



THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

But God Said He Doesn't Dwell In Stone Houses

Moreover, I will also tell you concerning the temple, how the wretched [Jews], wandering in error, trusted not in God Himself, but in the temple, as being the house of God. For almost after the manner of the Gentiles they worshipped Him in the temple. But learn how the Lord speaks, when abolishing it: "Who hath meted out heaven with a span, and the earth with his palm? Have not I?" "Thus saith the Lord, Heaven is My throne, and the earth My footstool: what kind of house will ye build to Me, or what is the place of My rest?" Ye perceive that their hope is vain.

Moreover, He again says, "Behold, they who have cast down this temple, even they shall build it up again." It has so happened. For through their going to war, it was destroyed by their enemies; and now they, as the servants of their enemies, shall rebuild it. Again, it was revealed that the city and the temple and the people of Israel were to be given up. For the Scripture saith, "And it shall come to pass in the last days, that the Lord will deliver up the sheep of His pasture, and their sheep-fold and tower, to destruction." And it so happened as the Lord had spoken.

Let us inquire, then, if there still is a temple of God. There is—where He himself declared He would make and finish it. For it is written, "And it shall come to pass, when the week is completed, the temple of God shall be built in glory in the name of the Lord." I find, therefore, that a temple does exist.

Learn, then, how it shall be built in the name of the Lord. Before we believed in God, the habitation of our heart was corrupt and weak, as being indeed like a temple made with hands. For it was full of idolatry, and was a habitation of demons, through our doing such things as were opposed to [the will of] God.

But it shall be built, observe ye, in the name of the Lord, in order that the temple of the Lord may be built in glory. How? Learn [as follows]. Having received the forgiveness of sins, and placed our trust in the name of the Lord, we have become new creatures, formed again from the beginning. Wherefore in

Continued on back cover



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A Note From the Editor

The main article in this issue, "God is Going to Dwell in a Different Kind of 'House,'" explains a bit more about the first of the seven messages the Prophets hid in the Hebrew Scriptures. The title of the first message is "The House." Harper has been teaching about "The House" message from the beginning—more than forty years ago. Back issues of *The Voice of Elijah*® are replete with references to "The House," with a little bit here and a little bit there, so to speak. Here are but a few:

Matthew 25:1–13

*I must tell you now that there is yet another parabolic facet to this story about "The House" that Jesus "built." It concerns your role in the "building" of that "house." According to the parabolic imagery of The Teaching only the wise are qualified to participate in "building The House" of God. That's why Jesus was always making mention in His parables of the "wise" or "sensible/prudent" slave. ["Time to Start Countin' (the Cost of Building 'The House')," **The Voice of Elijah**® Update, May 1993, p. 8]*

2 Timothy 2:14–26

*To those of you who have come to consider yourselves disciples of The Teaching over the past few years, I say the same thing: Study diligently to master the things you have heard from me. You will need them to "build The House." ["Time to Start Countin' (the Cost of Building 'The House')," **The Voice of Elijah**® Update, May 1993, p. 15]*

1 Peter 2:1–10

*The Apostolic Teaching is, at heart, a fairly simple explanation of how God—through the death and Resurrection of Jesus Christ—"built a house" for Himself in this Creation, a "house" in which He fully intends to dwell forever (as the Living Word of God). As you well know from what I have written about the parabolic imagery that stands behind the Hebrew idiom "build a house," "The House" that God "built" when He resurrected Jesus Christ from the dead is a "people," that is, a family. ("Questions & Answers," **The Voice of Elijah**®, January 2004, p. 17)*

Isaiah 66:1–2

*The point of that passage is very simple: "The House" that God desires is a family, a "building" of a completely different sort than the Dispensationalists and Jews are thinking. True Believers (the "Children" of God) are the members of that "House." ("Fresh Water and Salt Water Have but One Thing in Common," **The Voice of Elijah**®, January 2015, p. 22)*

Continued on page 29

God Is Dwelling in a Different Kind of “House”

Come this July, it will be thirty-four years since I began writing articles for this newsletter. In each and every one of those articles, I have revealed a bit more about my understanding of my calling, the message of the Scriptures, and/or the white-hot hatred the *Living* God harbors for those who *choose* to reject, twist, and/or distort the Truth that Jesus Christ *handed down* to His disciples as *The Apostolic Teaching*. Over that span of time, I have not been shy about telling you not only *that* God called me to do what I am doing but also *why* He called me to do it. Along the way, I have explained various and sundry parts of the seven sealed messages I could “see” were hidden in the text of the Hebrew Scriptures; but I did it in such a way as to make it fairly difficult for anyone but the most dedicated to put even one of those seven messages together into a coherent whole.

After more than fifty years of following God’s call on my life, the time has arrived for me to put a few of the things I have written over the past thirty-four years together so that you True Believers can “see” the first of the seven “threads” in the tapestry God’s Prophets wove into the fabric of the Old Testament. By the time I have shown you all seven, you should be able to see just how stupid the unbelievers who contributed to the corruption and loss of *The Apostolic Teaching* really are. Satan’s minions are nothing if not obstinate, obstructionist, and obsequiously observant of his abjectly idiotic perversion of the Truth. But fortunately, it won’t be long until this happens:

⁷(4) [Then] [there was] [War] [in] [Heaven]—[Michael] [and] [his] [Messengers] [waging war] [with] [The] [Sea Serpent]. [And]

(a) [The] [Sea Serpent] [and] [his] [Messengers] [waged war], ⁸[and]

(i) [they did [not] have the ability {to win}];
(ii) [neither] [was [a Place] found] [for them] [in] [Heaven] [any longer].

⁹(b) [So] [The] [Sea Serpent]—

(i) [The] [Great One],
(ii) [The] [Snake],
(iii) [The] [Ancient One],
(iv) [the one that] [is called]

(a) “[False Accuser]” [and]
(b) “[Satan],”

(v) [the one who] [is going to lead [The] [entire] [Civilized World] astray]—[was thrown down].

(c) [He was thrown down] [to] [The] [Earth], [and]
(d) [his] [Messengers] [were thrown down] [with] [him].

(Revelation 12:7–9) —HSSB

God’s “House” Isn’t What You Think

They say ignorance is bliss, and that is never more true than in regard to the Truth. Satan has every fool and his brother believing all you have to do is read the Bible, and the Truth will just jump right out at you like a ghost on Halloween. It never occurs to them to ask why God would call Apostles, Prophets, Teachers, and Evangelists if He intended everybody to “build”

His Church without any training. It is incredibly stupid to think the Church is going to be "without spot or wrinkle" when the Lord returns if something isn't done to alleviate the effects of Satan's stupor. Therefore, I'm going to tell you a bit about "The House" God is "building" for Himself. Peter tells it like it is:

²²(4) After purifying your souls through your willingness to attentively listen and comply with the truth about brotherly love without hypocrisy, you must love one another fervently out of a clean heart, ²³engendered again,

- (a) not from a perishable seed-grain,
- (b) but from an imperishable {one}—
- (c) via God's word, which

- (i) is living and
- (ii) is going to continue on, ²⁴because:

"ALL FLESH {is} LIKE GRASS,
AND ALL ITS GLORY {is} LIKE A FLOWER OF GRASS.
THE GRASS HAS SHRIVELED UP,
AND THE FLOWER HAS FALLEN AWAY FROM {it},
²⁵BUT THE STATEMENT MADE BY HIS MAJESTY
IS GOING TO CONTINUE ON INTO THE AGE
TO COME."

(5) But then, this {statement} is the statement that was proclaimed to you as the good news of **the fulfillment of the promise**.

¹(1) Therefore, after setting aside:

- (a) all awfulness and
- (b) all chicanery and
- (c) hypocrisy and
- (d) envy and
- (e) all disparaging statements, ²yearn for the logical, unadulterated milk {of the truth}

- (i) like newborn babies,
- (ii) so that you may be made to grow into salvation by it—
- ³(iii) if you have tasted that His Majesty {is} really good.

⁴(2) To Whom, after approaching as to a Living Stone—
{a Stone} Who,

(a) on the one hand, has been completely rejected by men, but

(b) on the other hand, {is} a Chosen One held in honor by God—⁵you yourselves are also,

- (i) like living stones,
- (ii) being built

(a) by Jesus, the Anointed One,

(b) as a spiritual house,

(c) into a holy cadre of priests,

(d) to take up spiritual sacrifices very acceptable to the {living} God. ⁶Because He has encompassed {this truth} in a Scripture:

"GUESS WHAT! I AM GOING TO PUT
A CHOSEN STONE DOWN IN ZION—
A CORNERSTONE {that is} HELD IN HONOR—
AND THE ONE WHO BELIEVES **GOD'S**
PROMISE REGARDING HIM
WILL DEFINITELY NOT BE EMBARRASSED."

⁷(3) Therefore, the honor {is} for you who believe **God's promise**; but for those who refuse to believe {it}:

"A STONE THAT THOSE WHO ARE BUILDING
COMPLETELY REJECTED?
THIS {stone} HAS BEEN TURNED INTO
{the} HEAD OF A CORNER,"

⁸even,

"A STONE OF SOMETHING THAT CAUSES STUMBLING
AND {the} ROCK OF A DEADFALL TRAP."

(4) Those who stumble over the word {are} those who are not persuaded by **God's promise**—for which they have also been put down. ⁹But you {are}:

- (a) A CHOSEN KINDRED,
- (b) A royal CADRE OF PRIESTS,
- (c) A HOLY NATION,
- (d) A PEOPLE FOR ACQUISITION, so that you may forthrightly proclaim the virtuous characteristics of the One Who invited you out of nether darkness into His amazing light—

¹⁰(e) those who were at one time NOT A PEOPLE, but {are} now GOD'S PEOPLE;

(f) *those who HAD NOT BEEN SHOWN MERCY, but {are} now THOSE WHO HAVE BEEN SHOWN MERCY.*
(1 Peter 1:22–2:10) —HSSB

That passage clearly states True Believers “are also, like living stones, being built by Jesus, the Anointed One, as a spiritual house.” Now you can either choose to believe the fact that Peter is speaking in terms of a specific *parabolic image* that he got from the Prophets of Israel, or you can go right on living in total ignorance of the Truth. Your choice.

The Truth is, the Prophets knew all about “*The House*” that Jesus Christ would one day “build” for the *Living God* to dwell in. They also knew the precise nature of Jesus’ birth and the role He would play in God’s plan. Lest you doubt that, I am going to show you how they knew a whole lot more about Jesus Christ several hundred years before He was born than the numbskull leaders of the Church know today. But first I need to show you Peter was not the only Apostle to use the *parabolic imagery* in which Jesus Christ would go about *idiomatically* “building a house” for God. The Apostle Paul did the same thing:

⁸(1) *Now the one who plants {the Seed} and the one who gives {It} a drink are one, but each one will receive his own wage in accordance with his own labor.* ⁹For

- (a) *we are God’s co-workers;*
- (b) *you are God’s cultivation, God’s building.*

¹⁰(2) *In accordance with the favor of the {living} God that was given to me, I put a foundation down like a wise architect, but another is building on {it}. But each one must watch out for how he builds on {that foundation}.*

¹¹For nobody can put down a foundation other than the one that is being laid, which is Jesus, the Anointed One. ¹²So

- (a) *if anyone builds on the foundation {with something of}*

- (i) *gold,*
- (ii) *silver,*
- (iii) *valuable stones,*
- (iv) *wood,*
- (v) *grass, {or}*
- (vi) *straw, ¹³the work of each one will become well-known; for*

- (a) *the day {of the Lord} will make {it} obvious, because*
- (b) *it is going to be revealed by a fire, and*
- (c) *the fire itself will prove what kind of work each one’s {work} is.*

¹⁴(b) *If anyone’s work—what he has built on {the foundation}—remains, he will receive a wage.*

¹⁵(c) *If anyone’s work is burned up,*

- (i) *he will suffer the loss of {his wage}; but*
- (ii) *he will be saved, yet in the same way—as if it were through fire.*

¹⁶(1) *Are you not aware that*

- (a) *you are God’s sanctuary, and*
- (b) *the Spirit of the {living} God is residing among you?*

¹⁷(2) *If anyone beguiles the sanctuary of the {living} God, the {living} God will beguile this individual; for the sanctuary of the {living} God, which you are, is holy.*
(1 Corinthians 3:8–17) —HSSB

Paul talks about “*The House*” —that is, God’s “building” and “sanctuary” —on a couple of other occasions:

¹(3) *For we are aware that if the house of the tent we have on Earth were to be broken up, we have*

- (a) *a building from God,*
- (b) *an eternal house in the heavens not made by human hands.*

²(i) *For even in this {earthly tent} we are groaning, yearning to be clothed with our housing—the one from Heaven—³if indeed after slipping {it} on, we will also not be found to be naked.*

⁴(ii) *For we who are weighed down in our “tent” also groan, because we do not want*

- (a) *to be stripped,*
- (b) *but only to be clothed, so that our mortal body may be swallowed up by His life.*
(2 Corinthians 5:1–4) —HSSB

That passage alone should tell you there is a whole lot more to the expression “God’s House” than

Satan would have us believe. That is especially true in light of the fact that Paul also tells us the Gentiles have been joined to the Jews in One Body—the Body of Jesus Christ—and are being “built” into “The House of the {living} God,” which he also calls “the home of the {living} God” in verse 22:

¹¹(4) Wherefore, remember that

(a) you {were} at one time

(i) the Gentiles in flesh,
(ii) those who are called “uncircumcised” by what is called “the circumcision” made in flesh by human hands. ¹²Because

(b) you were at that time:

(i) separate from the Anointed One,
(ii) estranged from the citizenship of Israel, and
(iii) strangers to the testaments of **the promise**—
(iv) those who did not have a hope and {were} without God in the world.

¹³(c) 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. ¹⁴For He is

(i) our peace,
(ii) the One Who made both of us one and undid the partition-wall of the hedge—the hostility—in His flesh, ¹⁵after abrogating the Law of the commandments in decrees, so that in Himself:

(a) He could create the two into one new man who makes peace, ¹⁶and

(b) He could completely reconcile both of them to the {living} God

(i) in one body,
(ii) via the cross,
(iii) after killing the hostility in Himself.

¹⁷(5) 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; ¹⁸because—via Him—both of us have access to the Father by one Spirit.

¹⁹(a) So then—therefore—you are no longer:

(i) strangers and
(ii) temporary residents;

(b) but you are:

(i) fellow citizens with the holy ones, and
(ii) **members of the house of the {living} God,** ²⁰after being built on the foundation of the **Apostles and Prophets, its cornerstone being the Anointed One, Jesus:**

²¹(a) **in Whom a whole building—which is being precisely framed together—is being made to grow into a holy sanctuary for His Majesty;**

²²(b) **in Whom you also are being built together:**

(i) by a Spirit,
(ii) **into {the} home of the {living} God.**

(Ephesians 2:11–22) —HSSB

As you should be able to “see” from the passages I have quoted so far, both Peter and Paul understood True Believers are being “built” into a “building” that is nothing less than God’s “house,” that is, His “home” and “sanctuary.” So where do you think they got the *parabolic imagery* they are using? Or maybe you think they just made things up as they went along. If you do, too bad for you; they got what they got from Jesus, Who got it from the Prophets. Take a look at what He said:

¹³Now the Passover of the Jews was near, so Jesus went up to Jerusalem. ¹⁴And He found those who were selling cows and sheep and doves—even the coin changers—sitting in the temple. ¹⁵So, after making a whip out of ropes, He threw everything out of the temple, both the sheep and the cows; and He poured out the coins of the moneychangers and overturned their tables; ¹⁶and He told those who were selling the doves, “Take these things away from here; do not make My Father’s house a market house!”

¹⁷His disciples recalled that it is written, “THE ZEAL FOR YOUR HOUSE WILL DEVOUR ME.”

¹⁸Therefore, the Jews responded and said to Him, “What sign are You going to show us {as the reason} that You are doing these things?”

¹⁹Jesus responded and told them, "Undo this sanctuary, and I will raise it up in three days."

²⁰Therefore, the Jews said, "This sanctuary was being built {for} forty-six years, and You will raise it up in three days?" ²¹But That Individual was talking about the sanctuary of His body. ²²Therefore, when He arose from those who are dead, His disciples recalled that this is what He had been saying; and they believed the Scripture and the word that Jesus had spoken. (John 2:13–22) —HSSB

Did you notice John said, "They believed the Scripture"? If you have any interest in the Truth, that should have made you ask, "Where is that Scripture?" If it didn't, don't worry; I am going to show you. But first, I need to show you one more thing from the New Testament before we look at the Old. Take a look at this:

⁵⁵At that hour, Jesus said to the crowds: "Have you come out to take hold of Me with swords and clubs as {you would} against a robber? I used to sit teaching in the temple each and every day, and you did not grab hold of Me. ⁵⁶But this entire thing has occurred so that the Scriptures of the Prophets would be fulfilled." At that time, after leaving Him, all the disciples fled.

⁵⁷So then those who grabbed hold of Jesus led {Him} away to Caiaphas, the high priest, where the scribes and the elders had gathered. ⁵⁸But Peter followed Him as far as the courtyard of the high priest, at a distance away from {Him}; and after coming inside {the courtyard}, he was sitting with the assistants to see the consummation.

⁵⁹And then the high priests and the entire Council were seeking false testimony against Jesus, so that they could put Him to death. ⁶⁰And they did not find a lot of false witnesses who would approach. But later, two who approached ⁶¹said, "This Individual declared, 'I can break up the sanctuary of the {living} God and build {it} three days later.'"

⁶²Then, after getting up, the high priest said to Him: "Are You not going to respond? Why are these individuals testifying against You?"

⁶³But Jesus was quiet; so the high priest told Him, "I am putting You under an oath against the God Who is alive, so that You tell us if You are the Anointed One, the Son of the {living} God."

⁶⁴Jesus tells him, "You said so; yet I tell you, from this point on, you will see THE SON OF THE MAN SITTING

AT {the} RIGHT HAND of the Supernatural Power, and COMING BACK ON THE CLOUDS OF HEAVEN."

⁶⁵Then the high priest tore his overgarments, saying: "He has made false religious claims! What need do we have of more witnesses? Take a look! You have now heard His false religious claim; ⁶⁶how does it seem to you?"

So, in response, they said, "He is going to be held accountable for a sentence of death!" (Matthew 26:55–66) —HSSB

It may be that you aren't able to put two and two together so that you understand Jesus' response, so let me explain. The two "witnesses" who brought the trumped-up charges they used to indict Jesus must have heard what Jesus said about "building *The House*" of God. Therefore, what they said was true; but when the High Priest asked Jesus to respond to the charges, Jesus refused to answer. So the High Priest put Him under oath and forced Him to respond to the charge that He said He was going to "build *The House*" of God if they killed Him. That's when Jesus said this:

"You said so; yet I tell you, from this point on, you will see THE SON OF THE MAN SITTING AT {the} RIGHT HAND of the Supernatural Power, and COMING BACK ON THE CLOUDS OF HEAVEN." (Matthew 26:64b) —HSSB

The point Jesus was making is: "You are going to kill Me; but God is going to *fulfill the promise* and give Me *what was promised*—that is, creation in the image and likeness of God as the Second Adam. Then I am going to ascend to the right hand of God the Father."

Matthew recorded what happened at that kangaroo court, and Mark confirmed it; so you can count on it being true, even if the two "witnesses" couldn't get their stories straight:

⁵³Then they led Jesus away to the high priest, and all the high priests and elders and scribes come together with {them}. ⁵⁴And Peter followed Him inside as far as into the courtyard of the high priest; and he was sitting—at a distance away from {Him}—together with the assistants, and warming himself at the light. ⁵⁵So then the high priests and the entire Council were seeking testimony against Jesus so as to put him to death, yet they were not finding {any}. ⁵⁶For many were providing false testimony against Him,

and their testimonies were not equivalent. ⁵⁷And some who stood up were providing false testimony against Him, saying ⁵⁸that "we heard Him saying that 'I will break up this sanctuary—the one that was made by human hands—and I will build another not made by human hands three days later.'" ⁵⁹So not even like this was their testimony equivalent.
(Mark 14:53–59) —HSSB

There must have been others who came to see Jesus being executed who had heard what Jesus had been saying all along. I say that only because Matthew also records what they said:

³⁷Then they placed the charge against Him over His head, which had been written, "THIS INDIVIDUAL IS JESUS, THE KING OF THE JEWS."

³⁸At that time, two robbers were being crucified together with Him—one at {His} right hand and one at {His} left. ³⁹And then those who were passing were making false religious claims about Him, moving their heads ⁴⁰and saying: "{Are You} the One Who is going to break up the sanctuary and build {it} in three days? If You are a Son of the {living} God, save Yourself and come down from the cross!"
(Matthew 27:37–40) —HSSB

Once again, Mark's account confirms what Matthew recorded:

²⁵Now it was the third hour when they crucified Him. ²⁶And the inscription of the charge against Him was inscribed, "THE KING OF THE JEWS." ²⁷And they crucify two robbers together with Him, one at {His} right hand and one at His left. ²⁸[Not in best manuscripts]

²⁹Now those who were passing were making false religious claims about Him, moving their heads, and saying: "Ha! {Are You} the One Who is going to break up the sanctuary and build {it} in three days? ³⁰Save Yourself! Come down from the cross!"
(Mark 15:25–30) —HSSB

Now that all but the most addlepated know Peter, Paul, and Jesus agree "The House" of God is the Resurrected Body of Jesus Christ, you can slice it; you can dice it; you can even serve it up with biscuits and gravy; but there is no way in the Hell in which we live that you can change it. Those three knew full well the

Prophets were speaking in terms of a Hebrew idiom and a parabolic image when they talked about "The House" of God being "built." So you want to continue believing your stupid Dispensational nonsense? Go ahead and believe God wants a stone Temple rebuilt in Jerusalem. But if you have any common sense at all, you might want to think again:

¹[This is what] [His Majesty] [said]:

"[The Sea of Waters] {is} [My Throne],
[And The Earth] {is} [a Footstool] {for} [My Feet]!
[Where] {is} [this] [House]
[that] [you would build] [for Me]?
[And where] {is} [this] [Place]
[of My Resting Place]?"

²[But] [My Hand] [made] [all] [These Things],
[So [all] [These Things] will come into being]!"
[declares] [His Majesty].

"[But [I will look] for] [this one]:
[For] [one who is humble] [and wounded] [of Spirit],
[And trembling] [because of] [My Word]."
(Isaiah 66:1–2) —my interim translation

That doesn't sound to me like God is planning for some fool stonemason to be involved in "building The House" He plans to live in. Maybe it does to you. But I do believe the psalmist who wrote the following psalm would agree with me, not you. He seems to be saying the same thing Peter, Paul, and Jesus said above—that "The House" God has planned is going to be "built" out of the Children of God:

¹{The} Song] [of those who ascend];
[dedicated] to the Peaceful One];
[If] [His Majesty] [does [not] build] [the} House],
[Those [in Him] who build Him]
[will have labored for] [a Deception].

[If] [His Majesty] [does [not] stand watch over] [the} City],
[The} one who stood watch] [will have kept watch over]
[a Deception].

²[A Deception] {is} [for you] [who are early] [to rise],
[Who delay] [sitting down],
[Who eat] [the} Bread] [of The Shaped Effigies];
[So] [He will give] [Sleep] [to His Beloved].

³[Guess what!] [Sons] {are} [the} Inheritance of]
[His Majesty];
[The} Fruit of] [The Belly] {is} [What Is Due].

⁴[Like Arrows] [in {the} Hand] [of a **Gibbor**],
[So] {are} [{the} Sons of] [The Youths].
⁵[Those who attain the resurrection] {are} [**The Gibbor**]
[Whose] [Quiver] [is full] [of them].
[They will [not] be ashamed] [when] [they speak]
[With] [their Enemies] [in {the} Gate].
(Psalm 127:1–5) —my interim translation

I have explained the meaning and significance of the Hebrew idiom "build a house" at various times over the past thirty-four years, but I will explain it once more for the benefit of those who have not, like some, been following what I have written over that entire span of time. The evidence is indisputable; the idiom means "engender a son." But it specifically pertains to the cultural practice commonly called "levirate marriage," and you can find the parabolic image with which it is paired depicted in the following three passages:

¹[And it happened] [at [That] Time], [that [Judah] went down] [away from] [his Brothers] [and stayed] [with] [an [Adullamite] Man], [and his Name] {was} [Hirah].
²[And [Judah] saw] [there] [{the} Daughter] [{of} a [Canaanite] Man], [and his Name] {was} [Shual]; [so he took her] [and went in] [to her]. ³[Then she got pregnant] [and engendered] [a Son], [and he called] [His Name] [Er].
⁴[Then she got pregnant] [again] [and engendered] [a Son], [and she called] [his Name] [Onan]. ⁵[Then she continued to add [still] more] [and engendered] [a Son], [and she called] [his Name] [Shelah], [and he was] [in Chezib*] [when she engendered] [him]. ⁶[Then [Judah] took] [a Woman] [for Er], [his Firstborn]; [and her Name] {was} [Tamar]. ⁷[But [Er], [Judah's] [Firstborn], was] [bad] [in the Sight of] [His Majesty]; [so [His Majesty] put him to death]. ⁸[Then [Judah] said] [to Onan], "[Go in] [to] [Your Brother's] [Woman], [so that You give [her] progeny] [and raise up] [a Seed] [for Your Brother]." ⁹[But [Onan] knew] [that] [The Seed] [would [not] be] [his]; [so it was], [if] [he went in] [to] [his Brother's] [Woman], [he destroyed {it}] [on {the} Earth] [in order not] [to give] [a Seed] [to his Brother].
(Genesis 38:1–9) —my interim translation

⁵"[When] [Brothers] [dwell] [together] [and [one] [of them] dies] [and [he [does not] have] a Son], [{the} Woman] [of the one who died] [must [not] belong] [to a [strange] Man] [outside {the} family]. [**Her Progenitor] [must go in] [to her], [and he must take her] [for**

himself] [as a Woman] [and give her progeny]. ⁶[Then it will be] [The Firstborn] [that] [she engenders] [must stand up] [on] [{the} Name] [{of} his Brother], [the one who died]. [His Name] [must [not] be wiped out] [of Israel].
⁷[But if] [The Man] [does [not] want] [to take] [his Progenitress], [then [his Progenitress] must go up] [to The Gate] [to The Elders] [and say], '[My Progenitor] [has refused] [to raise up] [a Name] [for his Brother] [in Israel]; [he is [not] willing] [{to} give me progeny].'
⁸[Then [{the} Elders] [{of} his City] must summon him] [and speak] [to him]. [He must stand] [and say], '[I did [not] want] [to take her].'
⁹[Then [his Progenitress] must come close] [to him] [in the Sight of] [The Elders] [and take [his Sandal] off] [from on] [his Foot] [and spit] [in his Face]; [then she must respond] [and say], '[It must be done] [like this] [to {the} Man] [who] [will [not] build] [The] [House] [{of} his Brother].'
¹⁰[Then, [in Israel], [his Name] will be called], '[{The} House] [of The Sandal] [that has been taken off]."
(Deuteronomy 25:5–10) —my interim translation

⁹[Then [Boaz] said] [to {the} Elders] [and all] [The People]: "[You] {are} [Witnesses] [Today] [that] [I have acquired] [from {the} Hand] [{of} Naomi] [all] [that] [belonged to Elimelech] [and] [all] [that] [belonged to Chilion] [and Mahlon]. ¹⁰[And also], [I have acquired] [Ruth] [The Moabitess], [Mahlon's] [Woman], [for myself] [as a Woman] [to raise up] [{the} Name] [{of} the one who died] [over] [his Inheritance], [so [{the} Name] [{of} the one who died] will [not] be cut] [away from] [his Brothers] [and from {the} Gate] [{of} his Place]; [you] {are} [Witnesses] [Today]!" ¹¹[Then [all] [The People] [who] {were} [in {the} Gate], [and The Elders], said], "[Witnesses]! [May [His Majesty] make] [The Woman] [who is coming in] [to] [Your House] [like Rachel] [and like Leah], [both] {of} [whom] [built] [{the} House] {of} [Israel]; [make] [an Entourage] [in Ephrathah] [and proclaim] [a Name] [in Bethlehem] ¹²[so that [Your House] may be] [the same as {the} House] [{of} Perez], [whom] [Tamar] [engendered] [for Judah], [from] [The Seed] [that] [His Majesty] [will give] [You] [from] [This] [Girl]."
(Ruth 4:9–12) —my interim translation

If you have any interest at all in the Truth that the Prophets intentionally hid in the Hebrew Scriptures, you should be able to "see" the three Hebrew idioms "build a house," "raise up a seed," and "raise up a

name" all mean "engender a son." If you can "see" that, you are one of the fortunate few; most who began to read this article will have already checked out with a disdainful "So what?" Therefore, I tell you plainly, this is what:

¹[Now it happened] [when] [The King] [was sitting] [in his House] [and His Majesty] [had given [him] rest] [from all] [his Enemies] [round about], ²[that] [The King] [said] [to] [Nathan] [The Prophet]: "[Please] [look at {me}]! [I] [am sitting] [in a House] [of Cedar], [but {the} Coffin] [of The {Living} God] [is sitting] [in the Midst of] [The Tent Curtains]!" ³[So [Nathan] said] [to] [The King]: "[Go]! [You must do] [everything] [that] {is} [in Your Heart], [because] [His Majesty] {is} [with You]!"

⁴[But it happened] [during [that] Night] [that] [the] Word] [of His Majesty] [occurred] [to] [Nathan], [saying], ⁵"[Go] [and say] [to] [My Slave], [to] [David], '[This is what] [His Majesty] [has said]: "[Would [You] build] [a House] [for Me] [to sit in], ⁶[when] [I have] [not] [sat] [in a House] [from {the} Day] [I brought] [the] Sons] [of Israel] [up] [from Egypt] [even up to] [this] [Day]? [But I have been] [moving about] [in a Tent] [and in a Residence]. ⁷[During all {the time}] [that] [I moved about] [among all] [the] Sons] [of Israel], [have I spoken] [a Word] [with] [one] [of {the} Branches] [of Israel] [that] [I gave a command] [to shepherd] [My People] [Israel], [saying], '[Why] [have you] [not] [built] [a House] [of Cedar] [for Me]?"'"

⁸[But now] [this is what] [You must say] [to My Slave], [to David], '[This is what] [His [Supreme] Majesty] [said]: "[I] [took You] [from] [The Habitat], [from following] [The Flock], [to be] [a Leader] [over] [My People], [over] [Israel]. ⁹[And I have been] [with You] [every] [where] [You have gone], [and I have cut off] [all] [Your Enemies] [from before You]. [So **I will make] [a [great] Name] [for You], [like {the} Name] [of The Great Ones] [who] {are} [on {the} Earth]. ¹⁰[Then I will assign] [a Place] [for My People], [for Israel]; [and I will plant Him], [and He will reside] [in His place] [and [not] be disturbed] [again]. [And {the} Sons] [of Deviance] [will [not] continue] [to humiliate Him] [just as] [earlier]—¹¹[even from] [The Day] [when] [I gave a command to] [Judges] [over] [My People] [Israel].**

[So I will give [You] rest] [from all] [Your Enemies]. [But [His Majesty] must tell] [You] [that] [**His Majesty] [will make] [a House] [for You]. ¹²[When] [Your Days] [are fulfilled] [and You lie down] [with] [Your Fathers], [then I will raise up] [Your Seed] [after You]—[Who]**

[will come out] [from Your Abdomen]—[and I will prepare] [His Kingdom]. ¹³[**He] [will build] [a House] [for My Name], [and I will prepare] [the] Throne] [of His Kingdom] [as long as] [a Burning Eternity]. ¹⁴[**I] [will be] [to Him] [as a Father], [and He] [will be] [to Me] [as a Son]. [When] [He does wrong], [I will correct Him] [with a Branch] [of Men] [and with a Beating] [of The Sons] [of Adam]. ¹⁵[But My Loving-kindness] [will [not] be removed] [from Him], [just as] [I removed {it}] [from] [Saul], [whom] [I removed] [from before You]. ¹⁶[But [Your House] [and Your Kingdom] will prove worthy of belief] [as long as] [a Burning Eternity]. [Your Throne] [will be] [prepared] [as long as] [a Burning Eternity] [because of You].'"****

(2 Samuel 7:1–16) —my interim translation

You can see from the parallel account of this event that the verbs in the three Hebrew idioms I mentioned above can be switched in and out with no change in the meaning:

¹[Now it happened], [just as] [David] [sat down] [in his House] [that] [David] [said] [to] [Nathan] [The Prophet], "[Look!] [I] [am sitting] [in a House] [of] Cedar, [but {the} Coffin] [of] the Legal Agreement] [of] His Majesty] {is} [under] [Tent Curtains]!" ²[So Nathan] [said] [to] [David], "[You must do] [everything] [that] {is} [in Your Heart], [because] [The {Living} God] {is} [with You]!"

³[But it happened] [during [that] Night] [that] [the] Word] [of] God] [occurred] [to] [Nathan] [saying], ⁴"[Go] [and say] [to] [David], [My Slave], '[This is what] [His Majesty] [has said]: "[You] [will [not] build] [The House] [for Me] [to sit in], ⁵[because] [I have] [not] [sat] [in a House] [from] [The Day] [that] [I brought] [Israel] [up] [until] [this] [Day]. [But I have been] [out of a Tent], [into] [a Tent]—[even out of a Residence]. ⁶[During all {the time}] [that] [I moved about] [among all] [Israel], [have I spoken] [a Word] [with] [one] [of] the] Judges of] [Israel] [that] [I gave a command] [to shepherd] [My People] [Israel], [saying], '[Why] [have you] [not] [built] [a House] [of] Cedar] [for Me]?"'" ⁷[But now], [this is what] [You must say] [to My Slave], [to David], '[This is what] [His [Supreme] Majesty] [said]: "[I] [took You] [from] [The Habitat], [from] [following] [The Flock], [to be] [a Leader] [over] [My People] [Israel]. ⁸[And I have been] [with You] [every] [where] [You have gone], [and I have cut off] [all] [Your Enemies] [from before You]. [And **I will make] [a**

Name [for You], [like {the} Name] [of] The Great Ones [who] {are} [on {the} Earth]. ⁹[Then I will assign] [a Place] [for My People] [Israel], [and I will plant Him], [and He will reside] [in His place] [and [not] be disturbed] [again]. [And [the] Sons] [of] Deviance] will [not] continue] [to wear Him out] [just as] [earlier]—¹⁰[even from {the} Days] [when] [I gave a command to] [Judges] [over] [My People] [Israel]. [And I will subdue] [all] [Your Enemies]. [But [His Majesty] must tell] [You] [that] [**His Majesty**] [**will build**] [**a House**] [**for You**]. ¹¹[And it will happen] [when] [Your Days] [are fulfilled] [to walk] [with] [Your Fathers] [that **I will raise up**] [**Your Seed**] [**after You**—[Who] [will be] [one of Your Sons]—[and I will prepare] [His Kingdom]. ¹²[**He**] [**will build**] [**a House**] [**for Me**], [and I will prepare] [His Throne] [as long as] [a Burning Eternity]. ¹³[**I**] [**will be**] [**to Him**] [**as a Father**], [**and He**] [**will be**] [**to Me**] [**as a Son**]. [But [I will [not] remove] My Loving-kindness] [from Him], [just as] [I removed it] [from whoever] [was] [before You]. ¹⁴[But I will make Him stand] [in My House] [and in My Kingdom] [as long as] [a Burning Eternity], [and His Throne] [will be prepared] [as long as] [a Burning Eternity].””” ¹⁵[In accordance with all] [these] [Words] [and in accordance with all] [this] [Vision], [so [Nathan] also] [spoke] [to] [David].
(1 Chronicles 17:1–15) —my interim translation

What did David understand God had *promised* him? Two very significant things:

1. Something that would happen “a long ways away”
2. Something Moses taught about the Second Adam

Take a look at what Jeremiah says in 2 Samuel 7:

¹⁷[In accordance with all] [these] [Words] [and in accordance with all] [this] [Vision], [so [Nathan] also] [spoke] [to] [David]. ¹⁸[Then [The King], [David], went in] [and sat] [before] [His Majesty] [and said]: “[Who] {am} [I], [My Master], [Your Majesty]? [And what] {is} [my House], [that] [You have brought me] [as far as] [this point]? ¹⁹[Yet [this] was [still] insignificant] [in Your Sight], [My Master], [Your Majesty]; [so **You have**] [**also spoken**] [**concerning**] [**{the} House**] [**of Your Slave**] [**a long ways away**]! [But **this**] {is} [**{the} Teaching**] [**about The Adam**], [My Master], [Your Majesty]!”
(2 Samuel 7:17–19) —my interim translation

Now compare what Jeremiah says in 2 Samuel 7 to Ezra’s account in 1 Chronicles 17:

¹⁶[Then [The King], [David], went in] [and sat] [before] [His Majesty] [and said]: “[Who] {am} [I], [Your Majesty], [God]? [And what] {is} [my House], [that] [You have brought me] [as far as] [this point]? ¹⁷[Yet [this] was insignificant] [in Your Sight], [God]; [so **You have spoken**] [**concerning**] [**{the} House**] [**of Your Slave**] [**a long ways away**]! [But **You have shown me**] [**what is in accordance with {the} Teaching**] [of] [**The Adam**] [of] [**The Ascent**], [Your Majesty], [God]!”
(1 Chronicles 17:16–17) —my interim translation

Facts are facts: David knew full well at the time of Nathan’s prophecy that the prophecy describes the Virgin Birth of Christ in terms of specific *parabolic imagery*. That is, it describes it in terms of a man who has died and his lineage is about to come to an end. In other words, it says God *promised* David He would be his “Redeemer” and “give a *Seed*” to him if David ever needed it. That’s what He did when He engendered Jesus through the Virgin Mary; therefore, Jesus was called “the Son of David” rather than “the Son of God.”

Unfortunately, my focus here is not on the intricate details related to how God *fulfilled the promise* He made to David; it is instead on the simple fact that, in 2 Samuel 7:1–16 and 1 Chronicles 17:1–15, God said Christ would “build a House” for Him in *The same Way* that He had “built” David a “house”—that is, Christ would “build” God a family. Shades of Genesis 1:26–27! That is what 1 Peter 1:22–2:10, 1 Corinthians 3:8–17, 2 Corinthians 5:1–4, and Ephesians 2:11–22 are *talking about*, not to mention Isaiah 66:1–2 and Psalm 127:1–5; so how is it that Satan now has this current generation of brilliant “Christian” theologians believing Nathan was *talking about* David’s son Solomon building God a stone Temple in Jerusalem?

Since I have long since explained why Satan’s dupes have come to believe Nathan was referring to Solomon in what he said to David (“God Lives in a Three-Story House,” *The Voice of Elijah*®, January 1998, pp. 8 ff.), I’ll leave it up to you to look into that, if you are so inclined. As for me, I need to show you what Satan thought he could accomplish by his lie. The End certainly isn’t pretty; but then again, nothing that fool has ever done has had a happy ending for those who are enamored by his lies:

¹³"[Come in] [through] [The] [narrow] [Gate], [because] [The] [Gate] [that] [leads {men} away] [to] [Eternal Damnation] {is} [a Thoroughfare]; [and] [The] [Way] {is} [spacious*], [and] [those who] [come in] [through] [it] [are] [many]. ¹⁴[How] [narrow] {is} [The] [Gate] [and] [constricted] [The] [Way] [that] [leads {men} away] [into] [His] [Life]? [And] [those who] [find] [it] [are] [just a few].

¹⁵[Beware] [of] [The] [False Prophets], [who] [come] [to] [you] [in] [Sheep's] [Clothing], [but] [are] [avaricious] [Wolves] [on the inside]. ¹⁶[You can recognize] [them] [by] [their] [Fruits]. [They do [not, by any means], cull] [Bunches of Grapes] [from] [Thorns] [or] [Figs] [from] [Thistles]! ¹⁷[So also], [every] [good] [Tree] [produces] [exceptionally good] [Fruit]; [but] [The] [rotten] [Tree] [produces] [nasty] [Fruit]. ¹⁸[A good Tree] [can] [not] [produce] [nasty] [Fruit]; [neither] [does] [a rotten Tree] [produce] [exceptionally good] [Fruit]. ¹⁹[Every] [Tree] [that is] [not] [producing] [exceptionally good] [Fruit] [is going to be cut off] [and] [thrown] [into] [a Fire]. ²⁰[So then] [you can, [indeed], recognize] [them] [by] [their] [Fruits].

²¹[Not] [everyone] [who] [says], '[Your Majesty]! [Your Majesty]!' [to Me] [will come in] [to] [The] [Kingdom] [of The] [Heavens], [but only] [the one who] [acts in accordance with] [The] [Will] [of] [My] [Father], [Who is] [in] [The] [Heavens]. ²²[Many] [will say] [to Me] [on] [That] [Day], '[Your Majesty]! [Your Majesty]! [Did we] [not] prophesy [in] [Your] [Name] [and] [cast out] [Demons] [in] [Your] [Name] [and] [do] [a lot of] [Supernaturally Powerful Things] [in] [Your] [Name]?' ²³[And] [then] [I will acknowledge the truth about] [them], [that] '[I [never] knew] [you]! [YOU WHO] [ARE COMMITTING] [THE] [LAWLESS DEED], DEPART] [FROM] [ME]!'

²⁴[Therefore], [anyone] [who] [hears] [These], [My] [Words], [and] [acts in accordance with] [them] [will be like] [a sensible Man] [who] [built] [his] [House] [on] [The] [Rock]. ²⁵[And] [The] [Rain] [came down], [and] [The] [Rivers] [came up], [and] [The] [Winds] [blew]. [Then] [they prostrated themselves] [in] [That] [House], [and] [it did] [not] [fall], [for] [it had been founded] [on] [The] [Rock]. ²⁶[And] [anyone] [who] [hears] [These], [My] [Words], [and] [does not] [act in accordance with] [them], [will be like] [a stupid Man] [who] [built] [his] [House] [on] [The] [Sand]. ²⁷[And] [The] [Rain] [came down], [and] [The] [Rivers] [came up], [and] [The] [Winds] [blew]. [Then] [they stumbled] [in] [That] [House], [and] [it fell], [and] [its] [Fall] [was] [tremendous]."

(Matthew 7:13–27) —HSSB

It will not be obvious to anyone who is not thinking in terms of the *parabolic imagery* related to "The Way" explained in *The Teaching of Moses*, but in that entire passage, Jesus is talking about "The Way" by which "The House" of God is going to be "built." That is why He concludes with the parable of the two "men" who "built a house," but did so on two entirely different "foundations." The Wise One "built His house" on the monolithic Truth of the Word of God that lies hidden in the Hebrew Scriptures; the foolish one "built his house" on the millions of lies Satan has concocted.

One of the most diabolical lies that Satan has ever distributed is going to contribute to the downfall of "The House" that he has "built" in his own image and likeness. That lie is the Dispensational belief that the rebuilt Temple in Jerusalem will be what God desires. Too bad they can't understand what Stephen said right before they stoned him for telling the Truth:

⁴⁴"Our fathers had the tent of the testimony in the desert, just as the One Who spoke gave directions to Moses to make it in accordance with the pattern that he had seen: ⁴⁵the {tent} that our fathers, after accepting {it} via {him}, also brought in with Joshua during the possessing of the Gentiles whom the {living} God drove away from {the} presence of our fathers until the days of David, ⁴⁶who found favor in the sight of the {living} God and requested {permission} to find {another} tabernacle for the house of Jacob. ⁴⁷So then Solomon built a house for Him; ⁴⁸but the One Who is dwelling on high does not dwell in {anything} made by human hands; just as the Prophet says:

⁴⁹HEAVEN {is} A THRONE FOR ME,
BUT THE EARTH {is} A FOOTSTOOL FOR MY FEET;
WHAT KIND OF HOUSE WILL YOU BUILD FOR ME?'

Says His Majesty,
'OR WHICH ONE IS {the} PLACE OF MY REST?

⁵⁰DID MY HAND NOT MAKE ALL THESE THINGS?'"
(Acts 7:44–50) —HSSB

Just remember this when you see the rebuilt Temple:

{The} Song] [of those who ascend];
[dedicated] to the Peaceful One];
[If] [His Majesty] [does not] [build] [the] House],
[Those] [in Him] who build Him]
[will have labored for] [a Deception].
(Psalm 127:1a) —my interim translation ■

The Voice of Elijah® publishes articles based on the findings of The Elijah Project, a private research group headed by Larry D. Harper. In this column we seek answers to general-interest questions concerning the findings, purpose, and philosophy of this project.

Editor: At your recent seminars you have asked us to let you know if you had contradicted yourself in any of your writings. One seminar attendee has sent in a number of emails noting the “self contradictions” he has encountered. Below is a list of the “contradictions” he has found and brings them to your attention. Here is the first one:

Larry, in the October 2008 Newsletter, pg. 3 you wrote:

“...in spite of the fact that hope is derived from and based on belief, hope is not belief. The Content of one’s belief always provides the foundation for one’s hope—always. But the thing hoped for is never the same as what is believed— never. If you think they are, it is only because you have believed Kierkegaard’s goofiness.”

“The thing hoped for is never the same as what is believed—never.” I came across this quote as I was thinking about the Promise. Haven’t you said that the Promise is What was promised? Yup, I looked it up (April 2006, pg. 23). “The promise we believe is also what was promised.” It appears to make more sense to say “What we hope for is the same as what we believe only if what we believe is true,” or “Our hope is as certain as our belief is true.”

There also appears to be some ambiguity in the definition of hope as you have used it. Is this another ‘archaic King James’ word like ‘righteous’ or ‘wicked’ that needs to be Scripturally redefined? Is it a synonym for ‘wish’ (hope

in one hand and spit in the other ...) or is it a synonym for ‘expect’ (as in I expect my rich uncle to leave me millions)? Wishes are completely unfounded desire. Expectations had better be well founded in the Truth we believe if we want them to be anything more than wishes.

One additional question: in relation to Pandora’s box (October 2005, pg. 2–3), which meaning of ‘hope’ are you using? and applying to the promise? If, Larry, you believe this is not a contradiction, then I need some clarification.

Elijah: Let me first of all express my gratitude to everyone for taking the time to critically examine the things I have written to search for contradictions. It is an immense help to me, because it points out what I need to correct, or to clarify, what I meant to say or should have said.

I also want to make a distinction between a mistake, misstatement, and hardcore contradiction. I am well aware of the fact that I have made more than my share of all three of those over the past three decades, which is why I asked for help in finding them. And I am more than willing to own up to any and all of them, but I will also try to sort them out according to the category to which they belong.

Finally, while I have dogmatically stated over and over again that God called me to restore *The Teaching* the Prophets and Apostles understood, I will state just as categorically that I do not claim to be an Apostle or Prophet. I will also state just as emphatically that, even if I were one of those implacable individuals, I would still not be infallible. So if you happen to be one of those who stupidly seek to offload responsibility for *what you believe* on some bone-headed cult leader or propounder of an established religious tradition, it might be best for you to consider the Prophet Nathan; he had to go back and correct what he told David about “*The House*” God planned to “build” (2 Sam. 7:1–7) because he got it wrong the first time. And then there is that unnamed Prophet who went up to Bethel and ended up dead on the way back because he failed to adhere to the Lord’s requirements (1 Kin. 13:1–32).

Therefore, considering the things I just told you, which I firmly believe, I am more than willing to admit when and where I get it—or got it—wrong. At the same time, I am also willing to clarify things I didn’t get wrong but didn’t explain well enough for those who truly want to know what I believe regarding the Hebrew Scriptures. So let’s get started.

The seminar attendee who sent in the “contradictions” seems to be questioning the veracity of three dogmatic statements I made in the quote taken from what I wrote for the October 2008 issue of *The Voice of Elijah*® newsletter, where I was *talking about* Pretenders who have not been born again but *believe* they have been just because they *believe* they have been. In that issue, I first referred to what Jesus says about the new birth in John 3, then I quoted John 3:16 and said this regarding that verse:

That is just about the only thing that Pretenders can “see” in everything Jesus said to Nicodemus that day. Consequently, they completely overlook the point of everything else He said. In case you missed it, His point has to do with the central role that believing plays in the new birth. Now, if you know anything at all about grammar, you have most likely heard of transitive and intransitive verbs. It just so happens that the verb believe is transitive. That is, it always requires a direct object that denotes what is believed. But the deceptive thing in that regard is, the direct object required by the verb believe can be either expressed or implied.

*In the New Testament, the direct object of the verb believe is most often implied. That’s how Satan was able to use the wannabe philosopher Søren Kierkegaard to substitute the meaning “hope” for the verb believe. (See “Satan’s Fools Are Satan’s Tools,” *The Voice of Elijah*®, April 1994.) The verb hope is also a transitive verb whose direct object can be either expressed or implied. But unfortunately, in spite of the fact that hope is derived from and based on belief, hope is not belief.*

*The content of one’s belief always provides the foundation for one’s hope—always. But the thing hoped for is never the same as what is believed—never. If you think they are, it is only because you have chosen to believe Kierkegaard’s goofiness. And as I do believe I have already stated rather sarcastically on other occasions, I may choose to believe my rich uncle is going to die and leave me his many millions. That does not mean that what I hope for—which is based on what I believe—is actually going to happen. That is especially true since I still don’t have a rich uncle. (“The Lie’ Is Easy to Recognize When You Know the Truth,” *The Voice of Elijah*®, October 2008, pp. 2–3)*

The point I was trying to make in what I wrote at that time is fairly easy to understand. That is, to *believe*

that you have been born again just because you *choose to believe* you have been born again is actually the same as *hoping* you have been born again. But the same can be said regarding the *belief* that you are going to live forever in an eternal Kingdom ruled over by Jesus Christ after you die, which is nothing more than *hope* if you have no solid empirical evidence on which to base that *nebulous* belief.

That is the point of my mention of Søren Kierkegaard and his stupid “leap of faith” nonsense, which I refuted in the article “Satan’s Fools Are Satan’s Tools,” in the April 1994 issue of *The Voice of Elijah*®. I wrote that article to show those who have eyes to “see” and ears to hear just how idiotic it is to believe something is going to happen without any factual evidence on which to base that belief. So let me fill in the gaps for those who see a “contradiction” in what I wrote. The attendee said this:

“The thing hoped for is never the same as what is believed—never.” I came across this quote as I was thinking about the Promise. Haven’t you said that the Promise is What was promised? Yup, I looked it up (April 2006, pg. 23). “The promise we believe is also what was promised.” It appears to make more sense to say “What we hope for is the same as what we believe only if what we believe is true,” or “Our hope is as certain as our belief is true.”

I learned a long time ago not to take what someone says I said as an exact quote of what I actually said. So I checked, and contrary to what is claimed, I did not say, “The promise we believe is also what was promised”; I said, “**The promise is also what was promised.**” I also learned the hard way not to take advice as to what I should have said or how I should have said it, but I won’t get into that. What I actually wrote at the time (as a completely parenthetical statement with no explanation) is this, “**The promise of God will become an even more phenomenal ‘sight’ for you to ‘behold’ when you are finally able to ‘see’ that the promise is also what was promised.**” Nevertheless, the point made is valid; what I wrote at that time will *appear* to some to contradict what I wrote two years later—until you can see I was *talking about* the fact that *the promise* is the Word of God, which is also a Person Who seeks to come to life as *what was promised* in anyone who can bring themselves to just believe it and apologize.

I should tell you before I respond to the next part of the question that I chuckled a bit when I read it because I remember writing the statement he misquoted. I also remember I wrote it to make folks question how that statement could possibly be true, and I wondered at the time whether anyone would ever ask me what I *meant* by it. Now that someone has questioned it, I have a golden opportunity to explain a bit more about the nature of *the promise* for the benefit of those who have eyes to “see” and ears to hear.

Let me show you the context in which I made the statements I made eighteen years ago. I was referring to what the Lord says in Luke 24:49 and Acts 1:4–5 regarding *the promise* that He would “send” to True Believers on the Day of Pentecost:

Did you notice how Luke twice told us that Jesus specifically said “the promise of My Father”? He did that because he wanted the reader to clearly understand that the disciples gathered in the Upper Room inherited the promise on the Day of Pentecost. But there is a slight twist to this story. Not only was Jesus talking about the promise that Abraham, Isaac, and Jacob handed down, He was also talking about the promise that God made through Jeremiah and Ezekiel—the promise that “The Many” “in Corporate Israel” would have the same New Covenant relationship that Jesus had with the Father after His Baptism by John. That is because both promises became one and the same promise at that time. That is, the promise that the promise would be “written on the heart” of the Believer is the promise that has been “written on the heart” of Believers for nearly two thousand years. (The promise of God will become an even more phenomenal “sight” for you to “behold” when you are finally able to “see” that the promise is also what was promised. Only then will you be able to understand why Paul so often talks about Believers already being resurrected “in Christ.”)
 (“Questions & Answers,” **The Voice of Elijah**®, April 2006, pp. 22–23)

The point I was making when I said “*the promise* is also *what was promised*” is this: *The promise* is everything God *promised* He would do in order to give us *what was promised* if we believe *the promise* and hold onto it. That includes *the promise* that the Holy Spirit will reside in us and transform us into the very image and likeness of God if we just believe *the promise* and

apologize, which is easy enough for a child to understand. But here’s the kicker: “*What was promised*” is creation (resurrection) in the image and likeness of God (Gen. 1:26–27), which will make us just like Him (1 John 3:2). Therefore, the key to insight into (as well as comprehension of) *the mystery of what was promised* being one and the same as *the promise* can be found in this passage:

¹In the beginning, there was the Word; and the Word was with the {living} God, and the Word was God. ²This Individual was with the {living} God in the beginning. ³Everything has come into being via Him, and not even one thing that has come into being has come into being apart from Him. ⁴Life was in Him, and His life was the Light of men. ⁵So the Light appears in the darkness, yet the darkness has never grasped it.
 (John 1:1–5) —HSSB

Before I explain how that fits into the plan and purpose of God, take a little time to consider three wee bits of Truth I have already stated in a variety of ways:

1. *We are what we believe.*
2. *We always act in accordance with what we believe.*
3. *We are able to recognize a person by their physical appearance, but we can only get to know who they are by paying attention to what they say and do.*

Now let’s apply those three statements to the Person God is:

1. *God is what He believes (knows).*
2. *God always acts in accordance with what He believes.*
3. *We will be able to recognize God by His physical appearance, but we can only get to know Who He is by paying attention to what He has said and done.*

Since this is where the “Pandora’s Box” mentioned in the question comes into play, let me show you what I wrote about that:

The promise also mentions God creating other “male and female” members of “The Man” in His Own image and likeness. That’s where the parabolic “lid” of “Pandora’s Box” comes off completely, so I must also summarize that part of the promise for you. But first, let’s define a few parabolic equivalencies.

[For an explanation and discussion of parabolic equivalencies, see “He’s Coming in Clouds of Glory (Whatever That Means),” **The Voice of Elijah**®, January 2001; “Questions & Answers,” **The Voice of Elijah**®, April 2001; “Two Agreements Made: One a ‘Covenant,’ the Other a ‘Testament,’” **The Voice of Elijah**®, January 2002; “Jesus Is the Carpenter Who ‘Built The House’ of God,” **The Voice of Elijah**®, October 2002; “Questions & Answers,” **The Voice of Elijah**®, July 2004.]

In the wisdom of God, **the promise of God is also the blessing of God; the blessing of God is the inheritance of the promise, and the inheritance of the promise will become the inheritance of what was promised—when God fulfills the promise.** Did you follow that? I won’t say it again, I’ll just assume you are intelligent enough to realize “the words of the wise and their riddles” (Prov. 1:6) can only be resolved by means of a parable. If you are acquainted with the myth in which Pandora’s curiosity led to an absolute fiasco, perhaps you will understand the parabolic imagery I have in mind from the way the author of the Book of Hebrews explains the things I just stated.

(“A Promise Is Good, but a Promise Kept Is Better,” **The Voice of Elijah**®, October 2005, p. 2)

After quoting Hebrews 6:1–20 and emphasizing verses 7, 8, and 18, I went on to state this:

The author of the Book of Hebrews is using parabolic imagery to talk about the fact that your reaction to **the promise determines whether or not you will inherit the blessing it is.** That is, if you believe **the promise**, you receive the blessing as an inheritance that will result in the inheritance of what was promised by all who receive the promise by faith (belief). But those who refuse to receive the promise of the inheritance—which is also **the blessing**—by hearing and believing it remain under the curse that God placed on “the ground” from which they came and to which they are going to return.

(“A Promise Is Good, but a Promise Kept Is Better,” **The Voice of Elijah**®, October 2005, p. 3)

Now I am going to tie up everything I have said here in a neat and tidy little bundle so that those who do not believe **the promise** will never be able to “see” the point of what I have said:

1. We are what we believe; God is what He believes (knows).

2. The Person that God is resides in the Word of **the promise** that lies hidden in the text of the Hebrew Scriptures.

3. Therefore, those who apologize and believe **the promise** are believing the Word that God is.

4. When the Living Word of God becomes visible at the Second Coming, those who believe **the promise** will realize they have been transformed into the very same Word of **the promise** they chose to believe.

To put what I just told you in words that are more acceptable to those who will never accept my explanation but will, in fact, myopically challenge it:

¹(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(2) Beloved brothers, we are God’s children now, and what we will be has not yet been made visible.

(a) We are aware that when He becomes visible, we will be just like Him, because we will see Him just as He is.

³(b) So anyone who has this hope in Him purifies himself, just as That Individual is pure.

(1 John 3:1–3) —HSSB

When I wrote, “**The promise of God will become an even more phenomenal ‘sight’ for you to ‘behold’ when you are finally able to ‘see’ that the promise is also what was promised,**” I was not referring to **the promise** as what one must believe to be saved, although that certainly is what it is; I was instead—with tongue-in-cheek—referring to it as the *mind-set* of the Living God Who has the power to transform every Believer into His Own image and likeness by “adopting” them as His Child (Rom. 8:15, 23) and taking up residence within them. The goal of **the promise**—which is not only what God thinks but also Who He is—is to gradually impress the content of **the promise** on Believers, thereby making them into **what was promised**. The Apostle Paul tells it just as it is:

⁸(p) Love never falls short; but even if {there are}

(i) prophecies, they will be abrogated; or

(ii) tongues, they will be stopped; or

(iii) knowledge of the truth, it will be abrogated.

⁹For we know some of a part, and we prophesy—some of a part. ¹⁰But when the complete has come, the “some of a part” will be abrogated.

¹¹(1) When I was a toddler,

- (a) I spoke like a toddler;
- (b) I had a mind-set like a toddler;
- (c) I reckoned like a toddler.

(2) When I became a man, I abrogated the things of the toddler. ¹²For

- (a) at this time, we see {the word} via a mirror—in a riddle—but then, face to face.
- (b) At this time, I know “some of a part”; but
- (c) at that time, I will recognize {the word} just as I have also been recognized. ¹³But
- (d) now there remain

- (i) belief in God’s promise,
- (ii) hope, {and}
- (iii) love.

(3) These three {are essential}, but love {is the} most important of these {three}.

(1 Corinthians 13:8–13)—HSSB

As for any supposed ambiguity in my use of the term *hope*, there is none. Anyone should be able to see from the definition of the verbs *wish*, *hope*, and *believe* in the Merriam-Webster Dictionary that a *wish* has to do with a simple desire for something, a *hope* includes the anticipation that the desire will somehow be realized, and a *belief* always has a content that is believed to be true (except to those who believe Kierkegaard’s lie):

Wish:

intransitive verb:

—to have a desire

transitive verb:

—to have a desire for (something, such as something unattainable)

Hope:

intransitive verb:

- to cherish a desire with anticipation
- to want something to happen or be true

transitive verb:

—to desire with expectation of attainment or fulfillment

Believe:

intransitive verb:

- to accept something as true, genuine, or real
- to have a firm or wholehearted religious conviction or persuasion

transitive verb:

- to consider {something} to be true or honest
- to accept the word or evidence of {something}

My point concerning biblical *belief* in contrast to *hope* had to do with the fact that, until Kierkegaard redefined it, biblical *belief* always demanded—and was based on—a specific content. But today, thanks to the nonsense that numbskull spouted, we have some believing there is no specific content that one must believe to be a “Christian.” That is obviously a stupid belief inasmuch as the term *Christian* is derived from the term *Christ* and has, until recently, referred to those who believe Jesus Christ is the Son of God. The problem is, if one must believe that little bit of content to be a “Christian,” how can anyone assert there is not a great deal more content that one must believe?

Editor: Here’s another “contradiction”:

Larry, in the January issue of the Newsletter, pg. 25 you stated (and stated in review in April, pg. 13):

“Jesus did not have to die— ever. That is, when he came into possession of what was promised at the time of His Baptism by John, He became what Adam was before he fell—the ‘Carrier’ of ‘The Name’ of God.”

At first when I read this I was a bit confused, until I realized “He must mean that He received ‘what was promised’ parabolically.” But you didn’t say “parabolically.” As I thought it through, it only works logically if it is parabolically, and everywhere else you have described receiving “what was promised” as “resurrection in the image and likeness of God.” If you didn’t mean it parabolically, then Jesus actually received what was promised twice, and the first time without even having died, except parabolically at His baptism. So what did Jesus actually receive at His baptism?

Elijah: I have looked high and low for the year in which I made the statement attributed to me, and I couldn’t find it. Therefore, I don’t know how accurately I was quoted; but I will answer the question regarding what Jesus *received* at His Baptism anyway. My answer may seem convoluted to some; but the Truth of the matter is, the temporal *physical reality* in which we live collided with the eternal *spiritual reality* in which God lives at that point in time. Therefore, it is—and will remain, until the Resurrection of the Righteous—a *mystery* as to what actually happened.

What I explained above regarding *the promise* being in some way also *what was promised* holds true especially with regard to the preexistent Christ Who took on the form of the Second Adam and, at His Baptism, *received the promise* of the Spirit He was before He became Incarnate. I cannot explain how that *spiritual reality* interacts with our *physical reality*, and I seriously doubt you would be able to understand it even if I could. Therefore, I will try to explain it “*The same Way*” Moses did in the Passover Parable he explained to the sons of Israel—*parabolically*:

When a person dies, the eight parts of the person he is are separated and each one enters the Realm of the Dead—separately. One of those eight parts is his body, which is the last to enter the Realm of the Dead; and all seven of his other parts must be rejoined to it before he can be resurrected. One of those parts is his spirit. So, with that in mind, can you tell me why the coffin in the Tabernacle was empty except for the “Ten Words” written on two stone tablets?

Editor: *Here’s another email with a “contradiction”:*

“Larry, you have many times affirmed that we are not yet made in the image and likeness of God as it says

in Genesis 1:27. However, it appears that you are saying the opposite in the May ’93 Update, page 23, first column at the bottom. There you even cite Genesis 1:27 as a reference.”

Elijah: In *The Update* that the reader mentions I was talking to True Believers about their obligation to manage money from the perspective of their relationship to Jesus Christ as their Owner. This is what I said:

What I’ve been slowly working around to is this: You owe God an incredible debt, and contrary to what the charlatans and Pretenders in the Church tell you today, there is only one way you can pay that debt. You see, God doesn’t want your money, He wants YOU. And one way or the other, He’s going to get YOU. So you can pay Him now; or if you prefer, you can pay Him later. But you are going to pay that debt, because like Jesus said, YOU are God’s “tax”:

And they questioned Him, saying, “Teacher, we know that You speak and teach correctly, and You are not partial to any, but **teach the way of God in truth**. Is it lawful for us to pay taxes to Caesar, or not?” But He detected their trickery and said to them, “Show Me a denarius. Whose likeness and inscription does it have?” And they said, “Caesar’s.” And He said to them, “**Then render to Caesar the things that are Caesar’s, and to God the things that are God’s.**” (Luke 20:21–25) —NASB

Jesus is talking about the fact that you have imprinted on you the image of God (Gen. 1:27) just as the coin they showed Jesus had the image of Cæsar imprinted on it. Therefore, if you “render to God the things that are God’s,” you give Him yourself. He then owns you—lock, stock, and barrel—just as the (apocryphal) Indian merchant owned Thomas.

When you give yourself to God through the provision of atonement made by Jesus Christ, He places within you His Spirit as a sign that you are His property—His slave. So I ask you: If you are God’s slave, what do you own? Nothing. Absolutely nothing. Slaves have no property of their own. Everything they have belongs to their master.

*[“Time to Start Countin’ (the Cost of Building ‘The House’),” **The Voice of Elijah® Update**, May 1993, p. 23]*

As you should be able to “see” after I explain what I had in mind, I was not *talking about* the first Adam as the “Adam” God created in His Own image and likeness in Genesis 1:27; I was instead *talking about* the “male and female” Believers mentioned in the verse:

²⁶[Then [God] said], “[Let Us make] [an Adam] [in Our Image], [in accordance with Our Likeness], [so that they may exercise authority] [over {the} Fish of] [The Sea] [and over {the} Flyer] [of The Sea of Waters] [and over {the} Beast] [and over all] [The Earth] [and over all] [The Crawling Things] [that crawl] [on] [The Earth].”
²⁷[And [God] will create] [The Adam] [in His Image]. [In the Image] [of God] [He will create] [Him]; [Male] [and Female] [He will create] [them].
 (Genesis 1:26–27) —my interim translation

The point is, I was not *talking about* unbelievers bearing the image and likeness of God because they descended from the first Adam, which is the “Adam” the Liar Satan has everyone believing is described in Genesis 1:26–27. I was referring to the process whereby a True Believer—as one of the “male and female” Believers mentioned in Genesis 1:27—has the image and likeness of God impressed on them through their belief in *the promise*, a part of which is the “inscription” of the Word of God that Moses inscribed in the dead letters of the Hebrew text (2 Cor. 3:1–9). The Truth is, what I wrote is just another example of me alluding to *the promise* (the image and likeness of God) being the same as *what was promised* (the image and likeness of God) at *the fulfillment of the promise* (the Resurrection of the Righteous in the image and likeness of God).

Editor: Here is another email containing what appears to be a “contradiction”:

Larry, many times you have made it plain that you do not teach replacement theology. Anyone who follows your arguments will see that God never rejected Israel, and Christ did not replace Israel, but rather He is all that is left of the one and only, true, real Israel, the Remnant as you explain well on pages 189–191 of “Not All Israel Is Israel.”

First, you have been careful not to use the word “replace,” but not careful enough. You dropped in the word “replacing” in “Not All Israel Is Israel” on Pg. 176 [sic: 178], footnote 41, Line 11. Also in the October 2002 Newsletter, pg. 28, column 2, end of first paragraph you

used the word “replacing.” Second, you refer to Jesus Christ in “Not All Israel Is Israel” as the “New Corporate Israel.” But as I’m sure you are aware, God does not promise a new Israel to replace the old one, nor does the New Testament ever call Jesus Christ or the Church the “New Israel.” The concept of “New” automatically suggests “replacing” the “Old.” But as you note in “Not All Israel Is Israel,” page 191, “God never rejected Corporate Israel ...” There is no “Old Israel.” Therefore, there is no “New Israel.” There is and always has been only one Israel. Either Jesus is the “New Corporate Israel” and you need to own up to believing in Replacement Theology, or this needs revision in “Not All Israel Is Israel.”

You use the term “New Corporate Israel” frequently in “Not All Israel Is Israel.” Here is the list of the occurrences I found in that book:

- Pg. 176, Paragraph 3, Line 6
- Pg. 176, Paragraph 4, Line 3
- Pg. 179, Paragraph 1, Line 1
- Pg. 179, Paragraph 3, Lines 1–2, 5–6
- Pg. 180, Paragraph 3, Lines 2, 10
- Pg. 181, Paragraph 5, Lines 3, 4
- Pg. 182, Paragraph 1, Line 1
- Pg. 183, Paragraph 3, Line 2
- Pg. 183, Paragraph 5, Line 2
- Pg. 185, Paragraph 2, Line 5
- Pg. 186, Paragraph 2, Line 9
- Pg. 190, Paragraph 1, Line 2
- Pg. 192, footnote 7, Line 7
- Pg. 193, Paragraph 1, Line 3
- Pg. 199, footnote, 15, Lines 4, 8
- Pg. 200, Paragraph 1, Line 2
- Pg. 205, footnote 24, Line 3–4

Elijah: In this case, I have to admit there is some merit to a couple of the “contradictions” mentioned. But let’s cut to the chase and define terms before *talking about* some ill-defined topic that is not clearly understood by either side in the discussion. The Truth is, the rubric “Replacement Theology” is a derisive designation the Dispensationalists direct at the adherents of a theology that was once—and may still be—called “Covenant Theology.” Therefore, the Dispensationalists alone have the right to define the designation “Replacement Theology”; and their definition of it is not about the New Covenant replacing the Old Covenant or Jesus Christ replacing Corporate Israel, it is about the Gentile

Church *replacing* the descendants of Israel as the People of God, by which they specifically *mean* the Jews.

As a direct result of the misplaced challenge by the Dispensationalists, the adherents of Covenant Theology now call it “Fulfillment Theology” in a futile attempt at dodging the derisive Dispensationalist darts directed at them. They do so to better explain their focus is on the fact that the Old Covenant has been *fulfilled* and *replaced* by the New.

I am not an adherent of Dispensational Theology or of Covenant Theology simply because neither camp understands how *the promise* was *handed down* from the time of Adam and Eve until Jesus Christ became *the Heir of the promise* and *received what was promised* when He arose in the Resurrection. As best as I can tell, both camps are doing exactly the same thing: They are focusing on specific “trees” in the “forest” rather than taking into account all of the “trees” in the “forest.” That is, the Dispensationalists see only Dispensational “trees,” and Covenant theologians see only Covenantal “trees.” But both are myopically focused on defending their own untenable position, so I’ll just do my best to show you what I understand by responding to the question asked.

The first “contradiction” mentioned can be found precisely where he said it is, in a footnote where I explain why Jesus Christ was not God’s Son by birth. Here ‘tis:

The accounts of Jesus’ birth clearly state that He was divinely engendered by God. That is true. He was. But according to The Mystery of the Gospel message hidden in the Hebrew Scriptures, Jesus Christ was not legally the Son of God by birth. As the angel Gabriel told Mary, the child she had conceived “will be called the Son of the Most High,” as indeed Jesus has been. But Gabriel goes on to say “the Lord God will give Him the throne of His father David.” Jesus was legally the Son of David because God “gave a Seed” to David. I will explain why God did that in the third volume in The Resurrection Theology Series: House of Israel, Temple of God. Jesus remained only David’s Son from the time of His birth until the time of His Baptism by John. When He accepted the terms of the New Covenant, He parabolically became the legally adopted Son of God as well, replacing Corporate Israel in that position. Therefore, God publicly declared it to be so at that time.

(Not All Israel Is Israel, p. 178, fn. 41)

Even though “Replacement Theology” is about the New Covenant *replacing* the Old Covenant rather than Jesus Christ *replacing* this, that, or the other, the phrase “replacing Corporate Israel in that position” is a contradiction of what I understood then and what I understand now. I should have said, “Jesus Christ became ‘The Remnant’ of Corporate Israel, and *parabolically* the *legally adopted* Son of God.” The only explanation for the mistake, misstatement, and contradiction is not an excuse but simply a statement of fact: *Not All Israel Is Israel* was my first go at writing. I completed it and the first two issues of *The Voice of Elijah*® newsletter in a span of just five or six months, and I was not nearly as cautious in making statements then as I am now. Having said that, I am certain I still make mistakes and misstatements, thereby contradicting myself here and there, which is why I have asked others to bring them to my attention.

On to the next contradiction mentioned: For the October 2002 issue of *The Voice of Elijah*® newsletter, I wrote the following regarding Ephesians 2:13–22 (p. 28):

The parabolic imagery Paul has in mind is that in which Jesus Christ is “The House of Israel.” His point is, by believing the Truth of the Gospel, Gentile Believers have become members of the Body of Christ. They are therefore no longer strangers and foreigners to Israel. Instead, they are part of the “one new man” Christ has created by allowing Gentiles to be “grafted in” to Israel, replacing the Jews who had been “cut off from” Israel.

In this case, the statement “replacing the Jews” is not actually a contradiction because I am not *talking about* Jesus Christ *replacing* Corporate Israel, which would still not be considered to be “Replacement Theology” since the Covenant Theology that the Dispensationalists call “Replacement Theology” is referring to the New Covenant *replacing* the Old. As for what I said, I am instead *talking about* individual Gentiles *replacing* individual Jews as members of Corporate Israel. That is, Gentiles are becoming members of the Body of Jesus Christ, the One Who was “The Remnant” of Corporate Israel after all the other Jews were “cut off from” Corporate Israel.

But then, the final “contradiction” mentioned is the issue of the designation “New Corporate Israel”:

1. In the book *Not All Israel Is Israel*,
2. In all the instances listed,

3. To which I readily admit.
4. Which is not a contradiction (Eph. 2:15, 4:24).

Let me inform your mind-set so that you may better understand mine. When John baptized Jesus, the following things happened almost simultaneously:

1. Jesus accepted the terms of the New Covenant as an individual member of Corporate Israel.
2. God “cut off from” Corporate Israel every member of Corporate Israel except Jesus.
3. Jesus Christ became, in Himself:
 - a. Corporate Israel, the parabolic Son of God.
 - b. **The Heir of the promise.**
 - c. The only Jew targeted by God to suffer the curses of the Old Covenant.

When Jesus Christ died on the cross, a few more things happened simultaneously:

1. Corporate Israel—Jesus Christ—fulfilled the requirements of the Old Covenant by dying under the curse of the Law (Gal. 3:13), making the requirements of the Law no longer binding (Rom. 7:6, 10:4).
2. The “Old” Corporate Israel—the **Heir of the promise** that Jesus Christ had been—ceased to exist as a corporation to which members could be added.
3. Since Jesus Christ kept the requirements of the first New Covenant until He died, He thereby became qualified to **receive what was promised**—that is, creation in the image and likeness of God.
4. The death of Jesus Christ validated His oral testament, under the terms of which **the promise** could be **inherited** by as many as met the terms of His will (Matt. 12:47–50).
5. Everyone who will ever qualify to **receive the promise** under the terms of the oral testament that Jesus made was **parabolically joined** to Him under the terms of the third New Covenant, which He ratified with His disciples at the Last Supper (John 17:20–26) so that they **parabolically die** with Him (Rom. 6:1–11) under the terms of the Old Covenant, which He accepted when He was baptized by John the Baptist (Matt. 3:13–17).

When Jesus Christ arose in the Resurrection, a couple more things happened simultaneously:

1. He **received what was promised**; that is, He was transformed into an entirely “new” creation made in the image and likeness of God.
2. He came back into this realm as a “New” Corporate Israel (Heb. 1:6, keyword: again), which is the same Corporate Israel He was before He died.

Anyone who, after reading what I write, claims I teach “Replacement Theology” is incapable of simple reasoning. Jesus was responsible for adhering to the terms of both the Old and New Covenant from His Baptism until His death. After He died, there was no Corporate Israel to be replaced, and no Covenant to replace it with. There was only an oral testament.

Editor: This is another email in which the same seminar attendee pointed out more “contradictions.” He broke the email out into three parts:

Part 1 —

Larry, in the December 2022 Update, pg. 17 you showed us who handed down the promise to whom. You wrote the following (and then as a review, quoted yourself in all the subsequent update issues through November 2023):

“We know Noah was the heir of the promise who held title to the promise after the Flood and Shem was still alive when he died. So logic tells us Shem would have been the next heir of the promise after Noah, because he lived another 150 years after Noah died. But we know that wasn’t the case, because God confirms Abram was the next heir of the promise a mere seventeen years after Noah died. Furthermore, Shem was still alive when Isaac became the next heir of the promise (Gen. 25:5). Those facts speak volumes.

The fact that Abram was born 292 years after the flood and Noah died 350 years after the Flood means Abram was 58 years old when Noah died and Shem still had 150 years to go. Since Noah would have done what Abraham, Isaac, Jacob, and Moses did when they handed down the promise; he would have handed it down right before he died. That means he must have handed the promise down to Abram rather than to Shem. Those facts can only mean God (or Noah) ‘cut’ Shem ‘off from’ the promise because he allowed Ham to join his ‘house’ at the Tower of Babel.”

That quotation says the title to the promise went straight from Noah to Abram, and contradicts previous statements that the promise (or blessing) was handed

down from Noah to Shem and other descendants prior to Abram. The first instance is in January 2006 Newsletter, pg. 2 (quoted again in April 2006, pg. 2). You wrote:

“After his account of how Noah escaped the Flood because of his knowledge of and belief in the promise, Moses provides yet another genealogy in Genesis 11:10–32 to show the reader where the promise went after Noah died. In that genealogy, he indirectly tells us Noah handed down the promise to his son Shem, who handed down the promise to his son Arpachshad, and so on until finally the one man, Abraham became heir of the promise.”

Also you wrote in October 1997 pg. 7:

“Finally he gave us a genealogy in Genesis 10 so that we could track the blessing down through the lineage of Shem.”

Also in July 2007 pg. 8, you provided a genealogy and then said:

“They were heirs of the promise long before Abram inherited the promise from his father Terah.”

You also wrote in October 2005 pg. 11:

“That’s how the promise came to be restricted to The House of just the one ‘seed’ who was ‘carrying the Name’ at that time. That ‘house’ was The House of Shem, the one man who was responsible for handing down to his ‘name’ The Teaching concerning the promise. Therefore Moses methodically tracks the descent of the promise down through Shem’s lineage to Abraham.”

Then, in the next paragraph, you imply Abraham received the promise from Terah, saying:

“Abraham became the ‘carrier of The Name’ immediately before his father died. You’ll understand why I say ‘immediately before his father died’ when you see what Abraham, Isaac, and Jacob did with the promise right before they died.”

Part 2 —

The last sentence of the first quote, from December 2022, pg. 17 is about who “cut off” Shem, and contradicts previous statements in October 1997 pgs. 6–7:

“Why did Noah curse Ham’s youngest son Canaan instead of cursing the culprit Ham himself or one of his older sons? ... Noah could not curse Ham because God had already blessed him (Gen. 9:1), and odds are better than even that Ham had already handed down the blessing to his three oldest sons.”

And you followed that up with:

“... one supremely important fact regarding the blessing: Once you have it in your possession, nobody can ever take it away from you. You can only relinquish it voluntarily.”

So who cut off Shem? Not Noah, evidently. God and Shem are the only two candidates left, because Shem already had the blessing of God just after the flood. You said it on pages 6–7 and also previously on page 5:

“He has already described how God handed down the blessing to Noah and his three sons.”

You also restated it twice on page 8, and again on page 11, that God blessed Noah’s sons.

Part 3 —

These ideas might also raise the question of “from whom did Abram receive the blessing?” Would it have been directly from God, or would God have directed Noah’s choice of whom to bless? I raise this issue only because you get specific on that point in October 2005 pg. 11. You say:

“Abraham already held title to the promise because it had been handed down to him as an inheritance by his ancestors—orally, as the blessing of God.”

Elijah: I plead guilty to making one contradiction after another in regard to how *the promise* was *handed down* after it came out of the Garden. Some of those contradictions are general statements that may or may not contradict earlier statements. I’ll let your readers decide which ones are mistakes, misstatements, and outright contradictions. The Truth is, I still don’t know *precisely* how *the promise* was *handed down* prior to the time of the Tower of Babel because I don’t understand how God changed things up when that fiasco went down; and I doubt I ever will, because the specifics do not seem to be essential to the overall message of the Scriptures. If they

were, I would think Moses would have spelled them out in more detail. What I stated in each case was my understanding at the time, which is the way it is and always has been in my search for the Truth. Things I “see” early on tend to become clearer as time moves on and more things come into focus.

There is one more contradiction to add to that list of contradictions, and I will address it after I show you a few things I wrote in *God Called; I Answered*, a book I wrote to explain why I have been doing what I have been doing for the past fifty-eight years. The first is my conversion experience in 1960:

The new birth was my first “supernatural” experience with God. And it happened only because Uncle Ezra and Aunt Dorothy took me to Vacation Bible School every day for two weeks that June. As a result, the Lord was able to do what He does best: Convince me I was a sinner bound for Hell and I needed to repent. I enjoyed everything about Vacation Bible School except the short evangelistic service at the end of every morning. I especially liked craft time. I made a wishing well for Mom out of a Folgers® coffee can, a few pieces of wood, and some binder twine. But I absolutely dreaded going into the sanctuary for the evangelistic service because the preacher always said things that made me feel awful about the things I knew I had done wrong.

The Vacation Bible School was held at a little country church in the Oklahoma Panhandle, and the evangelist who preached the Gospel to us kids every morning was Marcus Adair. My understanding is, he had been ordained by the Apostolic Faith Church, a loosely affiliated group of Pentecostal churches scattered throughout the Midwest; and he preached a simple Gospel message of salvation by faith—not the ridiculous, no-content, believe-anything-you-want, profession-of-faith “gospel” that is preached by charlatans today, but the true Gospel, the Gospel that demands a sincere repentance based on the conviction of the Holy Spirit and an honest sorrow for sins.

As I learned later, Marcus also used some of the same evangelistic techniques used by Charles Finney, the great 19th century revivalist. One of those techniques was the “altar call,” which is what I dreaded the most. That was when Marcus urged all us kids to come forward to repent and pray for salvation at the end of the service.

I knew I was a sinner, but I couldn’t bring myself to go through the humiliation of admitting it publicly. So I sat as far back in the sanctuary as I could, usually in the back row, waiting out every altar call for the entire two

weeks of Vacation Bible School, pretending I was already “saved.” But on the Sunday morning after those two weeks of torment, I finally went forward during the altar call, confessed the fact that I was a sinner, and asked the Lord for forgiveness. By the grace of God, I was born again. I knew it immediately.

If you have never experienced the new birth, there is no way I could ever describe it to you. Needless to say, it was something I will never forget. On the way home from church that Sunday, I felt fantastic. It was like I had been given a brand new start in life. I felt so terrific that, as I was getting out of the car at home, I vowed to the Lord that I would do whatever He wanted me to do; and I meant it, which is probably why I still remember making the vow, and, undoubtedly, why He took me up on it.

Later, when I felt I had done something wrong, I was upset that I had not kept my promise. I had a feeling of complete hopelessness because I hadn’t done what I knew I should have done. But time moves on, and time does indeed heal all wounds. It also allows plenty of time for all us sinners to forget what the Lord has done for us. Before long, I forgot all about my new-birth experience and the vow I had made. Fortunately, God didn’t; and it would not be all that long before He let me know He hadn’t.

I had no way of knowing what the Lord had planned for me, but He would eventually make it crystal-clear that, to fulfill the vow I had made, I would have to give up the pleasures of this life and focus on things that would help others make it to the next—things that the majority of “Christians” would find objectionable. I certainly had no idea He would use the Vietnam War to shape and mold me into someone He could use to do whatever He desires—without fear of the consequences. That would become all too evident to me just a few short years later. And it would take even longer for me to understand what He wanted me to do to fulfill my vow. But I’m getting ahead of my story. (God Called; I Answered, pp. 4–6)

The second thing that shaped my relationship to the Lord was the vision I saw when God called me:

It was late afternoon, around 6 o’clock, August 17, 1966, a Wednesday, when the Lord rather rudely intruded on my life and let me know He intended to hold me to the vow I made right after my new birth. Up to that point, that day had been no different than any other day. A day or so before, I had crashed a friend’s motorcycle into the side of a new house in the subdivision where we were working. I felt

foolish about wrecking his bike, and the accident was still on my mind. So, too, was the young woman I saw as we drove into the housing tract.

The woman was out watering her brand-new lawn in front of her brand-new tract home. To an eighteen-year-old boy, the two-piece bathing suit she was wearing made an indelible impression. It was dark brown with white trim. Construction workers across the street were intently watching her exhibition. So was I; and I still remember thinking at the time that she was just showing off. But show-off or not, I was definitely glad she was there. She made an otherwise ordinary workday a whole lot more interesting.

That particular day, I was spraying a lacquer undercoat (as a nonunion “scab”) on interior doors in new homes just off Cerritos Avenue in Cerritos, California. Lacquer dries fast, giving off lots of toxic fumes as it dries, so I should have been wearing a respirator. I wasn’t. I had just been told to open all the doors and windows before I started spraying. I wasn’t even doing that.

I was working piecemeal, which meant I was being paid per door sprayed. So, being a teenager with a whole lot more ambition than common sense, I was trying to make as much money as I could, as fast as I could. I could spray more doors if I didn’t spend time opening windows and doors before I started spraying, so I didn’t.

Lacquer fumes can be deadly in heavy concentrations, but they also produce an incredible high before death sets in. Just ask anyone who has ever huffed the fumes from an aerosol paint can and lived to tell about it. Breathing deep and inhaling as many concentrated fumes as one can is what it takes to get high on lacquer. So, believe me, when God called, I was extremely high; and I was well on my way to getting even higher.

I had already finished spraying the doors in a couple of houses, moving as fast as I could, running between houses, dragging a hundred feet or so of airless hose, breathing deeply. The houses were two-story, so I was also running up and down stairs. In short, I was doing exactly what it takes to get high on lacquer.

What happened next is disputable. Did the Lord really call me, or did I just hallucinate? Your choice. I believe God gives everyone as much reason not to believe as He does to believe, so take your pick. I have also come to believe He has intentionally worked with me to prevent the easy label of “functional psychosis,” which is what I am sure many would prefer to believe about me. So you can attribute what happened next to the lacquer fumes if you are so inclined, or you can attribute it to the Lord.

Makes no difference to me one way or the other. I have never doubted that God called me; but my brother was there that day, and he has never believed that God did. Why should he? Others have told him they had the same sort of experience while high on lacquer fumes. So isn’t it all just a matter of opinion?

The events of that day are still vivid in my mind nearly half a century later. I was in an upstairs bedroom and had already sprayed the doors downstairs as well as several of those upstairs. The house was shut up tight, with plenty of fumes in the air. But I had also just finished spraying the inside surfaces of a set of sliding closet doors. So there were plenty of concentrated fumes in that closet when I finished. Trust me, I was feeling a whole lot better when I came out than when I went in.

When I started to spray the outside of the closet doors, the spray gun suddenly stopped working. Something must have plugged the tip. Logic demanded I take the gun outside to clean the tip, as I had done on other occasions. Instead, I laid the gun down and walked toward the stairs, in a total daze. Lacquer fumes will do that to you.

When I got to the top of the stairs, several things occurred almost simultaneously. First, I realized my body was totally paralyzed; I was unable to move a muscle. At the same time, a vision appeared right in front of me. It looked somewhat like the holograms you see depicted on television and in the movies nowadays, and it seemed to be hanging down from the ceiling of the stairway. But amazingly, it was also as though I could look right through the ceiling and see the vision far off in the distance.

What I saw that day is still vivid in my mind, even after all these years. A huge, ornate, golden throne was superimposed on a deep, royal-blue background that faded off into a totally black darkness. A brilliant white light covered all but the arms and the lower part of the throne; and an individual dressed in a long, white robe was standing off to the left of the throne—to the right of it as it faced me. His face was turned slightly away from the light so that His features were shrouded in darkness.

No sooner had the vision appeared and the paralysis set in than I felt an intense burning in the pit of my stomach. That can easily be attributed to the effects of the lacquer fumes I had been breathing. But then, the burning started spreading slowly up through my chest. As it rose up into my throat, it became even more intense with every inch it progressed. Then, when it reached my mouth, it exploded out over my lips in words with such resonance that they vibrated back down through every

bone in my body, heightening the effect of the burning that was flowing like fire up through my chest.

As I stood there completely paralyzed, I heard myself repeatedly speaking the words, "Called for the Lord and God Almighty." And with each repetition of the phrase, the words got louder, and the following repetition came even faster, hard on the heels of the one before it.

Up to that point, I had been stubbornly trying to move; but when the burning started to rise up through my chest, my arms began to rise involuntarily over my head in the "holy-roller" position of praise I had seen in the Pentecostal churches I had attended back home. Now I was not only trying to move my legs; I was also trying to not move my arms. I quickly realized resistance was futile. I could not move a muscle. Finally, I stood there, totally paralyzed, arms raised in praise to God, watching the vision, forced to speak my calling: "Called for the Lord and God Almighty."

(God Called; I Answered, pp. 27–30)

The last thing that solidified my relationship with the Lord was a second vision, one I saw shortly after I returned from my tour of duty in Vietnam:

After spending a year carrying a weapon, grenades, ammunition, and a rucksack filled with C-rations, etc., while traipsing around in jungle muck and mud out in the mountains and getting slapped around every time we went down to the flats, I couldn't wait to get back to life as a civilian. I should have been more patient.

While I was processing out at Fort Lewis, Washington, the good doctors there discovered abnormalities in my lab tests and said they wanted to keep me in the hospital for observation. I would have none of it. So they gave me a form to sign releasing them of all liability for whatever might be wrong with me. I signed it and became a free man. Or so I thought.

Unfortunately, I had not only neglected to take my salt tablets in Vietnam, I had also not been taking the malaria pills they provided. So when I got out of the service, I was well on my way to developing a serious case of malaria. Although I had no way of knowing that at the time, the doctors at Fort Lewis undoubtedly suspected it. But being government doctors, they were probably not allowed to tell me. I wish they had. I might have been more patient. But then again, maybe not; I was completely fed up with all the military nonsense by that time.

Within a month after discharge, I was enrolled at a Bible Institute in upstate New York; and just a week or so

after the term began, I felt the onset of the malarial fevers. They occurred with amazing regularity, almost exactly forty-six hours apart. That interval of time would become important later on, since it allowed a precise diagnosis of the type of malaria I had. Or so I was told.

As a result of my experience with military doctors who could not diagnose a simple lack of salt, I had little to no confidence in medical doctors. So I stubbornly refused to see one, thinking I would eventually get better on my own. Fortunately, a medical student who just "happened" to be enrolled at the school diagnosed my illness from what he knew about my history, realized the fevers were life-threatening, checked his medical texts, determined what drug was used to treat malaria in which the fevers occurred every forty-six hours, and convinced the school nurse he knew what he was talking about. Working together, they managed to obtain a prescription from a doctor. The two of them undoubtedly saved my life, but unfortunately, they got no recognition for it. Nobody has ever been awarded a Silver Star for thwarting that sort of stupidity.

The day before my last bout of fever, I started taking the antimalarial medication. It had no effect at all on the final fever. Around 5 o'clock the next morning, I began feeling the all-too-familiar aches and chills. My temperature had hit 105 degrees by 6:30, so I took a long, cold shower to bring it down. Then, shaking like a leaf, I went back to bed, totally convinced I was going to die. I had already endured several cycles of fever, but this time the fever was far too intense, far too frightening.

Everybody had left for class by 8 o'clock, and I was all alone in the dorm. That's when the hallucination induced by the fever began. First, I heard a pleasant, disembodied voice talking to me, speaking very softly. It was amazingly soothing, and it told me I had been chosen to be a famous preacher like Billy Graham, that millions of people around the world would be influenced by my ministry, that I would be serving the Lord in an extremely important role.

I responded to what I heard with intense excitement. This was tremendous! I would finally know what God had called me to do! But then the voice said something, I have no idea what it was, but something I knew to be a lie. As soon as I heard that, I rejected everything I had heard, saying, "Get away from me, Satan!"

Immediately after I rejected the lie, a vision of a huge book appeared right in front of me. The book was open, and it extended on a slight incline, away from my chest, up toward the ceiling. Just like the image in the vision I saw

when God called in 1966, the book seemed to be very close, yet somehow far away. But this time, the image was transparent; I could see the book, but I could also see the things in the room behind it.

As soon as the book appeared, a man dressed in a long white robe came walking diagonally down across the pages of the book. He stretched out his hands toward me, clearly inviting me to come up onto the book with him. As I reached out to accept his invitation, I saw myself rise up out of my body so that I was in both places at the same time. That is, I continued to see the vision and the things in the room with my physical eyes, but I did not hear what the white-robed individual said with my physical ears. I did not, in fact, hear them with my mind either. It was like I saw myself hearing them in the vision, and my mind reacted to what I saw myself hearing. Strange, huh?

When the man started talking, I realized the book was the Bible. Then, as I watched, I saw the two of us start walking back and forth through the pages of that big Bible. As we walked along together, the pages turned by themselves and we walked right through them. The man would read a passage in one place; then we would walk through the pages to another spot, and he would read another passage. He would then explain how those two passages were related.

The more I “heard,” the more excited I became. I asked the man over and over again: “Why hasn’t anyone ever explained these things before?” Finally, right before the hallucination ended, I said, “I’ve got to go back and tell everybody!” That’s when he warned me about what would happen when I explained the things he had said. To tell the truth, that is the only thing he said that I could remember after the vision disappeared.

The essence of what the man “told” me is this: The Christians you think will want to hear are the ones who will be the most angry when you tell them, especially the religious leaders. I couldn’t believe that! What he had told me thrilled me to the very depths of my being. It didn’t contradict any doctrine I had ever heard; instead, it supported and confirmed them. But the information was so incredible that I felt I had to tell someone!

As best as I could figure later, the hallucination must have lasted half an hour or more. But suddenly, it ended, and I was “reunited” with my body again. I immediately got out of bed and started running up and down the hall, jumping up and down and praising God. Then I got dressed and went down to the chapel. I was going to tell everybody what I had heard. I was sure they would be just as excited as I was!

I got to the chapel about fifteen minutes before the first period ended, so I sat down and waited for everyone else to arrive. But the longer I sat, the weaker I became. And when the chapel service began, I suddenly realized I could not recall anything I had seen the man “say” to me while we were walking through the pages of the Bible. So what was there to tell? I had only a general idea of what the soothing voice said when the hallucination began, and only the gist of the final warning. The soothing voice I heard at the beginning was the only thing I might have actually heard with my ears. The warning at the end was just a general concept that had been impressed on my mind. Nothing else I had seen the man “tell” me was there.

I had no doubt God was behind the things I had seen in the vision, but I had no idea what the experience was supposed to mean. It contributed nothing at all to my understanding of why God called. So, needless to say, there was nothing I could say to anyone about what had happened; and for a long time after that, I kept it to myself. None of it made any sense; and it would not be until four-and-a-half years later that I finally began to understand what the vision meant—that it was just a graphic depiction of what God had called me to do. (God Called; I Answered, pp. 177–182)

The three excerpts I just showed you are not intended to “prove” anything; they are just an explanation of why I write and record things I have come to believe are true. The Truth is what I have stated all along: I have not received any revelation from God regarding the message of the Scriptures. I assume that is because He wants me to come to an understanding of what I believe solely on the basis of logic and reason, in the same way He does everyone else who studies the Scriptures. I also assume He wants those who read what I write to be responsible for deciding—through reason and logic—whether or not they want to believe it.

The only difference between me and everyone else who explains the Scriptures is this: I firmly believe the seven “seals” the Prophets placed on the Hebrew Scriptures have now been removed (Rev. 6:1–8:5) so anyone who wants to can understand what Moses and all the other Prophets of Israel wrote. Therefore, I go looking for the ways the Prophets sealed up the things they wrote so I can explain the *significance* of what they wrote.

It is not easy for me to understand the *significance* of the things I find when I go looking in the Scriptures. Early on, what I saw was absolutely confusing. For

example, I spent more than four years just trying to understand the *meaning* and *significance* of the Baptism of Jesus and what John the Baptist was offering those who came to him to be baptized. I spent even longer than that trying to understand how the Prophets put cultural imagery together with Hebrew idioms to hide the Truth in *parabolic pantomimes* and riddles.

Even now when I think I understand something, the Truth is, I only partially understand it. Such is the case with my understanding of how *the promise* was *handed down* from Noah to Abram. I still don't understand exactly what happened, and that may be because it is not all that important. But it could just as easily be because I don't know how God changed things up at the Tower of Babel. So if and when I understand the Truth more fully, even more things I have written will prove to be half-right or contradictory. You can attribute that to me trying to explain things before their time, if you care to; nothing is going to stop me from dogmatically stating the things I believe to be true, even though the details may be somewhat inaccurate. After all, the Apostles used the Septuagint translation of the Hebrew Scriptures to preach the Gospel in spite of the fact that it gets way out in the weeds at times.

Now, the other contradiction I mentioned: One of the more observant readers noticed in things I wrote more than twenty years ago that I still believed the "conventional wisdom" that told me *the promise* did not exist in this realm until God *handed it down* to Abram. I now know that is a lie, but I didn't back then. I only gradually came to understand the Truth later on.

Editor: Here is another "contradiction" the reader sent:

Larry, in the January '97 Newsletter, pg. 21, column 1, paragraph 1, you wrote:

"He continued to 'cut off from Israel' until only one person remained 'in Israel.' That was a young Jewish girl named Mary."

And in July '96 Newsletter, pg. 17, last paragraph, you wrote, "... the burden of bearing Israel's obligation as a sacred prostitute fell on Mary, the mother of Jesus. How could that be? Actually, it was quite simple. I have already explained the process whereby Mary became Israel. (See my explanation of the idiom 'cut off from Israel' in the book *Not All Israel Is Israel*.) When God

finished His work of lopping off 'branches,' Mary alone remained as the Remnant of Israel."

However, in "*Not All Israel is Israel*" you wrote, "Jesus became the "**Remnant**" of Corporate Israel, the Heir of the promise when all other Jews were "**cut off from**" Corporate Israel." In the book you say Jesus was the last one, but in the Newsletters you say Mary was. How can Mary be the only one left (the remnant) if Jesus is? And wouldn't John the Baptist still need to be filled with the Spirit to fulfill his ministry? I expected you to say Mary was all that was left of the Davidic line after God finished lopping off branches.

Elijah: The attendee is spot on in his conclusion. It makes no sense that I would explain the *significance* of the Hebrew idiom "cut off from" in *Not All Israel Is Israel* in 1991 and then change everything up in 1997. I have believed Jesus Christ became "*The Remnant*" of Corporate Israel at His Baptism since the early 1980s. The only thing that does make sense to me is that I misstated what I was trying to say. I should have said, "Jesus Christ was engendered by God as '*The Remnant*' of '*The House*' of David because He *promised* David He would 'build a House,' 'raise up a Seed,' and 'make a Name' for David (2 Sam. 7) if the need ever arose."

I vaguely remember struggling at that time to understand the *parabolic imagery* related to "*The Woman*," *The Virgin*, and the *zonah* ritual that the Prophet Hosea uses to depict what God intended to do with "*The Name*" of Abraham, Isaac, and Jacob that the tribe of Ephraim "*carried*," but I simply do not know how my mistake, misstatement, and outright contradiction slipped into that investigation. Nevertheless, I certainly can tell you why I suspect it did.

Sometime in the summer of 1983 was when I first felt the onset of Chronic Fatigue Syndrome. From that time until the turn of the century, the overwhelming fatigue never let up. It gradually got worse over time; and finally, in about 1996, it got to the point where I couldn't sleep at night, took two long naps every day, and felt just as tired when I got up as when I went to sleep. I could not remember the names, or recognize the faces, of people I knew; and I struggled every day to keep myself from slipping into serious depression.

The really sad part is, whenever it came time for me to write a newsletter or *Update*, I had to write one sentence, reread that sentence to make sure I knew

where I *thought* I was headed, and then write another sentence. The paragraphs got a bit trickier; I had to reread an entire paragraph and try to remember what I read before I could write the first sentence of the next paragraph. I was certainly not fit to explain anything to anybody during those years; but to tell you the Truth, I think I did some of my best writing in a few of those articles. I'll let your readers decide.

Even though my circumstances got to the point where I sometimes wondered if God had completely given up on me, I can now accept the fact that He was allowing me to be tested to prove I would not easily give up my calling when things get really dicey here at the End. For that reason your readers who have been born again might want to take stock and consider how they are being tested as well. The Truth is, they are, whether they want to believe it or not.

Editor: *Here is another “contradiction” the reader sent:*

Larry, in the July '98 Newsletter you explained for us what it means to sin in the likeness of Adam's violation. You also provided a translation of Romans 5:14 (Romans 5:14 is quoted again in Jan. 2000, pg. 5, column 1) that, in the context of your explanation, made perfect sense as it indicated the antitype of Adam and his transgression is the Antichrist. However in the HSSB you published it as “But death was king from Adam until Moses, even over those who did not sin in the likeness of the violation of Adam—who is a pattern of the One Who was going to come.” This arrangement changes the type from Adam to Moses, and the antitype from Antichrist to Christ. HSSB is a work in progress, yes, but it can't be both.

Elijah: First of all, I don't pretend to understand the typological interpretation of the Scriptures. I know it's out there, and that's about all I know about it. What I see instead, in various places in the Old Testament, are *parabolic pantomimes* that have a *parabolic equivalency* that explains how two things are alike. But to gain insight into that, one first needs to understand the *meaning* and *significance* of the *parabolic pantomime*.

Having said that, I must tell you this is precisely the kind of contradiction I was hoping would be found when I asked people to go looking. The more people who are looking for things I need to correct, the more I can get right in the end. I don't mind having to correct things in what I write regarding what I believe, because

I know I'm fallible; but I certainly don't want to mislead anyone by my translation of the Scriptures. In this case, however, one could err in their understanding of what Paul said, and it wouldn't make a difference. Before I can explain how that is, let me show you what I said at the time. I was commenting on Romans 5:

Any person who is honestly seeking Truth will be able to identify it when he sees it. The difficulty in that regard is, nobody voluntarily seeks Truth because everybody wants to go on sinning.

For until law {came}, sin was in the world, but sin is not charged {to anyone's account} when there is no law.

(Romans 5:13)—my interim translation

Don't misunderstand. The fact that sin was not charged to anyone prior to the time of Moses does not change the fact that all men stood under condemnation because of their ignorance and unbelief. But then, I didn't have to tell you that; Paul does so immediately:

But the death reigned from Adam to Moses—even over those who did not sin in the likeness of the violation of Adam, **who is a type of the one who is coming, {the Antichrist}**.

(Romans 5:14)—my interim translation

Now what do you suppose it means to “sin in the likeness of the violation of Adam”? Well, Paul is referring to a sin committed by someone who has full knowledge of the Truth. You see, it has always been the case that some have known the Truth and some haven't. Noah knew the Truth. Others in his generation didn't. Therefore, Noah's sin would have been “in the likeness of the violation of Adam.” The sin of those who labored in ignorance in his generation would not have been “in the likeness of the violation of Adam.” Although the actions of both would have been sin, neither would have accrued guilt from their sin because God had not yet proclaimed the standard by which He would one day judge the actions of men. Of the two, however, only Noah had opportunity to be saved because only he knew the Truth. And we are, as Paul has taken great pains to show, saved only on the basis of our belief in the Truth.

*(“We Know the Law Is Holy. But What About the Commandment?” **The Voice of Elijah**®, July 1998, pp. 17–18)*

When I published Harper’s Standardized Study Bible, my translation of Romans 5:14 had changed:

But death was king from Adam until Moses, even over those who did not sin in the likeness of the violation of Adam—who is a pattern of the One Who was going to come.

(Romans 5:14) —HSSB

As you can see, my final translation differs from my interim translation; so which one is the “right” one? The short answer is, I don’t know. What Paul says applies to all three of the people he mentions, but since he died a long time ago, there is no way for anyone to know for sure which *who* he was referring to when he said “*who* is a pattern.” But the antecedent to the relative pronoun *who* must be one of the following three:

Moses—This is a possibility only because a relative clause in the Greek language does not always come immediately after the antecedent to which it refers, so Paul could be referring to the *parabolic equivalency* that exists between Moses as the *mediator* of the three Old Covenants and Jesus Christ as the *Mediator* of the three New Covenants. I seriously doubt that is what Paul intended.

Death—When I made my interim translation, I had a fairly strong hunch Paul was referring to the Canaanite god named *Mot* (Death) as a “pattern” for the Antichrist “who is coming” just because the Prophets use the Hebrew term *Mot* as a personal name and it is a common occurrence in the Greek for personal names to be preceded by the article (“**the** Death”). If the god Death is the *who* Paul intended, my interim translation is correct and he is referring to the Antichrist as “the one who is coming.”

Adam—When I published the HSSB translation, I realized my interim translation would raise more questions than necessary; and since the antecedent to the relative pronoun made little difference in the long run, I opted for the easy way out and went with the NASB understanding by which Adam is taken to be the antecedent

of the relative pronoun *who*. Moreover, the context that follows Romans 5:14 tends to indicate Paul is referring to the first Adam as the “pattern” on which the body of the Second Adam was based. If that is true, the HSSB translation is correct, and Jesus Christ is the Second Adam “Who was going to come.”

Editor: *This is another “contradiction” the reader sent:*

Larry, in September 2004 pg. 6, regarding the translation of Ephesians 5:13 you wrote:

“The translator did not understand what Paul had in mind when he began speaking parabolically about the light and the darkness. Consequently he ended up producing the absolutely incomprehensibly dumb statement, ‘everything that becomes visible is light.’”

Then in your HSSB translation of Ephesians 5:13, you proceeded to produce the “absolutely incomprehensibly dumb statement, ‘anything that becomes visible is light.’” Just sayin’. I didn’t write it.

Elijah: Now that it is clear how “absolutely incomprehensibly dumb” I am, I have nothing to hide. As Popeye would say, “I yam what I yam.” Here is my criticism of the NASB translation that reveals my incompetence:

Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore do not be partakers with them; for **you were formerly darkness, but now you are light in the Lord; walk as children of light** (for the fruit of the light {consists} in all goodness and righteousness and truth), trying to learn what is pleasing to the Lord. And do not participate in the unfruitful deeds of darkness, but instead even expose them; for it is disgraceful even to speak of the things which are done by them in secret. **But all things become visible when they are exposed by the light, for everything that becomes visible is light.**

**For this reason it says,
“Awake, sleeper,
And arise from the dead,
And Christ will shine on you.”**
(Ephesians 5:6–14) —NASB

You should already be able to understand the basic parabolic imagery Paul had in mind. In The Apostolic Teaching, Believers who understand the Truth are able to live resurrected in Jesus Christ, the One Who is “The Light” of the Truth that God “wrote” on their “heart” when they first believed. But did you notice anything strange in the translation above? I mean, doesn’t the statement “everything that becomes visible is light” sound a little odd; or is it just me? I’m being facetious. The translator did not understand what Paul had in mind when he began speaking parabolically about “The Light” and The Darkness. Consequently, **he ended up producing the absolutely incomprehensibly dumb statement, “everything that becomes visible is light.”** Unless I am seriously mistaken, light is one thing, visible things are something else entirely. (“Think About It: It Gets Dark When the Moon Casts a Shadow,” **The Voice of Elijah® Update**, September 2004, pp. 5–6)

After, I gave you my own interim translation:

Don’t let anyone deceive you with empty words, for through these the wrath of the {Living} God comes on the unbelieving sons. Therefore, don’t become sharers with them. For you were once darkness, but now light—in His Majesty. Walk as children of light—for the fruit of The Light is in all goodness, and innocence, and truth—proving what is well-pleasing to the Lord. And don’t share with the unfruitful works of **The Darkness. But rather even expose** {them}. For the things engendered secretly by them are shameful even to speak. **But all things exposed by The Light are made known. For everything made known is light.** Wherefore, He says, “Wake up! Sleeper! And arise from the dead; and the Messiah will shine on you!” (Ephesians 5:6–14) —my interim translation (Ibid., p. 6)

Now that you have that to compare it with, here is the current HSSB translation:

⁶(d) *Let no one deceive you with empty words, for because of these things the anger of the {living} God is going to come upon the sons of apathy.*

⁷(2) *Therefore,*

(a) *do not be those who partake jointly with them;* ⁸for

(i) *you were nether darkness at one time, but now*
(ii) *{you are} Light in His Majesty.*

(b) *Walk like children of Light—⁹for the fruit of the Light {is} in*

(i) *all goodness and*
(ii) *a declaration of not guilty and*
(iii) *truth—¹⁰{as} those who approve of what is well-pleasing to His Majesty.*

¹¹(c) *And do not have commonality with {them} in the works of the nether darkness, which {works} are unproductive;*

(i) *but even reprimand {them} instead;* ¹²*for it is shameful to even talk about the things that are done secretly by them.*

¹³(ii) ***But every last thing that is reprimanded by the light is going to become visible, for anything that becomes visible is light.***

¹⁴(iii) *Wherefore, He says:*

*“YOU—THE ONE WHO IS SLEEPING—GET UP
AND RISE FROM THE DEAD,
AND THE ANOINTED ONE WILL DAWN ON YOU!”*

(Ephesians 5:6–14) —HSSB

The attendee rightly caught me making a completely boneheaded mistake. I have no excuse for it; and if I had corrected my interim translation of Ephesians 5:13 at that time, the HSSB translation might have read:

But every last thing that is reprimanded by the light is going to be made well-known, for anything that is made well-known is light.
(Ephesians 5:13) —HSSB

Unfortunately, I have an absolutely astounding penchant for being dilatory and not editing my interim translation as soon as I am aware it needs to be changed. Consequently, here I am with egg on my face because I failed to pay attention when attention was due. What I fear most regarding that whole-lot-less-than-laudatory characteristic is, there are most likely other circumstances yet to be uncovered where that defect applies. ■

Continued from inside front cover

Zechariah 6:9–15

I reminded you that, as I have repeatedly emphasized over the years, “The House” that God has in view in that prophecy is not a lifeless edifice built of stone; it is instead a family of Believers who will live forever as members of “The House” of God. I told you my point is, Jesus Christ is the Son of David Who “built The House” of God when He arose from the dead. And just as Zechariah says, after Christ “built” that Temple for God, there has been a multitude of “male and female” (Gen. 1:27) Believers who have been “built” into that “House” as “living stones,” just as Peter says in 1 Peter 2:1–10. (“Let’s Just Say God Is a Lumberjack and You Are a Tree,” **The Voice of Elijah® Update**, February 2019, p. 9)

Luke 14:25–35

The parabolic “house,” or “tower,” that Satan is “building” for his “name” is his parabolic “kingdom.” That “house,” or “tower,” is made up of all those who believe his lies. Conversely, the “house,” or “tower,” that God is currently in the process of “building” for His “Name” is all those who believe the Truth of the Living Word of God. In His parable, Jesus is merely reminding His listeners that Satan is not “strong” enough to “complete” the “tower” he is “building.” Therefore, one should take that fact into account and switch sides before it is too late. That is, he should give up Satan’s lies by becoming a “disciple” of the Truth. (“Questions & Answers,” **The Voice of Elijah®**, July 2002, pp. 20–21)

As you can tell from those excerpts, the first sub-heading in the main article in this newsletter speaks volumes: “God’s ‘House’ Isn’t What You Think.” The newsletter articles mentioned above are available in the Online Library on the voiceofelijah.org website. **The Update** articles listed are available to Monthly Contributors through the Monthly Contributor Portal.

Q&A

We invite you to submit questions for the “Questions & Answers” column in this quarterly newsletter. Send them to webmaster@voiceofelijah.org. Larry’s calling is a herculean task that doesn’t allow him the luxury of interpersonal communication with those who have questions—his days are filled to the brim already. He has chosen to publish the questions and answers publicly, so that many benefit from each inquiry and he only needs to address an issue one time. If you have questions regarding the Scriptures that you would like Larry to address, please don’t hesitate to send them to the above email address. We all look forward to benefitting from it.

A New Option for Contributors

For those of you who are Monthly Contributors, there is now an option on voiceofelijah.org for you to set up and manage your recurring monthly contributions to **The Voice of Elijah®**. We have been working toward this end for quite some time and are finally able to offer this option to you. Recurring contributions cannot be set to be deducted on a date other than the date you initiate the contributions (i.e., if you set up your recurring contribution on April 10, the recurring contribution will go through on the 10th of each month). We thank you for supporting the mission of **The Voice of Elijah®** with your monthly contributions.

Annual Board of Directors Meeting

Sunday, July 21, 2024, 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

Continued from front cover

our habitation God truly dwells in us. How? His word of faith; His calling of promise; the wisdom of the statutes; the commands of the doctrine; He himself prophesying in us; He himself dwelling in us; opening to us who were enslaved by death the doors of the temple, that is, the mouth; and by giving us repentance introduced us into the incorruptible temple.

He then, who wishes to be saved, looks not to man, but to Him who dwelleth in him, and speaketh in him, amazed at never having either heard him utter such words with his mouth, nor himself having ever desired to hear them. This is the spiritual temple built for the Lord.

As far as was possible, and could be done with perspicuity, I cherish the hope that, according to my desire, I have omitted none of those things at present [demanding consideration], which bear upon your salvation. For if I should write to you about things future, ye would not understand, because such knowledge is hid in parables. These things then are so.

But let us now pass to another sort of knowledge and doctrine. There are two ways of doctrine and authority, the one of light, and the other of darkness. But there is a great difference between these two ways. For over one are stationed the light-bringing angels of God, but over the other the angels of Satan. And He indeed (i.e., God) is Lord for ever and ever, but he (i.e., Satan) is prince of the time of iniquity.

The way of light, then, is as follows. If any one desires to travel to the appointed place, he must be zealous in his works. The knowledge, therefore, which is given to us for the purpose of walking in this way, is the following. Thou shalt love Him that created thee: thou shalt glorify Him that redeemed thee from death. Thou shalt be simple in heart, and rich in spirit.

Barnabas, "The Epistle of Barnabas," Chaps. xvi–xix, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1867), Vol. 1, pp. 147–148.

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