



# THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

## When a Liar Tells the Truth—to Hide a Lie

For many reasons, then, the Scriptures hide the sense. First, that we may become inquisitive, and be ever on the watch for the discovery of the words of salvation. Then it was not suitable for all to understand, so that they might not receive harm in consequence of taking in another sense the things declared for salvation by the Holy Spirit.

Wherefore the holy mysteries of the prophecies are veiled in the parables—preserved for chosen men, selected to knowledge in consequence of their faith; for the style of the Scriptures is parabolic. Wherefore also the Lord, who was not of the world, came as one who was of the world to men. For He was clothed with all virtue; and it was His aim to lead man, the foster-child of the world, up to the objects of intellect, and to the most essential truths by knowledge, from one world to another.

Wherefore also He employed metaphorical description; for such is the parable, —a narration based on some subject which is not the principal subject, but similar to the principal subject, and leading him who understands to what is the true and principal thing; or, as some say, a mode of speech presenting with vigour, by means of other circumstances, what is the principal subject.

And now also the whole economy which prophesied of the Lord appears indeed a parable to those who know not the truth, when one speaks and the rest hear that the Son of God—of Him who made the universe—assumed flesh, and was conceived in the virgin's womb (as His material body was produced), and subsequently, as was the case, suffered and rose again, being “to the Jews a stumbling-block, and to the Greeks foolishness,” as the apostle says.

But on the Scriptures being opened up, and declaring the truth to those who have ears, they proclaim the very suffering endured by the flesh, which the Lord assumed, to be “the power and wisdom of God.” And finally, the

Continued on back cover

Continued from front cover

parabolic style of Scripture being of the greatest antiquity, as we have shown, abounded most, as was to be expected, in the prophets, in order that the Holy Spirit might show that the philosophers among the Greeks, and the wise men among the Barbarians besides, were ignorant of the future coming of the Lord, and of the mystic teaching that was to be delivered by Him.

Rightly then, prophecy, in proclaiming the Lord, in order not to seem to some to blaspheme while speaking what was beyond the ideas of the multitude, embodied its declarations in expressions capable of leading to other conceptions. Now all the prophets who foretold the Lord's coming, and the holy mysteries accompanying it, were persecuted and killed. As also the Lord Himself, in explaining the Scriptures to them, and His disciples who preached the word like Him, and subsequently to His life, used parables.

Whence also Peter, in his *Preaching*, speaking of the apostles, says: "But we, unrolling the books of the prophets which we possess, who name Jesus Christ, partly in parables, partly in enigmas, partly expressly and in so many words, find His coming and death, and cross, and all the rest of the tortures which the Jews inflicted on Him, and His resurrection and assumption to heaven previous to the capture of Jerusalem. As it is written, *These things are all that He behoves to suffer, and what should be after Him.* Recognising them, therefore, we have believed in God in consequence of what is written respecting Him."

Clement of Alexandria, "The Stromata," Book vi, Chap. xvi, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1885), Vol. 2, pp. 509-510.

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## *A Note From the Editor*

In my last editorial, I may have surprised you by implying that I have little to do with the established Church these days. It might be helpful if I were more explicit in stating why that is. Simply put, I believe the Church is in dire straits because its leaders do not understand, nor do they care to understand, the Truth of God's Word. Worse yet, they adamantly oppose anyone who claims the Truth is something other than the current plethora of traditions taught in the Church.

If my position sounds radical, that's because it is. But if you think that I find pleasure in saying this, or that I'm a rabble-rouser who bucks tradition just for the sake of bucking tradition, you are dead wrong. Nobody tries harder than I do to get along with people and go with the flow. To be honest, I wish I weren't so inclined because I see it as a weakness that Satan can exploit down the road if I'm not careful. Why is that? Because I know that conformity—the willingness to go along to get along—poses a serious threat to any True Believer. But that's a discussion for another day. Let me get back to the subject at hand.

The Truth is, the only reason we at *The Voice of Elijah*® oppose the current traditions—teachings/doctrines/beliefs—of the Church is because we know most of them have nothing in common with God's tradition—The Apostolic Teaching. They are instead the traditions of men who arrogantly assume the Scriptures speak in such straightforward terms that anyone can understand them. That is, they believe anyone who applies the literal method of interpretation can determine the meaning and significance of Scripture for themselves.

Unfortunately, Protestants have been applying the literal method of interpretation to the Scriptures for centuries and all it has produced is disagreement and division. How else can you explain the hundreds of Protestant denominations today? If the Scriptures were as easy to understand as people claim, there would not be so much disagreement over the meaning of this, that, and the other passage. Think about it.

Disagreement exists with regard to the meaning and significance of Scripture because it is obvious (even to literalists) that much of the Scriptures cannot be understood literally. Despite this fact, Church leaders, nonetheless, remain intensely loyal to the literal method because so much of their theology has been built on it. That's why they are forced to dismiss as complete lunacy our claim that God has used parabolic images and Hebrew idioms throughout the Scriptures to both reveal and conceal the meaning of the Scriptures. (Didn't the Jews also consider Jesus a lunatic for speaking in parables?)

The problem of men substituting their oral tradition for God's is not unique to our day. The sons of Israel did it continually in Old Testament times, and the Jews did the same in Christ's day. In fact, Jesus' primary complaint against the religious leaders of the Jews was

*Continued on page 29*

*Continued from inside front cover*

that they had replaced God's "tradition" with their own:

*And the Pharisees and the scribes asked Him, "Why do Your disciples not walk according to the tradition of the elders, but eat their bread with impure hands?" And He said to them, "Rightly did Isaiah prophesy of you hypocrites, as it is written,*

*'THIS PEOPLE HONORS ME WITH THEIR LIPS,  
BUT THEIR HEART IS FAR AWAY FROM ME.  
BUT IN VAIN DO THEY WORSHIP ME,  
TEACHING AS DOCTRINES THE PRECEPTS OF MEN.'*

*Neglecting the commandment of God, you hold to the tradition of men." He was also saying to them, "You nicely set aside the commandment of God in order to keep your tradition. For Moses said, 'HONOR YOUR FATHER AND YOUR MOTHER;' and, 'HE WHO SPEAKS EVIL OF FATHER OR MOTHER, LET HIM BE PUT TO DEATH;' but you say, 'If a man says to {his} father or {his} mother, anything of mine you might have been helped by is Corban (that is to say, given {to God}),' you no longer permit him to do anything for {his} father or {his} mother; {thus} invalidating the word of God by your tradition which you have handed down; and you do many things such as that."*  
(Mark 7:5-13)

The "tradition" Jesus opposed was clearly the teaching and doctrine of the Pharisees, not their outward behavior. That's because He understood that teachings and doctrines determine beliefs, and beliefs in turn determine actions. So rather than focusing on actions, He confronted the false teaching of the religious leaders. That sort of makes you wonder who or what Jesus might confront today, doesn't it?

I doubt He would spend much time pointing an accusatory finger at the world (as the Church does). He would most likely confront the "shepherds" of His "flock" for failing to teach the Truth. He would denounce the lies and liars in the Church because the only power He ever gave the Church to transform lives (both inside and outside the Church) resides in the Truth—The Teaching—He

revealed to His disciples. Without an understanding of the Truth of The Teaching, the Church is exactly what the secular world accuses it of being—a hypocritical bunch of pious finger-pointers who lack the power to overcome sin in their own lives.

Face the facts, folks. The problem with the Church today is the same one that Jesus pointed out to the Pharisees 2000 years ago—its leaders lack an understanding of the Truth of the Scriptures. And without insight into that Truth, the rank and file in the Church will never be what God intended, nor can they offer God anything but meaningless worship. I did not say that, Jesus did. Quoting the Prophet Isaiah in the passage above, He said this:

*And He said to them, "Rightly did Isaiah prophesy of you hypocrites, as it is written,*

*'THIS PEOPLE HONORS ME WITH THEIR LIPS,  
BUT THEIR HEART IS FAR AWAY FROM ME.  
BUT IN VAIN DO THEY WORSHIP ME,  
TEACHING AS DOCTRINES THE PRECEPTS OF MEN.'"*  
(Mark 7:6-7)

Most "Christians" will never accept the fact that this passage applies to the Church today, but it does. Unfortunately, Church leaders in our day are every bit as ignorant of the Truth as the Pharisees were in Christ's day. So despite all the hallowed singing and hand waving that goes on every Sunday morning, God is not honored by what He sees in the Church.

By the way, do you know why the passage above applies to the Church and not just to the Jews? Because the Body of Christ—the Church—replaced the Jews as Israel when Christ died. If you didn't know that, you obviously haven't been taught what the Apostles taught the Early Church. So maybe it's time you started learning the Truth. I suggest you begin by reading the book *Not All Israel Is Israel* (see Order Form) so that you can see what's really going on.

*Allen Fries*

# A Quick Look Back Just to See What Lies Ahead

As I look back over what I have written during the past twelve and a half years, the most rewarding aspect of what I have accomplished is not the half a hundred issues of *The Voice of Elijah*® and the more than eighty issues of *The Voice of Elijah*® Update to which I contributed articles. Neither is it all the tapes I have recorded for The Next Step program or the books I have written. It is instead the crystal-clear rationality of those who have been able to understand, assimilate, and speak coherently concerning what I have written. *They know*. And one of the things they know is the fact that what the Lord said to the Prophet Daniel is at long last coming to pass exactly as He said it would:

*“Now at that time Michael, the great prince who stands {guard} over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued. And many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace {and} everlasting contempt. And those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever. But as for you, Daniel, conceal these words and seal up the book until the end of time; many will go back and forth, and knowledge will increase.” Then I, Daniel, looked and behold, two others were standing, one on this bank of the river, and the other on that bank of the river. And one said to the man dressed in linen, who was above the waters of the river, “How long {will it be} until the end of {these} wonders?” And I heard the man dressed in linen, who was above the waters of the river, as he raised*

*his right hand and his left toward heaven, and swore by Him who lives forever that it would be for a time, times, and half {a time;} and as soon as they finish shattering the power of the holy people, all these {events} will be completed. As for me, I heard but could not understand; so I said, “My lord, what {will be} the outcome of these {events?}” And he said, “Go {your way,} Daniel, for {these} words are concealed and sealed up until the end time. Many will be purged, purified and refined; but the wicked will act wickedly, and none of the wicked will understand, but those who have insight will understand.”*

*(Daniel 12:1–10)*

I have not been shy about it. I have stated repeatedly that God called me to provide the “insight” and “understanding” the Righteous will need to avoid being taken in by the deception Satan has already foisted on the Church. [See “Wanna Hear the Whopper the Liar Came Up With? (I Doubt You’ll Believe It!)” *The Voice of Elijah*®, October 1996.] I have also told you that if you are a True Believer, now is the time for you to prepare for the inevitable. It will be too late for that by the time Satan appears in the person of the Antichrist.

## *How It All Began in August 1990*

I began writing the first article for *The Voice of Elijah* immediately after Saddam Hussein invaded Kuwait on August 2, 1990. (See “Prophet Predicts Death of Hussein,” *The Voice of Elijah*®, October 1990.) At the time, I had been working on the text of the book *Not All Israel Is Israel* for about four months. To say that I was having a difficult time mastering the literary craft would be a huge understatement. I simply could not

put down in any coherent form my thoughts concerning *the promise* and the Hebrew idiom “cut off from.” Yet the idea of publishing my insight into the loss of *The Apostolic Teaching* in article form rather than in book form had never occurred to me. I had always assumed I would write several books in which I explained *The Teaching* and be done with it.

When Saddam Hussein invaded Kuwait, I not only realized immediately that event presented a way for me to authenticate my understanding of the Scriptures for others, I also knew it accorded me an opportunity I could not squander. So I began a marathon effort to put my understanding of those events in front of the public before the Gulf War began. One could say I jumped right into the literary waters and took a sink-or-swim approach to writing. I won't say the experience was all that enjoyable, but it accomplished its intended result. The articles in the premier issue of *The Voice of Elijah*® are certainly not masterpieces, but they say what I needed to say at the time.

As it happened, I was able to complete the articles for the first issue of *The Voice of Elijah*® by early October 1990 so that it could be in the hands of a few dozen subscribers by mid-December. The second issue of *The Voice of Elijah*® was in the mail to an even larger group of people shortly before coalition forces began their offensive on January 16, 1991. In those two publications I was able to document my understanding that biblical prophecies concerning the Antichrist would be *parabolically* fulfilled in the destruction of Iraq and the assassination of Saddam Hussein. At the time, I had no way of knowing that more than a dozen years would pass before all of the details of those prophecies would be realized.

Now that the few remaining events described in the prophecies are on the verge of fulfillment, I would like to survey what I have explained in the articles I have written over the past twelve years and look ahead at what is yet to come. As I just stated, my purpose in writing the articles for the first two issues was to go on record—*before the fact*—with a completely different understanding of the biblical prophecies than what was being touted by run-of-the-mill pulpit-parrots at the time. I was willing to go out on the proverbial limb and risk having it cut off behind me because I knew then—as I know now—that what I see hidden in the Hebrew Scriptures is true beyond any shadow of doubt.

To a degree, the Gulf War confirmed my understanding of the Scriptures. With amazing accuracy, the details in the few scriptural passages I explained in those first two issues were fulfilled just as I expected they would be. However, one detail that has not yet come to pass is the assassination of Saddam Hussein. At the time, I firmly believed that matter was not resolved and that it would eventually occur. I still believe that. Immediately after the truce was signed on March 3, 1991, I was asked: “What about the death of Saddam Hussein? Are you still certain of that?” This was my response:

*As certain as I can be. Unless Isaiah is speaking only of the ultimate fulfillment as Jeremiah did, the event has already been accomplished as far as God is concerned. I see no such indications in the text of Isaiah 14. At this point I would say that Saddam Hussein has already been buried alive. It's just a matter of time.*  
 (“Questions & Answers,” *The Voice of Elijah*®, April 1991)

It is my belief the assassination of Saddam Hussein is just as inevitable now as it was when he invaded Kuwait. [See “Questions & Answers,” *The Voice of Elijah*®, October 1998; “Is This Enough ‘Distress’ for You? No Matter; More’s Coming,” *The Voice of Elijah*®, October 2001; “The Forecast,” *The Voice of Elijah*®, April 2002; “It’s Going to Get Worse! (Part II),” *The Voice of Elijah*® *Update*, March 2001; “Etceteras,” *The Voice of Elijah*® *Update*, September 2002.] In accordance with the plan of God for the End of the Age, the current administration of the United States has already decided that Saddam Hussein is a dead man.

## January 1991

While writing the articles published in the first issue of *The Voice of Elijah*®, my attention was focused almost entirely on explaining what Isaiah and Jeremiah had said would happen during the war between the coalition and Iraq. By the time I began writing articles for the January 1991 issue, it had become clear that my understanding of those prophecies was most likely going to prove accurate. So I shifted my emphasis somewhat and began to explain how I had been able to understand what Isaiah and the other Prophets had *parabolically* said concerning “Babylon.” That is why in

that issue, I *talked about the parabolic imagery* the Prophets used and how an understanding of the *meaning and significance* of various Hebrew idioms provides insight into not only the parables of Jesus but also the parables of all the other Prophets of Israel.

The primary *parabolic image* I put forward in the second issue was that of the “harlot”—“Mystery Babylon.” (See “Is Iraq Mystery Babylon?” *The Voice of Elijah*®, January 1991.) The main point I sought to emphasize was, *parabolically speaking*, the civilization of Planet Earth is the “harlot” the Apostle John describes in this passage:

*And one of the seven angels who had the seven bowls came and spoke with me, saying, “Come here, I shall show you the judgment of the great harlot who sits on many waters, with whom the kings of the earth committed {acts of} immorality, and those who dwell on the earth were made drunk with the wine of her immorality.” And he carried me away in the Spirit into a wilderness; and I saw a woman sitting on a scarlet beast, full of blasphemous names, having seven heads and ten horns. And the woman was clothed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a gold cup full of abominations and of the unclean things of her immorality, and upon her forehead a name {was} written, a mystery, “BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.” And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus. And when I saw her, I wondered greatly.*  
(Revelation 17:1–6)

In “The *Parabolic Pantomimes* of Jesus Christ,” I explained how the *parabolic image* of the “harlot” fits together with the *parabolic statements* Jesus made concerning the “cup” He had to “drink” (Matt. 20:22–23, 26:39; Mark 10:38–39, 14:36; Luke 22:42; John 18:11). I explained that He was alluding to *parabolic imagery* the Prophets Isaiah and Ezekiel used to describe His death and Resurrection in these two passages:

*Rouse yourself! Rouse yourself!  
Arise, O Jerusalem,  
You who have drunk from the LORD’s hand  
the cup of His anger;  
The chalice of reeling you have drained to the dregs.  
There is none to guide her  
among all the sons she has borne;*

*Nor is there one to take her by the hand  
among all the sons she has reared.  
(Isaiah 51:17–18)*

*“Thus says the Lord GOD,  
‘You will drink your sister’s cup,  
Which is deep and wide.  
You will be laughed at and held in derision;  
It contains much.  
You will be filled with drunkenness and sorrow,  
The cup of horror and desolation,  
The cup of your sister Samaria.  
And you will drink it and drain it.  
Then you will gnaw its fragments  
And tear your breasts;  
for I have spoken,’ declares the Lord GOD.”  
(Ezekiel 23:32–34)*

In the final article I wrote for that second issue (“Jesus Talks About ‘The Mystery’”), I put forward some of the evidence that indicates the Prophets sealed the message of the Hebrew Scriptures by speaking in terms of *parabolic imagery* and Hebrew idioms. My intention was to provoke honest thought in True Believers while providing some of the information necessary for them to begin to see through the mental haze created by all the ridiculous beliefs Satan has successfully instilled in the Church down through the centuries.

## April 1991

The Gulf War was already well underway by the time I began writing articles for the April 1991 issue of *The Voice of Elijah*®. By then it was fairly obvious that the prophecies I had explained in the first two issues of *The Voice of Elijah*® were going to be fulfilled just as I expected. So I shifted my attention to other basic concepts that I felt True Believers needed to understand before they could accept Truth that was even more of a departure from “conventional wisdom.” One of those concepts was an explanation of the ancient Greek custom of discipleship and the *significance* that particular practice held as far as the *restoration* of *The Apostolic Teaching* was concerned.

In the article “Where Are Jesus’ Disciples?” I told you a “disciple” in the time of Christ was a person who studied under a living teacher or the “disciple” of a deceased teacher until he had mastered the “teaching” of the “teacher.” At that point, he became qualified to go

out and “make disciples” who would also commit themselves to master the same “teaching.” I told you the Rabbis borrowed the discipleship practice from the Greeks, who were using it to *hand down* the teachings of Aristotle, Socrates, and other philosophers. When one understands the true *meaning* of the term *disciple*, it is obvious in this passage that the Pharisees are claiming *The Teaching of Moses* had been *handed down* to them:

*So a second time they called the man who had been blind, and said to him, “Give glory to God; we know that this man is a sinner.” He therefore answered, “Whether He is a sinner, I do not know; one thing I do know, that, whereas I was blind, now I see.” They said therefore to him, “What did He do to you? How did He open your eyes?” He answered them, “I told you already, and you did not listen; why do you want to hear {it} again? You do not want to become His disciples too, do you?” And they reviled him, and said, “You are His disciple, but we are disciples of Moses. We know that God has spoken to Moses; but as for this man, we do not know where He is from.”*  
(John 9:24–29)

In that same article, I also told you that Jesus is referring to the Greek/Jewish custom of “making disciples” who would devote themselves to the “teaching” of a deceased “teacher” when He says this:

*And Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth. Go therefore and **make disciples of all the nations**, baptizing them in the name of the Father and the Son and the Holy Spirit, **teaching them to observe all that I commanded you**; and lo, I am with you always, even to the end of the age.”*  
(Matthew 28:18–20)

The unstated implication of that passage is the fact that *The Apostolic Teaching* revealed to the Apostles began as a clearly defined understanding of the seven sealed messages hidden in the Hebrew Scriptures. It was never a matter of “maybe this, maybe that” until the Early Church lost *The Teaching* Jesus taught His “disciples.” At that point, rampant theological speculation replaced what had until then been nothing more than a discipleship process in which legitimate Teachers *handed down* to their “disciples” the *oral tradition* Jesus *delivered* to the Apostles.

In the second article I wrote for the April 1991 issue of *The Voice of Elijah*® (“The Image of the King as a Tree”), my intention was to provide True Believers a bit more insight into how the Prophets had spoken in terms of *parabolic imagery* they had borrowed from myths that were prevalent in their time. My purpose in the final article I wrote for that issue, “Apocalyptic Beliefs and the End of This Age,” was to continue to challenge the goofy notion that God intended everybody to interpret the Scriptures for themselves.

## July 1991

In the July 1991 issue of *The Voice of Elijah*®, I turned my attention to explaining a couple of the *parabolic images* which provide a large part of the foundation on which *The Apostolic Teaching* rests. I explained the first *parabolic image* in the article titled “The Passover Parable.” I explained the other in the article “Did Jesus Leave a Will?” The information in both of those articles was intended to supplement things I had already explained in the book *Not All Israel Is Israel*, which had just gone to press. If you have read that book, you already know that it reveals how Jesus Christ became the Man Israel, the *Heir of the promise* that God gave to Abraham, through a process in which God “cut off from” Israel—that is, disinherited—all those who had at one time been members of Israel but did not continue to meet the criteria He established.

To further explain those things, I explained how, in the *parabolic pantomime* described in the following passage, Jesus made an *oral testament*. I told you His spoken will was valid according to both Jewish and Roman laws governing *inheritance* and one in which He specifically designated *the heirs* who were qualified to *inherit the promise* from Him:

*While He was still speaking to the multitudes, behold, His mother and brothers were standing outside, seeking to speak to Him. And someone said to Him, “Behold, Your mother and Your brothers are standing outside seeking to speak to You.” But He answered the one who was telling Him and said, “Who is My mother and who are My brothers?” And stretching out His hand toward His disciples, He said, “Behold, My mother and My brothers! For whoever does the will of My Father who is in heaven, he is My brother and sister and mother.”*  
(Matthew 12:46–50)



In the article titled “The Passover Parable,” which has since been published in booklet form (see Order Form), I explained the *meaning* and *significance* of the *parabolic pantomime* God conducted when He ordered Moses to lead the sons of Israel out of Egypt and up to the Promised Land. I also showed you how that *parabolic pantomime* provides insight into the *parabolic pantomime* in which Jesus Christ died as the “Passover Lamb” of God. My purpose in both of those articles was the same: I wanted to elicit a vivid visualization of the basic *parabolic imagery* of *The Teaching* in the minds of True Believers. I dare say I was rather successful in that regard. Anyone who is still seeking the Truth cannot help but respond to the things I explained in the fourth issue of *The Voice of Elijah*®.

## October 1991

As *The Voice of Elijah*® began its second year, I knew I would eventually have to take on the topic of “faith” and show how Satan has completely twisted the Truth in that regard. Most True Believers who have read all the things I have written about “faith” may consider the article “Satan’s Fools Are Satan’s Tools” (*The Voice of Elijah*®, April 1994) to be my most definitive statement in that regard. But I actually made a first attempt at explaining the Truth in “The Demons Also Believe (Poor Devils!),” which I wrote for the October 1991 issue. I will readily admit that first go at the topic lacks the derisive ridicule of the ditzy “leap of faith” nonsense which I wove into “Satan’s Fools Are Satan’s Tools.” But the concepts I presented in that first article are absolutely essential if one is to get past the fuzzy logic (perhaps I use the term too lightly) that prevails in the Church today.

My goal in the article “The Demons Also Believe (Poor Devils!)” was to awaken True Believers to the Truth by challenging them to examine the basis for their “faith.” In that article, one can find an incipient form of a statement that would later become a veritable mantra as I repeated it time and time again: Saving faith is not faith in the sense of *that you believe* in Christ, it is faith in the sense of *what you believe* about Christ. The article sets forth the basic concepts on which that statement rests. And I provided additional arguments in that regard in a second article I wrote for that same issue (“Do You Believe the Gospel of Jesus Christ?”).

The third and final article in the October 1991 issue of *The Voice of Elijah*® was titled “Gnostic Beliefs and Early Church Teaching.” In that article, I continued to press the case that many in the time of Christ knew the Hebrew Scriptures contained information which the Prophets of Israel intentionally concealed by speaking in terms of *parabolic imagery* and Hebrew idioms. My goal in that article was to show that the Gnostics, who believed a perverted form of *The Apostolic Teaching*, were saying exactly the same things as Jesus Christ and the Jews who wrote the apocalyptic literature during the Intertestamental Period. Was I completely successful in that regard? Probably not. At the time, I did not have knowledge of some of the things I have learned since. Nevertheless, the basic information I provided remains just as relevant today as when it was written.

## January 1992

In the January 1992 issue of *The Voice of Elijah*®, I began to *talk about* the distinction that exists between True Believers and Pretenders. My intention was to provide True Believers the insight that is necessary for them to fulfill the prophecy of Malachi:

*Then those who feared the LORD spoke to one another, and the LORD gave attention and heard {it,} and a book of remembrance was written before Him for those who fear the LORD and who esteem His name. “And they will be Mine,” says the LORD of hosts, “on the day that I prepare {My} own possession, and I will spare them as a man spares his own son who serves him.” So you will again distinguish between the righteous and the wicked, between one who serves God and one who does not serve Him.*

(Malachi 3:16–18)

In the lead article for the January 1992 issue (“The Protestant Confession: The Church Lost *The Teaching*”), I showed you that I am by no means the first to contend the Church somehow lost an understanding of the Truth of the Scriptures. The Protestant Reformers (Martin Luther, John Calvin, etc.) who “protested” against the Roman Catholic Church during the sixteenth century agreed with me completely when they claimed to have recovered the Truth concerning salvation by faith. I then provided evidence that the Protestant Reformers were obviously in possession of

the Truth of the Gospel in the article “One Train. One Track. Two Rails.” And I included an excerpt from the *Memoirs* of the nineteenth-century Evangelist Charles Finney to show that the Gospel was still transforming the lives of those True Believers who accepted that Truth during his day.

## April 1992

The articles I wrote for the April 1992 issue of *The Voice of Elijah*® are the result of research I did to answer a question sent in by a subscriber. I can’t remember exactly what he asked. It had something to do with the Book of Daniel or the Antichrist as I recall. In researching his question, I came across what the Early Church Fathers Irenæus and Hippolytus had written concerning the Book of Revelation, the Book of Daniel, and the Antichrist. I was absolutely dumbfounded. I could not believe that current beliefs concerning the Antichrist stood so completely in contradiction to the things those two men understood.

If you can discern a difference in tone between the articles I wrote prior to the April 1992 issue of *The Voice of Elijah*® and those I have written since, it is probably because, while reading Irenæus and Hippolytus, I finally understood what God had called me to do. When I discovered that Hippolytus was a *disciple* of Irenæus, who had been a *disciple* of Polycarp, who had been a *disciple* of the Apostle John, I knew beyond all doubt that what Irenæus and Hippolytus had written about the Antichrist was true. It had been *handed down* to them as an *oral tradition* just as Jesus intended. After I uncovered what they had written, I began writing the article “That’s Why He’s Called AntiChrist!” which is essentially my commentary on Hippolytus’ commentary on the Book of Daniel. He makes several amazing assertions in his commentary, but his most astounding statement—in light of current beliefs concerning the Second Coming of Christ—is this one:

*The Antichrist, who shall be shameless, a war-maker, and despot, who, exalting himself above all kings and above every god, shall build the city of Jerusalem, and restore the sanctuary. Him the impious will worship as God, and will bend to him the knee, thinking him to be the Christ.... He shall be proclaimed king by them, and shall be magnified by all, and shall prove himself an abomination of desolation to the world, and shall reign for*

*a thousand two hundred and ninety days.*

*(“That’s Why He’s Called AntiChrist!” The Voice of Elijah®, April 1992)*

When I read what Hippolytus had written, I knew immediately that Satan’s delusion already had an iron-clad grip on most “Christians.” I could also see that false teachers were blindly teaching that Jesus Christ will rebuild the Temple in Jerusalem when He returns. In light of what Irenæus and Hippolytus had written, it was obvious that they were nothing more than Satan’s agents, hard at work preparing Pretenders to readily accept the Antichrist as Jesus Christ just as Hippolytus and Irenæus said they would.

After I finished writing that first article, I went on to write a second one, titled “When the Trumpet Sounds.” In that article, I tried to elucidate a few things in regard to the observances remaining on God’s sacred calendar of events. My primary concern was explaining the *parabolic imagery* of the Prophets and Apostles in which End-Time events are depicted in terms of the Day of Atonement and Feast of Tabernacles. As the title indicates, my focus was the *parabolic imagery* related to “the trumpet” Paul mentions in these passages:

*Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable. Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable must put on the imperishable, and this mortal must put on immortality.*

*(1 Corinthians 15:50–53)*

*But we do not want you to be uninformed, brethren, about those who are asleep, that you may not grieve, as do the rest who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. For this we say to you by the word of the Lord, that we who are alive, and remain until the coming of the Lord, shall not precede those who have fallen asleep. For the Lord Himself will descend from heaven with a shout, with the voice of {the} archangel, and with the trumpet of God; and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the*

clouds to meet the Lord in the air, and thus we shall always be with the Lord. Therefore comfort one another with these words.

(1 Thessalonians 4:13–18)

## The Advent of Christ and AntiChrist

As soon as I finished the April 1992 issue of *The Voice of Elijah*®, I turned my attention to writing the comments I included in the book *The Advent of Christ and AntiChrist*, which I send out to everyone who becomes a Monthly Contributor. My purpose in that book was to explain the *significance* of the things Irenæus and Hippolytus had written about the End of the Age. I later took excerpts from that book and made them available to all subscribers in the booklet titled *The AntiChrist*.

### July 1992

For the July 1992 issue of *The Voice of Elijah*®, I wrote the article “Oh, So Many Four-Letter Words!” to show True Believers the stupidity inherent in the Pretenders’ argument that when the Scriptures mention the “fear” of God they actually *mean* “reverence” for God. I knew I would have to address that issue at some point because Satan clearly has a vested interest in suppressing the Truth. Without fear of the wrath of God, true repentance is impossible. Therefore, I decided to take it on sooner rather than later. My point was, the “trembling” mentioned in this passage has no *meaning* if *fear* does not actually *mean* “fear”:

*So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; for it is God who is at work in you, both to will and to work for {His} good pleasure.*

(Philippians 2:12–13)

After I wrote that article, I decided it was time to point out the illogical nature of the belief that God intended the Scriptures to be *interpreted* rather than *explained* by someone to whom *The Apostolic Teaching* had been *handed down*. So I wrote “On Fairy Tales and Holy Hell” to stimulate a bit of rational thinking in anyone who might still be seeking Truth. I readily admit

that is when I started ratcheting up my ridicule of the false teachers who are enamored by the “scholarship” they see reflected in their own “private interpretation” of the Scriptures. I knew that also had to be done at some point, so why not get on with it? After all, Peter plainly states the Truth as it pertains to them:

*Therefore, I shall always be ready to remind you of these things, even though you {already} know {them}, and have been established in the truth which is present with {you.} And I consider it right, as long as I am in this {earthly} dwelling, to stir you up by way of reminder, knowing that the laying aside of my {earthly} dwelling is imminent, as also our Lord Jesus Christ has made clear to me. And I will also be diligent that at any time after my departure you may be able to call these things to mind. For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty. For when He received honor and glory from God the Father, such an utterance as this was made to Him by the Majestic Glory, “This is My beloved Son with whom I am well-pleased”—and we ourselves heard this utterance made from heaven when we were with Him on the holy mountain. And {so} we have the prophetic word {made} more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts. **But know this first of all, that no prophecy of Scripture is {a matter} of one’s own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God. But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves. And many will follow their sensuality, and because of them the way of the truth will be maligned; and in {their} greed they will exploit you with false words; their judgment from long ago is not idle, and their destruction is not asleep.***

(2 Peter 1:12–2:3)

### October 1992

In the first article I wrote for the October 1992 issue of *The Voice of Elijah*® (“Nobody in Their Right Mind Would Even Want to Be Napoleon!”), I took my

ridicule of Pretenders to a little higher level. I'll admit I enjoyed writing that article because the Truth I explained is so obvious that it should not even need to be stated. Unfortunately, it does. But that's only because Satan's delusion is already so firmly entrenched in the mind of most "Christians" that they have no idea the Church ever taught anything other than the ridiculous nonsense they hear today. All I did in that article was point out the fact that anyone who believes a lie is "delusional." Some folks see little green men, others see themselves with an irrevocable ticket to Heaven. The Truth is, there are different stages of delusion. But if one's state of mind does not equal his state of being, that person is deluded.

The second article in the October 1992 issue of *The Voice of Elijah*® ("It's Not Difficult to See, Comparatively Speaking") went back and revisited some of the *parabolic imagery* explained in earlier articles. (See "The *Parabolic Pantomimes* of Jesus Christ," *The Voice of Elijah*®, January 1991.) My purpose was to provide a bit of insight into how well integrated the idioms and images of *The Apostolic Teaching* actually are.

## January 1993

In the articles I contributed for the January 1993 issue of *The Voice of Elijah*®, I tried to explain how and why the Church lost *The Apostolic Teaching*. The purpose of the article "Did You Mean That Literally?" was to show how ludicrous the current belief in the literal interpretation of the Scriptures appears when viewed from the perspective of the Early Church Fathers. Then, in the article "The Origen of Folly," I explained the role that Origen of Alexandria played in the loss of *The Teaching*. My intention in both of those articles was to steer True Believers into a new and different way of looking at things that are going on in the Church today.

## April 1993

By the time April 1993 rolled around, it had been almost a year since I first read what Irenæus and Hippolytus had written about the Antichrist. I was just hitting full stride in my ridicule of those who teach the lies and half-truths that Satan has managed to integrate into the "Christian" mentality down through the centuries. Since the Branch Davidian standoff with the ATF

and Texas Rangers was already well underway by the time I began writing the first article for the April 1993 issue of *The Voice of Elijah*®, I used that as an introduction to the article "Mystics, Meatballs, and the Marvelous Works of God." In that article, I *talked about* the dangers of falling into the trap of mystical thinking. I pointed out the ridiculous nature of the statement "the Lord told me" and challenged True Believers to demand a rational basis in the Scriptures for their beliefs rather than hiding behind the comfortable "warm fuzzy" feelings that come from mysticism.

The second article in the April 1993 issue is titled "Watching Ducks Sashaying 'Round the CornerStone." In that article, I explained several passages in which the Prophets and Apostles speak in terms of the *parabolic image* of "The House" of God, which is associated with the Hebrew idiom "build a house." My intent was to catch the attention of any True Believers among the new subscribers through an explanation of the *parabolic image* in which Jesus Christ is the "cornerstone" mentioned in the following passages:

*Jesus said to them, "Did you never read in the Scriptures, 'THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER {stone}; THIS CAME ABOUT FROM THE LORD, AND IT IS MARVELOUS IN OUR EYES'?"*  
(Matthew 21:42)

*Then Peter, filled with the Holy Spirit, said to them, "Rulers and elders of the people, if we are on trial today for a benefit done to a sick man, as to how this man has been made well, let it be known to all of you, and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead—by this {name} this man stands here before you in good health. **He is the STONE WHICH WAS REJECTED by you, THE BUILDERS, {but} WHICH BECAME THE VERY CORNER {stone.}** And there is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved."*  
(Acts 4:8–12)

*So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, having been built upon the foundation of the apostles and prophets, **Christ Jesus Himself being the corner {stone}**, in whom the whole building, being fitted together*

is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling of God in the Spirit.

(Ephesians 2:19–22)

You also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. For {this} is contained in Scripture:

*“BEHOLD I LAY IN ZION A CHOICE STONE,  
A PRECIOUS CORNER {stone},  
AND HE WHO BELIEVES IN HIM  
SHALL NOT BE DISAPPOINTED.”*

*This precious value, then, is for you who believe. But for those who disbelieve,*

*“THE STONE WHICH THE BUILDERS REJECTED,  
THIS BECAME THE VERY CORNER {stone}.”*

(1 Peter 2:5–7)

## July 1993

In the article “Counterfeiters, Con Artists (and the Consummate Consumer),” which I wrote for the July 1993 issue of *The Voice of Elijah*®, I explained how faith and works fit into the doctrine of salvation by faith (belief). Essentially, what I said was this: Faith (belief) must always have a content, and everybody acts in accordance with what they believe. Therefore, if the content of your faith—that is, *what you believe*—is true, and you honestly believe it, you cannot help but do the works that God expects. Those works don’t gain you anything, they just prevent you from losing what you gained by faith. That is what James is explaining when he says this:

*What use is it, my brethren, if a man says he has faith, but he has no works? Can that faith save him? If a brother or sister is without clothing and in need of daily food, and one of you says to them, “Go in peace, be warmed and be filled,” and yet you do not give them what is necessary for {their} body, what use is that? Even so faith, if it has no works, is dead, {being} by itself. But someone may {well} say, “You have faith, and I have works; show me your faith without the works, and I will show you my faith by my works.” You believe that God is one. You do well; the demons also believe, and shudder. But are you willing to recognize, you foolish fellow, that faith without works is useless? Was not Abraham our father justified by works,*

*when he offered up Isaac his son on the altar? You see that faith was working with his works, and as a result of the works, faith was perfected; and the Scripture was fulfilled which says, “AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS,” and he was called the friend of God. You see that a man is justified by works, and not by faith alone.*

(James 2:14–24)

In the article “Plant ‘em Six Feet Under,” my purpose was to explain a few things related to the Hebrew idiom “raise up a seed.” I explained that the *parabolic image* of a “seed” is used to depict both *what is believed* and the *person who believes it*. That is, both the content of *The Teaching* and the lies of Satan are viewed as “seed” that “sprouts” after it has been “planted” in the one who believes it. That person then becomes a “plant” which “bears fruit” for either God or Satan. If a person does not “bear fruit” consistent with the Truth of *The Teaching*, he obviously believes one of Satan’s lies and will be destroyed along with all other unbelievers. That is the point Jesus is making when He explains the *meaning* of the parable He told about the “tares” that Satan “planted” in God’s “field”:

*Then He left the multitudes, and went into the house. And His disciples came to Him, saying, “Explain to us the parable of the tares of the field.” And He answered and said, “The one who sows the good seed is the Son of Man, and the field is the world; and {as for} the good seed, these are the sons of the kingdom; and the tares are the sons of the evil {one;} and the enemy who sowed them is the devil, and the harvest is the end of the age; and the reapers are angels. Therefore just as the tares are gathered up and burned with fire, so shall it be at the end of the age. The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, and will cast them into the furnace of fire; in that place there shall be weeping and gnashing of teeth. Then THE RIGHTEOUS WILL SHINE FORTH AS THE SUN in the kingdom of their Father. He who has ears, let him hear.”*

(Matthew 13:36–43)

## October 1993

In the only article I wrote for the October 1993 issue of *The Voice of Elijah*® [“The Natural Man Is an

Idiot (When It Comes to the Truth)”), I quoted at length from John Calvin’s *Institutes of the Christian Religion*. My purpose was to demonstrate that my understanding of the following passage is not some new doctrine. It was stated much more eloquently than I could ever hope to by one of the founders of the Protestant Church:

*Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age, nor of the rulers of this age, who are passing away; but we speak God’s wisdom in a mystery, the hidden {wisdom,} which God predestined before the ages to our glory; {the wisdom} which none of the rulers of this age has understood; for if they had understood it, they would not have crucified the Lord of glory; but just as it is written,*

“THINGS WHICH EYE HAS NOT SEEN

AND EAR HAS NOT HEARD,

AND {which} HAVE NOT ENTERED THE HEART OF MAN,

ALL THAT GOD HAS PREPARED FOR THOSE WHO LOVE HIM.”

*For to us God revealed {them} through the Spirit; for the Spirit searches all things, even the depths of God. For who among men knows the {thoughts} of a man except the spirit of the man, which is in him? Even so the {thoughts} of God no one knows except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things freely given to us by God, which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual {thoughts} with spiritual {words.} **But a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised. But he who is spiritual appraises all things, yet he himself is appraised by no man. For WHO HAS KNOWN THE MIND OF THE LORD, THAT HE SHOULD INSTRUCT HIM? But we have the mind of Christ.***

(1 Corinthians 2:6–16)

Michael Clay researched and wrote the second article for the October 1993 issue. The purpose of his article (“The Apostles’ Creed and the Search for Orthodoxy”) was to show that orthodox Christianity has never been quite as “orthodox” as some folks want to believe. Any Protestant who disagrees with that obviously doesn’t have his head screwed on straight. I say that only because the Protestant Reformation rests squarely on that assertion.

## January 1994

I guess Michael’s article got me to thinking about the Protestant Reformation and all the weirdness that has gone on in the Protestant Church since the Reformers cut loose from the Roman Catholic Church to set sail for parts unknown. I still remember writing the article “Protestants All Agree on This: Somebody Laid an Egg!” for the January 1994 issue of *The Voice of Elijah*® because I had such a good time explaining why I’m not doing anything other than what Protestants have been doing for the past five hundred years—trying to *restore* what the Church lost. If anything, I am more “orthodox” than all those Protestants who want to slap the pejorative “cult” label on me. Shame on them! If they would just do a little research into the history of the Church since the Reformation (as I did when I wrote the article), they would know they are rejecting their own Protestant heritage.

In that same issue of *The Voice of Elijah*®, Michael Clay contributed a second article, which was titled “Puritans and Pretenders: Cyprian, Novatian, and the Lapsed.” The information he uncovered while doing research for that article is not only intriguing, it is also quite revealing. As his article indicates, by the middle of the third century the Church was so full of Pretenders that if their denial of Christ during persecution had resulted in their permanent excommunication—which sadly it did not—True Believers might have been able to give the Church a fighting chance.

## April 1994

The lead article for the April 1994 issue of *The Voice of Elijah*® (“Satan’s Fools Are Satan’s Tools”) is the single most important article I have ever written about “faith.” It not only explains the origin of the “leap of faith” lunacy that controls the thinking of so many “Christians” in our day, it also reveals that what is commonly called “faith” today is actually nothing more than hope. Unfortunately, for the majority of “Christians” who are *hoping* to be saved, salvation is by faith (belief) alone. That is not *faith* in the sense of *that you believe* in Christ; it is *faith* in the sense of *what you believe* about Christ.

Nobody will ever get to Heaven by *hoping* that something is true. As far as God is concerned, you either believe the Truth or you believe a lie. There is no

middle ground. If one cannot “see” “The Light” of *The Teaching*, he is “blind” and will forever be consigned to live in “outer darkness.” That is the *parabolic imagery* I explained in the second article in the April 1994 issue (“Some People Will Make Light of Anything”). My intention was to challenge True Believers to heed the admonition of the Apostle Paul:

*This I say therefore, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, being darkened in their understanding, excluded from the life of God, because of the ignorance that is in them, because of the hardness of their heart; and they, having become callous, have given themselves over to sensuality, for the practice of every kind of impurity with greediness. But you did not learn Christ in this way, if indeed you have heard Him and have been taught in Him, just as truth is in Jesus, that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, and that you be renewed in the spirit of your mind, and put on the new self, which in {the likeness of} God has been created in righteousness and holiness of the truth.*  
(Ephesians 4:17–24)

## July 1994

In the article “The Better Part of Wisdom,” which I wrote for the July 1994 issue of *The Voice of Elijah*®, I delved a bit more into the *parabolic imagery* associated with the *virgin/whore*. In hindsight, I probably should not have written that article until I had opportunity to publish the things I explained in *The Isaiah Seminar*, (October 1999). Since I haven’t yet been able to put that information into any acceptable form, the article does not contribute all that much insight into the *parabolic image* of “The Woman.” It sort of skips along, hitting the high points, but lacks the coherency needed to do the job well. The *parabolic image* I tried to explain is the one the Prophet uses in this passage:

*Does not wisdom call,  
And understanding lift up her voice?  
On top of the heights beside the way,  
Where the paths meet, she takes her stand;  
Beside the gates, at the opening to the city,  
At the entrance of the doors, she cries out:*

*“To you, O men, I call,  
And my voice is to the sons of men.  
O naive ones, discern prudence;  
And, O fools, discern wisdom.  
Listen, for I shall speak noble things;  
And the opening of my lips {will produce} right things.  
For my mouth will utter truth;  
And wickedness is an abomination to my lips.  
All the utterances of my mouth are in righteousness;  
There is nothing crooked or perverted in them.  
They are all straightforward to him who understands,  
And right to those who find knowledge.  
Take my instruction, and not silver,  
And knowledge rather than choicest gold.  
For wisdom is better than jewels;  
And all desirable things can not compare with her.”*  
(Proverbs 8:1–11)

The other article in that issue (“How the West Became ‘Christian’: Constantine and the Church”) is crucial to an understanding of how Pretenders took over leadership of the Church. Michael Clay and I collaborated on the article, in which we explain how, when, and why Pretenders were able to take absolute control of the Church. The information we presented should convince anyone who is open to the Truth that by the fifth century the Church had been totally secularized.

## October 1994

In the October 1994 issue of *The Voice of Elijah*®, I turned my full attention to the subject of Pretenders. The article provocatively titled “Was John Wesley a Pretender?” and the article “A Question for the Sleeper: Are You Aware You Are Snoring?” both contain excerpts from John Wesley’s journal. My purpose in both of those articles was the same—to challenge people to seriously examine whether or not they had been born again. Not that I expected many Pretenders would bother. Satan has them so completely deluded that they have no need for Truth. “Truth” to them is whatever they decide to believe.

## January 1995

Beginning with the January 1995 issue, the format of *The Voice of Elijah*® changed so that I could

sometimes submit one longer article for publication instead of two or three short ones. Michael Clay researched the article I wrote for that issue, titled “The Politics of Nicæa: Constantine and the Church.” It is at heart a survey of the various interpretive methods used by Church leaders after the Early Church lost *The Teaching*. But I also tried to show how the Church fell under the influence of secular leaders when Constantine made Christianity the state religion. My purpose in that was to show that the “wolves” Jesus warned against came into the Church just as the Apostle Paul said they would:

*“Beware of the false prophets, who come to you in sheep’s clothing, but inwardly are ravenous wolves.”*  
(Matthew 7:15)

*“Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. I know that after my departure savage wolves will come in among you, not sparing the flock; and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them.”*  
(Acts 20:28–30)

## April 1995

I contributed two articles for the April 1995 issue of *The Voice of Elijah*®. In the first article, “Let Jesus Come Into Your Heart (if You Know What I Mean),” I included an extensive quote from *The Imitation of Christ* by Thomas à Kempis. My purpose in that article was again to warn against the dangers of mysticism and to challenge True Believers to seek an objective basis for their faith by seeking to understand the Truth of the Scriptures.

In the article “Hell Hath No Fury ... (and Other Lies That Fools Believe),” I quoted from Charles Finney’s work titled *Lectures to Professing Christians*. My point in doing that was to show that I am by no means the first to claim that most of those who attend church every Sunday have never been born again. Charles Finney was aware that Pretenders were a majority in the Church over 150 years ago. Nothing has changed. If it was true in his day, it is obviously just as true today.

## July 1995

In the article “Familiarity Breeds Contempt, but Ignorance Propagates Faster Than Rabbits,” I used an excerpt from Jonathan Edward’s *The Distinguishing Marks of a Work of the True Spirit of God* to again challenge readers to examine whether or not they had been born again. In the other article, “Revival Is God’s Work; Survival Is Man’s,” I quoted Charles Finney’s *How to Promote a Revival*. My intention was that the words of recognized leaders of the Protestant Church might reassure True Believers that I am no wild-eyed fanatic. What I teach is nothing other than what others have stated over the past five hundred years. I’ve just put their beliefs together into one coherent statement that tells it like it is rather than pussyfooting around the issue: Most “Christians” are Pretenders who know nothing at all about the new birth or what it means to have an honest relationship with God. Their religion is nothing more than a “church-ianity” that Satan’s agents have built on some of his most pernicious lies.

## October 1995–January 1996

In the articles I wrote for the October 1995 and the January 1996 issues of *The Voice of Elijah*®, I continued to challenge readers to examine whether or not they had been born again. My purpose in that was to encourage Pretenders to pull back and go another “way.” The article “Who’s Gonna Tell the Fool He’s Hell-Bent and Hidebound?” (January 1996) contains an interesting excerpt from Charles Finney’s *Sermons on the Way of Salvation*. It is interesting, because he discusses the wrath of God, which folks nowadays don’t believe.

## April 1996

In the article I submitted for the April 1996 issue of *The Voice of Elijah*®—“God Did a Job on Job, Didn’t He?”—I undertook to explain the Book of Job. That is no small task, since translators and commentators alike have long considered that book to be one of the most difficult to translate and understand. I didn’t bother making a new translation; I merely pointed out the fact that Job and his friends are *talking about The Teaching*. When viewed from that perspective, everything they say makes a lot more sense, even though the translation I used may not be entirely accurate.



## July 1996 and After

For the July 1996 issue of *The Voice of Elijah*®, I wrote the first in a series of articles in which my stated purpose was to “explain how the ancient Hebrew idioms ‘build/make a house,’ ‘raise up a seed,’ and ‘raise up/make a name’ both conceal and reveal the first of seven messages God has hidden in the Hebrew Scriptures.” As I have stated on various other occasions, the title of the first hidden message is “*The House*.” The title of that first article is “The Sad, Sordid History of the People of God.” The only other article I have written for that series is “So Why Would a Nomad ‘Build a House’ and Settle Down?” (*The Voice of Elijah*®, October 1997). I have yet to write any of the remaining articles.

I had a bit more success completing a second series of articles. In the “Questions & Answers” section of the January 1997 issue of *The Voice of Elijah*®, I was asked to explain the *meaning* and *significance* of a single verse of Scripture, while at the same time showing how that verse fits into the context of the chapter and book in which it occurs, as well as into the overall context of the Scriptures. In doing that, I gave a brief synopsis of what Moses was trying to accomplish in each of the first five books of the Old Testament. Then, in the “Questions & Answers” article in the April 1997 issue, I summarized the purpose for which the Book of Ruth was written and agreed to provide a similar succinct summary for each of the remaining thirty-four books of the Old Testament.

In “The Holy Bible: What Is It? What Does It Mean? Who Wrote It? When and Why?” which I wrote for the April 1997 issue of *The Voice of Elijah*®, I included a brief introduction to the series in which I discussed the nature and purpose of the Hebrew Scriptures. The next article in that series (“Contrary to What You May Have Heard, Jeremiah Was No Bullfrog,” *The Voice of Elijah*®, July 1997) explained why the Prophet Jeremiah wrote the Deuteronomic History. In “God Lives in a Three-Story House,” (*The Voice of Elijah*®, January 1998), I briefly explained why the Prophet Ezra wrote the Books of Chronicles. The last article I wrote for the series (“Pay Close Attention to ‘The Way’ That Woman Walks,” *The Voice of Elijah*®, October 1999) dealt with the *meaning* and *significance* of the Book of Proverbs. I have a few more articles to write before that series is complete.

The third series of articles began much like the second. In “Questions & Answers” in the January 1998 issue of *The Voice of Elijah*®, I was asked to explain what Jesus was *talking about* in the Parable of the Talents (Matt. 25:14–30), which I did. In the “Questions & Answers” section of the April 1998 issue, I was asked to explain the *meaning* of the Parable of the Sower. I did that as well. Then I wrote “If You Plan to Reap What You Sow, You Had Better Watch What You Plant” for that issue, which was the first article in a series of articles in which I will eventually explain the *meaning* of all of Jesus’ parables.

The second article in that series appeared in the October 1998 issue of *The Voice of Elijah*® with the title “I Tell You What: Odds Are, You’ll Never Beat God at His Shell Game.” My purpose in that series of articles was to show that the parables of Jesus do not stand alone as isolated units. Each one of them is related in some way to an ongoing discourse in which Jesus was privately explaining *The Teaching* to His disciples.

In the July 1998 issue of *The Voice of Elijah*®, I began a fourth series of articles for the purpose of explaining what the Apostle Paul *meant* when he *talked about* “law.” The first article in that series was “We Know the Law Is Holy. But What About the Commandment?” The second article in the series, “There Is Nothing More Amazing Than Dead Men Walking (in ‘The Way’),” was published in *The Voice of Elijah*®, January 2000. The third appeared under the title “‘The Law’ of This, ‘The Law’ of That, So Much ‘law’ One Can’t Keep Track” in *The Voice of Elijah*®, April 2001. The fourth article in the series was “Two Agreements Made: One a ‘Covenant,’ the Other a ‘Testament,’” which I wrote for *The Voice of Elijah*®, January 2002.

In addition to all of these articles, which are individually part of one of four different series of articles, I have written a variety of other articles. One of the most *significant* of these appeared in the October 1996 issue of *The Voice of Elijah*® as “Wanna Hear the Whopper the Liar Came Up With? (I Doubt You Will Believe It!).” My purpose in that article was to show how Satan has worked extremely hard over the past 170 years to disseminate the Dispensational Theory by which he has established the delusion he intends to use when he appears in the person of the Antichrist.

An article that I especially enjoyed writing was “Thy Kingdom Come. Thy Will Be Done, on Earth” (*The Voice of Elijah*®, April 1997). My purpose in that

article was to explain what Jesus has in mind when in His oral will He defines what one must “do” to *inherit the promise*:

*While He was still speaking to the multitudes, behold, His mother and brothers were standing outside, seeking to speak to Him. And someone said to Him, “Behold, Your mother and Your brothers are standing outside seeking to speak to You.” But He answered the one who was telling Him and said, “Who is My mother and who are My brothers?” And stretching out His hand toward His disciples, He said, “Behold, My mother and My brothers! For whoever does the will of My Father who is in heaven, he is My brother and sister and mother.”*  
(Matthew 12:46–50)

When most people read that passage, they think Jesus is *talking about* the need for them to “do” something outwardly rather than inwardly. But as I explain in “Thy Kingdom Come. Thy Will Be Done, on Earth,” “the ‘will of My Father’ is that people believe the Truth rather than believing Satan’s lies.” That is something nobody can fake. They will either “do” it or not “do” it.

I also found it rewarding to write “How Do You Tell the Difference Between an Alcoholic and a Drunkard?” for the January 1999 issue of *The Voice of Elijah*®. In that article, I explained a few things concerning the *parabolic image* of the “latter rain” and how that pertains to my calling as a Teacher.

As a final mention, I should point out a couple of two-part articles I wrote. In the article “They Got God at a Fire Sale Price (and a Whole Lot More Than They Bargained For)” which I wrote for the April 1999 and July 1999 issues of *The Voice of Elijah*®, I explain what Matthew had in mind when he quoted Zechariah and attributed the quote to Jeremiah:

*Then when Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders, saying, “I have sinned by betraying innocent blood.” But they said, “What is that to us? See {to that} yourself!” And he threw the pieces of silver into the sanctuary and departed; and he went away and hanged himself. And the chief priests took the pieces of silver and said, “It is not lawful to put them into the temple treasury, since it is the price of blood.” And they counseled together and with the money bought the Potter’s Field as a burial place for strangers.*

*For this reason that field has been called the Field of Blood to this day. Then that which was spoken through Jeremiah the prophet was fulfilled, saying, “AND THEY TOOK THE THIRTY PIECES OF SILVER, THE PRICE OF THE ONE WHOSE PRICE HAD BEEN SET by the sons of Israel; AND THEY GAVE THEM FOR THE POTTER’S FIELD, AS THE LORD DIRECTED ME.”*  
(Matthew 27:3–10)

In another two-part article, I comment on selected excerpts from the Early Church Father Irenæus’ work “Against Heresies.” The first half of the article appeared under the title “I’ve Got to Hand It to You; You Have No Idea How Much You Need It” in the April 2000 issue of *The Voice of Elijah*®. The second was published as “Why Leave Any Wiggle Room for Proud Protestants or Pious Pontification?” in the July 2000 issue of *The Voice of Elijah*®.

## Looking Forward

Obviously, I have quite a lot of unfinished business to wrap up before I fulfill my calling. There are four different series of articles I have begun and not yet completed. That alone could take the next five years to complete. Then there are all the books I already had planned when I started writing *Not All Israel Is Israel* thirteen years ago. None of those are in anything even close to final form. The Truth is, I have been continually prevented from completing the final edits on *The Mystery of Scripture, Volume 1*, manuscript.

As I looked back over the things I have written, it was obvious that the most profitable were those in which I dealt with “hard” topics related to an understanding of the *meaning* and *significance* of the Scriptures rather than stating my opinion concerning some other subject. So from here on I hope to stay focused on those things rather than straying into areas that are not quite as valuable.

I would also like to publish the *The Isaiah Seminar* I presented in 1999 and the *Prophecy and the Parables of Jesus Seminar* held in October 2002. But before I can do that, I have quite a bit of work to do for The Next Step program. I realize that all of these things will take more time than I would like. But hopefully things will begin to speed up as we get closer to the End of the Age. It is already fairly clear to me that God is beginning to intervene on behalf of His People. ■



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

This issue of *The Voice of Elijah*® is the fiftieth one published since I sat down to begin writing in August 1990. That was immediately after Saddam Hussein invaded Kuwait, when I realized he was *parabolically* fulfilling this prophecy of Isaiah:

*“Those who see you will gaze on you!  
They’ll pay close attention to you!*

*‘Is this the man  
—who threw the Earth into turmoil?  
—who caused kingdoms to quake?  
—who made productive Earth like a wilderness,  
and tore down its cities?  
—who didn’t allow his captives to go home?’*

*All the kings of the nations, all of them, have laid down in glory (been buried with honors)—each one in his house (tomb).*

*But you!  
You’ve been cast out of your grave  
—like a rejected branch, clothed with the slain,  
—those pierced with the sword!  
—those going down to the stones of the pit!  
—like a trampled corpse.*

*You won’t be joined with them in burial, because  
—you destroyed your land!  
—you destroyed your people!*

*The seed of those who do evil won’t be named forever! Prepare for his sons a slaughtering place according to the iniquity of their fathers! They won’t arise to inherit the earth, or to fill the surface of the earth with cities. But I’ll rise up against them,” declares the Lord of Hosts, “I’ll cut off from Babylon name, remnant, posterity, and progeny! I’ll make it an inheritance for a porcupine, and watery marsh-land. I’ll mop it with a mop of annihilation!” His Supreme Majesty states.*

*His Supreme Majesty has sworn by saying:  
“It will be exactly as I have intended!*

*It will arise just as I have planned!”*

*(Isaiah 14:16–24) —my interim translation*

In that first issue of *The Voice of Elijah*®, I explained how that passage *parabolically* describes the fate of Mr. Hussein. (See “Prophet Predicts Death of Hussein,” *The Voice of Elijah*®, October 1990.) That is why I quoted it again in the October 2001 issue of *The Voice of Elijah*® immediately after the 9/11 terrorist attacks on the World Trade Center and the Pentagon. Let me remind you of what I said at that time:

*My purpose in explaining how that passage parabolically describes the ongoing war against Iraq and the ignominious death of Saddam Hussein was to catch the attention of those who sincerely believe the Second Coming of Jesus Christ is imminent. The subscribers who received that first issue of **The Voice of Elijah**® saw many of the things that I explained in that issue unfold with amazing accuracy shortly after the Gulf War began. But they have been waiting for more than a decade and have yet to see the assassination of Saddam Hussein. They will probably not have to wait much longer. Unless I am mistaken, the remaining days of that Arab numskull are dwindling rapidly. The ongoing investigation into the terrorist attack of September 11, 2001, should securely seal the fate of Mr. Hussein and his cohorts in Iraq.  
 (“Is This Enough ‘Distress’ for You? No Matter; More’s Coming,” **The Voice of Elijah**®, October 2001)*

A bit later in that same article, I said this:

*If Satan is planning what he seems to be, the United States government will continue on its current course. It may even expand the war against terrorism by demanding that Muslim nations other than Afghanistan turn over anyone and everyone suspected of participating in terrorist activity.*

*The government of Iraq—that is, Saddam Hussein and his henchmen—is the next likely target, either overtly or covertly. That conclusion is based, in part, on the fact that the Scriptures confirm that the Antichrist will take military action against Lebanon, Egypt, Libya, and Sudan. But they make no mention of any other “horn” being removed. If Iraq were still a threat when the Antichrist came to power, one would assume that he would move against that country as well. Since he does not, it tends to indicate that Saddam Hussein’s weapons of mass destruction must no longer be of concern to Israel. (“Is This Enough ‘Distress’ for You? No Matter; More’s Coming,” **The Voice of Elijah**®, October 2001)*

In my opinion, the forms have finally been set; the die has at long last been cast; Saddam Hussein will not survive the coming war in Iraq. But you should make no mistake about it: When the United States military invades Iraq, its objective will not be the defeat of Saddam’s “elite” Republican Guard or the overwhelming task of processing prisoners of war. It will be the assassination of Saddam Hussein and his henchmen. In other words, the goal of the entire expedition will be to take Iraq down from the top instead of rolling it up from the bottom.

Mark my words well: The urban area around Tikrit and the presidential palaces in which Saddam Hussein conducts business will be on the agenda of the United States’ Special Forces. But the current administration has no intention of allowing Saddam Hussein to meet the same fate as Manuel Noriega. That is, he will not be permitted to face trial in a world court where the possibility exists that he could escape execution. Neither will his relatives and political henchmen be allowed that luxury. However, you needn’t worry about any backlash after his execution. It will appear to all the world that some of his own did him in.

## *The Danger That Lies Ahead*

It should be becoming more and more obvious to everyone that the world has suddenly entered a new, but much more dangerous, “world order.” The United States government is rapidly becoming the world’s policeman as it seeks to provide security for its own citizens. But, as black communities here in the United States know full well, policemen don’t always act the way they should with regard to the rights of those they

are ostensibly protecting. Therefore, you should not ignore the fact that the current administration has been riding rough-shod not only over Arab sensibilities but also over the feelings of the majority in Europe and other parts of the world. Consequently, the attitude that most in the Arab world and many in the rest of the world have toward the United States has suddenly become much the same as the attitude that a majority of African Americans in this country have toward law enforcement officers—distrust and fear. That plays directly into Satan’s plans for the End of the Age. But the prime factor in the current situation is what I stated in the October 2001 issue of *The Voice of Elijah*®:

*The United States’ response to terrorism could be the catalyst that galvanizes the leaders of ten Arab states to take action. If the United States government remains resolutely focused on “rooting out terrorism” and takes action in an Arab country other than Afghanistan, as I believe it will, it will not only alienate moderate Arab leaders, it will most likely also prompt the average Arab on the street to demand that Arab governments finally take a stand against the United States and Israel. It could take a while for the leaders of ten Arab nations to act, but if they do, a world economy stuck in the doldrums because of the high price of oil would eventually take precedence over any war against terrorism by the United States. Terrorism would then remain a virulent threat to Israel right up to the End of the Age. Unfortunately, under this scenario, Satan will have accomplished exactly what he set out to accomplish through the terrorist attacks on September 11, 2001. (“Is This Enough ‘Distress’ for You? No Matter; More’s Coming,” **The Voice of Elijah**®, October 2001)*

How should you respond to the distress that is rapidly descending on us? With joy—if you are a True Believer. But if you have never met the *Living Word of God*, a rational response would be a surge of fear and anxiety. If that is what you feel, consider this:

*“Lift up your eyes to the sky,  
Then look to the earth beneath;  
For the sky will vanish like smoke,  
And the earth will wear out like a garment,  
And its inhabitants will die in like manner,  
But My salvation shall be forever,  
And My righteousness shall not wane.”  
(Isaiah 51:6) ■*



**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: You have said the Gospel is the introductory part of The Teaching that Evangelists are supposed to preach to the unregenerate outside the Church, while The Teaching is the totality of God’s Word that Teachers should be teaching born-again Believers in the Church. I understand this distinction, but the Apostle Paul seems to use “the gospel” as an all-purpose term to describe both the message he preached to unbelievers and The Teaching he taught Believers. I know Paul understands the distinction between the different messages unbelievers and Believers are meant to hear, but he seems to confuse the matter at times by referring to both messages as “the gospel.” Am I mistaken? If not, can you clarify this issue? Here are some verses that suggest Paul has the totality of God’s Word in mind when he speaks of “the gospel”:* Rom. 1:15–16; 1 Cor. 9:23; Gal. 1:6–7; Eph. 6:15–19; Phil. 1:27; Col. 1:5, 23; 1 Thess. 2:8–9; 2 Thess. 1:8.

*Elijah:* It is true that Paul does appear to do what you claim, but in only one of the cases you cite. The reason he could do that is because the Gospel is not only a part of *The Teaching*, it is also a summary of it. Therefore, he could easily and truthfully substitute the part for the whole. But that is true for any circumstance where a part somehow sums up the whole. For example, if the brakes on your car are faulty, you can say “My car needs repair” just as accurately as you can say

“The brakes need repair,” and nobody would have any reason to question the veracity of what you have said. But to understand fully what Paul *meant* by what he said about the Gospel, one needs to understand the terminology he uses.

First of all, let me begin by reminding you of the unique role that Paul and the other Apostles played by establishing the Church and transferring divine authority to the first generation of Church leaders. Jesus Christ not only gave the Apostles the message they were to *hand down* to the Church, He also gave them complete authority to do whatever they deemed necessary to accomplish the task He assigned them. That can be seen from the fact that they are called “apostles.”

The English term *apostle* is nothing more than a loanword—a transliteration of the Greek term *apostolos* (Greek: ἀπόστολος). The Greek verb from the same root *means* simply “to send out.” Although the term *apostolos* took on a decidedly Christian *meaning* and *significance* after the death and Resurrection of Jesus Christ, its original *meaning* and *significance* derives from the Jewish legal custom of sending out a representative known as a *shaliach* (Aramaic: שְׁלִיחַ)—that is, “one sent.” The Rabbis traced that institution back to Moses and summed it up in the statement: “The one sent by a man is the same as the man himself.”

The authority one man granted another in the Jewish practice of *shaliach* was absolute. So absolute, in fact, that actions taken by such an “apostle” could not be countermanded even by the one who sent him. Therefore, the word of a *shaliach* was considered to be the word of the one who commissioned him. But the basis for such unqualified authority resided in the fact that a *shaliach* had somehow gained the unconditional trust of the one who sent him.

Now consider this: Jesus Christ, the *Living Word* of God, was the “Sender” Who “sent out” the Apostles as His official representatives. And when He sent them, He told them their mission was not only to see that the Gospel was preached to all the nations but also to ensure that a clear explanation of *The Teaching* which the Prophets had hidden in the Hebrew Scriptures was *handed down* from one generation of Believers to the next until He returned:

*And Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth. Go*

*therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."*

(Matthew 28:18–20)

Now He said to them, *"These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled." Then He opened their minds to understand the Scriptures, and He said to them, "Thus it is written, that the Christ should suffer and rise again from the dead the third day; and that repentance for forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem. You are witnesses of these things."*

(Luke 24:44–48)

The Church prides itself on having successfully *handed down* the Gospel to this present day. While one could legitimately debate whether or not "the gospel" preached today is the same Gospel the Apostles preached, only a fool would try to refute the charge that *The Apostolic Teaching* somehow got lost along the way. (See "The Protestant Confession: The Church Lost The Teaching," *The Voice of Elijah*®, January 1992.) Most would simply claim there never was any *Apostolic Teaching* to begin with. But that is an even more idiotic stance than trying to prove that the Truth the Apostles understood was never lost.

The fact that the Apostles were commissioned to *hand down* not only the Gospel but also *The Teaching* that Jesus Christ *delivered* to them is an extremely important point to remember. It tells us the *delivery* of a specific message—*The Teaching*—to the first generation of Believers was their first and foremost goal. "Making disciples" and "baptizing them" were just as essential, but those tasks were ancillary to the primary apostolic task, which was "teaching them to observe all that I commanded you." In striving to accomplish that ultimate objective, the Apostles were Prophets, heralds, and messengers of God all wrapped up in one. That is why, in the Greek language in which the New Testament was written, various terms are used to describe the way the Apostles went about *handing down* *The Apostolic Teaching* to that first generation of Believers.

The first such Greek term is a verb *kerusso* (Greek: κηρῦσσω) which pertains specifically and exclusively to the "preaching" of the Gospel message to unbelievers. In every instance where the verb *kerusso* relates to the activity of a man, it describes the ministry which is commonly known as "evangelism." That is, it points to the "preaching" of the Gospel by an Evangelist. Since the objective of evangelism is to secure the repentance and belief of unbelievers by preaching the simple message of the Gospel, it is not surprising that the verb κηρῦσσω frequently occurs in contexts where either repentance, faith (belief), or the Gospel are also mentioned. You can see that from the following passages:

*Now in those days John the Baptist came, preaching in the wilderness of Judea, saying, "Repent, for the kingdom of heaven is at hand."*

(Matthew 3:1–2)

*From that time Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand."*

(Matthew 4:17)

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

(Matthew 24:14)

*"Truly I say to you, wherever this gospel is preached in the whole world, what this woman has done shall also be spoken of in memory of her."*

(Matthew 26:13)

*And He said to them, "Thus it is written, that the Christ should suffer and rise again from the dead the third day; and that repentance for forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem. You are witnesses of these things."*

(Luke 24:46–48)

*But the righteousness based on faith speaks thus, "DO NOT SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?' (that is, to bring Christ down), or 'WHO WILL DESCEND INTO THE ABYSS?' (that is, to bring Christ up from the dead)." But what does it say? "THE WORD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART" —that is, the word of faith which we are preaching, that if you confess with your mouth Jesus {as} Lord, and believe*

in your heart that God raised Him from the dead, you shall be saved; for **with the heart man believes**, resulting in righteousness, and with the mouth he confesses, resulting in salvation. For the Scripture says, "WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED." For there is no distinction between Jew and Greek; for the same {Lord} is Lord of all, abounding in riches for all who call upon Him; for "WHOEVER WILL CALL UPON THE NAME OF THE LORD WILL BE SAVED." How then shall they call upon Him in whom they have not believed? And how shall they believe in Him whom they have not heard? **And how shall they hear without a preacher? And how shall they preach unless they are sent?** Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GLAD TIDINGS OF GOOD THINGS!" (Romans 10:6–15)

For though I am free from all {men,} I have made myself a slave to all, **that I might win the more**. And to the Jews I became as a Jew, **that I might win Jews**; to those who are under the Law, as under the Law, though not being myself under the Law, **that I might win those who are under the Law**; to those who are without law, as without law, though not being without the law of God but under the law of Christ, **that I might win those who are without law**. To the weak I became weak, that I might win the weak; I have become all things to all men, **that I may by all means save some**. And I do all things for the sake of the gospel, that I may become a fellow partaker of it. Do you not know that those who run in a race all run, but {only} one receives the prize? Run in such a way that you may win. And everyone who competes in the games exercises self-control in all things. They then {do it} to receive a perishable wreath, but we an imperishable. Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; but I buffet my body and make it my slave, lest possibly, **after I have preached to others**, I myself should be disqualified. (1 Corinthians 9:19–27)

For I am the least of the apostles, who am not fit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me. Whether then {it was} I or they, **so we preach and so you believed**. Now if Christ is preached, that He has been raised from the dead, how do some among you say

that there is no resurrection of the dead?  
(1 Corinthians 15:9–12)

For I am jealous for you with a godly jealousy; for I betrothed you to one husband, that to Christ I might present you {as} a pure virgin. But I am afraid, lest as the serpent deceived Eve by his craftiness, your minds should be led astray from the simplicity and purity {of devotion} to Christ. For if one comes and preaches another Jesus whom we have not preached, or you receive a different spirit which you have not received, or a different gospel which you have not accepted, you bear {this} beautifully. For I consider myself not in the least inferior to the most eminent apostles. But even if I am unskilled in speech, yet I am not {so} in knowledge; in fact, in every way we have made {this} evident to you in all things. Or did I commit a sin in humbling myself that you might be exalted, because **I preached the gospel of God to you** without charge? (2 Corinthians 11:2–7)

And although you were formerly alienated and hostile in mind, {engaged} in evil deeds, yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach—if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister. (Colossians 1:21–23)

Having thus a fond affection for you, we were well-pleased to impart to you not only the gospel of God but also our own lives, because you had become very dear to us. For you recall, brethren, our labor and hardship, {how} working night and day so as not to be a burden to any of you, **we proclaimed to you the gospel of God**. (1 Thessalonians 2:8–9)

Those passages all refer to the "preaching" of the Gospel with the specific intent of convincing and converting unbelievers. That conclusion is reinforced by the fact that the verb translated "preach" actually means "to announce" or "to make known." An archaic, but more revealing, translation of the verb is "to herald." That is exactly what God calls an Evangelist to do—herald the Second Coming of Jesus Christ by publicly proclaiming

to everyone the simple message of the Gospel, which tells them how they can avoid the wrath of God that will be revealed at that time.

In contrast to the evangelistic responsibility of an Evangelist, God calls a Teacher to explain privately—to the members of Israel only—the *parabolic* message of *The Teaching* which has been succinctly summarized in the Gospel. That is why the two separate ministries of “preaching” and “teaching” are frequently contrasted by simple juxtaposition:

*And {Jesus} was going about in all Galilee, **teaching** in their synagogues, and **proclaiming the gospel** of the kingdom, and healing every kind of disease and every kind of sickness among the people.*  
(Matthew 4:23)

*And Jesus was going about all the cities and the villages, **teaching** in their synagogues, and **proclaiming the gospel** of the kingdom, and healing every kind of disease and every kind of sickness.*  
(Matthew 9:35)

*And it came about that when Jesus had finished giving instructions to His twelve disciples, He departed from there to **teach and preach** in their cities.*  
(Matthew 11:1)

*And he stayed two full years in his own rented quarters, and was welcoming all who came to him, **preaching the kingdom of God**, and **teaching** concerning the Lord Jesus Christ with all openness, unhindered.*  
(Acts 28:30–31)

*I solemnly charge {you} in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: **preach the word**; be ready in season {and} out of season; reprove, rebuke, exhort, with great patience and **instruction**.*  
(2 Timothy 4:1–2)

In a similar fashion, Paul uses the cognate noun translated “preacher” to contrast the different callings of the Apostle, Evangelist, and Teacher:

*This is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth. For there is one God, {and} one mediator*

*also between God and men, {the} man Christ Jesus, who gave Himself as a ransom for all, the testimony {borne} at the proper time. **And for this I was appointed a preacher and an apostle** (I am telling the truth, I am not lying) **as a teacher of the Gentiles in faith and truth.***  
(1 Timothy 2:3–7)

*Therefore do not be ashamed of the testimony of our Lord, or of me His prisoner; but join with {me} in suffering for the gospel according to the power of God, who has saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity, but now has been revealed by the appearing of our Savior Christ Jesus, who abolished death, and brought life and immortality to light **through the gospel, for which I was appointed a preacher and an apostle and a teacher.***  
(2 Timothy 1:8–11)

A final Greek term related to the proclamation of the Gospel has caught the attention of some modern “Christian philosophers” who want to make much of something that is actually quite easy to understand. That term is *kerygma*. You may have had occasion to hear some intellectually minded pulpit-parrot preach concerning the importance of “the *kerygma*.” If you take the time to look the term up in an English dictionary, you will find that scholars are fully aware that it is used in the New Testament to denote the proclamation of the Gospel to unbelievers. Therefore, to round out this discussion concerning the preaching of the Gospel, I should tell you that term occurs in these passages:

*Then some of the scribes and Pharisees answered Him, saying, “Teacher, we want to see a sign from You.” But He answered and said to them, “An evil and adulterous generation craves for a sign; and {yet} no sign shall be given to it but the sign of Jonah the prophet; for just as JONAH WAS THREE DAYS AND THREE NIGHTS IN THE BELLY OF THE SEA MONSTER, so shall the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh shall stand up with this generation at the judgment, and shall condemn it because they repented at **the preaching of Jonah**; and behold, something greater than Jonah is here.”*  
(Matthew 12:38–41)

*Now to Him who is able to establish you according to my gospel and **the preaching of Jesus Christ**, according to*



the revelation of the mystery which has been kept secret for long ages past, but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, {leading} to obedience of faith; to the only wise God, through Jesus Christ, be the glory forever. Amen.  
(Romans 16:25–27)

Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since in the wisdom of God the world through its wisdom did not {come to} know God, God was well-pleased through the foolishness of **the message preached** to save those who believe.  
(1 Corinthians 1:20–21)

And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God. For I determined to know nothing among you except Jesus Christ, and Him crucified. And I was with you in weakness and in fear and in much trembling. And my message and **my preaching** were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, that your faith should not rest on the wisdom of men, but on the power of God.  
(1 Corinthians 2:1–5)

But if there is no resurrection of the dead, not even Christ has been raised; and if Christ has not been raised, then **our preaching** is vain, your faith also is vain.  
(1 Corinthians 15:13–14)

At my first defense no one supported me, but all deserted me; may it not be counted against them. But the Lord stood with me, and strengthened me, in order that through me **the proclamation** might be fully accomplished, and that all the Gentiles might hear; and I was delivered out of the lion's mouth.  
(2 Timothy 4:16–17)

Paul, a bond-servant of God, and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness, in the hope of eternal life, which God, who cannot lie, promised long ages ago, but at the proper time manifested, {even} His word, in **the proclamation** with which I was entrusted according to the commandment of God our Savior; to Titus, my true child in a common faith: Grace and peace from God

the Father and Christ Jesus our Savior.  
(Titus 1:1–4)

You mentioned the following passages as examples in which you thought Paul was speaking of the totality of *The Teaching* when he said “the Gospel”: Romans 1:15–16; 1 Corinthians 9:23; Galatians 1:6–7; Ephesians 6:15–19; Philippians 1:27; Colossians 1:5, 23; 1 Thessalonians 2:8–9; 2 Thessalonians 1:8. By what I have said to this point, I have already shown you that Paul’s use of the Greek term translated “preach” in 1 Corinthians 9:23, Colossians 1:23, and 1 Thessalonians 2:8–9 reveals he had the work of an Evangelist rather than that of a Teacher in mind. That leaves the following passages to be explained: Romans 1:15–16, Galatians 1:6–7, Ephesians 6:15–19, Philippians 1:27, Colossians 1:5, and 2 Thessalonians 1:8. So let’s see if we can determine what he *meant* by what he said in those cases.

The second term that one needs to understand to comprehend what Paul says about the Gospel is the term *gospel* itself. You already know that an Evangelist is charged with “preaching” the Gospel. But you may not be aware that the English term *evangelist* is nothing more than a transliteration of the same Greek root as the term that is commonly translated “gospel.” That is why, in some Christian circles, the Gospel is sometimes called “the *Evangel*.”

The Greek verb standing behind the two nouns translated as “gospel/ev-angel” and “ev-angel-ist” in the New Testament is—not surprisingly—the same verb that stands behind the Greek term *angel*. That verb *means* nothing more than “to deliver a message,” which explains why I have told you the divine beings we know as “angels” are nothing more than messengers. That is, they are creatures God uses to deliver His messages from time to time. But He does the same thing with an Evangelist. In the case of an Evangelist, however, God intended the message he carries to be both specific and never-changing.

The Greek noun *euangelion* (εὐαγγέλιον)—that is, “gospel/evangel”—derives from a compound verb which was formed by attaching the adverb/adjective “well/good” to the verb *angello* (ἀγγέλλω) which, as I stated above, *means* “to deliver a message.” That compound verb is used in the New Testament with the sense of “to preach the Gospel,” which is the way it has been translated in these passages:

*And I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented thus far) in order that I might obtain some fruit among you also, even as among the rest of the Gentiles. I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. Thus, for my part, I am eager to preach the gospel to you also who are in Rome. For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it {the} righteousness of God is revealed from faith to faith; as it is written, "BUT THE*

*RIGHTEOUS {man} SHALL LIVE BY FAITH."*

*(Romans 1:13–17)*

*I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; which is {really} not another; only there are some who are disturbing you, and want to distort the gospel of Christ. But even though we, or an angel from heaven, should preach to you a gospel contrary to that which we have preached to you, let him be accursed. As we have said before, so I say again now, if any man is preaching to you a gospel contrary to that which you received, let him be accursed.*

*(Galatians 1:6–9)*

With that, I have just refuted your claim that Paul may be using the Gospel to refer to the totality of *The Teaching* in those two passages. He isn't pointing to the activity of a Teacher *handing down The Teaching* but rather the *delivery* of the Gospel, which is the specific responsibility of an Evangelist. Consequently, out of all the passages you mentioned, that leaves four passages (Eph. 6:15–19, Phil. 1:27, Col. 1:5, and 2 Thess. 1:8) yet to be explained. But to understand why he is referring to "preaching" rather than "teaching" in those four passages, one needs to understand exactly what the Gospel is.

The term *gospel* is an Old English term formed by the combination of *god* ("good") and *spel* ("news"). So the archaic word *gospel* actually conceals the fact that the Greek term transliterated as *evangel* should be translated into modern English as "the good message." The question is, What was the essence of the "good news/message" an Evangelist in the Early Church was charged with *delivering* to unbelievers? The answer should be obvious from what Paul says in Romans and Galatians. It isn't, but that is only because modern

notions concerning the content of the Gospel message continue to obscure the Truth.

Consider this: *The Teaching of Moses* explained everything the sons of Israel needed to know about God's plan to create "The Man" Jesus Christ in His Own image and likeness. *The Teaching of the Prophets* merely added a few more details, such as how God was going to use the New Covenant to accomplish that. *The Teaching of Jesus Christ* added even more detail concerning how His impending death and Resurrection fit into things which had already been explained in *The Teaching of Moses* and *The Teaching of the Prophets*. With that in mind, what do you suppose *The Teaching of the Apostles (The Apostolic Teaching)* could possibly include that had not already been explained?

If you concluded that an explanation concerning how God had *fulfilled the promise* through the death and Resurrection of Jesus Christ was the only new thing the Apostles could add to *The Teaching*, you hit the nail right on the head. And that part of *The Apostolic Teaching* is "the good news"—the only part of *The Teaching* an Evangelist is authorized to proclaim. By contrast, the intricate details of *The Teaching of Moses*, *The Teaching of the Prophets*, and *The Teaching of Jesus Christ* have been—from the time of Moses—the exclusive domain of the Teacher. Nonetheless, the Evangelists in the Early Church had more than enough information to communicate to unbelievers. The problem we face today is, the Church lost insight into most of that information some 1800 years ago. Consequently, the only things that are still accurately understood in the Church today are the bare essentials necessary to produce the new birth in those who believe.

Anyone who understands what God accomplished through the death and Resurrection of Jesus Christ already knows why the Apostles called that part of *The Teaching* "the good news." The author of the Book of Hebrews knew. He explains God's purpose in the death and Resurrection of Jesus Christ this way:

*And for this reason He is the mediator of a new covenant, in order that since a death has taken place for the redemption of the transgressions that were {committed} under the first covenant, those who have been called may receive the promise of the eternal inheritance.*

*(Hebrews 9:15)*

That one verse sums up the essence of the Gospel, that is, “the good news” that Evangelists are called to “preach” to the unregenerate. However, the Apostle Paul makes another statement in the Book of Galatians which not only succinctly summarizes the message of that epistle but also explains exactly how unbelievers come to participate in God’s *fulfillment of the promise*:

*But the Scripture has shut up all men under sin, that the promise by faith in Jesus Christ might be given to those who believe.*  
(Galatians 3:22)

If you do a quick survey of the Book of Galatians, you will find that verse is embedded in a vehement refutation of the goofy notion that Believers must be circumcised—that is, that they must physically identify themselves as Jews—before they can participate in *the fulfillment of the promise*. That distortion of the Truth was prevalent among Jewish Pretenders in the Early Church, which is why Paul takes on the idiotic concept in the Book of Romans as well:

*For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh. But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.*  
(Romans 2:28–29)

*But {it is} not as though the word of God has failed. For they are not all Israel who are {descended} from Israel; neither are they all children because they are Abraham’s descendants, but: “THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED.” That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants.*  
(Romans 9:6–8)

Do you see how faith (belief) fits into the overall scheme of things? In the eyes of God, belief in the Truth of the Gospel *parabolically* results in the “new birth” of the Believer as a Child of God. That event makes one a *parabolic* descendant of Abraham—and thereby an *heir of the promise* that God gave him (Gen. 12:1–3, 15:1–7, 17:1–8). In his letter to the Ephesians, Paul *parabolically* explains exactly what faith (belief) in the Gospel

message attains for those who are naïve enough to believe the Truth. Through faith, the True Believer becomes a member of Israel:

*And by referring to this, when you read you can understand my insight into the mystery of Christ, which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit; {to be specific}, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel, of which I was made a minister, according to the gift of God’s grace which was given to me according to the working of His power. To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, and to bring to light what is the administration of the mystery which for ages has been hidden in God, who created all things; in order that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly {places.} {This was} in accordance with the eternal purpose which He carried out in Christ Jesus our Lord, in whom we have boldness and confident access through faith in Him.*  
(Ephesians 3:4–12)

The *meaning and significance* of that passage eludes most people because they have no insight at all into the *parabolic imagery* Paul had in mind when he wrote it (dictated it). I have already explained the basics of that *parabolic imagery* in the book *Not All Israel Is Israel* (see Order Form): Jesus Christ became the Man Israel when all other Jews were “cut off from” Israel. By a sincere belief in and response to the Gospel message, the Believer becomes “one” with Jesus Christ, the *Living Word of God*, thereby becoming a member of the Body of Jesus Christ, the One Who is Israel. That is why Paul quite often speaks in terms of the *parabolic imagery* in which the Church is “the Body of Christ” (Rom. 7:4, 12:5; 1 Cor. 10:16, 12:12; Eph. 3:6, 4:12, 5:23; Col. 3:15).

Now that I have explained the essentials concerning the “preaching” and *content* of the Gospel message, let’s look at the final four passages you mentioned:

*Finally, be strong in the Lord, and in the strength of His might. Put on the full armor of God, that you may be able to stand firm against the schemes of the devil. For our struggle is not against flesh and blood, but*

against the rulers, against the powers, against the world forces of this darkness, against the spiritual {forces} of wickedness in the heavenly {places.} Therefore, **take up the full armor of God, that you may be able to resist in the evil day, and having done everything, to stand firm.** Stand firm therefore, HAVING GIRDED YOUR LOINS WITH TRUTH, and HAVING PUT ON THE BREASTPLATE OF RIGHTEOUSNESS, and **having shod YOUR FEET WITH THE PREPARATION OF THE GOSPEL OF PEACE;** in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming missiles of the evil {one.} And take THE HELMET OF SALVATION, and the sword of the Spirit, which is the word of God.  
(Ephesians 6:10–17)

In that passage, Paul is using *parabolic imagery* to describe how a True Believer can protect himself against the lies and distortions of the Truth that Satan will use in trying to deceive him. One of the things he advocates is “the preparation of the gospel of peace.” By that he *means* simply that the Believer should prepare for Satan’s onslaught by making sure he has a firm understanding of the simple Gospel message he believed when he was born again. Paul then goes on to allude to the totality of *The Teaching* when he says “the sword of the Spirit, which is the word of God.” Consequently, it would be extremely irrational for anyone to argue that he must have in mind the totality of *The Teaching* when he says “the gospel of peace.” But that is not the case when he mentions “the gospel” in this next passage:

*Only conduct yourselves in a manner worthy of the gospel of Christ; so that whether I come and see you or remain absent, I may hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel; in no way alarmed by {your} opponents—which is a sign of destruction for them, but of salvation for you, and that {too}, from God. For to you it has been granted for Christ’s sake, not only to believe in Him, but also to suffer for His sake, experiencing the same conflict which you saw in me, and now hear {to be} in me.*  
(Philippians 1:27–30)

It is possible that Paul is using the Gospel to designate the totality of *The Teaching*. But he could just as easily be referring to the individual Believer’s responsibility for not doing anything to hamper the

evangelistic efforts of the church at Philippi. He certainly does seem to have in mind the way that Christians appear to unbelievers outside the Church. But in the next passage you cited there is no doubt that he is referring specifically to the Gospel rather than to the whole of *The Teaching*:

*We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus and the love which you have for all the saints; because of **the hope laid up for you in heaven, of which you previously heard in the word of truth, the gospel, which has come to you,** just as in all the world also it is constantly bearing fruit and increasing, even as {it has been doing} in you also since the day you heard {of it} and understood the grace of God in truth.*  
(Colossians 1:3–6)

The key to understanding what Paul has in mind lies in the phrase “the hope laid up for you in heaven.” The “hope” to which he refers is the hope of resurrection—that is, participation in God’s creation of “*The Man*” in His Own image and likeness—which is the central focus of the Gospel message. Therefore, when Paul says “of which you previously heard in the word of truth, the gospel, which has come to you,” he is undoubtedly referring to the Gospel that Colossian Believers *received* from him or some other Evangelist when they first believed. And in this next passage, he is clearly pointing to unbelievers’ rejection of the Gospel message they had opportunity to hear:

*We ought always to give thanks to God for you, brethren, as is {only} fitting, because your faith is greatly enlarged, and the love of each one of you toward one another grows {ever} greater; therefore, we ourselves speak proudly of you among the churches of God for your perseverance and faith in the midst of all your persecutions and afflictions which you endure. {This is} a plain indication of God’s righteous judgment so that you may be considered worthy of the kingdom of God, for which indeed you are suffering. For after all it is {only} just for God to repay with affliction those who afflict you, and {to give} relief to you who are afflicted and to us as well when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire, **dealing out retribution to those who do not know God and to those who do not obey the gospel of our***

*Lord Jesus. And these will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power, when He comes to be glorified in His saints on that day, and to be marveled at among all who have believed—for our testimony to you was believed.* (2 Thessalonians 1:3–10)

I trust that you can see why the Apostles always have in mind “the good news” concerning God’s **fulfillment of the promise** through the death and Resurrection of Jesus Christ when they say “the Gospel.” As I have stated, that is the only part of *The Teaching* that one needs to hear in order to be born again. However, a True Believer needs a whole lot more information than that “good news” if he ever expects to grow to full maturity in Christ. That is why, in addition to “the good news,” *The Apostolic Teaching* provides complete insight into the seven sealed messages that Moses and the other Prophets of Israel hid in their writings. The content of that Teaching is what the Greek term translated “teaching” and “instruction” refers to in these passages:

*But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of **teaching** to which you were committed.* (Romans 6:17)

*Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to **the teaching** which you learned, and turn away from them.* (Romans 16:17)

*But now, brethren, if I come to you speaking in tongues, what shall I profit you, unless I speak to you either by way of revelation or of knowledge or of prophecy or of **teaching**?* (1 Corinthians 14:6)

*I solemnly charge {you} in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: preach the word; be ready in season {and} out of season; reprove, rebuke, exhort, with great patience and **instruction**.* (2 Timothy 4:1–2)

*For the overseer must be above reproach as God’s steward, not self-willed, not quick-tempered, not addicted to wine,*

*not pugnacious, not fond of sordid gain, but hospitable, loving what is good, sensible, just, devout, self-controlled, holding fast the faithful word which is in accordance with **the teaching**, that he may be able both to exhort in sound doctrine and to refute those who contradict.* (Titus 1:7–9)

*Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, of **instruction** about washings, and laying on of hands, and the resurrection of the dead, and eternal judgment. And this we shall do, if God permits.* (Hebrews 6:1–3)

*Anyone who goes too far and does not abide in **the teaching** of Christ, does not have God; the one who abides in **the teaching**, he has both the Father and the Son. If anyone comes to you and does not bring **this teaching**, do not receive him into {your} house, and do not give him a greeting; for the one who gives him a greeting participates in his evil deeds.* (2 John 1:9–11)

Now there is one additional thing you need to consider concerning the mind-set of the Apostles: The Truth contained in the Gospel is an absolutely essential element of *The Teaching*. In fact, *The Teaching* has no value at all until one has responded to the Gospel. So even though Paul and the other Apostles never use the rubric the Gospel to refer to anything other than “the good news” introduction to *The Apostolic Teaching*, they sometimes seem completely obsessed with defending the Gospel rather than *The Teaching*. That is because they were Jews who were trying to persuade other Jews that the Messiah of Israel had already come. One of Paul’s successes in that regard is what this text is describing:

*And it came about that while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found some disciples, and he said to them, “Did you receive the Holy Spirit when you believed?” And they {said} to him, “No, we have not even heard whether there is a Holy Spirit.” And he said, “Into what then were you baptized?” And they said, “Into John’s baptism.” And Paul said, “John baptized with the baptism of repentance, telling the people to believe in Him who was*

coming after him, that is, in Jesus." And when they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them, and they {began} speaking with tongues and prophesying. And there were in all about twelve men.

(Acts 19:1-7)

Think about it: It is theoretically (but not really) possible for one to have insight into everything that Moses and the other Prophets of Israel wrote about "The Man" Jesus Christ, without understanding Who "The Man" is or what God has accomplished through Him. In that case, the Truth of *The Teaching of Moses* and *The Teaching of the Prophets* would be worthless. After all, the Jews today are still waiting for God to *fulfill the promise* through some "messiah" other than Jesus Christ. What good will that expectation do them? Satan has chosen the Antichrist to fulfill their expectations. (See *The AntiChrist* and *The Advent of Christ and AntiChrist*.)

If you want to delve into an area of study where the Truth is much more murky than that related to the Gospel, take a look at what the Apostles said concerning "the Word." Then make a list of all the things you don't understand and we can *talk about* it.

**Editor:** *The writer of the Book of Hebrews says that Melchizedek, the ancient king and high priest of Salem, was "without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he abides a priest perpetually" (Heb. 7:3). I know the mythology pertaining to Melchizedek became a reality in the Person of Jesus Christ at the time of His Resurrection, but there seem to be elements of the mythology that are different from anything I have heard you explain before. For instance, when the writer says that Melchizedek was "without father, without mother, without genealogy" and without "beginning of days" he appears to suggest that Melchizedek was completely divine (according to the mythology) and not human. By contrast, the ancient Pharaohs were considered to be both human and divine, which suggests the mythology pertaining to Melchizedek was somewhat different. What can you tell us about Melchizedek and the mythology pertaining to him?*

**Elijah:** Your question illustrates the major drawback to reading the Scriptures in translation: You are limited by

the insight and understanding of whoever made the translation. The translation you quoted says this:

*For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him, to whom also Abraham apportioned a tenth part of all {the spoils}, was first of all, by the translation {of his name}, king of righteousness, and then also king of Salem, which is king of peace. Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he abides a priest perpetually.*

(Hebrews 7:1-3)

The point the author is making in that passage is obvious: Jesus Christ is (*parabolically*) LIKE Melchizedek in that He is both King and High Priest of (Heavenly) Jerusalem just as Melchizedek was king and high priest of (earthly) Jerusalem. And you rightly divined that the key to understanding what he says lies in this verse:

*No father, no mother, no genealogy, having neither beginning of days or end of life, but likened to the Son of God, he remains a priest for the duration.*

(Hebrews 7:3) —my interim translation

Stop to think about what the author is saying. He is obviously making a *parabolic* comparison between Melchizedek and Jesus Christ. That is revealed by the Greek verb I have translated "likened"—the same verb that has been somewhat misleadingly translated "made like" in the translation you used. That verb does *mean* "make like or similar to" in some cases, but it also has the sense of "liken" or "compare to," which is clearly the *meaning* it carries in this instance. But before we go any further, let's look at what Moses says about Melchizedek:

*Then after his return from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the valley of Shaveh (that is, the King's Valley). And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High. And he blessed him and said, "Blessed be Abram of God Most High, Possessor of heaven and earth; And blessed be God Most High,*

*Who has delivered your enemies into your hand.” And he gave him a tenth of all. And the king of Sodom said to Abram, “Give the people to me and take the goods for yourself.” And Abram said to the king of Sodom, “I have sworn to the LORD God Most High, possessor of heaven and earth, that I will not take a thread or a sandal thong or anything that is yours, lest you should say, ‘I have made Abram rich.’ I will take nothing except what the young men have eaten, and the share of the men who went with me, Aner, Eshcol, and Mamre; let them take their share.” (Genesis 14:17–24)*

It should be obvious that Melchizedek cannot be LIKE Jesus (as Satan has most foggy-minded folks believing) in regard to genealogy because Moses gives no genealogy at all for Melchizedek. Yet both Matthew and Luke give a complete genealogy for Jesus, a genealogy which includes both His father and His mother (Matt. 1:1–16; Luke 3:23–38). Those two gospels also include an account of His birth and death.

Not only does Moses not bother to mention the father or mother of Melchizedek, he also omits any account of his birth and death. Consequently, there is no possible point of *parabolic* comparison to be made in that regard between him and Christ. So why does the author of the Book of Hebrews mention that Moses does not name the father and mother of Melchizedek, give his genealogy, or indicate how long he lived and when he died? Because he is pointing out the fact that the genealogy and lifespan of Melchizedek are not pertinent to the *parabolic* comparison. The only reason Moses even mentioned Melchizedek was to provide a *parabolic image* the psalmist could use to speak concerning the kingship and priesthood of Jesus Christ:

*(A Psalm of David.)  
The LORD says to my Lord:  
“Sit at My right hand,  
Until I make Thine enemies a footstool for Thy feet.”  
The LORD will stretch forth  
Thy strong scepter from Zion, {saying},  
“Rule in the midst of Thine enemies.”  
Thy people will volunteer freely in the day of Thy power;  
In holy array, from the womb of the dawn,  
Thy youth are to Thee {as} the dew.  
The LORD has sworn and will not change His mind,  
“Thou art a priest forever  
According to the order of Melchizedek.”*

*The Lord is at Thy right hand;  
He will shatter kings in the day of His wrath.  
(Psalm 110:1–5)*

Was the mythology concerning Melchizedek any different than that of all the other Egyptian and Canaanite kings? Not at all. He was a human who had supposedly been “born again” as the divine son of the Canaanite god El when he ascended to the throne. In that respect at least, he was just LIKE Jesus Christ. The author of the Book of Hebrews is merely remarking that Moses obviously had that *parabolic* comparison in mind when he recounted how Abram gave tithes and offerings to a king/high priest he never bothers to mention again.

*Editor: In the “Questions & Answers” article in the last newsletter, you briefly mentioned something that many readers (including myself) probably didn’t fully understand. That is, you mentioned “the four-dimensional physical reality in which we live” and “the spiritual reality of the fifth dimension.” What are the four dimensions of physical reality?*

*Elijah:* Space and time. Space has three (known) dimensions which every physical body can traverse. Like a box, it has length, width, and height. That is, an object can go forward and backward, left and right, or up and down *in* space. You have probably heard the expressions “2-D” and “3-D” used in regard to visual images. The “D” stands for “dimensional.” A 1-D image is a straight line. A 2-D image depicts area. 3-D images portray volume. Time is the fourth dimension.

Every physical object is held captive by and forced to move *through* space and time. But your question surprises me. I figured my mention of the fifth dimension would be the more intriguing aspect of what I said. That dimension is, after all, just as invisible as space and time—and just as real. However, the one who can perceive that dimension and knows how to move around confidently in it has already escaped the bondage of the physical. As the Apostle Paul *parabolically* described it:

*It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.  
(Galatians 5:1)*

*Editor: I'm sure you have noticed, along with everyone else, that America (and much of the world) has become obsessed with sex. You can't go anywhere these days and not see signs of how the constant exposure to sexually explicit images and dialogue has influenced our culture. The meteoric rise in child pornography and child molestation is but one of the hideous effects of our nation's aroused passion for things lewd and lurid. Since it's obvious that Satan is behind all of this, I can't help but wonder how the sexual explosion we are seeing in this country and around the world factors into the End, if at all. Is it just one more obsession that Satan is using to keep folks focused on something other than the Truth? Or is there something more to what we see going on?*

*Elijah:* Certainly, the "lusts" of the flesh keep people from responding favorably to the "Spirit" of God. Paul makes that abundantly clear in several passages. The following are only the more obvious statements he makes in that regard:

*There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For what the Law could not do, weak as it was through the flesh, God {did:} sending His own Son in the likeness of sinful flesh and {as an offering} for sin, He condemned sin in the flesh, in order that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit. For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able {to do so}; and those who are in the flesh cannot please God.*

*(Romans 8:1-8)*

*Now I, Paul, myself urge you by the meekness and gentleness of Christ—I who am meek when face to face with you, but bold toward you when absent! I ask that when I am present I may not be bold with the confidence with which I propose to be courageous against some, who regard us as if we walked according to the flesh. For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but*

*divinely powerful for the destruction of fortresses. {We are} destroying speculations and every lofty thing raised up against the knowledge of God, and {we are} taking every thought captive to the obedience of Christ.*

*(2 Corinthians 10:1-5)*

*But I say, walk by the Spirit, and you will not carry out the desire of the flesh. For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. But if you are led by the Spirit, you are not under the Law. Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.*

*(Galatians 5:16-24)*

Although a demented preoccupation with sex has definitely increased over the past few years, that particular "lust" has been part of human nature ever since Adam and Eve "sinned" and "transgressed" in the Garden. The Truth concerning the current phenomena is easy to understand if one has insight into the immediate result of their error. (See my comments on that in "Questions & Answers," *The Voice of Elijah*®, April 1997, July 1997, and April 1998.) Unfortunately, Satan has managed to distort completely that part of *The Apostolic Teaching*. He is pushing sex as an agenda here at the End of the Age only because he knows full well that human sexuality is a rather touchy topic as far as God is concerned. God's perspective should be obvious from the laws Moses instituted to govern the sexual conduct of the sons of Israel. Therefore, a not-too-insignificant result of the "sexual revolution" has been a corresponding increase in the fires of Hell that await all those who scoff at the notion that God has any right to limit their "freedom." They will undoubtedly see things a bit more clearly in the light emitted from the fire of God's wrath at the Second Coming. ■