in which He fed a multitude with just a few loaves of bread and some fish. He conducted that *parabolic pantomime* on two different occasions, but we only need to look at the four accounts related to the first time He did it.

First, you might want to compare and contrast the accounts found in the synoptic gospels. Matthew tells us Jesus conducted the *parabolic pantomime* immediately after John the Baptist was killed:

But when Jesus heard, He went from there in a boat to a deserted place by Himself. And when the crowds heard, they followed Him on foot from the cities. And when He came out, He saw a large crowd; and He felt sorry for them, and He healed their sick. But when evening came, the disciples came to Him saying: "The place is deserted and the hour has already passed. Set the crowds free so that, going into the villages, they may buy food for themselves." But Jesus said to them: "They have no need to go away. You give them {something} to eat!" But they say to Him, "We have nothing here except five loaves and two

fish!" But He said, "Bring them here to Me!" And having directed the crowds to recline to eat on the grass, having taken the five loaves and the two fish, having looked up into Heaven, He blessed. And having broken, He gave the loaves to the disciples—but the disciples to the crowds. And all ate, and they were satisfied. And they picked up the surplus of the fragments, twelve baskets full. But those who ate were about five thousand males, besides women and children. And immediately He compelled the disciples to get into the boat and to go before Him "into the beyond" while He set the crowds free. And having set the crowds free, He went up into the mountain by Himself to pray. So when evening came, He was there alone. But the boat was already many stadia away from the earth, being buffeted by the waves, for the wind was opposite. But in the fourth watch of the night, He came to them—walking on the sea. But when the disciples saw Him walking on the sea, they were terrified, saying, "It's a ghost!" And they cried out in fear. But Jesus immediately spoke to them, saying: "Cheer up! It's Me. Don't be afraid." But responding to Him, Peter said, "Your Majesty, if it's You, direct me to come to You on the water." Then He said, "Come!" And having gotten down from the boat, Peter walked on the water and came to Jesus. But seeing the wind, he was afraid. And when he began to sink, he cried out, "Your Majesty, save me!" Then Jesus, having immediately stretched out His hand, took hold of him and said to him, "Small Believer, why did you doubt?" And when they got into the boat, the wind ceased. Then those in the boat worshiped Him, saying, "You really are God's Son!"

(Matthew 14:13-33) —my interim translation

Mark provides an additional detail by telling us the disciples had just returned from their mission as "Apostles" when Jesus conducted the *parabolic pantomime*:

And the Apostles gather together with Jesus; and they told Him all that they had done and what they had taught. And He says to them, "Let's go away by ourselves to a deserted place and rest a little while." For those coming and those going were many, and they didn't even have time to eat. And they went away in the boat to a deserted place by themselves. But they saw them leaving, and many recognized {them}, and they ran there together on foot from all the cities, and they arrived ahead of them. And having gotten out, He saw a large crowd, and He felt sorry for them because they were like sheep who did not

have a shepherd, and He began to teach them many things. And when several hours had passed, His disciples—having come—were saying: “The place is deserted and {it’s been} several hours already. Set them free so that, going into the surrounding fields and villages, they may buy for themselves something they might eat.” But He, responding, said to them, “You give them {something} to eat!” And they say to Him, “Having gone, should we buy two hundred denarii {worth of} bread and give them to eat?” But He says to them: “How many loaves do you have? Go see!” And knowing, they say, “Five, and two fish.” And He ordered them all to recline to eat in groups on the green grass. And they reclined to eat, each company corresponding to a hundred or a fifty. And having taken the five loaves and the two fish, having looked up into Heaven, He blessed. And He broke the loaves, and He gave to the disciples so that they could “expound” to them, and He divided up the two fish for them all. And all ate, and they were satisfied. And they picked up fragments, a “fullness” of twelve baskets, and from the fish. And those who ate the loaves were five thousand males. And immediately He compelled His disciples to get into the boat and to go before Him “into the beyond”—to Bethsaida—while He set the crowds free. And having told them goodbye, He went away into the mountain to pray. And when evening came, the boat was in the middle of the sea, and He was alone, on the earth. And having seen them being buffeted while rowing, for the wind was opposite to them, at about the fourth watch of the night, He comes to them—walking on the sea. And He wanted to go past them. But when they saw Him walking on the sea, they thought that He was a ghost, and they cried out. For all saw Him, and they were frightened. But He immediately spoke with them, and He says to them: “Cheer up! It’s Me. Don’t be afraid.” **And He got up into the boat with them, and the wind ceased; and they were totally astounded. For they did not understand concerning the loaves, but their heart was hardened.**

(Mark 6:30–52) —my interim translation

Luke confirms the *parabolic pantomime* occurred when the “Apostles” returned to Jesus after John the Baptist was killed:

And having returned, the Apostles described to Him in detail all that they had done. And taking them along, He withdrew to be alone in a city called Bethsaida. But the

crowds—knowing—followed them. And having welcomed them, He was speaking to them concerning the Kingdom of God. And He was curing those who needed healing. But the day began to decline; and having come, the Twelve said to Him: “Set the crowd free so that, having gone into the surrounding villages and fields, they might acquire lodging and find something to eat. Because we are here in a deserted place.” But He said to them, “You give them {something} to eat!” But they said, “We don’t have more than five loaves and two fish unless, having gone, we bought food for all this crowd.” For there were about five thousand males. So He said to His disciples, “Have them recline to eat in companies of fifty each.” And they did so, and they made everybody recline to eat. But having taken the five loaves and the two fish, having looked up into Heaven, He blessed them. And He broke and He gave to the disciples to “expound” to the crowd. And they ate, and all were satisfied. And the surplus of fragments was picked up for them—twelve baskets.

(Luke 9:10–17) —my interim translation

John adds a couple of small, but extremely important, details. He tells us Jesus conducted the *parabolic pantomime* right before the Passover—with loaves of barley:

*After these things, Jesus went beyond the Sea of Galilee—of Tiberias. But a large crowd was following Him because they saw the signs He did on those who were ill. But Jesus went up into the mountain, and He was sitting there with His disciples. **But the Passover, the feast of the Jews, was near. Therefore, Jesus, having raised His eyes and having seen that a large crowd was coming to Him, says to Philip, “Where are we going to buy loaves of bread so that these may eat?”** But He was saying this to test him, for He already knew what He was going to do. Philip responded to Him, “Two hundred denarii {worth of} loaves wouldn’t be enough for them, so that each one could get a little!” One of His disciples—Andrew, the brother of Simon Peter—says to Him: “There’s a boy here who has five loaves of barley bread and two fish. But what are these for so many?” Jesus said, “Make the people recline to eat!” (There was a lot of grass in the place, so the number of the males who reclined to eat was about five thousand.) Therefore, Jesus took the loaves, and having blessed, He gave to those who were reclining to eat; and, in the same way, as much of the fish as they wanted. But as soon as they were filled, He says to His disciples, “Gather*

up the surplus fragments so that none perish!" So they gathered, and they filled twelve baskets of fragments from the five loaves of barley bread which were a surplus to those who had eaten. Therefore, the men who saw the sign He had done said, "This One truly is the Prophet Who is to come into the world!" Therefore Jesus, knowing that they were about to come and seize Him in order to make Him king, withdrew again into the mountain—Him alone. But when evening came, His disciples went down to the sea and, having gotten into a boat, they were going beyond the sea to Capernaum. But it had already gotten dark, and Jesus had not yet come to them, and the sea was getting rough from a strong wind blowing. Therefore, when they had rowed about five or six stadia, they see Jesus walking on the sea and coming near the boat! And they were afraid. But He says to them: "It's Me! Don't be afraid!" Therefore, they were willing to take Him into the boat. And immediately the boat came to the earth to which they were going. The next day, the crowd that had been standing beyond the sea saw that no other small boat was there except one, and that Jesus had not gone with His disciples in the small boat, but His disciples had gone away alone. But small boats from Tiberias came near the place where they ate the bread after the Lord gave thanks. Therefore, when the crowd saw that neither Jesus nor His disciples were there, they themselves got into the small boats and came to Capernaum, seeking Jesus. And finding Him beyond the sea, they said to Him, "Rabbi, when did You come here?" Jesus responded to them and said: "Without doubt! Without doubt! I say to you, you seek Me, not because you saw signs, but because you ate from the loaves and were satisfied. Don't 'work' for the food that spoils, but for the 'food' that remains into eternal life—which the Son of the man will give you, for the Father, the {Living} God, has 'sealed' this {One}." Therefore, they said to Him: "What must we do that we may work the works of the {Living} God?" **Jesus responded to them and said, "This is the 'work' of the {Living} God: That you believe into the One Whom that One sent."** Therefore, they said to Him: "Then, what sign do You do so that we may see and believe You? What work do You do? Our fathers ate the manna in the wilderness, just as it is written: 'HE GAVE THEM BREAD FROM HEAVEN TO EAT.'" Therefore, Jesus said to them: "Without doubt! Without doubt! I say to you, Moses did not give you the 'Bread from Heaven,' but My Father is giving you the true 'Bread from Heaven.' For the 'Bread' of the {Living} God is the One Who comes down from Heaven and gives life to the world." Therefore, they said to

Him, "Lord, give us this 'Bread' all the time!" **Jesus said to them: "I am the 'Bread of Life.' The one who comes to Me will never be hungry, and the one who believes into Me will never be thirsty. But I say to you that although you have seen Me, yet you do not believe. Everyone the Father gives Me will come to Me, and I will definitely not throw out anyone who comes to Me, because I have come down from Heaven, not to do My Own will but the will of the One Who sent Me. But this is the will of the One Who sent Me: That I not lose any from Him He has given Me but {that} I raise it up on the last 'day.' For this is the will of My Father: That everyone who 'sees' the Son and believes into Him has eternal life, and {that} I raise him up on the last 'day.'"** Therefore, the Jews were complaining about Him because He said, "I am the 'Bread' that came down from Heaven," and were saying: "Isn't this Jesus, the son of Joseph, whose father and mother we know? How can He now say, 'I came down from Heaven'?" Jesus responded and said to them: "Don't complain to one another! Nobody is able to come to Me unless the Father Who sent Me draws him, and I will raise him up on the last 'day.' It is written in the Prophets, 'AND THEY WILL ALL BE TAUGHT OF GOD.' Everyone who has heard the Father—and has learned—comes to Me, because no one has seen the Father except the One Who is from the {Living} God. He has seen the Father. Without doubt! Without doubt! I say to you: The one who believes has eternal life. I am the 'Bread of Life.' Your fathers ate the manna in the wilderness and died. **This One is the 'Bread' Who comes down from Heaven so that whoever eats from Him will not die. I am the 'Living Bread' Who has come down from Heaven. If anyone eats from this 'Bread,' he will live in the Age. But the 'Bread' I will give for the life of the world is also My flesh.**" Therefore, the Jews were fighting among themselves, saying, "How is this One able to give us His flesh to eat?" Therefore, Jesus said to them: "Without doubt! Without doubt! I say to you, unless you eat the flesh of the Son of the man and you drink His blood, you do not have life in yourselves. The one who munches on My flesh and drinks My blood has eternal life, and I will raise him up on the last 'day.' For My flesh is true food, and My blood is true drink. The one who munches on My flesh and drinks My blood remains 'in Me' and I in him. Just as the Living Father sent Me and I live through the Father, so also is the one who munches on Me. That one will live through Me. This is the 'Bread' Who came down from Heaven, not like the fathers ate and died. The one who

munches on this 'Bread' will live into the Age." He said these things in a synagogue, while teaching in Capernaum. Therefore, many of His disciples who heard said, "This word is hard; who can hear it?" But Jesus, knowing in Himself that His disciples were muttering about this, said to them: "Does this make you stumble? **Therefore, when you see the Son of the man ascending to where He was before, the Spirit is what gives life; the flesh is no help whatsoever. The statements that I have spoken to you is Spirit and is life.**"

(John 6:1–63) —my interim translation

As you should be able to "see," Jesus has just told you what the five loaves of barley bread *parabolically* represented in the *parabolic pantomime* in which He *parabolically* depicted His Own death and Resurrection as the Passover Lamb of God. He plainly explained the fact that He was depicting Himself as the *Living Word* of God that alone gives true life.

Now I realize it is absolutely impossible for an unregenerate person to appreciate—much less comprehend—the *meaning* and *significance* of the *parabolic pantomime* in which Jesus fed five thousand "males" along with thousands of women and children with just five loaves of barley bread and a couple of fish. But those who have been born again should be able to grasp the simple *parabolic imagery* I am about to explain—unless they have already allowed Satan's lies to completely snuff out the Word they first believed.

You see, the Prophets used the mythical "Sea of El" to *parabolically* depict the liquid water that covered the Earth before "dry ground" appeared on the third "day" of Creation. That is, the "Sea of El" is nothing more than the Earth as far as they are concerned. And in their ridicule of the Canaanite mythology related to the death and resurrection of Baal, the "Sea of Waters" that stands above the "Sea of El" is nothing more than the "sea" of fresh water vapor that surrounds the Earth. That is the *parabolic imagery* that Isaiah had in mind when he *parabolically* described the Incarnation of Jesus Christ—the *Living Word* of God—as follows:

*"Seek His Majesty while He can be found!
Call Him while He is near!
Let a guilty one abandon his 'way,'
And an iniquitous man his thoughts,
That he may return to His Majesty;
That He may have compassion on him;*

*And to our God,
That He may abundantly forgive.
Because My thoughts are not your thoughts.
And your 'ways' are not My 'ways,'"*
declares His Majesty.
*"Since the Sea of Waters is higher than the Earth,
Therefore, My ways are higher than your ways,
And My thoughts than your thoughts.
Because, just as the rain and the snow
come down from the Sea of Waters,
And it does not return there until it
(a) saturates the Earth, And
(b) causes her to deliver and sprout, And
(c) gives seed for seeding, and bread for eating;
Likewise shall be My Word,
Who will proceed from My mouth.
He will not return to Me empty— Without
(a) doing what I desired, And
(b) successfully completing what I sent Him for."*
(Isaiah 55:6–11) —my interim translation

Now that you have that simple set of *parabolic images* in mind, let's take this discussion a bit further. If you go back and review what I have told you about *parabolic equivalences*, you will find I have already explained some of the things you need to know about the *parabolic image* of "the Sea."

[For a discussion of *parabolic equivalencies*, see "He's Coming in Clouds of Glory (Whatever That Means)" *The Voice of Elijah*®, January 2001; "Questions & Answers," *The Voice of Elijah*®, April 2001; "Two Agreements Made: One a 'Covenant,' the Other a 'Testament,'" *The Voice of Elijah*®, January 2002; "Jesus Is the Carpenter Who 'Built The House' of God," *The Voice of Elijah*®, October 2002; "Questions & Answers," *The Voice of Elijah*®, July 2004; "A Promise Is Good, but a Promise Kept Is Better," *The Voice of Elijah*®, October 2005; and "If You Have a Love of the Truth, This Is Your Wake-Up Call," *The Voice of Elijah*®, July 2006.]

Think about it this "way": If you want to "walk" on "the Sea" "The Way" Jesus did, you must first find and follow "The Way" He showed us. If you don't do that, your fate is inevitable. You are going to "sink" into "the Sea" because—although you think you are safe and secure on "dry ground"—you have forgotten one very important fact. The Earth is still nothing more than "the Sea" in which "dry ground" appeared. So you had best beware of that seven-headed "sea monster." ■



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: In a prophecy magazine, mention was made of several Hebrew letters pronounced like the English word *eight* and found only about seven times in the Scriptures, one of them being Genesis 1:1. It was claimed that translators of this verse do not attempt to translate the letters into a word, and unless you could read the Hebrew Scriptures, you would not even know it was there. The writer of this article claims, if it were translated, the verse would read, "In the beginning God, Jesus, created the heavens and the earth." He also claims that in various places Hebrew letters are written in oversized and miniature sizes for mysterious reasons. Although it is foolish to rely on Jewish {kabalistic} reasoning—those who reject Jesus Christ—to get a clearer understanding of how the Scriptures talk about Jesus Christ, is there any such thing like this in the Hebrew Scriptures, or are these claims from corrupted manuscripts and corrupted minds?

Elijah: First let me say it never ceases to amaze me how easy it is for Satan to deceive ignorant people—especially when they have no concern for the Truth. Then, for the benefit of any of your readers who do not know anything at all about me, let me explain why you might consider me qualified to answer this question. Early on, I taught Biblical Hebrew to first-year divinity students at Trinity Evangelical Divinity School in

Deerfield, Illinois. Then I taught Biblical Hebrew to undergraduates at the University of California, Berkeley. I also taught Biblical Hebrew at a small Christian Liberal Arts college in San Francisco. Not only that, but I have been reading the Hebrew Scriptures for myself for more than thirty-seven years now. And I can tell you with full knowledge of the facts that this person is lying. He may not know he is lying, but that does not change the facts. He is spreading a bald-faced lie that will undoubtedly be repeated by others who are just as ignorant of the Truth as he is.

The *morpheme* the fellow refers to does indeed exist in the Hebrew text, and it does indeed sound somewhat like the English word *eight*. But the Truth of the matter ends there. The *morpheme* he has in mind does not occur a mere seven times in the biblical text; it occurs more than 3000 times, which makes it one of the most commonly occurring *morphemes* in all the Hebrew Scriptures. Furthermore, the *morpheme* is not a *word* that carries any actual *meaning*. That is because it carries only grammatical *significance*—somewhat like the indefinite article *a* and the definite article *the* do in English. The Truth is, the *morpheme* is used to indicate that the *word* immediately following it is to be understood as a definite direct object of the verb.

Now let me show you just how stupid Satan has proven this ignorant individual to be. If the poor fellow knew anything at all about the Hebrew language—and he quite obviously doesn't—he would have known that the same *morpheme* is actually used *twice* in Genesis 1:1—once right before "the heavens" and once again right before "the Earth." So if he wants to insist the first occurrence *means* "Jesus," I have absolutely no idea how he might want to translate the second occurrence, seeing as how it clearly follows the conjunction *and*. But I am just as absolutely certain the Liar Satan will gladly help him come up with a very inventive solution to the problem.

As for the second part of your question, it hardly merits an answer. All I can tell you is, Satan loves to entice ignorant people into making stupid assertions about a whole host of things about which they know nothing at all. And those who know the Truth can only stand back and marvel at just how much absolute nonsense masquerades as "truth" in the Church today.

Editor: Another of our contributors submitted several questions. He writes, "After all that Mr. Harper has

taught us about God's desire to mock man's false beliefs, I can't help but wonder if there isn't a parabolic image wrapped up in the phrase 'orphans and widows.' In the King James Version of the Scriptures the word for orphan is mostly translated as 'the fatherless' and most often appears with the word 'widow' in context. In Michael David Coogan's, Stories from Ancient Canaan, on page 41 from the story entitled 'Aqhat,' it says this, 'He judged the cases of widows, presided over the orphan's hearings....' Can you explain to us the meaning and significance of this term? I also noticed the main character in Coogan's story is named 'Danel', which is very familiar. It would be hard to believe that this is just a coincidence (Danel of Canaan, Daniel the Prophet of Scriptures). Could you elaborate?"

Elijah: If you check all of the occurrences of the Hebrew term *yatom* ("fatherless"), you will discover it is obvious that the mother of the child is not always dead:

*"Others snatch the orphan from the breast,
And against the poor they take a pledge."
(Job 24:9)*

*We have become orphans without a father,
Our mothers are like widows.
(Lamentations 5:3)*

Those two verses provide all the information one needs to know in order to understand the *significance* of the term *yatom* ("fatherless") as far as *The Teaching* is concerned. A man has died and is depending on his "fatherless" child—either male or virgin female—to "build a house," "raise up a seed," and "make a name" for him. Exactly the same *significance* applies to the Hebrew term *almanah* ("widow"). A man has died and his only hope is that his "woman" will find a "redeemer" who is willing to "build a house," "raise up a seed," and "make a name" for him. That *parabolic imagery* explains why the two terms frequently occur in the same context in the Hebrew Scriptures. Quite often, the focus is on the fact that "*The House*" of the deceased needs extra attention from the judiciary to make sure the estate (and "*The Name*") of the deceased is not depleted for someone else's personal gain.

As for the second part of the question, we can begin with the fact that the name "Daniel," or "Danel"

as Michael David Coogan has it in the Aqhat myth, means something quite specific like "God has rendered a verdict" or "verdict of God." That stands in contrast to the name "Elishaphat" (2 Chr. 23:1), which has a more general meaning, like "God will judge" or "God judges." Then you might also be interested in knowing that scholars believe the "Danel" mentioned in the Aqhat myth is also most likely the person in view here:

*"Son of man, if a country sins against Me by committing unfaithfulness, and I stretch out My hand against it, destroy its supply of bread, send famine against it, and cut off from it both man and beast, even {though} these three men, Noah, Daniel, and Job were in its midst, by their {own} righteousness they could {only} deliver themselves," declares the Lord GOD.
(Ezekiel 14:13–14)*

Now the mention of the "righteousness" of "Daniel" in that passage puts a rather interesting twist on how the Aqhat myth might have been interpreted by those in Israel who knew the Truth of *The Teaching of Moses*. Just keep in mind what I have already told you about that myth: The Virgin Anat killed Aqhat because he refused to "give" her his "bow." That is, he refused to participate in the *zonah* ritual with a sacred prostitute who was depicting the Virgin Anat in a sacred drama whose purpose was to "build a house," "raise up a seed," and "make a name" for Baal.

My point is, devoutly religious Canaanites most likely viewed the Aqhat myth one way, while those "in Israel" who were loyal to the Truth of *The Teaching* viewed it completely differently. Since we don't have the ending to the myth, we don't really know whose polemic it was, do we? Did the Virgin Pagat avenge her brother's murder? If so, how did she do that? That is, how many sacred prostitutes did she do in (that's an idiom) before she finally settled down and "built a house," "raised up a seed," and "made a name" for her father "Danel"?

Now that I have done my best to bring the text of the Hebrew Scriptures alive for you in that regard, let me show you another passage in Ezekiel where the "Danel" of Aqhat fame may well be the "righteous" dude in view:

*The word of the LORD came again to me saying,
"Son of man, say to the leader of Tyre,*

*Thus says the Lord GOD,
 "Because your heart is lifted up
 And you have said, 'I am a god,
 I sit in the seat of gods,
 In the heart of the seas';
 Yet you are a man and not God,
 Although you make your heart like the heart of God—
 Behold, you are wiser than Daniel;
 There is no secret that is a match for you.'"
 (Ezekiel 28:1–3)*

I probably should remind you that we already know that is describing Satan when he appears in the person of the Antichrist. The Early Church Father Hippolytus told us that in a couple of different places. (See *The Advent of Christ and AntiChrist*, pp. 156, 178.) So it is fairly obvious why God tells that fool:

*"Yet you are a man and not God,
 Although you make your heart like the heart of God—"
 (Ezekiel 28:2b)*

I'll leave it up to you to speculate as to the significance of the fact that God Himself plainly calls the Antichrist a "man"—that is, an *'Adam*. My only point here has to do with the fact that the "Daniel" Ezekiel mentions may well be the same "Danel" who advised his kids not to participate in the *zonah* ritual. Just a thought. And don't get your knickers in a twist over the fact that "Danel" prays to "Baal." The term *Baal* is not a name; it is a title. The term means nothing more than "owner." My point is, there is much more to the worship of Baal than you currently understand. Besides, in how many religions around the world do you suppose people address their god as "Lord"?

Editor: *Pastors and teachers in many churches today are teaching that Christians will be raptured before the Antichrist appears, and those who are left behind to endure the Tribulation Period will be waiting for the Return of Jesus Christ Who will then defeat the Antichrist. In order to deceive people into thinking he is Christ, won't the Antichrist first have to overthrow someone who seems to be the Antichrist? Is there anything in the Early Fathers' writings that talks about this?*

Elijah: I am not aware of anything the Early Church Fathers said in that regard. But I have already given my

opinion on the issue. (See "Is This Enough 'Distress' For You? No Matter; More's Coming," *The Voice of Elijah*®, October 2001.) But let me state it again here. I do not believe the Antichrist will have to do anything more than convince the Jews that he is the Messiah they have been expecting. Once he achieves that basic objective, the delusion that God has planned for those who have no "love of the truth" will completely overwhelm any vestige of rationality that still remains with the Pretenders in the Church.

Pretenders don't believe anything that is based on complete logic and reason anyway. If they did, they would be able to read *The AntiChrist* booklet that you distribute and immediately see that the Early Church Father Irenæus must have known the Truth. His purpose was, after all, to outline orthodox beliefs at a time when the orthodox churches all taught exactly the same thing—*The Apostolic Teaching*. So any fool today who wants to take on Irenæus (that's an idiom) has to face the fact that the Early Church has already declared him to be a "heretic." And Church leaders for a couple of hundred years after Irenæus would have all added their healthy "Amen" to that accurate assessment.

Let me show you how one Church historian has described the view of Irenæus and his contemporaries concerning the Christian Pretenders in their day who contradicted *The Apostolic Teaching* he outlined in his work "Against Heresies":

The characteristic answer of the Catholic Church to the Gnostics may be seen in the argument of Irenæus of Lyons. Against Gnostic claims Irenæus, writing about 185, held that the Apostles did not preach before they had "perfect knowledge" of the Gospel. That preaching they recorded in the Gospels—Matthew and John were written by Apostles themselves; while Mark reproduced the message of Peter and Luke that of Paul. Nothing Gnostic, Irenæus declares, is found in any of them. But the Gnostic may object that, besides this public apostolic teaching in the Gospels, there was a viva voce instruction, a speaking "wisdom among the perfect," of which Gnosticism was the heir. This Irenæus denied. He argued that, had there been such private teaching, the Apostles would have intrusted it to those, above all others, whom they selected as their successors in the government of the churches. In these churches of apostolic foundation the apostolic teaching had been fully preserved, and its transmission had been guaranteed by the orderly succession of their bishops.

Go therefore to Rome, or to Smyrna, or Ephesus, and learn what is there taught, and nothing Gnostic will be found. Every church must agree with that of Rome, for there apostolical tradition has been faithfully preserved as in other Apostolic Churches.

It is difficult to see what more effective argument Irenæus could have advanced in the peculiar situation which confronted him; but it was an answer which greatly increased the significance of the churches of real or reputed apostolical foundation, and of their heads, the bishops. Irenæus went further. The church itself is the depository of Christian teaching: "Since the Apostles, like a rich man in a bank, lodged in her hands most copiously things pertaining to the truth." This deposit is especially intrusted to "those who, together with the succession of the episcopate, have received the certain gift of truth," i. e. to the heads of the churches. **To agree with the bishops is therefore a necessity. This argument was not peculiar to Irenæus, it was that of the leaders of Catholic teaching generally.** (Williston Walker, *A History of the Christian Church*, New York: Charles Scribner's Sons, 1970, pp. 57–58)

Now I realize that vociferous and vehemently vitriolic anti-Catholic Protestants get all riled up at the mere mention of Believers ever having to submit to the authority of the bishops of the orthodox Church. Satan is absolutely counting on that knuckleheaded, knee-jerk reaction from Protestant airheads in our day. But those myopic morons miss the point entirely. It is a complete non sequitur to say that True Believers today are required to submit to the bishops of the Roman Catholic Church just because that was required of True Believers in the Early Church.

What if the leaders of the Early Church lost *The Apostolic Teaching*—as the leaders of the Protestant Reformation have long since ably demonstrated they did—and some really rank, rancid, and repugnant Pretenders took control of the leadership positions in the Church—as the present posturing of pedophilic priests clearly reveals they did? Why would anyone but a mendacious mental midget moronically maintain that under those conditions God would require His Children to submit to the supposed authority of people who are clearly Satan's agents?

Let me explain the Truth for you so that you can understand the desperate circumstances in which True Believers find themselves today. There is *no one* in the Church today who has the authority to assemble True

Believers "in *The Name* of Jesus Christ." Not the Pope, not the plethora of Protestant papal Pretenders, and certainly not the piously preening pulpit parrots who rule the roost of the local churches on Sunday mornings. That is the case simply because the leaders of the orthodox Church lost the authority to govern the Church when they lost the Truth of *The Apostolic Teaching*. That is, they lost the authority that only an Apostle held up to that time—the authority to impose a governing structure on a local group of Believers and exclude (excommunicate) unbelievers from that group.

Since the time when Satan's agents brought about the loss of *The Apostolic Teaching*, True Believers have been left to make do (that's an idiom) on their own—to fend for themselves as well as they could. And God has used the Pretenders who have held sway over them to test them. That is, He has used their circumstances to see whether they would hold on to the Truth that they believed when they were born again rather than giving up the Truth to feel more comfortable believing a lie.

Evangelists who have faithfully preached the simple Truth of the Gospel message over the centuries have been the only ones in the Church who retained any of the authority that Jesus Christ *handed down* to His disciples. Moreover, those men retained only the authority to preach to unbelievers *outside* the Church. They held no authority to teach True Believers *inside* the Church. And by the way, my reference to "Evangelists" does not include those legitimately called Evangelists who changed the Gospel to suit themselves after they were called. If one changes the Truth of the Gospel, one loses even the residual authority that inheres in that introductory part of the *Living Word* of God.

Now that I have addressed the boneheaded objections of rebellious religious renegades who want nothing at all to do with submission to the authority of Jesus Christ, the *Living Word* of God, let me get back to the basic point I was making before I wandered off into the foregoing diatribe.

Anyone who rejects the Truth that Irenæus explained concerning the Antichrist, in his work "Against Heresies," has thereby rejected the authority of Jesus Christ Himself. That is the case simply because the leaders of the orthodox Church at that time all agreed the Church had but one *Teaching*, and that *Teaching* was the one that had been *handed down* to them from the Apostles. There was no "maybe this,

maybe that" in the Church then as there is in the Church today. Consequently, if one did not agree with *The Teaching* that was still being taught by the leaders of the orthodox Church, he was not even considered to be a Believer. That is, after all, what we are talking about—belief. Not belief in the sense of *that you believe*, but belief in the sense of *what you believe*. Believe the Truth of *The Teaching*, go to Heaven; believe Satan's lie, go to Hell. Your choice.

Editor: *From what God tells us in the first chapter of Genesis concerning every living creature eating only green herbs and fruits, my understanding is that in the Kingdom we will not be eating meat. So what is the significance of Jesus eating broiled fish after His Resurrection, when He appeared to His disciples in Luke 24:39–44 and asked them if they had any meat? What was He showing His disciples by doing this?*

Elijah: Before I answer your question, let's look at the first of the two passages you mention:

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

(Genesis 1:26–31) —my interim translation

Your understanding of that passage is accurate. It does indeed indicate the residents of "the Kingdom"

will "consume" only vegetation. So now let's look at the other text you mentioned:

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

together, saying that the Lord had arisen and had been seen by Simon. And they made known to them what had happened in the way and how He was made known to them by the breaking of the bread. But while they were saying these things, He Himself stood in their midst and said to them, "Peace to you!" And being terrified and becoming afraid, they thought they were seeing a spirit. And He said to them: "Why are you trembling, and why are doubts springing up in your heart? Look at My hands and My feet—that I am He. Touch Me and look, because a spirit does not have flesh and bones as you see I have." And saying this, He showed them His hands and His feet. But since they still did not believe because of their joy and amazement, He said to them, "Do you have anything here to eat?" So they gave Him part of a roasted fish; and taking {it}, He ate in front of them. Then He said to them, "These are My words, which I spoke to you while I was still with you: 'It is necessary for all the things written about Me in The Law of Moses and the Prophets and the Psalms to be completed.'" Then He opened their minds to understand the Scriptures.

(Luke 24:13–45) —my interim translation

First, let me point out that Jesus does not ask for meat to eat, as you indicate. He merely says, "Do you have *anything* here to eat?" Since one can safely assume the resurrected Christ would have already known what they had available to eat, one can also safely assume He also knew they would give Him roasted fish to eat. Second, let me remind you that Jesus was not actually in "the Kingdom" when He ate the roasted fish. He was in a *physical* body in this *physical* part of Creation. That's a rather minor point, but it does speak to the matter of the Redeemed "consuming" vegetation in "the Kingdom." So you do need to be aware of it. Finally, I would suggest that you also consider the fact that after Jesus eats the roasted fish they give Him, He immediately says, "These are My words, which I spoke to you while I was still with you."

The question I would ask myself, if I were you, is: What is Jesus referring to when He says, "these"? Then you might also want to contemplate the fact that Luke tells us Jesus' disciples gained insight into *The Teaching* on two entirely different occasions right after Jesus was resurrected. First, when Jesus broke bread with the disciples that He met on the way to Emmaus, the text tells us that while He was giving it to them, "then their eyes

were opened and they recognized Him." The key to insight into that part of His *parabolic pantomime* lies in knowing that Jesus Christ is *The Teaching*—that is, the *Living Word* of God. The second time that Jesus' disciples gained insight into the *Living Word* of God that He is, the text tells us, "He opened their minds to understand the Scriptures" immediately after He had eaten the fish. After you think about all this *parabolic imagery* for a while, you might then want to ask yourself the same set of questions that Jesus asked His disciples on the following occasion:

In those days—when there was again a great crowd and they didn't have anything to eat—summoning the disciples, He says to them: "I feel sorry for the crowd because they have remained with Me for three days already, and they don't have anything they could eat. And if I 'set them free' hungry to their 'house,' they will get discouraged in 'The Way' and some of them have come from far away." And His disciples responded to Him, "From where will anyone here in a desolate place be able to satisfy these with bread?" And He repeatedly asked them, "How many loaves do you have?" And they said, "Seven." Then He instructs the crowd to recline on the earth to eat. And taking the seven loaves—having given thanks—He broke, and He began "entrusting" to His disciples so that they could "expound." And they "expounded" to the crowd. And they had a few small fish. And—having blessed them—He said to "expound" these also. And they ate and were satisfied, and they picked up a surplus—seven large baskets of fragments. But there were, like, four thousand. And He "set them free." And immediately, having embarked in the boat with His disciples, He went into the region of Dalmanutha. And the Pharisees came out and they began to argue with Him, seeking from Him a sign from the heavens—testing Him. And groaning in His Spirit, He says: "Why does this generation seek a sign? Without doubt, I say to you, no sign will be given to this generation." And leaving them, having again embarked, He went away to the other side. And they had forgotten to take bread, and they did not have but one loaf with them in the boat. And He was giving strict orders to them, saying: "Watch out! Beware of the 'leaven' of the Pharisees and the 'leaven' of Herod." And they were arguing among themselves because they had no bread. And knowing, He says to them: "Why are you arguing because you do not have bread? Do you not yet comprehend? Do you not yet understand? Do you have your heart hardened?"

HAVING EYES, DO YOU NOT SEE?

AND HAVING EARS, DO YOU NOT HEAR?

And do you not remember? When I broke the five loaves for the five thousand, how many baskets full of fragments did you pick up?" They say to Him, "Twelve." "When the seven for the four thousand, how many large baskets of 'fullness' of fragments did you pick up?" And they say to Him, "Seven." And He says to them, "Do you not yet understand?"

(Mark 8:1–21) —my interim translation

You most likely noticed how “strangely” I translated the double-entendres that Peter—in the account he dictated to Mark—tells us Jesus used. That should give you a clue as to the fact that the *parabolic pantomimes* in which Jesus fed the crowds with just a few loaves and fishes are a *parabolic* depiction of the reality that one finds described in Luke 24. That is, in Luke 24 Jesus is at long last “entrusting” to His disciples the Truth of *The Teaching* that was *parabolically* depicted by the loaves and fishes that they then were to “expound” to the crowds. But I wouldn’t tread too heavily on that particular event if I were you.

Parabolic pantomimes are quite often “nested” in a series of *parabolic equivalencies*. So you might also want to consider how the *parabolic image* in which *The Teaching* is depicted as “loaves and fishes” applies to the delivery of *the promise* to the disciples gathered in the Upper Room on the Day of Pentecost. You know, you might want to take the time to consider what Jesus Christ “entrusted” to His disciples on that day so that they could then “expound” it to others. He did, after all, explain that to them right after “He opened their minds to understand the Scriptures”:

*And He said to them: "Thus it is written: 'The Christ is to suffer and rise again the third day, and repentance to forgiveness of sins is to be preached in His name to all the nations—beginning in Jerusalem.' You are witnesses of these things. So look! I am sending the promise of My Father upon you; but you must stay in the city until you are clothed with power from above." Then He led them out as far as Bethany; and lifting up His hands, He **blessed** them. And it happened that while He was **blessing** them, He left them and was taken up into Heaven.*

(Luke 24:46–51) —my interim translation

Now let me show you something else for the benefit (or detriment) of those who doubt the fact that—in the *parabolic pantomimes* in which He fed the crowds with just a few loaves and fishes—Jesus was *parabolically* depicting Himself *handing down* *The Teaching* orally to His disciples and them *handing down* *The Teaching* orally to their disciples. Take a look at Matthew’s account of the same events that Mark describes above:

And the Pharisees and Sadducees—having come up testing Him—asked Him to show them a sign from Heaven. But He, responding, said to them: "When evening comes, you say, 'Fair weather, for heaven is red!' And in the morning, 'Bad weather today, for heaven is threatening red.' Do you know how to make a distinction between the appearance of heaven, but the signs of the times you are not able to? An immoral and adulterous generation seeks a sign; and a sign will not be given to it, except the sign of Jonah." And having left them, He went away. And the disciples, coming to the other side, had forgotten to take bread. Then Jesus said to them, "Watch out and beware of the 'leaven' of the Pharisees and Sadducees!" Then they began to argue among themselves, saying, "Because we didn't take bread!" But Jesus, knowing, said: "Why are you arguing among yourselves, Small Believers, because you don't have bread? Do you not yet comprehend? Do you not yet remember the five loaves of the five thousand, and how many baskets you received? Or the seven loaves of the four thousand, and how many large baskets you received? How did you not comprehend that I did not speak to you concerning bread? But beware of the 'leaven' of the Pharisees and Sadducees." Then they understood that He did not say to beware of the leaven of the bread but of the teaching of the Pharisees and Sadducees.

(Matthew 16:1–12) —my interim translation

Jesus’ warning in regard to the *parabolic image* of contaminating the Truth of *The Teaching* with “leaven” should be sufficient to deter any fool who “receives” *The Teaching* from me and then takes it upon himself to add his own ignorant speculation to it before he *hands* it *down* orally to others. But it won’t. So, just to add to the culpability of those dimwits in the eyes of the Lord, I’ll include the warning that the Apostle Paul left us as well:

You were “running” well; what prevented you from being persuaded by the Truth? The persuasion is not from the One Who is calling you! A little “leaven” “leavens” the whole “batch.”

(Galatians 5:7–9) —my interim translation

Paul’s point is—in case you are not all that well acquainted with the argument he makes against the lies of the Judaizers in the Book of Galatians—when you add a lie to the Truth of *The Teaching*, you get a half-truth. And as any fool should know, a half-truth is a whole lie, which is the problem facing True Believers in the Church today. It’s not that they don’t know bits and pieces of the Truth. They quite obviously do. But Pretenders—like those who teach others what I teach—have mixed so many of Satan’s lies with *The Apostolic Teaching* that it has now become an overwhelming delusion. Unfortunately, that delusion will not protect anyone who is seeking to *parabolically* observe “the Passover” when the Antichrist appears:

As a matter of fact, it has been heard {there is} immorality among you, and immorality unlike anything even among the Gentiles—that someone has his father’s woman. And you are proud, and you have not grieved instead, so that the one who did this work might be removed from among you. For I myself, indeed, being absent in the body but being present in the spirit, as being present, have already decided, concerning the one who committed this, in this way—in “The Name” of our Lord Jesus, when you and my “spirit” are gathered together with the power of our Lord Jesus—to deliver the person like that to Satan for the destruction of the flesh, so that the “spirit” might be saved in the Day of the Lord. Your boasting is not good! Do you not know that a little “leaven” “leavens” the whole “batch”? Clean out the old “leaven,” so that you may be a new “batch”—just as you are “unleavened.” For Christ, our Passover, has been sacrificed.

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

The Truth on which Paul premises his argument in that passage is exactly the same Truth on which he bases his argument in the Book of Galatians:

I am astonished that you are turning away so quickly from the One Who called you by the favor of Christ to another “gospel,” which is not “another,” except there are some who are confusing you and wanting to alter the

Gospel of the Christ. But even if we or a messenger from Heaven should proclaim a “gospel” to you contrary to the Gospel we proclaimed to you, let him fall under the ban. As we have stated before, even now I say again: If anyone proclaims a “gospel” to you contrary to what you have received, let him fall under the ban. For am I now trying to convince men, or the {Living} God? Or am I seeking to satisfy men? If I were still trying to satisfy men, I would not be a slave of Christ. For I make known to you, brothers, that the Gospel which was proclaimed by me is not according to a man. For neither did I receive it from a man, nor was I taught but through a revelation of Jesus Christ.

(Galatians 1:6–12) —my interim translation

My point is, if you allow a liar to convince you that the Truth that you believed when you were born again is not true, you have been “leavened.” The same applies to your contamination of the Truth you have “received” from me. Therefore, if you intend to keep “the Passover” when the Antichrist appears, you might want to first make sure that you do not bring “leaven” into “The House.” How you do that is your concern, not mine. And Pretenders will not even begin to appreciate the implications of the *parabolic imagery*.

Editor: We have recently had two or three people accuse us of “selling the Gospel” because we only provide written materials in return for a contribution. In support of their accusation, they quote Proverbs 23:23, which says: Buy truth, and do not sell {it,} {Get} wisdom and instruction and understanding. How do you respond to this accusation?

Elijah: My first observation is this: Satan is rightly called “the Accuser” because he and his children falsely accuse people of a whole host of things. For example, abject idiots *outside* the Early Church insisted Believers *inside* the Early Church were engaging in cannibalism. Satan’s only purpose in disseminating that lie was to ensure that unbelievers regarded all True Believers with suspicion and were, therefore, less likely to listen to the Truth of the Gospel. The accusations in the case you mentioned are rather tame in comparison to the lies those Believers had to endure. But believe me, you will hear some absolute whoppers told about us before the End—especially lies about me. Some of the things you hear about me may be true, some half-true, and

others total fabrications. The only question the True Believer should ask when he hears them is, "Have I heard the Truth?" Beyond that, nothing else matters. God will judge us all for what we do—or fail to do—not some sniveling child of the devil.

Now that I've gotten that bit of bitter bile out of my system, let me show you just how vacuous a charge these miserable bumpkins have brought against you. First of all, the text you quoted plainly commands us to "buy truth." If that is so, someone must be "selling." So if they are not willing to contribute anything at all in return for what they call "the Gospel," these bombastic botts have rather deftly indicted themselves. That is, they have refused to obey the first command stated in the very Scripture they quote. Their failure in that regard is most likely because, like every other fool, they believe the commandments found in the Scriptures somehow apply to everyone but them.

Now let me take out the extraneous things that the translator added to the text you quoted and show you what the biblical text actually says:

*Acquire Truth,
And don't "sell" wisdom and admonishment
and understanding.
(Proverbs 23:23)—my interim translation*

The Hebrew verb *qanah* does not carry the *specific meaning* of "buy" simply because it can also be used to refer to an acquisition made through an exchange of goods rather than a purchase made with silver or gold. Furthermore, as you can see, the verse does not even mention selling the Truth. It merely admonishes the True Believer to do whatever is necessary to gain the Truth, and once that is done, to make sure he does not relinquish the benefits gained by a knowledge of that Truth. That is, he is not to let go of—"sell"—the wisdom, admonishment, and understanding that the Truth provides. But the basic point that Solomon makes in that verse is exactly the same point that Jesus made in a couple of the parables He told:

"The Kingdom of Heaven is like a treasure box hidden in 'the field,' which a man, finding, hid. And from the joy of it, he goes and sells all—whatever he has—and he buys that 'field.' Again, the Kingdom of Heaven is like a man, a merchant, who is seeking fine 'pearls,' but having found one expensive pearl, departing he sells all—whatever he

has—and buys it."

(Matthew 13:44–46)—my interim translation

It is impossible to understand those two parables unless one knows that Jesus is *talking about* Himself as *The Teaching*—that is, the *Living Word of God* Who is "the Kingdom." But that is another issue entirely. My point is, any moron who accuses you of "selling the Gospel" has actually shown himself to be nothing more than a son of the devil. If people like him actually believed you were distributing the Truth, they would immediately follow the command to "acquire Truth" that is given in Proverbs 23:23. And in so doing, they would be willing to contribute whatever amount you stipulate. Lacking that, they have merely demonstrated themselves to be obedient children of "the Accuser," throwing false accusations against *specific individuals* instead of—like me—lambasting various "straw men." I prop those dummies up and throw darts at them just to see what lamebrain will be stupid enough to stand up and say: "That's me! He's describing me!"

Before I let go of this diatribe, let me state one more thing plainly so as to leave no room for doubt in the minds of imbeciles. I control the copyright to most of the materials that you distribute. I also have a nearly twenty-year-old agreement with your organization that gives me the right to say how you can and cannot use my copyrights. Under the terms of that agreement, I have stipulated that most of the materials that I produce can only be used for fundraising. That is, they can only be distributed in return for a contribution to your organization.

I currently produce materials for three different levels of contributors. The articles I write for *The Voice of Elijah*® newsletter are available to anyone who makes a required one-time contribution. The articles I write for *The Voice of Elijah*® Update are available only to Monthly Contributors who contribute a minimum of \$30 per month. The participants in The Next Step contribute at least \$200 per month and receive additional materials in the form of audio and video instruction. I established those three levels for the explicit purpose of "weeding out" those who do not believe. I know that people do not normally feel right supporting something they do not believe in. So those fools who accuse you of "selling the Gospel" have done nothing more than assure me that one of the methods I use to keep Pretenders at arm's length is working just fine. ■