



THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

If You Can't Trust the Originals, Who Can You Trust?

The blessed apostles, then, having founded and built up the Church, committed into the hands of Linus the office of the episcopate. Of this Linus, Paul makes mention in the Epistles to Timothy. To him succeeded Anacletus; and after him, in the third place from the apostles, Clement was allotted the bishopric. This man, as he had seen the blessed apostles, and had been conversant with them, might be said to have the preaching of the apostles still echoing [in his ears], and their traditions before his eyes. Nor was he alone [in this], for there were many still remaining who had received instructions from the apostles.

In the time of this Clement, no small dissension having occurred among the brethren at Corinth, the Church in Rome despatched a most powerful letter to the Corinthians, exhorting them to peace, renewing their faith, and declaring the tradition which it had lately received from the apostles, proclaiming the one God, omnipotent, the Maker of heaven and earth, the Creator of man, who brought on the deluge, and called Abraham, who led the people from the land of Egypt, spake with Moses, set forth the law, sent the prophets, and who has prepared fire for the devil and his angels.

From this document, whosoever chooses to do so, may learn that He, the Father of our Lord Jesus Christ, was preached by the Churches, and may also understand the apostolical tradition of the Church, since this Epistle is of older date than these men who are now propagating falsehood, and who conjure into existence another god beyond the Creator and the Maker of all existing things.

To this Clement there succeeded Evaristus. Alexander followed Evaristus; then, sixth from the apostles, Sixtus was appointed; after him, Telephorus, who was gloriously martyred; then Hyginus; after him, Pius; then after him, Anicetus. Soter having succeeded Anicetus, Eleutherius does now, in the twelfth place from the apostles, hold the inheritance of the

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A Note From the Editor

It's been a year and a half since Larry wrote the following:

The Ongoing Battle for Your Soul

If you intend to triumph over the enemy of your soul, you need to know the information I outlined in the eight paragraphs above; and you also need to know why you chose to believe them. That is because they will provide a refuge in which your soul can hide whenever you face a fierce onslaught of enemy forces. Without them, you will have nothing else you can use to defend against the lies that Satan propagates for the sole purpose of destroying the souls of men. That is, after all, his agenda.

The Voice of Elijah®, January 2017, p. 7

I don't know about you, but my eyes bugged out when I read that paragraph for the first time. My lifeline! It was as though it was written in bold print with yellow highlighting—critical information. I began right then to come up with a way to remember the topics of all eight. Fortunately, in some of the following newsletters, Larry started taking each one of those eight paragraphs and has expounded on the information provided in the original list. You'll find that list repeated in every issue since January 2017. How true the adage: Repetition is the mother of all learning.

If you are a new subscriber, Larry's explanation of the first paragraph (*Two "Adams" are mentioned in the Creation Account...*) can be found in the October 2017 issue of *The Voice of Elijah®*. Here's a little taste of that article:

The "Adam" that Moses mentions in that passage (Gen. 9:1–7) is Jesus Christ. It cannot be our forefather simply because Moses never told us our forefather was created in the image and likeness of God. Anyone who wants to believe otherwise can only do so by clinging to the completely illogical notion that our forefather was created both before and after God created the animals.

The Voice of Elijah®, October 2017, p. 14

In the next issue, January 2018, Larry wrote more about paragraph 2:

When God banned Adam and Eve from the Garden of Eden, He gave them the promise that they could be created in the image and likeness of God if they would only believe the promise....

If you haven't done so yet, I suggest you listen to *The Inheritance of the Believer*, Volume 1 CDs/DVDs. That set contains a treasure trove of information regarding handing down that promise from one generation

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to the next. Here's a snippet from the issue regarding paragraph two:

*Paul's point is, Jesus Christ died on the cross so that **the promise** would be made available to everyone—"the Gentiles"—and thereby **fulfill the promise** God made to Abram in Genesis 12:1-3. Think about it: Individual Jews already had access to **the promise** through their adherence to The Law of Moses. I will explain in the next article in this series that they gained that access when God ratified the Old Covenant with Corporate Israel at Mount Sinai, but for now you need to accept the fact Paul knows the method of salvation provided by The Law of Moses has given way to a methodology based solely on belief in **the promise**. That is because the curse of The Law of Moses that required the death of Corporate Israel was fulfilled when Jesus Christ died on the cross as the sole surviving Member of Corporate Israel.*

The Voice of Elijah®, January 2018, p. 7

The last issue of **The Voice of Elijah®** included the explanation of paragraph 3 of the above-mentioned list:

The central purpose of the covenant God made with the sons of Israel at Mount Sinai was to unify the promise after Jacob divided it up when he blessed his sons and grandsons....

Those who have read *Not All Israel Is Israel* know what Larry is talking about when he says "unify **the promise**," so if you haven't read that book yet, I highly recommend that you do. Here's what Larry wrote following his translation of Romans 9:6-13:

*If you have read Not All Israel Is Israel, you should already know what Paul means by what he says in that passage. He knows **the promise** was handed down from one heir of the promise to the next until it came into the possession of Jacob. He also knows "all Israel" is how the Prophets referred to*

Corporate Israel—that is, to the sons of Israel as if they were one person.

The Voice of Elijah®, April 2018, p. 5

This issue continues the series as Larry gives further details about paragraph 4:

Under the terms of The Law of Moses, an individual member of Corporate Israel could be "cut off from" Corporate Israel...

As with paragraph 3, the information contained in *Not All Israel Is Israel* will flesh out the information provided in the explanation of paragraph four:

The things you find written there [Not All Israel Is Israel] are the rock-solid foundation on which I base nearly everything else I teach; they explain how Jesus Christ became Corporate Israel via a process in which the Living Word of God "cut off" everyone else "from" Corporate Israel.

The Voice of Elijah®, July 2018, p. 6

This month's article brings us to the halfway point of the information that will serve as "a refuge in which your soul can hide whenever you face a fierce onslaught of enemy forces."

Annual Board of Directors' Meeting

Sunday, July 15, 2018, is the annual meeting of the Board of Directors of Voice of Elijah, Inc. This meeting is open to the public. If you are interested in attending, call Royce Gonzalez, the CEO of Voice of Elijah, Inc. at (972) 635-2021 or send an email to royce@voiceofelijah.org for time and location details.

In Him,

Marcia Harper

It Would Be Best Not to Count Your Eggs Before You *Inherit*

In the January 2017 issue of *The Voice of Elijah*® newsletter, I told you that the Apostle Paul makes a statement in the second chapter of 2 Corinthians that one can easily overlook if one doesn't know what he has in mind. But I also said that if one does know what he is *talking about*, it becomes a stark reminder of the pitched battle in which the Lord demands that each and every one of His Children not only participate but also come out triumphant. Therefore, I showed you what Paul says; and then I explained what he knows that you need to know if you intend to overcome the wiles of Satan here at the End of the Age.

In the April 2017 issue of *The Voice of Elijah*® newsletter, I first reviewed what I had told you in the January issue. Then I explained how the renewing of the mind that Paul mentions in Romans 12:2 fits together with the things I had already explained in those issues. But in both of those issues, I included the following statement:

Most folks who call themselves "Christians" today don't believe there is only one Truth to be found in the Hebrew Scriptures. Instead, they believe there is some sort of smorgasbord of "truths" from which one just picks and chooses whatever "truth" they find most acceptable. The Truth is, the Apostles fully understood the message of the Hebrew Scriptures and they made no bones about it. They also believed that anybody who believed something that contradicted the Truth they understood was not going to be saved. Paul states that emphatically in the first chapter of the Book of Galatians.

What Paul says in that passage should settle the issue for anyone with half a brain; but unfortunately, most "Christians" today are content to go on believing the

mishmash of contradictory beliefs they have heard in the distorted remnants of the Church established by the Apostles. It has never occurred to them that the New Testament clearly reveals the leaders of the Apostolic Church believed but one Truth, and they also believed the Truth that they possessed can be found in the Hebrew Scriptures.

After stating that, I gave you a summary of the message of the Old Testament:

1. Two "Adams" are mentioned in the Creation Account. The Apostle Paul *talks about* those two "Adams" in 1 Corinthians 15:45–49. Genesis 1 describes the Resurrection of Jesus Christ in the image and likeness of God on the sixth "day" of Creation; Genesis 2 describes the creation of our forefather on the third "day." I have already explained these things in the booklet titled *In the Image and Likeness of God* and in the October 2017 issue of this newsletter.

2. When God banned Adam and Eve from the Garden of Eden, He gave them the promise that they could be created in the image and likeness of God if they would only believe the promise. He also expected them to *hand down the promise* from one generation to the next as an *inheritance* that each *heir of the promise* could bequeath to the next *heir of the promise* as an *oral blessing*. The Book of Genesis is an account of how the Patriarchs did that very thing. I have already explained these things in *The Inheritance of the Believer, Volume 1*.

3. The central purpose of the covenant God made with the sons of Israel at Mount Sinai was to unify the promise after Jacob divided it up when he blessed his

sons and grandsons. Since there was no longer just one *heir of the promise* as there had been up to that time, God used the Mosaic Covenant to create *Corporate Israel*, a corporate body that He claimed as His Firstborn Son. That corporate body functioned as a mediator to hold title to *the promise* until Jesus Christ became *Corporate Israel, the Heir of the promise*. I have also explained these things in *Not All Israel Is Israel* and *The Inheritance of the Believer, Volume 1*.

4. *Under the terms of The Law of Moses, an individual member of Corporate Israel could be “cut off from” Corporate Israel.* Various parts of that law demanded that ultimate punishment. If the sons of Israel were aware that someone had violated one of those, they were expected to execute the individual and thereby erase his name from Israel. Even if they did not do that, God would “cut him off from” *Corporate Israel*. That is, He would erase the individual’s name from the census book of Israel that He maintained. For that reason God alone knew who had been “cut off from” *Corporate Israel*, and no one else had the right to say anyone was still a member of *Corporate Israel*. I have already explained these things in *Not All Israel Is Israel*.

5. *God made two covenants with the sons of Israel at Mount Sinai.* The first covenant required the perfect obedience of the corporate body and did not provide a means of atonement. If one individual sinned, every member of the corporate body became guilty. The second covenant provided a means of atonement for the individual. If an individual sinned, his sin could be atoned for through a sacrificial ritual, but the corporate body still remained guilty. I have also explained these things in *The Inheritance of the Believer, Volume 1*.

6. *Because the sons of Israel failed to adhere to the requirements of both the first and second Mosaic Covenants, the Prophets Jeremiah and Ezekiel promised them God would offer a New Covenant to the individual members of Corporate Israel.* He did that through the ministry of John the Baptist. But the New Covenant that the Jews accepted at that time was just like the first Old Covenant their ancestors had accepted at Mount Sinai—it provided no means of atonement. If a person sinned, he would immediately be “cut off from” *Corporate Israel*. So God “cut off from” *Corporate Israel* all

the members of *Corporate Israel* other than Jesus Christ because they could not keep the terms of the New Covenant. I have also explained these things in *Not All Israel Is Israel*.

7. *When Jesus Christ was baptized by John and accepted the terms of the New Covenant, He became Corporate Israel, the Heir of the promise.* Therefore, when He died, He atoned for the sins of *Corporate Israel* by suffering under the curses of the Mosaic Covenant. But because of His obedience to the terms of the New Covenant, God was obligated to fulfill the promise and resurrect Him so that He could inherit what was promised to Adam and Eve—creation in the image and likeness of God. I have also explained these things in *Not All Israel Is Israel* and in the pages of *The Voice of Elijah*® newsletter and *The Voice of Elijah*® Update over the past quarter of a century.

8. *When Christ died, His death invoked the terms of the oral testament He had made prior to His death.* Under the terms of that oral testament, all anyone has to do to inherit the promise is believe it—and apologize to God for the sins they have committed. Those who do that will be declared not guilty by God; those who don’t, won’t. I have also explained these things in the pages of *The Voice of Elijah*® newsletter and *The Voice of Elijah*® Update over the past quarter of a century.

I told you that, if you intend to triumph over the enemy of your soul, you need to believe the things I outlined in the eight paragraphs above; and you also need to know why you have chosen to believe them. That is because the Truth they provide is a refuge in which your soul can hide whenever you face a fierce onslaught of enemy forces. Without them, you will have nothing you can use to defend against the lies that Satan propagates for the sole purpose of destroying the souls of men. I also told you that, for that reason, I planned to write a series of articles in which I provide a summary explanation of those eight parts of *The Teaching*.

October 2017

I began by talking about the first item on the list above in the October 2017 issue; then I talked about the second item on the list in the January 2018 issue, and

the third item on the list in the April 2018 issue. I am going to continue by *talking about* the fourth item on the list a bit later in this issue.

In the article I wrote for the October 2017 issue of this newsletter, I concluded with yet another list of things you need to know and believe if you intend to triumph over the “winds” that are going to “blow” here at the End of the Age. I said this:

The Truth regarding the biblical account of God's decision to create Jesus Christ—the Second Adam—in His Own image and likeness is this:

1. *Genesis 1 is a summary overview of everything God has done with regard to His decision to create Jesus Christ in His Own image and likeness.*
2. *Genesis 2–4 explains some of the events that led up to God's decision to create Jesus Christ in His Own image and likeness.*
3. *The first two verses of Genesis 5 are an introduction to Moses' account of why God decided to create Jesus Christ in His Own image and likeness.*
4. *Moses' account of why God decided to create Jesus Christ in His Own image and likeness begins in Genesis 5:3 and goes through Genesis 8.*
5. *Genesis 9:1–7 is a summary of God's announcement of His intention to begin the process of creating Jesus Christ in His Own image and likeness.*

I told you that you need to keep those things in mind if you want to know the Truth with regard to the message of the Scriptures, but you also need to know the creation of Jesus Christ in the image and likeness of God is the very focus of the Scriptures in which God has revealed His plan and purpose for the salvation of mankind. His **fulfillment** of that plan began with the Resurrection of “The Man,” Jesus Christ, in His Own image and likeness; and it will conclude with the Resurrection of all “male and female” Believers in that same image and likeness. That is the Truth regarding the *parabolic image* of the “new birth” by which one becomes a Child of God. But only those who believe the Truth here at the End of the Age will participate in that event. All others will be discarded.

January 2018

In the article I wrote for the January 2018 issue of this newsletter, I went back to the beginning of the biblical account of God's plan of salvation and recounted the things you need to know and believe if you intend to be one of those who participate in the Resurrection of the Righteous at the End of the Age. I told you the story begins immediately after Adam and Eve admitted their sin to God. At that time, He gave them *the promise* that they could be created in His image and likeness if they would merely believe *the promise* and *hand it down* as an *inheritance* so that others would have opportunity to believe it as well. I also reviewed the things I explained in *The Inheritance of the Believer, Volume 1*. I told you the genealogies in Genesis 5–11 are an account of how Abraham came to be *the heir of the promise*, and the remainder of the Book of Genesis tells us how Abraham *handed down the promise* to his son Isaac, and Isaac *handed down the promise* to his son Jacob. I concluded the article in the January 2018 issue with the following bibliographic information:

In “Transliteration Is Not Translation,” *The Voice of Elijah*®, July 2008, p. 2, I give the following summary of *The Inheritance of the Believer, Volume 1*:

*In The Inheritance of the Believer, Volume 1, I explained what you need to know about **the promise**, **the inheritance of the promise**, and **the inheritance of what was promised**. I explained that **the promise** is nothing more than The Teaching that explains how God **fulfilled the promise** He made to Adam and Eve. He **promised** them He would take a man and create the man in His Own image and likeness. I told you God did that with “The Man” Jesus Christ.*

*But I reminded you that God also **promised** He would create other descendants of Adam—both male and female—in His Own image and likeness. I explained that those are the True Believers who will be resurrected in the image and likeness of God because they believed **the promise** He made. Then I told you how you can become one of those who will be created in the image and likeness of God at the End of the Age. I said all you have to do is believe **the promise** when you have opportunity to hear it. When you believe **the promise**, you thereby **inherit the promise** as an **heir** of Jesus Christ and you become a member of the Body of Jesus Christ—the One Who is Corporate Israel.*

In “The Living Word of God Will Never Change,” *The Voice of Elijah® Update*, December 2005, pp. 10–12, I point out how God made various *promises* to different individuals down through history and how those *promises* merely reflect some facet of *the* original *promise* that God made to Adam. I distinguish between the various facets of *the promise*: *the blessing* of Abraham, *the promise* of the Spirit, and *the promise* of resurrection in the image and likeness of God.

In “If Time Were Not a Moving Thing ...,” *The Voice of Elijah® Update*, June 2006, pp. 14–16, I focus on *the promise* God made to Abraham about his *seed* being LIKE the stars.

In “A Simple Definition: *Inheritance Means Somebody Died*,” *The Voice of Elijah®*, July 2007, pp. 3–5, I explain that *the promise* began as prophecy in an *oral tradition* that was *handed down* from one generation to the next as an *inheritance*; and it gradually became a recounting of history as more and more facets of *the promise* were *fulfilled*. I also explain that the vehicle by which *the promise* was *handed down* was an *oral blessing* that was *received* by belief.

In “Irenæus Knew All About *the Inheritance of the Promise*,” *The Voice of Elijah® Update*, March 2008, pp. 6–7, I point out that Irenæus’ comment on how *the inheritance* was “thrown open” to both Jews and Gentiles after the death of Christ is actually focused on the fact that those who are resurrected in the image and likeness of God at the end of the sixth “day” of Creation will live on the Earth during the seventh “day” of rest.

In “Two Perspectives, One Truth,” *The Voice of Elijah® Update*, August 2010, pp. 6–9, I summarize the things I explained about Irenæus’ understanding of *the promise* in the May and June issues of that newsletter. My purpose was to show that both Paul and Irenæus understood the continuity that exists between the Old Testament and the New resides in *the promise* of God.

In *Not All Israel Is Israel*, I explain other things one needs to know about *the promise*. I said God confirmed *the promise* to the Patriarchs in the same way each time because it was the same *promise*. I also told you *the promise* and *the blessing* can be used interchangeably because *the promise* was *handed down* as an *oral blessing*.

April 2018

In the April 2018 issue of this newsletter, I explained something that erudite “scholars” have long

debated: What is the *significance* of the Old Testament appellation “all Israel”? That is, what does it *mean*? Why did the Prophets use it to refer to the Northern Kingdom after the division of the kingdom following the death of Solomon? Why do some translations infer the Apostle Paul uses it in Romans 9:6?

I told you that if you have read *Not All Israel Is Israel*, you should already know what Paul *means* by what he says in that passage. He knows *the promise* was *handed down* from one *heir of the promise* to the next until it came into the possession of Jacob. He also knows “all Israel” is how the Prophets referred to Corporate Israel—that is, to the sons of Israel as if they were one person. A little later on in the Book of Romans, Paul makes it clear he knows the *significance* of the phrase “all Israel”; but I told you that those with “eyes that cannot see and ears that cannot hear” won’t have a clue as to what he *meant* by what he said because the Truth regarding their situation is exactly as Paul describes it in 2 Corinthians 4:2–6.

I gave you the following paraphrase of what Paul says in Romans 11:1–32 to show you a bit of his mind-set regarding Jesus Christ as “*The Remnant*” of Corporate Israel Who continued to hold title to *the promise* after all the other Jews were “cut off from” Corporate Israel:

Based on what I explained in the previous chapter, you should already know that the Living God has not completely abandoned His People. Just as Abraham, Isaac, and Jacob were all individually heirs of the promise, so also at this time there is One Individual Who is Heir of the promise. Jesus Christ became the Heir of the promise when He became Corporate Israel, the Firstborn Son of God Who has been the Heir of the promise since the ratification of the Mosaic Covenant.

Just as the majority of the members of Corporate Israel in the time of Elijah were “cut off from” Corporate Israel, so also the individual members of Corporate Israel were “cut off from” that Corporate body in our day. But there are many of us who were members of Corporate Israel who are still members of Corporate Israel. We are members of that Corporate body because, after we were “cut off from” it, we were “grafted back in” to it in the same way that you were “grafted in.” But we were given the opportunity to be “grafted in” before you Gentiles because we were members of the Corporate body before we were “cut off from” it. So don’t lord it over the Jews who have rejected Christ, because you can easily be “cut off from”

Christ—Corporate Israel—in the same way that they were; and they can be “grafted back in.”

Now that I have warned you not to think too highly of yourself as members of Corporate Israel, let me explain “The Mystery” of how God intends to salvage the remaining members of Corporate Israel. He is going to continue to allow Gentiles to be “grafted in” to Corporate Israel until “the fullness of the Gentiles has come in.” And the individual members of Corporate Israel who are “grafted in” will be “grafted in,” in the same way that we have been: by being forgiven freely under the terms of the oral will that Jesus made before He died. After Gentiles have been “grafted in” to Corporate Israel, the totality of that Corporate body will be saved. (The Voice of Elijah®, April 2018, pp. 6–7)

Paul begins talking about the fact that the Jews have been “cut off from” Corporate Israel in Romans 9, but he insists that does not mean God has abandoned His intention to fulfill the promise. It just means the Jews who rejected the Truth are no longer members of Corporate Israel, the Heir of the promise Who has already inherited what was promised. He points back to the fact that the promise was handed down by Abraham to Isaac, and Isaac to Jacob, in accordance with God’s choice. In both cases, God rejected a potential heir—Ishmael and Esau—who did not inherit the promise. His point is, the same thing has happened to the Jews.

I explained the essence of what Paul says is, God has the right to choose who does and does not have access to the promise. But he mentions what Hosea says about the Gentiles becoming the People of God because Hosea prophesied at the time when God “cut off” the ten tribes of the Northern Kingdom “from” Corporate Israel and never restored them. His point is, that same “cutting off” process resulted in Jesus remaining as “The Remnant” of Israel; and God is now “building a house” on the very “Stone” that the Jewish leaders ignorantly thought they were “cutting off from” Israel.

In Romans 10, Paul expresses his desire that the Jews who have been “cut off from” Corporate Israel would accept the fact that Jesus Christ is the Heir of the promise and accept God’s declaration of not guilty by believing God has fulfilled the promise by raising Christ from the dead. Unfortunately, the Jews have refused to do so; therefore, God has turned to the Gentiles and is now “taking” a People for Himself and “building a house” out of those who respond to the Truth.

I told you the biblical account regarding “the fullness of the Gentiles” begins in Genesis 48, where Jacob, the heir of the promise, was on his death bed and had to hand down the promise to the next heir of the promise. Moses tells us that, instead of doing what his father and grandfather had done, Jacob divided up the promise and distributed it to several of his sons. But before that, he did something even more interesting; he passed over his eldest sons and gave his grandson Ephraim the honor of “carrying The Name” of the three men who had most recently been the heir of the promise (Gen. 48:1–22).

I explained that chapter is a pivotal point in the biblical history of the promise, and it provides critical insight into why God granted Gentiles the opportunity to be “grafted in” to Corporate Israel. But I also said to understand the biblical history pertaining to the salvation of the Gentiles, one needs to know a few crucial facts about the ancient Hebrew mind-set regarding “The Names” of the Patriarchs that Jacob gave Ephraim the honor of “carrying.” So I gave you this list:

1. “The Name” of a man was considered to be an integral part of the man, just as real a part as his body, soul, and spirit. It reflected the essence of who he was. That is why God changed “The Name” of Abram to Abraham and “The Name” of Jacob to Israel.

2. The ancients believed that, when a man died, he had no hope of resurrection if his name did not have a “house” (a son) in which it could continue living. That is the unstated point of the story about Tamar and Judah in Genesis 38 and the story about Ruth and Boaz in the Book of Ruth, as well as the law regarding levirate marriage in Deuteronomy 25:5–10.

3. The son who had the honor of “carrying The Name” of his forefathers was the “carrier.” Since the resurrection and eternal life of the forefathers depended on someone “carrying” their “Name,” having a son who could “carry” it was essential.

I told you the fact that Jacob gave Ephraim the right to “carry The Names” of the Patriarchs became extremely significant in 722 B.C., when the ten tribes of the Northern Kingdom were “cut off from” Corporate Israel at the time of the Assyrian Captivity. The tribe of Ephraim was one of those ten tribes; and Hosea plainly

tells us the “*The Names*” of Abraham, Isaac, and Jacob were scattered throughout the Gentiles when Ephraim got himself all mixed up with them (Hos. 7:8).

I said that, when Paul used the phrase “the fullness of the Gentiles” in Romans 11:25, he is pointing back to what Jacob said to Joseph; but I also told you he uses the phrase “all Israel” in the very next verse because he knows it *means* “Corporate Israel.” So I went on to explain how God used the covenant ratified at Mount Sinai to mold the sons of Israel into *Corporate Israel*, the Firstborn Son of God that Jesus Christ became when He was baptized by John.

Those are a few of the things I have already explained; now I am going to tell you even more things you need to know if you intend to avoid the delusion of the Antichrist.

Not All Israel Is Israel

It has been nearly thirty years since I wrote the book *Not All Israel Is Israel* and more than forty since I first understood the things I explained in that book. The things you find written there are the rock-solid foundation on which I base nearly everything else I teach; they explain how Jesus Christ became *Corporate Israel* via a process in which the *Living Word of God* “cut off” everyone else “from” *Corporate Israel*. I explained the *significance* of the Hebrew idiom “cut off from” immediately after I gave the following list of activities (*Not All Israel Is Israel*, pp. 107–110) for which the individual members of *Corporate Israel* could lose their position in that *corporate* body:

1. *Eating anything leavened on Passover*
(Ex. 12:15–19)
2. *Manufacturing the holy anointing oil*
(Ex. 30:33)
3. *Manufacturing the holy incense*
(Ex. 30:37–38)
4. *Working on the Sabbath*
(Ex. 31:14–15)
5. *Eating a peace offering while unclean*
(Lev. 7:20–21)
6. *Eating fat*
(Lev. 7:25)
7. *Eating blood*
(Lev. 7:27)

8. *Making a profane sacrifice*

(Lev. 17:3–9)

9. *Committing abominable acts*

(Lev. 18:29)

10. *Eating a peace offering on the third day*

(Lev. 19:8)

11. *Having intercourse during menstruation*

(Lev. 20:18)

12. *Refusing to be humble on the Day of Atonement*

(Lev. 23:29)

13. *Not observing the Passover*

(Num. 9:13)

14. *Being defiantly disobedient*

(Num. 15:30–31)

15. *Remaining defiled after touching a corpse*

(Num. 19:13)

16. *Failing to be purified of uncleanness*

(Num. 19:20)

One of the most important takeaways you can gain from *Not All Israel Is Israel* is an accurate understanding of Romans 11, where the Apostle Paul is *talking about* the fact that Jesus Christ is now *Corporate Israel*. So everyone else, both Jew and Gentile, must be “grafted back in” to the same *corporate* body from which the Jews were all “cut off.” He begins by insisting God has not abandoned His People because Jesus Christ still remains as a “Remnant” of that august body; but since the unrepentant Jews have lost their position in it, they must be “grafted in” again. What he says is impossible to understand if you don’t know Jesus Christ became *Corporate Israel* when all the other Jews were “cut off from” *Corporate Israel* simply because he uses the name *Israel* to refer to both Jesus Christ as *Corporate Israel* and the Jews who were members of that *corporate* body before they were “cut off from” it:

¹[Therefore] [I say], “[Has [The] [{Living} God] [not] repudiated] [His] [People]?” [Certainly] [not]! [For] [I] [am] [also] [an Israelite], [one] [of [Abraham’s] Seed], [of [Benjamin’s] Tribe]. ²[The] [{Living} God] [has [not] repudiated] [His] [People]—[Whom] [He knew before]. [Or] [are you [not] aware of] [what] [The] [Scripture] [says] [about] [Elijah] [when] [he was filing a petition with] [The] [{Living} God] [against] [Israel]? ³“[Your Majesty], [THEY KILLED] [YOUR] [PROPHETS]; [THEY DEMOLISHED] [YOUR] [SACRIFICIAL ALTARS], [AND I] [HAVE BEEN LEFT [ALONE] AS A SMALL REMNANT*], [AND] [THEY

ARE SEEKING] [MY] [SOUL].” ⁴[But] [what] [does [The] [Divine Communication*] say] [to him]? “[I HAVE LEFT BEHIND] [for Myself] [SEVEN THOUSAND*] [MEN] [WHO] [HAVE [NOT] BENT] [A KNEE] [TO BAAL*].” ⁵[So also], [therefore], [at] [The] [present] [Time] [there has [also] come to be] [a Remnant*] [in accordance with] [{their} Choice] [of a Favor]. ⁶[But] [if] {salvation is} [by a Favor], {it is} [no longer] [on the basis] [of Works], [otherwise] [The] [Favor] [would [no longer] be] [a Favor]. ⁷[What] [therefore]? [Israel] [has [not] gained possession of] [This Thing] [that] [it is diligently seeking]! [The] [One Who Is His Choice] [has [now] gained possession of {it}], [but] [The] [Rest of {the members of Israel}] [have been turned to stone]; ⁸[just as] [it has been written]:

“[THE] [{Living} GOD] [GAVE] [THEM]
[A SPIRIT] [OF DEEP SLEEP*],
[EYES] [THAT] [CAN [NOT] SEE],
[AND] [EARS] [THAT] [CAN [NOT] HEAR],
[UP TO] [THE] [DAY] [TODAY].”

⁹[And] [David] [says]:

“[LET [THEIR] [TABLE] BE TURNED] [INTO] [A SNARE]
[AND] [INTO] [A TRAP*],
[EVEN] [INTO] [A DEADFALL TRAP]
[AND] [INTO] [PAYBACK] [TO THEM].

¹⁰[LET [THEIR] [EYES] BE DARKENED],
[SO THAT] [{they} CAN [NOT] SEE],
[AND] [BEND [THEIR] [BACK*] DOWN*] [AT] [ALL TIMES].”

¹¹[Therefore] [I say], [did they [not] trip] [so that] [they fell]? [Certainly] [not]! [But] [The] [Salvation] [for The] [Gentiles] {is} [in their] [Transgression] [so] [that He] [could make [them] jealous]. ¹²[But] [if] [their] [Transgression] {is} [The World’s] [Wealth], [and] [their] [Failure], [{the} Gentiles’] [Wealth], [how much] [more] {will} [their] [Fullness] {be}?

¹³[But] [I am speaking] [to you], [The] [Gentiles]. [Therefore], [for] [as long as] [I] [am] [an Apostle] [of Gentiles], [I do, [in fact], glorify] [my] [Service], ¹⁴[if] [somehow] [I could make [my] [Flesh] jealous] [and] [save] [some] [of] [them]. ¹⁵[For] [if] [His] [Scrapping] [of them] {is} [The World’s] [Reconciliation], [what is] [their] [Admission*] [if] [not] [Life] [from] [Those Who Are Dead]? ¹⁶[But] [if] [The] [First Fruit] {is} [holy], [The] [Lump] {is} [also]; [and] [if] [The] [Root] {is} [holy], [The] [Branches] {are} [also].

¹⁷[But] [if] [some] [of The] [Branches] [were broken off], [and then] [You], [who are] [a Wild Olive Tree], [were grafted in] [among] [them] [and] [became] [a Fellow Partaker] [of The] [Sap*] [of The] [Root] [of The] [Olive Tree], ¹⁸[do [not] speak derisively about] [The] [Branches]. [But] [if] [You are speaking derisively about {them}], [You] [are [not] carrying] [The] [Root], [but] [The] [Root] {is carrying} [You]. ¹⁹[Therefore], [You will say], “[Branches] [were broken off] [so that] [I] [could be grafted in].” ²⁰[Well Said!] [They were broken off] [because of their] [Lack of Belief in God’s **Promise**], [but] [You] [stand] [because of Your] [Belief in God’s **Promise**]. [You must [not] have Your mind set on] [Thoughts That Are Impressive], [but] [be afraid]. ²¹[For] [if] [The] [{Living} God] [did [not] spare] [The] [Branches] [{that are} in accordance with] [Nature], [neither] [will He spare] [You]. ²²[Therefore], [take a look] [at [God’s] Benevolence] [and] [Harshness]: [On the one hand], [Harshness] [for] [those who] [fell]; [but on the other hand], [God’s] [Benevolence] [for] [You]—[if] [You stay there] [in His] [Benevolence], [since] [You] [could [also] be cut off]. ²³[But] [even Those Individuals], [if] [they do [not] stay there] [in their] [Lack of Belief in God’s **Promise**], [will be grafted in]; [for] [The] [{Living} God] [is] [able] [to graft [them] in] [again]. ²⁴[For] [if] [You]—[{those who are}, in accordance with] [Nature], [part] [of The] [Wild Olive Tree]—[were cut off] [and] [contrary to] [Nature], [grafted in] [to] [a Cultivated Olive Tree*], [how much] [more] [will [These Individuals] [who are] [in accordance with] [Nature] be grafted in] [to their] [own] [Olive Tree]?

²⁵[For] [I do [not] want] [you], [Brothers], [to not understand] [This] [Mystery] [so that] [you are] [not] “[sensible]” [in yourselves]. [Because] [a Hardening] [of] [a Part] [in] [Israel] [has occurred] [until the time] [when] [The] [Fullness] [of The] [Gentiles] [has come in]. ²⁶[Then] [just as] [it has been written], [all] [Israel] [will be saved]—[in this way]:

“[THE ONE WHO] [DELIVERS] [WILL COME] [FROM] [ZION];
[HE WILL TURN [THOSE WHO ARE DEPRAVED] AWAY]
[FROM] [JACOB].

²⁷[AND] [THIS] {is} [THE] [TESTAMENT] [FROM] [ME]
[FOR THEM],
[When] [I take away] [their] [Sins].”

²⁸[On the one hand], {they are} [Enemies] [with respect to] [The] [Good News of **the Fulfillment of the Promise**] [because of] [you]; [but on the other hand], {they

are} [beloved] [because of] [their] [Fathers]—[in accordance with] [His] [Choice]: ²⁹(1) [For] [The] [Gifts] [and] [The] [Invitation] [of The] [{Living} God] {are} [unchanging]. ³⁰(2) [For] [indeed, just as] [you] [were] [at one time] not persuaded by God's **promise** [about The] [{Living} God], [but] [you have] [now] been shown mercy [because of The] [Apathy] [of These Individuals], ³¹[so] [also] [now], [These Individuals] [were not persuaded by God's **promise**] [about] [your] [Mercy], [so that] [they] [could] [also] [now] be shown mercy]. ³²[For] [The] [{Living} God] [has confined] [Every Last One] [in] [Apathy], [so that] [He could have mercy on] [Every Last One].

(Romans 11:1–32) —HSSB

A second takeaway from Not All Israel Is Israel that is just as important is an accurate understanding of how Romans 11 relates to the Assyrian Captivity of the ten tribes of the sons of Israel in the Northern Kingdom in 722 B.C. If one does not understand the significance of those ten tribes becoming Gentile, the Truth that Paul explains in the following passage will elude him:

¹[And] [you] {are} [those who were] [dead] [in your] [Transgressions] [and] [your] [Sins]—²[in] [which] [you walked] [at one time]: (1) [in agreement with] [The] [Current Age] [of] [This] [World], (2) [in agreement with] [The] [Ruler] [of The] [Authority] [of The] [Air]—[The] [Spirit] [of the one who] [is] [now] working] [in] [The] [Sons] [of] [Apathy]; ³[among] [whom] [we] [all] [at one time] [also]: (1) [conducted ourselves]: (a) [in] [The] [Selfish Desires] [of] [our] [Flesh], (b) [while acting in accordance with] [The] [Will] [of our] [Flesh] [and] [Understanding]; [and] (2) [were] [by Nature] [also] [Children] [of Anger], [like] [The] [Rest of {the sons of apathy}].

⁴[Then] [The] [{Living} God]—[Who is] [wealthy] [in] [Mercy]—[because of] [His] [copious] [Love] [with which] [He loved] [us], ⁵[also]: (1) [made] [us]—[those who were] [dead] [in our] [Transgressions]—alive together] [in The] [Anointed One] ([you are] [those who have been saved] [as a Favor]); ⁶[and] (2) [raised] {us} up together]; [and] (3) [seated] {us} together] [with] [those who are] [in Heaven]—[in] [The Anointed One], [Jesus]—⁷[so that], [in] [The] [Ages] [that are] [going to come], [He might present] {us} as evidence of] [The] [incredible] [Wealth] [of] [His] [Favor] [in] [{His} Benevolence] [for] [us] [in] [The Anointed One], [Jesus]. ⁸[For] [because of His] [Favor] [you are] [those who have

been saved] [via] [Belief in God's **Promise**], [and] [This] [Offering] [of God] {is} [not] [because of] [you]—⁹[not] [on the basis] [of Works]—[so that] [no] [one] [could boast]. ¹⁰[For] [we are] [What] [He] Made—[those who have been created] [in] [The Anointed One], [Jesus], [for] [good] [Works], [those {good works} that] [The] [{Living} God] [prepared beforehand] [so that] [we would walk] [in] [them].

¹¹[Wherefore], [remember] [that] [you] {were} [at one time] [The] [Gentiles] [in] [Flesh], [those who] [are called] “[uncircumcised]” [by] [what] [is called] “[The Circumcision]” [made] [in] [Flesh] by human hands]. ¹²[Because] [you were] [at That] [Time]: (1) [separate from] [The Anointed One], (2) [estranged from] [The] [Citizenship] [of] [Israel], [and] (3) [Strangers] [to The] [Testaments] [of **The Promise**]—[those who did not have] [a Hope] [and] {were} [without God*] [in] [The] [World]. ¹³[But] [now]—[in] [The Anointed One], [Jesus]—[you] [who] [were] [at one time] [far away] [have come to be] [near] [because of] [The] [Blood] [of The] [Anointed One]. ¹⁴[For] [He] [is] [our] [Peace], [the One Who] [made] [both of us] [One] [and] [undid] [The] [Partition-wall*] [of The] [Hedge]—[The] [Hostility]—[in] [His] [Flesh], ¹⁵[after abrogating] [The] [Law] [of The] [Commandments] [in] [Decrees], [so that] [in] [Himself]: (1) [He could create] [The] [Two] [into] [one] [New] [Man] [Who makes] [Peace], ¹⁶[and] (2) [He could completely reconcile] [both of them] [to The] [{Living} God] [in] [one] [Body]: (a) [via] [The] [Cross], (b) [after killing] [The] [Hostility] [in] [Himself].

¹⁷[SO] [AFTER COMING] [HE PROCLAIMED THE GOOD NEWS OF **THE FULFILLMENT OF THE PROMISE**] [AS PEACE] [TO YOU] [WHO WERE] [FAR AWAY], [AND] [PEACE] [TO THOSE WHO WERE] [NEAR]; ¹⁸[because]—[via] [Him]—[both of us] [have] [Access] [to] [The] [Father] [by] [one] [Spirit]. ¹⁹[So then]—[therefore]—[you are] [no longer] [Strangers] [and] [Temporary Residents]; [but] [you are] [Fellow Citizens*] [of The] [Holy Ones], [and] [Members of the House] [of The] [{Living} God], ²⁰[after being built] [on] [The] [Foundation] [of The] [Apostles] [and] [Prophets], [its] [Cornerstone] [being] [The Anointed One], [Jesus]: ²¹(1) [in] [Whom] [a] [whole] Building—[which is being precisely framed together]—[is being made to grow] [into] [a] [holy] Sanctuary] [for] [His Majesty]; ²²(2) [in] [Whom] [you] [also] [are being built together*]: (a) [by] [a Spirit], (b) [into] [{the} Home] [of The] [{Living} God].

(Ephesians 2:1–22) —HSSB ■



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: We have had a number of people asking questions about the Holy Trinity. Here are several examples:

1. "If I may respectfully ask, does your ministry believe in the doctrine of the Trinity (God the Father, God the Son, and God the Holy Spirit)? Are all three Persons of the Godhead co-equally and co-eternally God?"

2. "Do you believe in the Triune Godhead? Or do you believe that Jesus is one person serving the three offices of Father, Son, and Holy Spirit? These are critical questions for me and my family."

3. "Do you have a pamphlet that explains Jesus as being not only the Father, but also God, 'The Trinity'? I have a few siblings that believe Jesus was only a good man or Prophet only. They believe that His teachings came from God but not that He is God. They cannot comprehend Him as Himself and the Father and being God also. I am at my wits end trying to explain scripture to them. Could you help me? Maybe they will accept this fact if it was to come from someone other than myself. I appreciate any help you can give me. I have found that this belief of theirs is pretty wide spread, and I am shocked because of how many might not be born again. I have read your pamphlet on the 7 steps to salvation but it does not go into this aspect of the teaching."

Elijah: The difficulty that one faces in trying to understand the nature of the Trinity is laid out plainly by the Prophet Isaiah in Isaiah 55, where he tells us we don't think "The Way" God thinks:

¹"[Woe!] [Everyone] [who is thirsty],
[come] [for {the} Water];
[And whoever] [has] [no] [Silver],
[come {for the water}].
[Buy grain] [and eat], [and come {for the water}].
[Buy grain] [with no] [Silver],
[And [Wine] [and Milk] with nothing]
[of Market Value].
²[Why] [would you weigh out] [Silver]
[for {what is} not] [Bread]—
[Your Production] [for {what has} no] [Satisfaction]?
[Listen] [carefully] [to Me] [and eat] [a Good Thing],
[So that your Soul] [may take delight] [in {the} Grease].
³[Cup] [your Ear] [and come] [to Me];
[Listen], [so that [your Soul] may live].
[Then I will cut] [an [eternally burning]
Legal Agreement] [for you]—
[Those who believe]
[{the} Loving-kindnesses of] [David].
⁴[Guess what!] [Kinfolk have] [a Witness].
[I will make Him] [a Leader] [and one who gives
commands to] [Kinfolk].
⁵[Guess what!] [You will call] [a Nation]
[You do [not] know],
[And a Nation]—[they will [not] know You]—
[will run] [to You]
[For the sake of] [His Majesty], [Your God],
[And to [Israel's] Holy One],
[When] [He has made You beautiful].
⁶[Diligently seek] [His Majesty]
[while He can be found];
[Call out to Him] [while He is] [near].
⁷[Let [a guilty {man}] abandon] [his Way];
[And a [contentious] Man], [his Thoughts],
[So that he may return] [to] [His Majesty],
[So that He may have compassion on him],
[And to] [our God]:
(1) [Because] [He will [forgive] much].
⁸(2) [Because] [My Thoughts]
{are} [not] [your Thoughts];
[And your Ways] {are} [not] [My Ways],"
[declares] [His Majesty].
⁹"(3) [Because] [{the} Sea of Waters] [are higher]

[than {the} Earth],
 [So also] [My Ways] [are higher] [than your Ways];
 [And My Thoughts], [than your Thoughts].
¹⁰(4) [Because], [just as] [The Rainfall]
 [and The Snow]
 [Comes down] [from] [The Sea of Waters],
 [And [he does [not] return] there]
 [Unless]: (a) [He satisfies the thirst of] [The] [Earth],
 [And (b) causes her to engender]
 [And (c) causes her to sprout],
 [And (d) gives] [Seed] [for {the} one who is sowing]
 [And Bread] [for {the} one who is eating].
¹¹[So also] [My Word] [will be]
 [One Who] [goes out] [of My Mouth];
 [He will [not] return] [to Me]
 [without {doing} anything]
 [Unless]: (a) [He does] [what] [I want],
 [And (b) makes [what] [I sent Him {for}]
 successful].
¹²(5) [Because], [you will go out] [with Joy],
 [And [you will be brought {back}] in Peace].
 [The Mountains] [and The Hills] [will break out with]
 [a Joyful Shout] [before you],
 [And all] [{the} Trees of] [The Field] [will clap]
 [{the} Palms of {their} Hands].
¹³[Instead of] [The Prickly Bushes],
 [a Cypress Tree] [will come up],
 [And instead of] [The Nettle*],
 [a Myrtle Tree] [will come up],
 [And He will become] [His Majesty's] [Name]—
 [An [eternally burning] Sign];
 [He will [not] be cut off]."
 (Isaiah 55:1–13) —my interim translation

What Saith the Scriptures?

It is impossible to understand what Isaiah says in Isaiah 55 if one is not aware of the *parabolic imagery* that the Prophets of Israel used to compare the visible *physical* realm in which we exist to the invisible *spiritual* realm in which we all take part every day, so let me give you a clue: "The Nettle" mentioned in verse 13 is the *physical* body of Jesus Christ; the "Myrtle Tree" is the resurrected *spiritual* Body He assumed when He arose from the dead. But one has no way of knowing that unless they understand what Ezekiel says in Ezekiel 31, where he *parabolically* depicts the beings in the Garden of Eden as trees, which is not what I am

going to explain here. My primary objective is to show you how far removed the mind-set of our generation is from "The Way" God thinks. So if you honestly want to understand the nature of the Trinity, you are going to have to give up your myopic fixation on the *physical* realm that you can see with your *physical* eyes and begin to use the "eyes of your heart" so that you view the *spiritual realm of thought* in which God can be seen. That is what Paul is *talking about* in this passage:

³[Blessed be] [The] [{Living} God] [and] [Father] [of]
 [our] [Master], [Jesus], [The Anointed One], [Who] [has
blessed] [us]: (1) [with] [every] [spiritual] [**Blessing**], (2)
 [with] [the {beings} who are] [in Heaven], (3) [with] [The
 Anointed One], ⁴[just as] [He chose] [us]: (1) [with] [Him],
 (2) [with] [Love], (3) [before] [The Establishment] [of The
 World], (4) [so that [we] would be] [holy] [and] [unblem-
 ished] [in [His] very presence], ⁵(5) [after deciding on [us]
 [for] [Adoption] [to] [Himself] beforehand]: (a) [via]
 [Jesus], [The Anointed One]; (b) [in accordance with] [The]
 [Thing That Is Pleasing to] [His] [Will]; ⁶(c) [for]
 [{The} Commendation] [of The] [Glory] [of [His] Favor],
 [with which] [He favored] [us] [in] [the One Who] [has
 been loved]; ⁷(i) [in] [Whom] [we have] [Emancipation]
 [via] [His] [Blood]—[The] [Forgiveness] [of our]
 [Transgressions], [in accordance with] [The] [Wealth] [of]
 [His] [Favor]—⁸[which] [produces [for] [us] an excess]
 [in] [all] [Wisdom] [and] [Common Sense], ⁹[after making
 known] [to us] [The] [Mystery] [of] [His] [Will], [in
 accordance with] [The] [Thing That Is Pleasing to]
 [Him]—[what] [He intended] [in] [Him] ¹⁰[as]
 [Responsibility for the Management] [of The] [Fulfillment]
 [of The] [Times]—[so that [Every Last Thing]—[the
 things that are] [in] [The] [Heavens] [and] [the things that
 are] [on] [The] [Earth]—would be summarized] [in] [The]
 [Anointed One]; [in] [Him], ¹¹(ii) [in] [Whom] [we [also]
 have been designated as **heirs***], [after being decided on
 beforehand] [in accordance with] [{the} Plan] [of the One
 Who] [is working in] [Every Last Thing] [in accordance
 with] [The] [Decision] [of] [His] [Will], ¹²[so] [that]
 [we]—[those who] [have hoped beforehand*] [in] [The]
 [Anointed One]—[would be] [for] [{the} Commendation]
 [of [His] Glory]; ¹³(iii) [in] [Whom] [you] [also] {were
 designated as **heirs**}, [after hearing] [The] [Word] [of The]
 [Truth]—[The] [Good News of **the Fulfillment of
 the Promise**] [of] [your] [Salvation]; (iv) [in] [Whom],
 [after believing God's **promise**], [you were [also] sealed]
 [by The] [Spirit] [of **The**] [**Promise**]—[{the Spirit} that

is] [holy]—¹⁴[Which] [is] [an Initial Payment] [of] [our] [Inheritance], [for] [Emancipation] [of The] [Acquisition]—[for] [the] Commendation] [of] [His] [Glory].

¹⁵[For] [This Reason] [I also]—[after hearing about]: (1) [The] [Belief in God's Promise] [with regard to] [our] [Master], [Jesus], [that is] in each and every one of] [you]; [and] (2) [your] [Love] [for] [all] [The] [Holy Ones]—¹⁶[do not] stop: (1) [giving thanks] [for] [you]; (2) [making] [Mention of {you}] [in] [my] [Prayers], ¹⁷[so that] [The] [Living] God] [of] [our] [Master], [Jesus], [The Anointed One], [The] [Father] [of our] [Glory], [would give] [you] [a Spirit] [of Wisdom] [and] [Revelation] [with] [Full Knowledge of the Truth] [regarding Him], ¹⁸[after] [The] [Eyes] [of] [your] [Heart] have been provided light] [so] [that] [you] [are aware of]: (1) [what] [The] [Hope] [of] [His] [Invitation] [is]; (2) [what] [The] [Wealth] [of The] [Glory] [of] [His] [Inheritance] [in] [The] [Holy Ones] {is}; ¹⁹[and] (3) [what] [The] [incredible] [Greatness*] [of] [His] [Supernatural Power] {is} [in] [us], [those who] [believe God's promise], [in accordance with] [The] [Energy] [of The] [Power] [of] [His] [Might]—²⁰[which {energy}] [worked] [in] [The] [Anointed One]: (a) [when raising] [Him] [from] [Those Who Are Dead]; [and] (b) [when seating {Him}] [at] [His] [Right Hand] [among] [the {beings}] [in Heaven], ²¹[up above] [every] [Ruler] [and] [Authority] [and] [Supernatural Power] [and] [Lordship], [and] [every] [Name] [that is going to be given a name], [not] [only] [in] [This] [Current Age], [but] [also] [in] [the one that] [is going to come].

²²[He has] [also] [made] [everything] [submit] [under] [His] [Feet]; [and] [made] [Him] [Head] [over] [The] [whole] [Summoned Assembly], ²³[which] [is] [His] [Body], [The] [Fullness] [of the One Who] [completely fills] [Every Last Thing] [in] [everything]! (Ephesians 1:3–23) —HSSB

There is a specific reason why Paul mentions the fact that Jesus was seated, as he says:

[up above] [every] [Ruler] [and] [Authority] [and] [Supernatural Power] [and] [Lordship], [and] [every] [Name] [that is going to be given a name], [not] [only] [in] [This] [Current Age], [but] [also] [in] [the one that] [is going to come]. (Ephesians 1:21) —HSSB

The reason why Paul mentions “The Name” is stated in the last verse of Isaiah 55, so read it carefully:

“[Instead of] [The Prickly Bushes],
[a Cypress Tree] [will come up],
[And instead of] [The Nettle*],
[a Myrtle Tree] [will come up],
[And He will become] [His Majesty's] [Name]—
[An eternally burning] Sign;
[He will not] be cut off.”
(Isaiah 55:13) —my interim translation

If you do not know the significance of Christ becoming “The Name” of God when He was resurrected in the image and likeness of God, you need to do a bit more reading in the things I have written about such things over the past three decades. You might want to begin by rereading what I said earlier in the main article: The *parabolic imagery* the Prophets used is, a person could not be resurrected if their “name” was not being “carried” by a living son. That is why an understanding of the significance of the *parabolic pantomime* of levirate marriage and its Canaanite corollary in the *zonah* ritual is absolutely essential to an accurate understanding of the things Isaiah wrote about God Himself as “the Holy One of Israel.” It is also the basis for the astounding detail regarding the birth of Christ that can be found in Nathan’s prophecy to David in 2 Samuel 7. But I have long since explained those things, so they are not my concern here. I am only interested in showing you what Isaiah says about Jesus Christ as the *Living Word* of God Who came down out of Heaven to accomplish the very specific purpose for which He was sent—that is, to tell us Who God is and what He thinks:

⁷“[Let a guilty {man}] abandon] [his Way];
[And a [contentious] Man], [his Thoughts],
[So that he may return] [to] [His Majesty],
[So that He may have compassion on him],
[And to] [our God]:

(1) [Because] [He will] [forgive] much].

⁸(2) [Because] [My Thoughts]

{are} [not] [your Thoughts];

[And your Ways] {are} [not] [My Ways],”
[declares] [His Majesty].

⁹“(3) [Because] [the] Sea of Waters] [are higher]
[than the] Earth],

[So also] [My Ways] [are higher] [than your Ways];

[And My Thoughts], [than your Thoughts].
¹⁰(4) [Because], [just as] [The Rainfall]
 [and The Snow]
 [Comes down] [from] [The Sea of Waters],
 [And [he does [not] return] there]
 [Unless]: (a) [He satisfies the thirst of] [The] [Earth],
 [And (b) causes her to engender]
 [And (c) causes her to sprout],
 [And (d) gives] [Seed] [for {the} one who is sowing]
 [And Bread] [for {the} one who is eating].
¹¹[So also] [My Word] [will be]
 [One Who] [goes out] [of My Mouth];
 [He will [not] return] [to Me]
 [without {doing} anything]
 [Unless]: (a) [He does] [what] [I want],
 [And (b) makes [what] [I sent Him {for}]
 successful]."
 (Isaiah 55:7–11) —my interim translation

Pay attention now, and listen carefully; I am going to explain what Paul had in mind when he wrote the following:

⁵[Have [this] mind-set] [in] [you], [which] {was} [also] [in] [The Anointed One], [Jesus], ⁶[Who], [while existing] [in] [God's] [Form], [did [not] deem [the {state of}] [being] [equivalent] [to God] to be] [Something to be Seized*]; ⁷[but] [He emptied] [Himself]. [After receiving] [a Slave's] [Form], [after coming] [in] [Men's] [Likeness], [and] [after being found to be] [like] [a Man] [in Outward Appearance], ⁸[He humbled] [Himself], [being] [compliant] [up to the time] [of Death]—[but] [a Death] [on a Cross]. ⁹[Wherefore], [The] [{Living} God] [also] [elevated [Him] to the highest rank*] [and] [granted [Him] [The] [Name] [that is] [greater than] [every] [Name] as a favor], ¹⁰[so that] [at] [The] [Name] [of Jesus] [EVERY] [KNEE]—[of {beings} in Heaven] [and] [{beings} on Earth] [and] [{beings} in the nether world*]—[WOULD BEND], ¹¹[and] [every] [Tongue] [would admit the Truth]: [That] [His Majesty] {is} [Jesus], [The Anointed One], [to] [{the} Glory] [of God], [{our} Father].
 (Philippians 2:5–11) —HSSB

Paul's mind-set is, Jesus Christ was *created* as the Second Adam when God resurrected Him from the dead. Therefore, as was the case with every other creature that God created, Christ had to be given a

name. So God gave Him "The Name" that He would forever "carry" as the Son of God rather than allowing another created being to give Him a name. For the benefit of those who do not understand what I am *talking about*, the assignment of a name to each and every created being is the normal procedure the *Living God* chose to follow. But perhaps it is best if I just show you what Moses wrote:

¹⁸[Then [His Majesty]—[God]—said], "[It is [not] good] [for [The Adam] to be] [alone]; [I will make] [a Helper] [for him] [corresponding to him]." ¹⁹[Then [His Majesty]—[God]—formed] [out of] [The Ground] [all] [{of the} Animals of] [The Field] [and] [every] [Flyer] [{of} The Sea of Waters], [and He brought {them}] [to] [The Adam] [to see] [what] [he would call] [it]; [and whatever] [The Adam] [called] [a [living] Soul], [that] {was} [its Name]. ²⁰[So [The Adam] called out] [Names] [for all] [The Beasts] [and to The Flyers] [{of} The Sea of Waters] [and to all] [{the} Animals of] [The Field]. [But [He did [not] find] [a Helper] for {the} Adam] [corresponding to him].

²¹[Then [His Majesty]—[God]—made [a Deep Sleep] fall] [on] [The Adam], [and he fell asleep]; [then He took] [one of] [his Ribs] [and shut up] [{the} Flesh] [in place of it]. ²²[Then [His Majesty]—[God]—built] [The Rib] [that] [He had taken] [from] [The Adam] [into a Woman] [and brought her] [to] [The Adam]. ²³[Then [The Adam] said]:

"[This Time], [this one] {is} [Bone] [from my Bone]
 [And Flesh] [from my Flesh].
 [This one] [will be called] 'Woman'
 [Because] [this one] [was taken] [from a Man]."
 (Genesis 2:18–23) —my interim translation

As I have explained over and over again, we are living in the sixth "day" of Creation, and God is still working to create male and female Believers in His Own image and likeness before the seventh "day" of Creation begins and He sits down to rest. That working vs. resting dichotomy is what Jesus had in mind when He said the following—on a Sabbath day—about God not yet resting on the seventh "day"—a Sabbath "day"—of Creation:

[Now] [The Sabbath] [was] [on] [That] [Day];
¹⁰[therefore], [The] [Jews] [were telling] [the one who]

[had been cured], “[It is] [The Sabbath], [so] [it is] [not] permissible [for You] [to pick up] [Your] [Pallet].” ¹¹[But] [he] [responded] [to them]: “[The One Who] [made] [me] [sound]? [That Individual] [told] [me], ‘[Pick up] [Your] [Pallet] [and] [walk!’” ¹²[They asked] [him], “[Who] [is] [The] [Man] [Who] [told] [You], ‘[Pick {it} up] [and] [walk]?’” ¹³[But] [the one who] [was healed] [was] [not] aware of] [Who] [He was], [for] [Jesus] [had slipped away*] [while] [a Crowd] [was] [in] [The] [Place]. ¹⁴[After] [These Things], [Jesus] [finds] [him] [in] [The] [Temple]; [and] [He told] [him]: “[Take a look]! [You have become] [sound]; [do] [not] sin {anymore}, [so that] [something] [worse] [does] [not] happen [to You].” ¹⁵[The] [Man] [went] [and] [divulged] [to The] [Jews] [that] [Jesus] [was] [the One Who] [made] [him] [sound]. ¹⁶[So] [for] [This Reason] [The] [Jews] [were persecuting] [Jesus], [because] [He did] [These Things] [on] [The Sabbath]. ¹⁷[But] [Jesus] [responded] [to them], “[Up to] [this point], [My] [Father] [is working]; [so I] [am working].” ¹⁸[For] [This Reason], [therefore], [The] [Jews] [were looking for] [Him] [even more] [to kill {Him}], [because] [He was] [not] [only] undoing [The] [Sabbath]; [but] [He was] [also] saying [The] [{Living} God] {was} [His Own] [Father], [making] [Himself] [equivalent] [to The] [{Living} God].
(John 5:9b–18) —HSSB

If you believe Jesus was telling the Truth—that God is still working—you might want to ask yourself why, if this is the seventh “day” of Creation, God is still working instead of resting as Satan has the overwhelming majority of “Christians” believing today. No need; I’ll tell you why: He is, and has been for a very long time, working on the sixth “day” of Creation to create True Believers in His Own image and likeness; and to complete that final work of Creation, He is going to resurrect every one of those True Believers in His Own image and likeness—just as He did with Christ—and give them all a name—just as He did with Christ. Or maybe you weren’t listening when John told you what the Lord has planned:

“[Let] [the one who] [has] [an Ear] [hear] [what] [The] [Spirit] [is saying] [to The] [Summoned Assemblies]. [To the one who] [triumphs], [to him] [I will give] [The] [Manna] [that] [has been hidden]; [and] [I will give] [him] [a Little] [white] [Stone], [and] [on] [The] [Little Stone] [a] [new] [Name] [that has been written]—

[which] [nobody] [is aware of] [except] [the one who] [accepts {it}].”
(Revelation 2:17) —HSSB

“[The one who] [triumphs]? [I will make] [him] [a Pillar] [in] [The] [Sanctuary] [of] [My] [God], [and] [he will] [definitely not] go [outside] [any longer]. [And] [I will write] [The] [Name] [of] [My] [God] [on] [him], [as well as] [The] [Name] [of The] [City] [of] [My] [God]—[The] [new] [Jerusalem], [which] [is going to come down] [out] [of] [Heaven] [from] [My] [God], [even] [My] [Name], [My] [new {one}].”
(Revelation 3:12) —HSSB

If you didn’t know True Believers are going to be given a new name after they are resurrected in the image and likeness of the *Living* God, shame on you. Instead of rejecting the things I have been telling you over the past three decades, you should be asking yourself what else you don’t know about the works that God is doing and has done on this, the sixth “day” of Creation, rather than defending the stupid, but widely held, beliefs you have accepted without question over the short span of your life—you know, beliefs like the one that told you God is resting on the seventh “day” of Creation when Jesus plainly said He is still working.

If you have a hard time accepting the fact that God is still working on the sixth “day” of Creation rather than resting on the seventh, how do you get around the fact that the Old Testament tells us God did one thing after another while *working* among the sons of Israel? Were you so blind that you couldn’t see the contradiction in that belief? Or maybe you just didn’t want to know? Wake up! There is a whole lot more Truth yet to come, and you might be surprised at some of the monumental lies that Satan has our generation believing. But just so you know, “*The Name*” that every True Believer is going to “carry” forever after they are created in the image and likeness of God is nothing less than the *Living* Word of God that they accepted when they were “born again” as a Child of God. That *Living* Word is, in fact, Jesus Christ Himself:

⁹[Then] [he tells] [me], “[Write]: ‘[Those who] [have been invited] [to] [The] [Dinner Meal] [of The] [Wedding Celebration] [of The] [Little Lamb] [are fortunate!’” [Then] [he tells] [me], “[These] [are] [The] [true] [Words] [of The]

[{Living} God]!" ¹⁰[Then] [I fell down] [in front] [of] [his] [Feet] [to pay homage] [to him], [and] [he tells] [me]: "[No]! [See]! [I am] [a Fellow Slave] [with You] [and] [Your] [Brothers]—[those who] [have] [The] [Testimony] [of Jesus]. [Pay homage] [to The] [{Living} God], [for] [The] [Testimony] [of Jesus] [is] [The] [Spirit] [of The] [Prophecies]." ¹¹[Then] [I saw] [Heaven], [which had been opened], [and] [guess what! There was] [a [white] Horse], [and] [the One] [called] "[Believable] [and] [True]" {was} [sitting] [on] [it]. [And] [He was judging] [and] [waging war] [with] [a Declaration of Not Guilty]. ¹²[But] [His] [Eyes] {are} [like] [a Flame] [of Fire], [and] [a lot of] [Diadems] {are} [on] [His] [Head]; {He is} [One Who has] [a Name] [that has been written] [that] [nobody] [is aware of] [except] [Him], ¹³[and] {He is} [One Who has been wrapped in] [an Overgarment] [that has been dipped] [in Blood], [and] [His] [Name] [is called] "[The] [Word] [of The] [{Living} God]." ¹⁴[Then] [The] [Troops] [that were] [in] [Heaven]—[who had slipped on {something}] [made of] [clean], [white], fine linen—[were following] [Him] [on] [white] [Horses]. ¹⁵[And] [a [keen] Saber] [came out] [of] [His] [Mouth], [so that] [He could repeatedly strike] [The] [Gentiles] [with] [it]. [And] [He] [will shepherd] [them] [with] [an [iron] Staff]; [and] [He] [is going to trample] [The] [Wine Press] [of The] [Wine] [of The] [Rage] [of The] [Anger] [of The] [{Living} God], [The] [Almighty]! ¹⁶[And] [He has] [a Name] [that has been written] [on] [His] [Overgarment] [and] [on] [His] [Thigh*]: "[KING] [OF KINGS] [AND] [MASTER] [OF MASTERS]."

(Revelation 19:9–16) —HSSB

Now that you know "The Name" that Jesus was given after His Resurrection in the image and likeness of God is "the Word of the Living God," let me show you what the Apostle John said about that name:

¹[In] [The Beginning], [there was] [The] [Word]; [and] [The] [Word] [was] [with] [The] [{Living} God], [and] [God] [was] [The] [Word]. ²[This Individual] [was] [in] [The Beginning] [with] [The] [{Living} God]. ³[Everything] [has come into being] [via] [Him], [and] [not even] [One Thing] [that] [has come into being] [has come into being] [apart from] [Him]. ⁴[Life] [was] [in] [Him], [and] [His] [Life] [was] [The] [Light] [of] [Men]. ⁵[And] [The] [Light] [appears] [in] [The] [Darkness], [yet] [The] [Darkness] [has [never] grasped] [it]. ⁶[A Man] [sent] [from] [God] [came]; [his]

[Name] {was} [John]. ⁷[This Individual] [came] [for] [a Testimony], [so that] [he could provide testimony] [about] [The] [Light], [so that] [everyone] [could believe God's **promise**] [via] [Him]. ⁸[That Individual] [was] [not] [The] [Light], [but] {he came} [so that] [he could provide testimony] [about] [The] [Light].

⁹[The] [Light] [was] [the] [real {Light}], [the One Who] [provides light for] [every] [Man] [who comes] [into] [The] [World]. ¹⁰[He was] [in] [The] [World], [and] [The] [World] [came into being] [via] [Him], [yet] [The] [World] [did [not] know] [Him]. ¹¹[He came] [to] [His] [Own], [and] [His] [Own] [did [not] take] [Him] [to themselves]. ¹²[But] [as many as] [accepted] [Him], [to them]—[to those who] [believe God's **promise**] [about] [His] [Name]—[He gave] [Authority] [to become] [God's] [Children]: ¹³[those who] [were [not] engendered] [by] [Blood] [or] [by] [{the} Will] [of Flesh] [or] [by] [{the} Will] [of Man], [but only] [by {the will}] [of God]. ¹⁴[So] [The] [Word] [became] [Flesh] [and] [camped out] [among] [us]; [and] [we got a good look] [at] [His] [Glory]—[like] [{the} Glory] [of an only engendered {son}] [from] [a Father], {a glory} [completely full] [of a Favor] [and] [Truth].

(John 1:1–14) —HSSB

This is the point where you need to start using "the eyes of your heart" to look at things "The Way" God sees them rather than continuing to look at Jesus Christ physically. John equates the *Living Word* of God with "The Light" in the passage I just quoted because the *Living Word* of God resides in "The Light" that He created on the first "day" of Creation. That is, He resides in the literal photons that go zipping around the universe at the speed of light. Some of those same photons flash across the synapses in your brain and allow you to participate in the eternal realm of thought in which the *Living Word* of God continually resides.

The Truth is, the real you is not a *physical being*. That is so simply because *you are what you believe*, and your *physical body* is nothing more than a fleshly container in which the real you resides—as a living "spirit" that inhabits the particles of light traveling through your brain and nervous system. You will be biologically dead when the light particles in your brain stop traveling because that "spirit" is what gives you life.

In the century since Albert Einstein published his theory of relativity, it has become common knowledge that time does not exist when one is traveling at the

speed of light. So guess what? There is no time in the realm of light where God resides. For that reason what God has been is what He always will be. He cannot change simply because change is a function of time. But that is where “*The Mystery*” that Paul mentions in various places in his letters to the churches becomes extremely interesting. This is what he says in his letter to the church at Ephesus:

¹[For [this] Reason] [I]—[Paul]—{am} [The] [Prisoner] [of The] [Anointed One], [Jesus], [for the sake] [of you], [The] [Gentiles], ²[if] [indeed] [you have heard about] [my] [Responsibility for the Management] [of The] [Favor] [of The] [{Living} God] [that] [was given] [to me] [for] [you]—³[that] [The] [Mystery] [was made known] [to me] [by] [Revelation], [just as] [I wrote earlier] [with] [Just a Few Words], ⁴[by] [which], [by reading], [you can] [understand] [my] [Insight] [into] [The] [Mystery] [of The] [Anointed One], ⁵[which] [was [not] made known] [to The] [Sons] [of The] [Man] [in other] [Generations], [as] [it has [now] been revealed] [to] [His] [holy] [Apostles] [and] [Prophets] [by] [a Spirit]—⁶[so that [The] [Gentiles] could be]: (1) [Joint Heirs] [and] (2) [Members of One Body*] [and] (3) [Those Who Partake [of The] [Promise] Jointly With {one another}] [in] [The Anointed One], [Jesus], [via] [The] [Good News of the Fulfillment of the Promise], ⁷[of which {promise}] [I was made] [a Server]—[with respect to] [The] [Bequest] [of The] [Favor] [of The] [{Living} God] [that] [was given] [to me]—[in accordance with] [The] [Energy] [of] [His] [Supernatural Power].

⁸[To me]—[to the] [very least of*] [all] [Holy Ones]—[This] [Favor] [was given]: (1) [to proclaim the good news of the fulfillment of the promise] [to The] [Gentiles] [as The] [incomprehensible] [Wealth] [of The] [Anointed One]; ⁹[and] (2) [to provide light for] [everyone]—[which is] [my] [Responsibility for the Management] [of The] [Mystery] [that] [had been tucked away] [from] [The] [Past Ages] [in] [The] [{Living} God], [the One Who] [created] [Every Last Thing]—¹⁰[so that] [The] [extremely multifaceted*] [Wisdom] [of The] [{Living} God] [could [now] be made known]—[via] [The] [Summoned Assembly]—[to] [The] [Rulers] [and] [Authorities] [among] [the {beings}] [in Heaven], ¹¹[in accordance with] [{His} Plan] [for The] [Ages to Come]—[what] [He has done] [through] [The] [Anointed One], [Jesus], [our] [Master], ¹²[through] [Whom] [we have] [our] [Self-assurance] [and] [Access]

[with] [Confidence]—[via] [our] [Belief in God's Promise] [regarding Him]. ¹³[Wherefore], [I request] [for [your] sake] [that you [not] get discouraged] [by] [The] [Things That Cause [me] Turmoil]—[which] [is] [your] [Glory]. (Ephesians 3:1–13) —HSSB

“*The Mystery*” that Paul mentions three times in that passage is the incomprehensible activity of a God Who resides in a timeless realm yet works in time and space to create beings who are nothing less than the timeless God Himself. Go figure. But don't overtax your brain; you will never be able to comprehend what God has done and is doing, no matter how hard you try. That is, in fact, the reason why it is called “*The Mystery*.” Just accept the fact that the *Living Word* of God is the Truth, and Truth is timeless—it never changes. If it did, it would be just another lie, like the zillions of lies that Satan has spread around the world down through the centuries.

The point of all this is, True Believers have one last chance to be part of the greatest *Living Being* God has ever created—the *Living Word* of God Himself. “*The Mystery*” in that creative activity lies in the fact that everyone is what they believe, so guess what? If you firmly believe the Truth of the *Living Word* of God, you will become more and more like Him. That is what John had in mind when he wrote this:

¹[Take a look] [at [what sort of] Love] [The] [Father] [has given] [us]: [that] [we may be called] “[God's] [Children]”! [And] [we are]! [For] [This Reason] [The] [World] [does [not] know] [us], [because] [it has [never] known] [Him]! ²[Beloved Brothers], [we are] [God's] [Children] [now], [and] [what] [we will be] [has [not yet] been made visible]. [We are aware] [that] [when] [He becomes visible], [we will be] [just like] [Him], [because] [we will see] [Him] [just as] [He is]. ³[And] [anyone] [who] [has] [This] [Hope] [in] [Him] [purifies] [himself], [just as] [That Individual] [is] [pure]. (1 John 3:1–3) —HSSB

How do you suppose True Believers should go about “purifying” themselves? Be careful now, and keep in mind you are what you are *spiritually*, not what you are *physically*—that is, keep in mind that *you are what you believe*. John is talking about rooting out the lies that you believe and replacing them with the Truth of the *Living Word* of God. If you focus on cleansing the

flesh, you will die; but if you focus on cleansing the spirit, you will live—simply because *everyone acts in accordance with what they believe*.

What Saith Early Church Beliefs?

Now I want to show you what some of the Early Church Fathers wrote about the nature of the triune God. Just keep in mind the immutable fact that the human mind-set naturally changes over time, so the beliefs of those who lived later may not agree completely with those who lived earlier. But in every case, they will not agree at all with the mind-set of the majority of “Christians” in our own time.

Irenæus (A.D. 130–202)

Irenæus is one of the most trustworthy of all the Early Church Fathers because he clearly states in various places that he accurately understood the mission of the Church was *handing down* The Teaching of the Apostles unchanged:

1. *It is within the power of all, therefore, in every Church, who may wish to see the truth, to contemplate clearly the tradition of the apostles manifested throughout the whole world; and we are in a position to reckon up those who were by the apostles instituted bishops in the Churches, and [to demonstrate] the succession of these men to our own times; those who neither taught nor knew of anything like what these [heretics] rave about. For if the apostles had known hidden mysteries, which they were in the habit of imparting to “the perfect” apart and privily from the rest, they would have delivered them especially to those to whom they were also committing the Churches themselves. For they were desirous that these men should be very perfect and blameless in all things, whom also they were leaving behind as their successors, delivering up their own place of government to these men; which men, if they discharged their functions honestly, would be a great boon [to the Church], but if they should fall away, the direst calamity.*

2. *Since, however, it would be very tedious, in such a volume as this, to reckon up the successions of all the Churches, we do put to confusion all those who, in whatever manner, whether by an evil self-pleasing, by vainglory, or by blindness and perverse opinion, assemble in unauthorized meetings; [we do this, I say,] by indicating that tradition*

derived from the apostles, of the very great, the very ancient, and universally known Church founded and organized at Rome by the two most glorious apostles, Peter and Paul; as also [by pointing out] the faith preached to men, which comes down to our time by means of the successions of the bishops. For it is a matter of necessity that every Church should agree with this Church, on account of its pre-eminent authority, that is, the faithful everywhere, inasmuch as the apostolical tradition has been preserved continuously by those [faithful men] who exist everywhere.

3. *The blessed apostles, then, having founded and built up the Church, committed into the hands of Linus the office of the episcopate. Of this Linus, Paul makes mention in the Epistles to Timothy. To him succeeded Anacletus; and after him, in the third place from the apostles, Clement was allotted the bishopric. This man, as he had seen the blessed apostles, and had been conversant with them, might be said to have the preaching of the apostles still echoing [in his ears], and their traditions before his eyes. Nor was he alone [in this], for there were many still remaining who had received instructions from the apostles. In the time of this Clement, no small dissension having occurred among the brethren at Corinth, the Church in Rome despatched a most powerful letter to the Corinthians, exhorting them to peace, renewing their faith, and declaring the tradition which it had lately received from the apostles, proclaiming the one God, omnipotent, the Maker of heaven and earth, the Creator of man, who brought on the deluge, and called Abraham, who led the people from the land of Egypt, spake with Moses, set forth the law, sent the prophets, and who has prepared fire for the devil and his angels. From this document, whosoever chooses to do so, may learn that He, the Father of our Lord Jesus Christ, was preached by the Churches, and may also understand the apostolical tradition of the Church, since this Epistle is of older date than these men who are now propagating falsehood, and who conjure into existence another god beyond the Creator and the Maker of all existing things. To this Clement there succeeded Evaristus. Alexander followed Evaristus; then, sixth from the apostles, Sixtus was appointed; after him, Telephorus, who was gloriously martyred; then Hyginus; after him, Pius; then after him, Anicetus. Soter having succeeded Anicetus, Eleutherius does now, in the twelfth place from the apostles, hold the inheritance of the episcopate. In this order, and by this succession, the ecclesiastical tradition from the apostles, and the preaching of the truth, have come down to us. And this is most abundant proof that there is one and*

the same vivifying faith, which has been preserved in the Church from the apostles until now, and handed down in truth.

4. But Polycarp also was not only instructed by apostles, and conversed with many who had seen Christ, but was also, by apostles in Asia, appointed bishop of the Church in Smyrna, whom I also saw in my early youth, for he tarried [on earth] a very long time, and, when a very old man, gloriously and most nobly suffering martyrdom, departed this life, having always taught the things which he had learned from the apostles, and which the Church has handed down, and which alone are true. To these things all the Asiatic Churches testify, as do also those men who have succeeded Polycarp down to the present time,—a man who was of much greater weight, and a more steadfast witness of truth, than Valentinus, and Marcion, and the rest of the heretics. He it was who, coming to Rome in the time of Anicetus caused many to turn away from the aforesaid heretics to the Church of God, proclaiming that he had received this one and sole truth from the apostles,—that, namely, which is handed down by the Church. There are also those who heard from him that John, the disciple of the Lord, going to bathe at Ephesus, and perceiving Cerinthus within, rushed out of the bath-house without bathing, exclaiming, “Let us fly, lest even the bath-house fall down, because Cerinthus, the enemy of the truth, is within.” And Polycarp himself replied to Marcion, who met him on one occasion, and said, “Dost thou know me?” “I do know thee, the first-born of Satan.” Such was the horror which the apostles and their disciples had against holding even verbal communication with any corrupters of the truth; as Paul also says, “A man that is an heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of himself.” There is also a very powerful Epistle of Polycarp written to the Philippians, from which those who choose to do so, and are anxious about their salvation, can learn the character of his faith, and the preaching of the truth. **Then, again, the Church in Ephesus, founded by Paul, and having John remaining among them permanently until the times of Trajan, is a true witness of the tradition of the apostles.**

1. Since therefore we have such proofs, it is not necessary to seek the truth among others which it is easy to obtain from the Church; since the apostles, like a rich man [depositing his money] in a bank, lodged in her hands most copiously all things pertaining to the truth: so that every man, whosoever will, can draw from her the water of

life. For she is the entrance to life; all others are thieves and robbers. On this account are we bound to avoid them, but to make choice of the thing pertaining to the Church with the utmost diligence, and to lay hold of the tradition of the truth. For how stands the case? Suppose there arise a dispute relative to some important question among us, should we not have recourse to the most ancient Churches with which the apostles held constant intercourse, and learn from them what is certain and clear in regard to the present question? **For how should it be if the apostles themselves had not left us writings? Would it not be necessary, [in that case,] to follow the course of the tradition which they handed down to those to whom they did commit the Churches?**

Irenæus, “Against Heresies,” Book III, Chaps. III–IV, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1867), Vol. 1, pp. 415–417.

Now that you are aware that Irenæus knew the leaders of the Early Church had been, for more than a century and a half, doing their best to *hand down* the Truth that Jesus taught His disciples, I want to show you an email that someone sent to *The Voice of Elijah*® website to argue against the writings of Irenæus that I included in the book titled *The Advent of Christ and AntiChrist*:

Harper’s conclusions about the antichrist, based ONLY on the writings of Third century apostles is spiritually dangerous, and inadvertently spreads hatred of God’s people, to whom his promise was FOREVER, —for which he will be judged. Jesus made it clear that He gave His 12 first Apostles only a fraction of the truth. He said “I have more to tell you, but you cannot bear it now.” (John 16:12) Ireneus [sic: Irenæus] and Hippolytus falsely concluded AntiChrist would be a Jew because Muhammad would not come for 1,200 more years. Muhammad was not the AntiChrist, but a Muslim will be. A Jew will not seat himself as ruler in the most Holy Place (The Rock of the Temple Mount); a Muslim already has. The ruling Islamic Imam in Jerusalem in the Mosque which descrates The Most Holy Place is not the AntiChrist, but his ultimate successor will. He will be the final Caliphate of World-wide Islam, whose aim since Muhammad first decreed it in 643 C.E., is to UNITE THE WORLD IN THE WORSHIP OF ALLAH. For anyone who asserts himself to speak for God to think

1) that God would break his promise that he would NEVER desert Israel or 2) that the third temple was ever meant to be a physical one, has left the leadership of the Spirit and is walking in his flesh. Jesus said HE would rebuild the Temple, but not of dead stone—of LIVING STONES. The true Church is the New (Third) Temple. Finally, for anyone alive today to make the same mistake third century Apostles did, and assume a JEW was going to try to take over the world, is absolutely laughable! Jews are one of the smallest minorities on the globe. Only one country in the world claims Judaism as its primary religion. Sixty countries claim Islam as its majority religion, and Islam is quickly gaining on Christianity. Islam will soon be the largest and most powerful religion in the world, and it ALREADY controls the Temple Mount. God did not choose to reveal this to Irenaeus [sic: Irenæus], but it is an inescapable fact. Harper's scholarship as to the beliefs of the third century church is great, but we are NOT the third Century Church.

The things Irenæus wrote about the Antichrist obviously hit a nerve. So I am going to ignore all her factual errors and mistaken assumptions and focus on just one bit of irrefutable logic: The Church of which that individual assumes she is a member descended from the second-century Church of which Irenæus was one of the most prominent leaders. His disciple Hippolytus was, in fact, a leading contender for the position of bishop of the church at Rome—that is, the Pope—at the turn of the third century. So I hardly think Irenæus was teaching completely false doctrine, especially since his primary concern appears to be *handing down* the apostolic tradition just as he *received* it from those who were leaders of the Church before him. Therefore, considering the fact that the author of the text above: (1) disagrees with Irenæus so vehemently; and (2) apparently believes things that were “revealed” at some point after Irenæus died, it would be rational to conclude she is but one more of the heretics against whom Irenæus rails.

Now that I have shown you Irenæus was concerned with *handing down* the Truth just as he had *received* it, take a look at how he viewed the nature of the Trinity:

1. As regards His greatness, therefore, it is not possible to know God, for it is impossible that the Father can be measured; but as regards His love (for this it is which

leads us to God by His Word), when we obey Him, we do always learn that there is so great a God, and that it is He who by Himself has established, and selected, and adorned, and contains all things; and among the all things, both ourselves and this our world. We also then were made, along with those things which are contained by Him. And this is He of whom the Scripture says, “And God formed man, taking clay of the earth, and breathed into his face the breath of life.” It was not angels, therefore, who made us, nor who formed us, neither had angels power to make an image of God, nor any one else, except the Word of the Lord, nor any Power remotely distant from the Father of all things. For God did not stand in need of these [beings], in order to the accomplishing of what He had Himself determined with Himself beforehand should be done, as if He did not possess His own hands. For with Him were always present the Word and Wisdom, the Son and the Spirit, by whom and in whom, freely and spontaneously, He made all things, to whom also He speaks, saying, “Let Us make man after Our image and likeness;” He taking from Himself the substance of the creatures [formed], and the pattern of things made, and the type of all the adornments in the world.

2. Truly, then, the Scripture declared, which says, “First of all believe that there is one God, who has established all things, and completed them, and having caused that from what had no being, all things should come into existence:” He who contains all things, and is Himself contained by no one. Rightly also has Malachi said among the prophets: “Is it not one God who hath established us? Have we not all one Father?” In accordance with this, too, does the apostle say, “There is one God, the Father, who is above all, and in us all.” Likewise does the Lord also say: “All things are delivered to Me by My Father;” manifestly by Him who made all things; for He did not deliver to Him the things of another, but His own. But in all things [it is implied that] nothing has been kept back [from Him], and for this reason the same person is the Judge of the living and the dead; “having the key of David: He shall open, and no man shall shut: He shall shut, and no man shall open.” For no one was able, either in heaven or in earth, or under the earth, to open the book of the Father, or to behold Him, with the exception of the Lamb who was slain, and who redeemed us with His own blood, receiving power over all things from the same God who made all things by the Word, and adorned them by [His] Wisdom, when “the Word was

made flesh;" that even as the Word of God had the sovereignty in the heavens, so also might He have the sovereignty in earth, inasmuch as [He was] a righteous man, "who did no sin, neither was there found guile in His mouth;" and that He might have the pre-eminence over those things which are under the earth, He Himself being made "the first-begotten of the dead;" and that all things, as I have already said, might behold their King; and that the paternal light might meet with and rest upon the flesh of our Lord, and come to us from His resplendent flesh, and that thus man might attain to immortality, having been invested with the paternal light.

3. I have also largely demonstrated, that the Word, namely the Son, was always with the Father; and that Wisdom also, which is the Spirit, was present with Him, anterior to all creation, He declares by Solomon: "God by Wisdom founded the earth, and by understanding hath He established the heaven. By His knowledge the depths burst forth, and the clouds dropped down the dew." And again: "The Lord created me the beginning of His ways in His work: He set me up from everlasting, in the beginning, before He made the earth, before He established the depths, and before the fountains of waters gushed forth; before the mountains were made strong, and before all the hills, He brought me forth." And again: "When He prepared the heaven, I was with Him, and when He established the fountains of the deep; when He made the foundations of the earth strong, I was with Him preparing [them]. I was He in whom He rejoiced, and throughout all time I was daily glad before His face, when He rejoiced at the completion of the world, and was delighted in the sons of men."

4. There is therefore one God, who by the Word and Wisdom created and arranged all things; but this is the Creator (Demiurge) who has granted this world to the human race, and who, as regards His greatness, is indeed unknown to all who have been made by Him (for no man has searched out His height, either among the ancients who have gone to their rest, or any of those who are now alive); but as regards His love, He is always known through Him by whose means He ordained all things. **Now this is His Word, our Lord Jesus Christ, who in the last times was made a man among men, that He might join the end to the beginning, that is, man to God. Wherefore the prophets, receiving the prophetic gift from the same Word, announced His advent according to the flesh, by which the blending and communion of God and man took place according to**

the good pleasure of the Father, the Word of God foretelling from the beginning that God should be seen by men, and hold converse with them upon earth, should confer with them, and should be present with His own creation, saving it, and becoming capable of being perceived by it, and freeing us from the hands of all that hate us, that is, from every spirit of wickedness; and causing us to serve Him in holiness and righteousness all our days, in order that man, having embraced the Spirit of God, might pass into the glory of the Father.

Irenæus, "Against Heresies," Book IV, Chap. XX, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1867), Vol. 1, pp. 487–488.

Now we have repeatedly shown that the incarnate Word of God was suspended upon a tree, and even the very heretics do acknowledge that He was crucified. How, then, could the fruit of ignorance and defect sustain Him who contains the knowledge of all things, and is true and perfect? Or how could that creation which was concealed from the Father, and far removed from Him, have sustained His Word? And if this world were made by the angels (it matters not whether we suppose their ignorance or their cognizance of the Supreme God), when the Lord declared, "For I am in the Father, and the Father in Me," how could this workmanship of the angels have borne to be burdened at once with the Father and the Son? How, again, could that creation which is beyond the Pleroma have contained Him who contains the entire Pleroma? Inasmuch, then, as all these things are impossible and incapable of proof, that preaching of the Church is alone true [which proclaims] that His own creation bore Him, which subsists by the power, the skill, and the wisdom of God; which is sustained, indeed, after an invisible manner by the Father, but, on the contrary, after a visible manner it bore His Word: and this is the true [Word].

2. For the Father bears the creation and His own Word simultaneously, and the Word borne by the Father grants the Spirit to all as the Father wills. To some He gives after the manner of creation what is made; but to others [He gives] after the manner of adoption, that is, what is from God, namely generation. And thus one God the Father is declared, who is above all, and through all, and in all. **The Father is indeed above all, and He is the Head of Christ; but the Word is through all things, and is Himself the Head of the Church; while the Spirit is in us all, and He is the living water,**

which the Lord grants to those who rightly believe in Him, and love Him, and who know that “there is one Father, who is above all, and through all, and in us all.” And to these things does John also, the disciple of the Lord, bear witness, when he speaks thus in the Gospel: “In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made by Him, and without Him was nothing made.” And then he said of the Word Himself: “He was in the world, and the world was made by Him, and the world knew Him not. To His own things He came, and His own people received Him not. However, as many as did receive Him, to these gave He power to become the sons of God, to those that believe in His name.” And again, showing the dispensation with regard to His human nature, John said: “And the Word was made flesh, and dwelt among us.” And in continuation he says, “And we beheld His glory, the glory as of the Only-begotten by the Father, full of grace and truth.” He thus plainly points out to those willing to hear, that is, to those having ears, that there is one God, the Father over all, and one Word of God, who is through all, by whom all things have been made; and that this world belongs to Him, and was made by Him, according to the Father’s will, and not by angels; nor by apostasy, defect, and ignorance; nor by any power of Prunicus, whom certain of them also call “the Mother;” nor by any other maker of the world ignorant of the Father.

3. *For the Creator of the world is truly the Word of God: and this is our Lord, who in the last times was made man, existing in this world, and who in an invisible manner contains all things created, and is inherent in the entire creation, since the Word of God governs and arranges all things; and therefore He came to His own in a visible manner, and was made flesh, and hung upon the tree, that He might sum up all things in Himself.* “And His own peculiar people did not receive Him,” as Moses declared this very thing among the people: “And thy life shall be hanging before thine eyes, and thou wilt not believe thy life.” Those therefore who did not receive Him did not receive life. “But to as many as received Him, to them gave He power to become the sons of God.” For it is He who has power from the Father over all things, since He is the Word of God, and very man, communicating with invisible beings after the manner of the intellect, and appointing a law observable to the outward senses, that all things should continue each in its own order; and He reigns

manifestly over things visible and pertaining to men; and brings in just judgment and worthy upon all; as David also, clearly pointing to this, says, “Our God shall openly come, and will not keep silence.” Then he shows also the judgment which is brought in by Him, saying, “A fire shall burn in His sight, and a strong tempest shall rage round about Him. He shall call upon the heaven from above, and the earth, to judge His people.” Irenæus, “Against Heresies,” Book v, Chap. xviii, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1867), Vol. 1, pp. 546–547.

Clement of Alexandria (A.D. 150–215)

Clement of Alexandria was twenty years younger than Irenæus, but that was not the major difference between them. Whereas Irenæus lived in southern France and was concerned with *handing down* the apostolic tradition just as he had *received* it, Clement lived in Alexandria, Egypt, and was intent on teaching his students how to interpret the Scriptures for themselves. Therefore, one should expect him to mix his own thinking with what he learned from legitimate Teachers in the Church. Nonetheless, his view of the Trinity continues to revolve around the concept of the Trinity as the *Living Word of God*, which he clearly views as the Truth of *The Teaching* that could still be found in the Church:

But before the foundation of the world were we, who, because destined to be in Him, pre-existed in the eye of God before,—we the rational creatures of the Word of God, on whose account we date from the beginning; for “in the beginning was the Word.” Well, inasmuch as the Word was from the first, He was and is the divine source of all things; but inasmuch as He has now assumed the name Christ, consecrated of old, and worthy of power, he has been called by me the New Song. This Word, then, the Christ, the cause of both our being at first (for He was in God) and of our well-being, this very Word has now appeared as man, He alone being both, both God and man—the Author of all blessings to us; by whom we, being taught to live well, are sent on our way to life eternal. For, according to that inspired apostle of the Lord, “the grace of God which bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this

present world; looking for the blessed hope, and appearing of the glory of the great God and our Saviour Jesus Christ."

This is the New Song, the manifestation of the Word that was in the beginning, and before the beginning. The Saviour, who existed before, has in recent days appeared. He, who is in Him that truly is, has appeared; for the Word, who "was with God," and by whom all things were created, has appeared as our Teacher. The Word, who in the beginning bestowed on us life as Creator when He formed us, taught us to live well when He appeared as our Teacher; that as God He might afterwards conduct us to the life which never ends. He did not now for the first time pity us for our error; but He pitied us from the first, from the beginning. But now, at His appearance, lost as we already were, He accomplished our salvation. For that wicked reptile monster, by his enchantments, enslaves and plagues men even till now; inflicting, as seems to me, such barbarous vengeance on them as those who are said to bind the captives to corpses till they rot together. This wicked tyrant and serpent, accordingly, binding fast with the miserable chain of superstition whomsoever he can draw to his side from their birth, to stones, and stocks, and images, and such like idols, may with truth be said to have taken and buried living men with those dead idols, till both suffer corruption together.

Therefore (for the seducer is one and the same) he that at the beginning brought Eve down to death, now brings thither the rest of mankind. Our ally and helper, too, is one and the same—the Lord, who from the beginning gave revelations by prophecy, but now plainly calls to salvation. In obedience to the apostolic injunction, therefore, let us flee from "the prince of the power of the air, the spirit that now worketh in the children of disobedience," and let us run to the Lord the Saviour, who now exhorts to salvation, as He has ever done, as He did by signs and wonders in Egypt and the desert, both by the bush and the cloud, which, through the favour of divine love, attended the Hebrews like a handmaid. By the fear which these inspired He addressed the hard-hearted; while by Moses, learned in all wisdom, and Isaiah, lover of truth, and the whole prophetic choir, in a way appealing more to reason, He turns to the Word those who have ears to hear. Sometimes He upbraids, and sometimes He threatens. Some men He mourns over, others He addresses with the voice of song, just as a good physician treats some of his patients with

cataplasms, some with rubbing, some with fomentations; in one case cuts open with the lancet, in another cauterizes, in another amputates, in order if possible to cure the patient's diseased part or member. The Saviour has many tones of voice, and many methods for the salvation of men; by threatening He admonishes, by upbraiding He converts, by bewailing He pities, by the voice of song He cheers. He spake by the burning bush, for the men of that day needed signs and wonders.

He awed men by the fire when He made flame to burst from the pillar of cloud—a token at once of grace and fear: if you obey, there is the light; if you disobey, there is the fire; but, since humanity is nobler than the pillar or the bush, after them the prophets uttered their voice,—the Lord Himself speaking in Isaiah, in Elias,—speaking Himself by the mouth of the prophets. But if thou dost not believe the prophets, but supposest both the men and the fire a myth, the Lord Himself shall speak to thee, "who, being in the form of God, thought it not robbery to be equal with God, but humbled Himself," —He, the merciful God, exerting Himself to save man. And now the Word Himself clearly speaks to thee, shaming thy unbelief; yea, I say, the Word of God became man, that thou mayest learn from man how man may become God. Is it not then monstrous, my friends, that while God is ceaselessly exhorting us to virtue, we should spurn His kindness and reject salvation?

Clement of Alexandria, "Exhortation to the Heathen," in Roberts and Donaldson (Eds.), The Ante-Nicene Fathers (1885), Vol. 2, pp. 173–174.

When, then, the heavenly guide, the Word, was inviting men to salvation, the appellation of hortatory was properly applied to Him: his same word was called rousing (the whole from a part). For the whole of piety is hortatory, engendering in the kindred faculty of reason a yearning after true life now and to come. But now, being at once curative and preceptive, following in His own steps, He makes what had been prescribed the subject of persuasion, promising the cure of the passions within us. Let us then designate this Word appropriately by the one name Tutor (or Poedagogue, or Instructor).

The Instructor being practical, not theoretical, His aim is thus to improve the soul, not to teach, and to train it up to a virtuous, not to an intellectual life. Although this same word is didactic, but not in the present instance. For the word which, in matters of

doctrine, explains and reveals, is that whose province it is to teach. But our Educator being practical, first exhorts to the attainment of right dispositions and character, and then persuades us to the energetic practice of our duties, enjoining on us pure commandments, and exhibiting to such as come after representations of those who formerly wandered in error. Both are of the highest utility,—that which assumes the form of counselling to obedience, and that which is presented in the form of example; which latter is of two kinds, corresponding to the former duality,—the one having for its purpose that we should choose and imitate the good, and the other that we should reject and turn away from the opposite.

Hence accordingly ensues the healing of our passions, in consequence of the assuagements of those examples; the Paedagogue strengthening our souls, and by His benign commands, as by gentle medicines, guiding the sick to the perfect knowledge of the truth.

There is a wide difference between health and knowledge; for the latter is produced by learning, the former by healing. One, who is ill, will not therefore learn any branch of instruction till he is quite well. For neither to learners nor to the sick is each injunction invariably expressed similarly; but to the former in such a way as to lead to knowledge, and to the latter to health. As, then, for those of us who are diseased in body a physician is required, so also those who are diseased in soul require a paedagogue to cure our maladies; and then a teacher, to train and guide the soul to all requisite knowledge when it is made able to admit the revelation of the Word. Eagerly desiring, then, to perfect us by a gradation conducive to salvation, suited for efficacious discipline, a beautiful arrangement is observed by the all-benignant Word, who first exhorts, then trains, and finally teaches.

Now, O you, my children, our Instructor is like His Father God, whose son He is, sinless, blameless, and with a soul devoid of passion; God in the form of man, stainless, the minister of His Father's will, the Word who is God, who is in the Father, who is at the Father's right hand, and with the form of God is God. He is to us a spotless image; to Him we are to try with all our might to assimilate our souls. He is wholly free from human passions; wherefore also He alone is judge, because He alone is sinless. As far, however, as we can, let us try to sin as little as possible. For nothing is so urgent in the first place as deliverance from passions and disorders, and then the checking of our liability to fall into sins that have

become habitual. It is best, therefore, not to sin at all in any way, which we assert to be the prerogative of God alone; next to keep clear of voluntary transgressions, which is characteristic of the wise man; thirdly, not to fall into many involuntary offences, which is peculiar to those who have been excellently trained. Not to continue long in sins, let that be ranked last. But this also is salutary to those who are called back to repentance, to renew the contest.

And the Instructor, as I think, very beautifully says, through Moses: "If any one die suddenly by him, straightway the head of his consecration shall be polluted, and shall be shaved," designating involuntary sin as sudden death. And He says that it pollutes by defiling the soul: wherefore He prescribes the cure with all speed, advising the head to be instantly shaven; that is, counselling the locks of ignorance which shade the reason to be shorn clean off, that reason (whose seat is in the brain), being left bare of the dense stuff of vice, may speed its way to repentance. Then after a few remarks He adds, "The days before are not reckoned irrational," by which manifestly sins are meant which are contrary to reason. The involuntary act He calls "sudden," the sin He calls "irrational." Wherefore the Word, the Instructor, has taken the charge of us, in order to the prevention of sin, which is contrary to reason.

Hence consider the expression of Scripture, "Therefore these things saith the Lord;" the sin that had been committed before is held up to reprobation by the succeeding expression "therefore," according to which the righteous judgment follows. This is shown conspicuously by the prophets, when they said, "Hadst thou not sinned, He would not have uttered these threatenings." "Therefore thus saith the Lord;" "Because thou hast not heard these words, therefore these things the Lord;" and, "Therefore, behold, the Lord saith." For prophecy is given by reason both of obedience and disobedience: for obedience, that we may be saved; for disobedience, that we may be corrected.

Our Instructor, the Word, therefore cures the unnatural passions of the soul by means of exhortations. For with the highest propriety the help of bodily diseases is called the healing art—an art acquired by human skill. But the paternal Word is the only Paeonian physician of human infirmities, and the holy charmer of the sick soul. "Save," it is said, "Thy servant, O my God, who trusteth in Thee. Pity me, O Lord; for I will cry to Thee all the day." For a while the "physician's art," according to Democritus, "heals the diseases of the body;

wisdom frees the soul from passion." But the good Instructor, the Wisdom, the Word of the Father, who made man, cares for the whole nature of His creature; the all-sufficient Physician of humanity, the Saviour, heals both body and soul. "Rise up," He said to the paralytic; "take the bed on which thou liest, and go away home;" and straightway the infirm man received strength. And to the dead He said, "Lazarus, go forth;" and the dead man issued from his coffin such as he was ere he died, having undergone resurrection. Further, He heals the soul itself by precepts and gifts—by precepts indeed, in course of time, but being liberal in His gifts, He says to us sinners, "Thy sins be forgiven thee."

We, however, as soon as He conceived the thought, became His children, having had assigned us the best and most secure rank by His orderly arrangement, which first circles about the world, the heavens, and the sun's circuits, and occupies itself with the motions of the rest of the stars for man's behoof, and then busies itself with man himself, on whom all its care is concentrated; and regarding him as its greatest work, regulated his soul by wisdom and temperance, and tempered the body with beauty and proportion. And whatever in human actions is right and regular, is the result of the inspiration of its rectitude and order.

Clement of Alexandria, "The Instructor," Book I, Chaps. 1–11, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1885), Vol. 2, pp. 209–210.

Tertullian (A.D. 160–220)

Tertullian was a contemporary of Clement of Alexandria and, like Clement, was not averse to mixing his own thoughts and ideas with *The Apostolic Teaching* he learned from the Teachers in the Church. He was, in fact, the first to use the Latin term *trinitas* (trinity) to describe the *Living Word of God*; and he is credited as the source of the description "three persons, one substance." Nonetheless, one can still find remnants of the Truth that the Father, Son, and Holy Spirit are all One in the Truth of the *Living Word of God* They are:

I am accustomed in my prescription against all heresies, to fix my compendious criterion (of truth) in the testimony of time; claiming priority therein as our rule, and alleging lateness to be the characteristic of every heresy. This shall now be proved even by the apostle, when he says: "For the hope which is laid up for you in

heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is unto all the world." For if, even at that time, the tradition of the gospel had spread everywhere, how much more now! Now, if it is our gospel which has spread everywhere, rather than any heretical gospel, much less Marcion's, which only dates from the reign of Antoninus, then ours will be the gospel of the apostles. But should Marcion's gospel succeed in filling the whole world, it would not even in that case be entitled to the character of apostolic. For this quality, it will be evident, can only belong to that gospel which was the first to fill the world; in other words, to the gospel of that God who of old declared this of its promulgation: "Their sound is gone out through all the earth, and their words to the end of the world." He calls Christ "the image of the invisible God." We in like manner say that the Father of Christ is invisible, for we know that it was the Son who was seen in ancient times (whenever any appearance was vouchsafed to men in the name of God) as the image of (the Father) Himself. He must not be regarded, however, as making any difference between a visible and an invisible God; because long before he wrote this we find a description of our God to this effect: "No man can see the Lord, and live." If Christ is not "the first-begotten before every creature," as that "Word of God by whom all things were made, and without whom nothing was made;" if "all things were" not "in Him created, whether in heaven or on earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers;" if "all things were" not "created by Him and for Him" (for these truths Marcion ought not to allow concerning Him), then the apostle could not have so positively laid it down, that "He is before all." For how is He before all, if He is not before all things? How, again, is He before all things, if He is not "the first-born of every creature"—if He is not the Word of the Creator? Now how will he be proved to have been before all things, who appeared after all things? Who can tell whether he had a prior existence, when he has found no proof that he had any existence at all? In what way also could it have "pleased (the Father) that in Him should all fulness dwell?"

Tertullian, "Tertullian Against Marcion," Book v, Chap. XIX, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1885), Vol. 3, p. 470.

But why should I linger over matters which are so evident, when I ought to be attacking points on which they seek to obscure the plainest proof? **For, confuted on all sides on the distinction between the Father and the Son, which we maintain without destroying their inseparable union—as (by the examples) of the sun and the ray, and the fountain and the river—yet, by help of (their conceit) an indivisible number, (with issues) of two and three, they endeavour to interpret this distinction in a way which shall nevertheless tally with their own opinions: so that, all in one Person, they distinguish two, Father and Son, understanding the Son to be flesh, that is man, that is Jesus; and the Father to be spirit, that is God, that is Christ. Thus they, while contending that the Father and the Son are one and the same, do in fact begin by dividing them rather than uniting them.** For if Jesus is one, and Christ is another, then the Son will be different from the Father, because the Son is Jesus, and the Father is Christ. Such a monarchy as this they learnt, I suppose, in the school of Valentinus, making two—Jesus and Christ. But this conception of theirs has been, in fact, already confuted in what we have previously advanced, because the Word of God or the Spirit of God is also called the power of the Highest, whom they make the Father; whereas these relations are not themselves the same as He whose relations they are said to be, but they proceed from Him and appertain to Him. However, another refutation awaits them on this point of their heresy. See, say they, it was announced by the angel: “Therefore that Holy Thing which shall be born of thee shall be called the Son of God.” Therefore, (they argue,) as it was the flesh that was born, it must be the flesh that is the Son of God. Nay, (I answer,) this is spoken concerning the Spirit of God. For it was certainly of the Holy Spirit that the virgin conceived; and that which He conceived, she brought forth. That, therefore, had to be born which was conceived and was to be brought forth; that is to say, the Spirit, whose “name should be called Emmanuel which, being interpreted, is, God with us.” Besides, the flesh is not God, so that it could not have been said concerning it, “That Holy Thing shall be called the Son of God,” but only that Divine Being who was born in the flesh, of whom the psalm also says, “Since God became man in the midst of it, and established it by the will of the Father.” **Now what Divine Person was born in it? The Word, and the Spirit which became incarnate with the Word by the will of the Father. The Word, therefore, is incarnate; and this**

must be the point of our inquiry: How the Word became flesh,—whether it was by having been transfigured, as it were, in the flesh, or by having really clothed Himself in flesh. Certainly it was by a real clothing of Himself in flesh. For the rest, we must needs believe God to be unchangeable, and incapable of form, as being eternal. But transfiguration is the destruction of that which previously existed. For whatsoever is transfigured into some other thing ceases to be that which it had been, and begins to be that which it previously was not. God, however, neither ceases to be what He was, nor can He be any other thing than what He is. **The Word is God, and “the Word of the Lord remaineth for ever,”—even by holding on unchangeably in His own proper form.** Now, if He admits not of being transfigured, it must follow that He be understood in this sense to have become flesh, when He comes to be in the flesh, and is manifested, and is seen, and is handled by means of the flesh; since all the other points likewise require to be thus understood. **For if the Word became flesh by a transfiguration and change of substance, it follows at once that Jesus must be a substance compounded of two substances—of flesh and spirit,—a kind of mixture, like electrum, composed of gold and silver; and it begins to be neither gold (that is to say, spirit) nor silver (that is to say, flesh),—the one being changed by the other, and a third substance produced.** Jesus, therefore, cannot at this rate be God for He has ceased to be the Word, which was made flesh; nor can He be Man incarnate for He is not properly flesh, and it was flesh which the Word became. Being compounded, therefore, of both, He actually is neither; He is rather some third substance, very different from either. But the truth is, we find that He is expressly set forth as both God and Man; the very psalm which we have quoted intimating (of the flesh), that “God became Man in the midst of it, He therefore established it by the will of the Father;”—certainly in all respects as the Son of God and the Son of Man, being God and Man, differing no doubt according to each substance in its own especial property, inasmuch as **the Word is nothing else but God, and the flesh nothing else but Man.** Thus does the apostle also teach respecting His two substances, saying, “who was made of the seed of David;” in which words He will be Man and Son of Man. “Who was declared to be the Son of God, according to the Spirit;” in which words He will be God, and the Word—the Son of God. We see plainly the twofold state, which is not confounded, but conjoined in

One Person—Jesus, God and Man. Concerning Christ, indeed, I defer what I have to say. (I remark here), that the property of each nature is so wholly preserved, that the Spirit on the one hand did all things in Jesus suitable to Itself, such as miracles, and mighty deeds, and wonders; and the Flesh, on the other hand, exhibited the affections which belong to it. It was hungry under the devil's temptation, thirsty with the Samaritan woman, wept over Lazarus, was troubled even unto death, and at last actually died. If, however, it was only a *tertium quid*, some composite essence formed out of the Two substances, like the *electrum* (which we have mentioned), there would be no distinct proofs apparent of either nature. But by a transfer of functions, the Spirit would have done things to be done by the Flesh, and the Flesh such as are effected by the Spirit; or else such things as are suited neither to the Flesh nor to the Spirit, but confusedly of some third character. Nay more, on this supposition, either the Word underwent death, or the flesh did not die, if so be the Word was converted into flesh; because either the flesh was immortal, or the Word was mortal. Forasmuch, however, as the two substances acted distinctly, each in its own character, there necessarily accrued to them severally their own operations, and their own issues. Learn then, together with Nicodemus, that "that which is born in the flesh is flesh, and that which is born of the Spirit is Spirit." Neither the flesh becomes Spirit, nor the Spirit flesh. In one Person they no doubt are well able to be co-existent. Of them Jesus consists—Man, of the flesh; of the Spirit, God—and the angel designated Him as "the Son of God," in respect of that nature, in which He was Spirit, reserving for the flesh the appellation "Son of Man." In like manner, again, the apostle calls Him "the Mediator between God and Men," and so affirmed His participation of both substances. Now, to end the matter, will you, who interpret the Son of God to be flesh, be so good as to show us what the Son of Man is? Will He then, I want to know, be the Spirit? But you insist upon it that the Father Himself is the Spirit, on the ground that "God is a Spirit," just as if we did not read also that there is "the Spirit of God;" in the same manner as we find that as "the Word was God," so also there is "the Word of God." Tertullian, "Against Praxeas," Chap. XXVII, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1885), Vol. 3, pp. 623–624.

If any material was necessary to God in the creation of the world, as Hermogenes supposed, God had a far

nobler and more suitable one in His own wisdom—one which was not to be gauged by the writings of philosophers, but to be learnt from the words of prophets. This alone, indeed, knew the mind of the Lord. For "who knoweth the things of God, and the things in God, but the Spirit, which is in Him?" Now His wisdom is that Spirit. This was His counsellor, the very way of His wisdom and knowledge. Of this He made all things, making them through It, and making them with It. "When He prepared the heavens," so says (the Scripture), "I was present with Him; and when He strengthened above the winds the lofty clouds, and when He secured the fountains which are under the heaven, I was present, compacting these things along with Him. I was He in whom He took delight; moreover, I daily rejoiced in His presence: for He rejoiced when He had finished the world, and amongst the sons of men did He show forth His pleasure." Now, who would not rather approve of this as the fountain and origin of all things—of this as, in very deed, the Matter of all Matter, not liable to any end, not diverse in condition, not restless in motion, not ungraceful in form, but natural, and proper, and duly proportioned, and beautiful, such truly as even God might well have required, who requires His own and not another's? Indeed, as soon as He perceived It to be necessary for His creation of the world, He immediately creates It, and generates It in Himself. "The Lord," says the Scripture, "possessed me, the beginning of His ways for the creation of His works. Before the worlds He founded me; before He made the earth, before the mountains were settled in their places; moreover, before the hills He generated me, and prior to the depths was I begotten." Let Hermogenes then confess that the very Wisdom of God is declared to be born and created, for the especial reason that we should not suppose that there is any other being than God alone who is unbegotten and uncreated. For if that, which from its being inherent in the Lord was of Him and in Him, was yet not without a beginning,—I mean His wisdom, which was then born and created, when in the thought of God It began to assume motion for the arrangement of His creative works,—how much more impossible is it that anything should have been without a beginning which was extrinsic to the Lord! But if this same Wisdom is the Word of God, in the capacity of Wisdom, and (as being He) without whom nothing was made, just as also (nothing) was set in order without Wisdom, how can it be that anything, except the Father, should be older, and on this account indeed nobler, than the Son of God, the only-begotten and

first-begotten Word? Not to say that *what is unbegotten is stronger than that which is born, and what is not made more powerful than that which is made*. Because that which did not require a Maker to give it existence, will be much more elevated in rank than that which had an author to bring it into being. On this principle, then, if evil is indeed unbegotten, whilst the Son of God is begotten (“for,” says God, “my heart hath emitted my most excellent Word”), I am not quite sure that evil may not be introduced by good, the stronger by the weak, in the same way as the unbegotten is by the begotten. Therefore on this ground Hermogenes puts Matter even before God, by putting it before the Son. Because the Son is the Word, and “the Word is God,” and “I and my Father are one.” Tertullian, *Against Hermogenes*, Chap. XVIII, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1885), Vol. 3, pp. 487–488.

Origen (A.D. 184–253)

Origen was born in Alexandria nearly a quarter of a century after his teacher, Clement of Alexandria. He went on to build quite a grand edifice (or should I say “artifice”) on the things Clement taught him. Together they led Church leaders away from *handing down* The Apostolic Teaching and into the nonsense still going on in the Church today—that is, if you say it, some fools will believe it. Yet in his writings one can still find remnants of the Truth regarding the *Living Word of God* that Jesus revealed to His disciples. Unfortunately, it is mixed in with all sorts of philosophical drivel:

The Apostle Paul says, that the only-begotten Son is the “image of the invisible God,” and “the first-born of every creature.” And when writing to the Hebrews, he says of Him that He is “the brightness of His glory, and the express image of His person.” Now, we find in the treatise called the Wisdom of Solomon the following description of the wisdom of God: “For she is the breath of the power of God, and the purest efflux of the glory of the Almighty.” Nothing that is polluted can therefore come upon her. For she is the splendour of the eternal light, and the stainless mirror of God’s working, and the image of His goodness. Now we say, as before, that Wisdom has her existence nowhere else save in Him who is the beginning of all things: from whom also is derived everything that is wise, because He Himself is the only one who is by nature a Son, and is therefore termed the Only-begotten.

6. Let us now see how we are to understand the expression “invisible image,” that we may in this way perceive how God is rightly called the Father of His Son; and let us, in the first place, draw our conclusions from what are customarily called images among men. That is sometimes called an image which is painted or sculptured on some material substance, such as wood or stone; and sometimes a child is called the image of his parent, when the features of the child in no respect belie their resemblance to the father. I think, therefore, that that man who was formed after the image and likeness of God may be fittingly compared to the first illustration. Respecting him, however, we shall see more precisely, God willing, when we come to expound the passage in Genesis. But the image of the Son of God, of whom we are now speaking, may be compared to the second of the above examples, even in respect of this, that He is the invisible image of the invisible God, in the same manner as we say, according to the sacred history, that the image of Adam is his son Seth. The words are, “And Adam begat Seth in his own likeness, and after his own image.” Now this image contains the unity of nature and substance belonging to Father and Son. For if the Son do, in like manner, all those things which the Father doth, then, in virtue of the Son doing all things like the Father, is the image of the Father formed in the Son, who is born of Him, like an act of His will proceeding from the mind. And I am therefore of opinion that the will of the Father ought alone to be sufficient for the existence of that which He wishes to exist. For in the exercise of His will He employs no other way than that which is made known by the counsel of His will. And thus also the existence of the Son is generated by Him. For this point must above all others be maintained by those who allow nothing to be unbegotten, i.e., unborn, save God the Father only. And we must be careful not to fall into the absurdities of those who picture to themselves certain emanations, so as to divide the divine nature into parts, and who divide God the Father as far as they can, since even to entertain the remotest suspicion of such a thing regarding an incorporeal being is not only the height of impiety, but a mark of the greatest folly, it being most remote from any intelligent conception that there should be any physical division of any incorporeal nature. Rather, therefore, as an act of the will proceeds from the understanding, and neither cuts off any part nor is separated or divided from it, so after some such fashion is the Father to be supposed as having begotten the Son, His own image; namely, so that, as He is Himself invisible by

nature, He also begat an image that was invisible. For the Son is the Word, and therefore we are not to understand that anything in Him is cognisable by the senses. He is wisdom, and in wisdom there can be no suspicion of anything corporeal. He is the true light, which enlightens every man that cometh into this world; but He has nothing in common with the light of this sun. Our Saviour, therefore, is the image of the invisible God, inasmuch as compared with the Father Himself He is the truth: and as compared with us, to whom He reveals the Father, He is the image by which we come to the knowledge of the Father, whom no one knows save the Son, and he to whom the Son is pleased to reveal Him. And the method of revealing Him is through the understanding. For He by whom the Son Himself is understood, understands, as a consequence, the Father also, according to His own words: "He that hath seen Me, hath seen the Father also."

7. But since we quoted the language of Paul regarding Christ, where He says of Him that He is "the brightness of the glory of God, and the express figure of His person," let us see what idea we are to form of this. According to John, "God is light." *The only-begotten Son, therefore, is the glory of this light, proceeding inseparably from (God) Himself, as brightness does from light, and illuminating the whole of creation. For, agreeably to what we have already explained as to the manner in which He is the Way, and conducts to the Father; and in which He is the Word, interpreting the secrets of wisdom, and the mysteries of knowledge, making them known to the rational creation; and is also the Truth, and the Life, and the Resurrection,—in the same way ought we to understand also the meaning of His being the brightness: for it is by its splendour that we understand and feel what light itself is. And this splendour, presenting itself gently and softly to the frail and weak eyes of mortals, and gradually training, as it were, and accustoming them to bear the brightness of the light, when it has put away from them every hindrance and obstruction to vision, according to the Lord's own precept, "Cast forth the beam out of thine eye," renders them capable of enduring the splendour of the light, being made in this respect also a sort of mediator between men and the light.*

8. But since He is called by the apostle not only the brightness of His glory, but also the express figure of His person or subsistence, it does not seem idle to inquire how there can be said to be another figure of that person besides the person of God Himself, whatever be the meaning of

person and subsistence. Consider, then, whether the Son of God, seeing He is His Word and Wisdom, and alone knows the Father, and reveals Him to whom He will (i.e., to those who are capable of receiving His word and wisdom), may not, in regard of this very point of making God to be understood and acknowledged, be called the figure of His person and subsistence; that is, when that Wisdom, which desires to make known to others the means by which God is acknowledged and understood by them, describes Himself first of all, it may by so doing be called the express figure of the person of God. In order, however, to arrive at a fuller understanding of the manner in which the Saviour is the figure of the person or subsistence of God, let us take an instance, which, although it does not describe the subject of which we are treating either fully or appropriately, may nevertheless be seen to be employed for this purpose only, to show that *the Son of God, who was in the form of God, divesting Himself (of His glory), makes it His object, by this very divesting of Himself, to demonstrate to us the fulness of His deity.* For instance, suppose that there were a statue of so enormous a size as to fill the whole world, and which on that account could be seen by no one; and that another statue were formed altogether resembling it in the shape of the limbs, and in the features of the countenance, and in form and material, but without the same immensity of size, so that those who were unable to behold the one of enormous proportions, should, on seeing the latter, acknowledge that they had seen the former, because it preserved all the features of its limbs and countenance, and even the very form and material, so closely, as to be altogether undistinguishable from it; by some such similitude, *the Son of God, divesting Himself of His equality with the Father, and showing to us the way to the knowledge of Him, is made the express image of His person: so that we, who were unable to look upon the glory of that marvellous light when placed in the greatness of His Godhead, may, by His being made to us brightness, obtain the means of beholding the divine light by looking upon the brightness.* This comparison, of course, of statues, as belonging to material things, is employed for no other purpose than to show that the Son of God, though placed in the very insignificant form of a human body, in consequence of the resemblance of His works and power to the Father, showed that there was in Him an immense and invisible greatness, inasmuch as He said to His disciples, "He who sees Me, sees the Father also;" and, "I and the Father are one." And to

these belong also the similar expression, "The Father is in Me, and I in the Father."

Origen, "Origen de Principiis," Book 1, Chap. 11, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1885), Vol. 4, pp. 247–249.

The trap that Satan set for the Early Church Fathers, and the pit into which "Christian philosophers" like Tertullian, Clement of Alexandria, and Origen fell, is the belief that *The Teaching* regarding God's plan was intended to be understood by the unregenerate. It wasn't; never has been, never will be. As I explained in *7 Simple Steps to Salvation*, the role of the Evangelist is to preach the simple Truth of the Gospel to unbelievers; the role of the Teacher is to teach *The Teaching* to Believers. There is a distinct difference between those two, as Paul explains in this passage:

¹[When {I} came] [to] [you], [Brothers], [I also] [did] [not] come [proclaiming] [The] [Mystery] [of The] [{Living} God] [to you] [with] [Superiority] [of Word] [or] [Wisdom]. ²[For] [I decided] [not] [to know] [anything] [among] [you] [except] [Jesus], [The Anointed One]—[and] [This Individual] [crucified]. ³[I also] [came] [to] [you] [with] [an Infirmary] [and] [with] [Fear] [and] [with] [a lot of] [Trembling]; ⁴[so] [my] [Word] [and] [my] [Preaching] {were} [not] [with] [persuasive*] [Words] [of Wisdom], [but] [with] [a Demonstration*] [of {the} Spirit] [and] [Supernatural Power], ⁵[so that] [your] [Belief in God's **Promise**] [would] [not] be [{based} on] [Men's] [Wisdom], [but only] [on] [God's] [Supernatural Power].

⁶[Now] [we do speak] [a Wisdom] [among] [those who are] [complete], [yet] [not] [{the} Wisdom] [of] [This] [Current Age] [nor] [of The] [Rulers] [of] [This] [Current Age], [who] [are going to be abrogated]; ⁷[but] [we speak] [God's] [Wisdom], [which] [had been tucked away] [in] [a Mystery] [that] [The] [{Living} God] [decided on beforehand]—[before] [The] [Past Ages]—[as] [our] [Glory]; ⁸[{a mystery} that] [none] [of The] [Rulers] [of] [This] [Current Age] [has known]; [for] [they] [would] [not] have crucified] [The] [Master] [of our] [Glory] [if] [they had known {it}]. ⁹[But] [just as] [it has been written], "[WHAT] [EYE] [HAS NEVER SEEN] [AND] [EAR] [HAS NEVER HEARD] [AND] [WHAT HAS NEVER COME UP] [ON] [A MAN'S] [HEART] {is} [WHAT] [THE] [{Living} GOD] [HAS PREPARED] [FOR THOSE WHO] [LOVE] [HIM]."¹⁰[But]

[The] [{Living} God] [revealed {those things}] [to us] [via] [The] [Spirit], [for] [The] [Spirit] [searches] [everything], [even] [The] [Depths] [of The] [{Living} God]. ¹¹[For] [who] [among Men] [is aware of] [the {thoughts}] [of The] [Man] [except] [The] [Spirit] [of The] [Man] [that is] [in] [him]? [So] [also] [nobody] [knows] [the {thoughts}] [of The] [{Living} God] [except] [The] [Spirit] [of The] [{Living} God]. ¹²[So then] [we] [did] [not] **receive**] [The] [Spirit] [of The] [World], [but] [The] [Spirit] [that is] [from] [The] [{Living} God], [so that] [we would be aware of] [the things that] [have been granted to] [us] [as a favor] [by] [The] [{Living} God], ¹³[which things] [we] [also] talk about—[not] [in] [Words] [taught] [by human] [Wisdom], [but only] [in {words}] [taught] [by {the} Spirit], [{words} that compare] [Spiritual Things] [to] [Spiritual Things]. ¹⁴[But] [a] [soul-ish] [Man] [does] [not] accept] [the things] [of The] [Spirit] [of The] [{Living} God], [for] [it is] [Stupidity] [to him], [so] [he is] [not] [able] [to know] [that] [he is being examined] [spiritually]. ¹⁵[But] [the] [spiritual {Man}] [examines] [Every Last Thing], [yet] [He] [is] [not] going to be examined] [by] [anybody]. ¹⁶[For] [WHO] [HAS KNOWN] [HIS MAJESTY'S] [MIND]? {Who is} [THE ONE WHO] [WILL PUT IT ALL TOGETHER FOR] [HIM]? [But then] [we] [have] [{the} Mind] [of The Anointed One].

(1 Corinthians 2:1–16) —HSSB

In trying to make the nature of God understandable to the unregenerate mind, Early Church Fathers like Tertullian, Clement of Alexandria, and Origen corrupted the Truth of *The Apostolic Teaching*. The Truth is, it is impossible to describe the nature of the Living Word of God in human terms; to even try to do so is to diminish Him in one way or another. What the Living Word of God did when He left the timeless realm of light and became incarnate in time and space, only to return to His original state after death, is totally incomprehensible, as is His divine nature. Everyone who has been born again has the ability to see "some of a part" of the Truth that God is, as Paul says; but if one has not been born again, they lack even that:

[For] [at this time] [we see {the Word}] [via] [a Mirror]—[in] [a Riddle*]—[but] [then], [Face] [to] [Face]. [At this time], [I know] [some] [of a Part]; [but] [at that time], [I will recognize {the Word}] [just as] [I have] [also] been recognized].

(1 Corinthians 13:12) —HSSB ■

Continued from front cover

episcopate. In this order, and by this succession, the ecclesiastical tradition from the apostles, and the preaching of the truth, have come down to us. And this is most abundant proof that there is one and the same vivifying faith, which has been preserved in the Church from the apostles until now, and handed down in truth.

But Polycarp also was not only instructed by apostles, and conversed with many who had seen Christ, but was also, by apostles in Asia, appointed bishop of the Church in Smyrna, whom I also saw in my early youth, for he tarried [on earth] a very long time, and, when a very old man, gloriously and most nobly suffering martyrdom, departed this life, having always taught the things which he had learned from the apostles, and which the Church has handed down, and which alone are true.

To these things all the Asiatic Churches testify, as do also those men who have succeeded Polycarp down to the present time,—a man who was of much greater weight, and a more steadfast witness of truth, than Valentinus, and Marcion, and the rest of the heretics. He it was who, coming to Rome in the time of Anicetus caused many to turn away from the aforesaid heretics to the Church of God, proclaiming that he had received this one and sole truth from the apostles,—that, namely, which is handed down by the Church.

There are also those who heard from him that John, the disciple of the Lord, going to bathe at Ephesus, and perceiving Cerinthus within, rushed out of the bath-house without bathing, exclaiming, “Let us fly, lest even the bath-house fall down, because Cerinthus, the enemy of the truth, is within.” And Polycarp himself replied to Marcion, who met him on one occasion, and said, “Dost thou know me?” “I do know thee, the first-born of Satan.”

Irenæus, “Against Heresies,” Book iii, Chap. iii, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1867), Vol. 1, p. 416.

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