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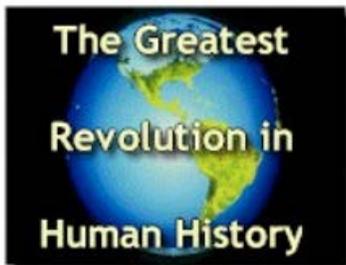
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# The Greatest Revolution in Human History

by Ernest L. Martin, Ph.D., December 1999

Edited and updated by David Sielaff, September 2018

First read the "[September 2018 Newsletter](#)"



**Organized religion, whether based on Christian principles and/or Jewish concepts, has been a dismal failure in making the world a peaceful and prosperous place over the past 1600 years, and since Islam started 1300 years ago, we can include organized Islam in the same category, along with organized Buddhism and organized Hinduism, and organized “whatever religions are left.” In fact, as history abundantly attests, religious beliefs in the hands of human beings, and the wish to sustain or enhance them, have caused some of the most disastrous wars imaginable. All people know this. Something is wrong somewhere.**

It seems that “religion,” no matter in what form it is found, has been a very dangerous thing when mankind gets its hands on it, and this is especially so if religion becomes organized.

## *Idyllic Scenes but No Reality*

There are moments when the ideal that we all expect and desire for a happy religious scene is actually accomplished. All of us have experienced seeing a small country church nestled in the valley with a cute steeple on top and pasture lands surrounding it. We usually conceive of such a sight as being one of the most tranquil of views.

Observing such scenes seems to give religion a necessary place in our hearts and it makes the sustaining of our religious customs seem appropriate. In such circumstances, religion can become meaningful to mankind. But if that small church is then reckoned by us to be a part of a greater organization with its headquarters in the big city or in the capital of a nation, its theme of tranquility is jaundiced by the reality of the actual world in which we live.

If we group that “church in the dale” with organized religion, its supposed innocence does not resemble or represent the real world at all. In fact, that pastoral scene is usually recognized by us as only a pleasant illusion that most of us desire to observe for the momentary peace and security that landscape promotes. We then leave the scene and get back to normal living, which is very different from the impressions we wish to experience in our nostalgia.

## ***Organized Religion Has Not Brought About the Kingdom of God***

The simple fact is, organized religion has not produced the “Kingdom of God” on earth that some preachers and priests have promised. This is because that government will occur in the Holy Scriptures only when Christ Jesus comes back in His prophesied messianic role to rule the earth in peace and prosperity.

The main reason for its failure in our period of governance is the reluctance of organized religion to put into practice the essential ingredients that will produce appropriate results. Often we hear being taught from the pulpits wonderful platitudes and aesthetic teachings of love, joy, and peace among peoples, but in practice, the world continues with its same philosophy of life that our ancestors taught us. We often say one thing, but mean another.

This, however, is the very attitude prophesied to change in the generation before the Second Advent of Christ Jesus back to this earth.

Let us look at the topic at hand: “Coming – The Greatest Revolution in Human History.” To be blunt, even mankind will soon tire of the premises that have governed our philosophical and religious concepts over the past centuries. Mankind will soon begin to say that something is wrong somewhere.

What can be done to bring our societies into even better civilizations that have substance to them in regard to proper religious beliefs? — beliefs that can be used to profit and to prosper mankind with spiritual as well as material and economic advantages? The answers to that question will soon become evident.

## ***God’s Intervention in World Affairs***

The spiritual, material, and economic advantages will occur when God begins to fulfill a prophecy that He gave the world in the final words of the Prophet Malachi. This prophet of the Old Testament is the latest of the prophets before the coming of John the Baptist in the time of Jesus. His book is the last book of the Prophets’ Division (Division Two – see my book [Restoring the Original Bible](#) for information to show this).<sup>1</sup>

In the King James Version (and in most Bibles that have the erroneous Egyptian order of the Old and New Testament books perpetuated by Jerome) the Book of Malachi appears last of all the Old Testament books. The former and correct order is shown in “[Diagram: the Symmetry of the Bible](#).” It is vastly superior so that the reader can obtain the correct nuances of teachings afforded by the contexts and comparison of one biblical book to another.

But whatever way one reads the prophecy the message has a “closing theme” to it. It is as if God is telling all readers of the Prophets’ Division that of all the various teachings found in the Prophets, make sure you pay attention to these final words. They are for a time where an event will occur shortly ahead of us today:

- [1] **“Remember you the law of Moses my servant which I commanded to him in Horeb [Mount Sinai] for all Israel, with the statues and judgments.**
- [2] **Behold, I send you Elijah the Prophet before the coming of the great and dreadful Day of the Lord: And**
- [3] **he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, Lest I come and smite the earth with a curse.”**

• **Malachi 4:4–6**

There are three main points in this “closing theme” prophecy that are essential for us to know today.

## ***The First Point of Malachi’s Prophecy***

“[1] **Remember you the law of Moses ...”**

The first point concerns only the people of Israel. It says that they will return to believing, teaching and observing the Law of Moses. Believe it or not, Judaism today is NOT based upon the teachings of Moses

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<sup>1</sup> “[The Book of Malachi](#)” by Dr. Martin will give additional information on this important prophecy and book. *DWS*

(except in the external practices of Sabbath-keeping, kosher laws, and traditional laws of separation from the Gentiles). I show in my new book ([\*The Temples That Jerusalem Forgot\*](#), available free online) that one of the main and essential reasons why the Jewish people lost the knowledge of where their Temples once were located is because they accepted what is called “[The 13 Principles of Judaism](#)“ as advocated by the 12<sup>th</sup> century Jewish teacher named Maimonides.<sup>2</sup>

The philosophical beliefs and what Maimonides taught clandestinely were the very opposite of what Moses and the Prophets believed. Indeed, Maimonides even abandoned some of the essential teachings of the Talmudic Sages that were based solidly on scriptural teachings, doctrines that governed the Jewish people over centuries.

Maimonides switched those Jewish beliefs for Greek philosophical doctrines mainly from Aristotle. Top Jewish scholars know this to be true and there are abundant Jewish scholarly reports that attest to this fact. Maimonides deliberately tried to mislead people in what he taught them, and he readily admitted the virtue of his method in teaching what he called the “common folk” among the Jewish populace. He sought to deceive them.

Maimonides by his own admission and practice was a thoroughgoing and “card-carrying” (as we would say today) Hellenist. He insisted the Jews give up the simple and plain teachings of Moses on several important Old Testament doctrines and adopt in their place the “Greek philosophical way,” notably the concepts of Aristotle. The word “Hellenist” came to mean anyone who adopted the pagan teachings of the Greeks and Romans. Maimonides dogmatically put Aristotle before the plain teachings of Moses and the Scriptures.

Many in Judaism at that time objected to Maimonides’ concepts, but within the 200 years that followed, many of the Jewish Rabbis began to heed the teachings of Maimonides. They left the simple doctrines of Moses almost wholesale in order to accept and perpetuate a philosophic and inward religious motif based on Greek philosophy. Again, this change did not involve the externals of the Mosaic religion that made the society to appear Jewish. Maimonides still expected all Jews to keep the external and ritualistic laws of Moses.

### ***Anthropomorphism and God’s Body, Maimonides Rejects Scripture***

Let me give an example. In all places of the Holy Scriptures (and among the Jewish Sages of the Talmudic period) God is defined in anthropomorphic terms. That is, He is consistently described as being like humans in appearance. In the first chapter of Genesis, we find that human beings are made in the likeness and image of God (Genesis 1:26, 5:3). This teaching dominates in all pages of the Holy Scriptures.

The New Testament advocates the same thing. God is reckoned to look just like Jesus Christ:

**“Who [the Son of God] being the brightness of his glory, and the express image [χαρακτήρ or *charakter*] of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”**

• ***Hebrews 1:3***

Christ Jesus is even described in his glorified condition at present to be an *anthropos*, in Greek (a man):

**“Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men [ἄνθρώπων, plural], the man [ἄνθρωπος, singular] Christ Jesus; Who gave himself a ransom for all, to be testified in due time.”**

• ***1 Timothy 2:4–6***

When Jesus, the “**express image**” of Deity, is observed by man, the Scriptures show that God looks like all humans. This is the scriptural teaching. Indeed, the design of the Holy Temple at Jerusalem showed the

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<sup>2</sup> Maimonides was also referred to by Jews as “Rambam” an acronym derived from the first letters of his full title **R**abbi **M**oses **b**en **M**aimun. The term *ben* means “son of.” The 13 Principles was part of Maimonides’ commentary on the Mishnah published in 1168 AD. (The Mishnah was a collection of Jewish traditions compiled about 200 AD, a basic part of the Jewish Talmud). *DWS*

anthropomorphic appearance of God.<sup>3</sup>

Maimonides, however, found this belief to be very distasteful and unsatisfactory. It was not the manner in which many of the philosophers of his time in the 12<sup>th</sup> century viewed the Creator. In order to alter this long held belief by early Jewish teachers (including all the writers of the Holy Scriptures), Maimonides dogmatically stated in his “Third Principle of the Jewish Faith” the statement that God **“has no body.”**<sup>4</sup>

There was an uproar among Jewish scholars at the time over his assertion (among other doctrines that Maimonides taught), but within 200 years most within Judaism accepted this teaching of Maimonides. What Maimonides did was to allegorize every statement in the Scriptures or written by the Talmudic Sages that suggested that God had body parts like a human. The symbolism of the Temple, however, gave Maimonides some major problems to his personal belief that God did not have a body like humans (or, that God had any body at all).

### ***The Temple Was Not Designed for Display Only, but Bodily Use***

In *The Temples That Jerusalem Forgot*, I show it was the ideas of Maimonides and his dislike of the Temple features (because all legal Israelite sanctuaries promoted anthropomorphic descriptions of God) that helped make the Jewish people forget even where their former Temples were located in Jerusalem.

The Mosaic and biblical Temple design, rules, and regulations were totally anthropomorphic in their outward appearance and function. This was anathema to Maimonides in his heart of hearts. As a matter of fact, in his own ideal Temple that he recorded in his book *Guide of the Perplexed*,<sup>5</sup> Maimonides had Aristotle and his teachings positioned solidly within the Holy of Holies along with Moses (whom Maimonides taught believed like Aristotle), while the ordinary Jewish people with their Rabbis still teaching Moses and the Holy Scriptures in the biblical sense were left out of his Holy of Holies.

To Maimonides, those Jews who continued to teach the externals of keeping the Law of Moses and stating that those teachings were the actual ones meant by Moses, were those who would be groping on the outside of his inner Temple (Part III, [chapter 45](#) and especially [chapter 51](#)).<sup>6</sup> That’s right; Maimonides would not let Jews who believed Moses and the Prophets to enter the interior part (inner sanctum) of *his* new imaginary Temple. That part was reserved only for “philosophers” among whom he considered Moses, the Prophets, and any other “philosopher” no matter what race. Maimonides was particular in his designation of who was a “philosopher.”

Maimonides even had his own criterion of who was a “human” and who was not “human.” As for certain Gentile peoples, Maimonides taught explicitly that the extreme northern Turks and the extreme southern peoples near the equator were to him non-humans and they could never find a place in his “Temple.” Such people (whom he considered just above the apes in mentality) could not even come into the holy city of

<sup>3</sup> See [“The Bodily Composition of God”](#) and [“God’s Body.”](#) DWS

<sup>4</sup> [“Maimonides’ 13 Foundations of Judaism,”](#) translated by Marc Mermelstein:

**“Principle III. The denial of physicality in connection with God**

**This is to accept that this Oneness [God] that we have mentioned above [Principle II] is not a body and has no strength in the body, and has no shape or image or relationship to a body or parts thereof. This is why the Sages of blessed memory said with regards to heaven there is no sitting, nor standing, no awakeness, nor tiredness. This is all to say that He does not partake of any physical actions or qualities. And if He were to be a body then He would be like any other body and would not be God. And all that is written in the holy books regarding descriptions of God, they are all anthropomorphic. Thus said our great Rabbis of blessed memory, **‘The Torah speaketh in man’s language’** (i.e. using human terms to offer some understanding). And the Rabbis have already spoken at length on this issue. This is the third pillar and is attested to by the verse, **‘For you saw no image’** meaning that you did not see an image or any form when you stood at Sinai because as we have just said, **He has no body, nor power of the body.**”**

DWS

<sup>5</sup> This work by Maimonides is often called *Guide for the Perplexed* rather than *Guide of the Perplexed*. Both are correct. DWS

<sup>6</sup> Moses Maimonides, [The Guide for the Perplexed](#), 4<sup>th</sup> revised edition, translated by M. Friedländer (New York: E.P. Dutton & Co.), Part III, chapters 45 (pp. 355–359) and 51 (pp. 384–391). Accessed June 25, 2018 from the Online Library of Liberty. DWS

Maimonides' understanding, let alone into his **“holy house for the king.”**<sup>7</sup>

This was a prime belief of Maimonides. Call it “medieval” and “backward” if we wish (and, of course, such an evaluation would be true), but that does not absolve Maimonides and the philosophical principles that governed him from teaching and believing his highly erroneous doctrines and anti-biblical concepts.

### *In Scripture, Maimonides' Outcasts Will be Accepted by God*

What a contrast this racial concept of Maimonides is to God's own word in the Book of Isaiah. Isaiah stated that even the ones prohibited from entering the Mosaic Tabernacle or the Solomonic Temple, such as eunuchs and all foreigners of any people, will have a part within the very Temple of the Barren Women. This will be a Temple erected in the time of the Kingdom of God. See all of Isaiah chapters 53, 54, 55 and particularly Isaiah 56:4–7:

**“For thus says YHWH unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in my house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting [age-lasting] name, that shall not be cut off.**

**Also the sons of the stranger, that join themselves to YHWH, to serve him, and to love the name of YHWH, to be his servants, every one that keeps the sabbath from polluting it, and takes hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon my altar; for my house shall be called an house of prayer for all people.”**

This verse in Isaiah was well known and understood by the apostles when God began to present the Gospel to Gentiles. In the New Testament, the first Gentile to be offered the post-resurrection message of salvation (even before the **“devout”** Roman **“who feared God”** of Acts chapter 10) was the **“Ethiopian eunuch”** (Acts 8:26–39). The position of the story about the Ethiopian eunuch within the New Testament canon is of high significance in the account of God's redemption for the human race. Indeed, God has the ability to place the so-called “last” to be “first” (perhaps a shadow fulfillment of Matthew 19:30, 20:16; Mark 10:31; Luke 13:30).

The apostle Peter later told the Roman centurion Cornelius as well as his wife and children (all of them Gentiles), **“God is no respecter of persons. But in every nation he that fears him, and works righteousness, is accepted with him”** (Acts 10:34–35).

**“While Peter yet spoke these words, the Holy Spirit fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God.**

**Then answered Peter, ‘Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we?’ And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days. And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God.”**

• Acts 10:44–11:1

Peter later defended his actions to baptize the Gentiles before the elders in Jerusalem (Acts 11:1–18) where the conclusion was given:

**“And when Peter was come up to Jerusalem, they that were of the circumcision contended with**

<sup>7</sup> [“Guide of the Perplexed,”](#) Book III, chapter 51, p. 384.

**“The people who are abroad are all those that have no religion, neither one based on speculation nor one received by tradition. Such are the extreme Turks that wander about in the north, the Kushites who live in the south, and those in our country who are like these. I consider these as irrational beings, and not as human beings; they are below mankind, but above monkeys, since they have the form and shape of man, and a mental faculty above that of the monkey.”**

him, Saying, 'You went in to men uncircumcised, and did eat with them.' But Peter rehearsed the matter from the beginning, and expounded it by order unto them ...

And, behold, immediately there were three men already come unto the house [at Joppa] where I was, sent from Caesarea unto me. And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house."

• Acts 11:2-4, 11-12

Peter was wary in dealing with Roman officials. The three men told Peter their story and Peter and six companions went with the three men to the house of the Roman centurion:

"And as I began to speak, the Holy Spirit fell on them, as on us at the beginning [at Pentecost]. Then remembered I the word of the Lord, how that he said, 'John indeed baptized with water; but you shall be baptized with the Holy Ghost.' Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

When they heard these things, they held their peace, and glorified God, saying, 'Then has God also to the Gentiles granted repentance unto life.'"

• Acts 11:15-18

Later at a council in Jerusalem Peter reminded those gathered what had happened (Acts chapter 15):

"And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, you know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

And God, which knows the hearts, bare them witness, giving them the Holy Spirit, even as he did unto us; And put no difference between us and them, purifying their hearts by faith. Now therefore why tempt you God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."

• Acts 15:7-11

The apostle Paul said that in "the Mystery," the capstone teaching of the New Testament, the concept of superior or inferior humans no longer exists.<sup>8</sup>

God has a divine purpose for the welfare of everyone on earth — and that includes not only all races, but also each individual has a special and particular purpose. See my book [The Essentials of New Testament Doctrine](#) for the full account of what God has designed for all of us, as explained in the real teachings of the Holy Scriptures. It is glorious indeed!

### **Maimonides Rejects Moses**

Maimonides rejected these truths of God outright. He rejected Moses, although he had to acknowledge Moses. Indeed, the only reason that Maimonides even placed Moses in "his Holy of Holies" is because he thought that Moses actually believed as Aristotle did.

The truth is, Maimonides' book *Guide of the Perplexed* is pure heresy to all the principles of the early Jewish faith of those who lived during Temple times, in the period of the Talmuds, as well as those who wrote the teachings of the Holy Scriptures, Old and New Testaments. Quite a number of Jewish scholars who have studied it admit this is a true appraisal. Maimonides purpose in the *Guide* was an attempt to make Hellenism (in its philosophic sense) the official doctrine of Judaism. But that teaching is heathen to the core.

What the Seleucid king Antiochus Epiphanes and the Roman emperor Hadrian tried to do with their armed forces was to coerce the Jewish people to accept the normal teachings of Hellenism (that is, force them to

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<sup>8</sup> This is the major reason "the Mystery" was given to Paul and others. See "[The History of the Revelation of the Mystery](#)" and "[The Mystery and the New Covenant](#)." DWS

accept Hellenism along with their Judaism as the proper ecumenical philosophical and religious standard. While retaining his status as a Jew, Maimonides accomplished in his time (and for 200 years afterward) what Antiochus and Hadrian failed to do. Maimonides did his work of destroying the true teachings of the Tanach (a Jewish term for the entire Old Testament) as a Jew who openly taught “orthodoxy” to the Jewish masses, all without firing a shot of antagonism against his people.

Maimonides did his work of destruction by staying within the fold of Judaism. He did it by teaching “double doctrine” to get his Hellenism accepted.<sup>9</sup> And just as Antiochus Epiphanes and Hadrian with their armies tried to get rid of the Temples, Maimonides did in fact get rid of the Temple and he hid it from Jewish view until modern times. He did it by his “double doctrine” form of teaching.

Maimonides did not want to acknowledge any building in the midst of Jewish society that demanded (as the Temple does) the anthropomorphic concept that God has a literal body, even though the Temple and every object inside it reflected the use and efficiency for a corporeal being. Maimonides went to extremes to get rid of that obvious Scriptural teaching.

As a theologian, it took me only one reading of *Guide of the Perplexed* to see clearly that it was a “Guide” that Maimonides designed to deliberately lead the Jewish nation down the path into abject paganism in their philosophical beliefs. Any who are students of the Holy Scriptures (and who believe the Bible) would easily observe its utter heretical teaching in the plainest of ways. But that is not all.

### ***For Maimonides the Book of Genesis Was for the Ignorant Masses***

Maimonides admitted that what he told the common people of the Jews and Gentiles was only external teaching for ignorant Jews and Gentiles. What he actually believed was taught to those who were expert in philosophy; they would properly understand. He taught what is called “double doctrine” (or, “double truth”).<sup>10</sup> It is an abominable doctrine, but most people who called themselves “philosophers” in the past and in the time of Maimonides practiced it in a widespread manner.

At least to his credit, Maimonides openly wrote that he consistently used the “double doctrine” (or, “double truth”) scheme to teach the common Jewish folk. This type of teaching justified Maimonides’ practice to present an outward form of doctrine resembling the biblical teachings of Moses and Prophets, but inwardly this “double doctrine” principle allowed him to teach the beliefs of the Greek Philosophers, mainly Aristotle.

What did Maimonides himself believe about God? He firmly believed that God had “no body.” Maimonides made the statement that the only thing that anyone could learn about God was “**what He was not.**” To Maimonides it was not possible to say anything positive about God. He believed that no one could ever show “what God was.” He believed that man could only demonstrate “**what God was not.**” This was Maimonides’ fundamental belief.

In simple terms, anyone versed in the Holy Scriptures can see that Maimonides in emphasizing “**what God was not,**” was taking the approach that the word “not” should always prevail in teaching things about God. When the word “not” is associated with “God” you obtain “not-God” (or, plainly, “a” = “not” + *theos* = “God” or (the final teaching is there is “no god”). In simple terms, in the view of Maimonides, all philosophers had to be atheists or they could not be considered proper philosophers. That is precisely what Maimonides believed as his own words demonstrate.

He believed that God was nothing, or that “nothing was God,” or, simply and plainly, “there was no God.”

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<sup>9</sup> For more on this concept, see Dr. Martin’s article, “[The Pagan Immortal Soul and ‘Double Doctrine’](#)” as well as my May 16, 2018 Commentary, “[Man’s Lies, God’s Wisdom](#),” that presents additional information on truths withheld by the “wise.” DWS

<sup>10</sup> Dr. Martin has more to say on this subject in March 2001 doctrinal article, “[Maimonides – Saint and Heretic](#)” presenting other aspects of this Jewish teacher’s duplicity in teaching error to the uninformed and his perceived “truth” to those who are intellectually or socially elite. I go further in depth on this subject using 1963 information that Dr. Martin developed early in his scholarly career in the article “[The Pagan Immortal Soul and ‘Double Doctrine’](#).” I again cover the secular aspect of “double doctrine” or “double teaching” in my November 2016 Commentary “[Illuminati in the Bible](#)” and in my article “[Conspiracy in Scripture](#).” DWS

By the way, this was not ordinary Jewish belief, but it was the firm belief of Maimonides and I will show this more in my book on the Temples. I will also show that Maimonides had a direct hand in hiding the Temple from the Jewish people and the world.

### *From Maimonides to Isaac Luria*

This departure of Maimonides from the truths of the Holy Scriptures was exacerbated in the 16<sup>th</sup> century when the nation itself went over to a belief in the philosophies of a man named Isaac Luria. He was the person who established what is called Lurianic Kabbala (a form of Gnosticism) that led people into doctrines that were as foreign to Moses as anyone could get. He even went further astray from the simple truths of the Torah and the Prophets than Maimonides. (At least Maimonides honestly admitted he was teaching “double doctrine,” but Luria did not.)

Luria taught the doctrine of the Transmigration of Souls (very similar as the Hindus do today) and that it was normal for the people who lived in one generation to appear after their deaths as other persons in the next generation. In other words, Luria believed and taught Reincarnation (Metempsychosis).

Luria was born in Jerusalem in 1534 AD. Through much meditation that he learned in Egypt, he finally moved to Safed in Galilee and won over most of the Jewish Kabbalists who lived there. Luria established his own unique version of the Kabbala. Through his teaching of Transmigration of Souls, he inherited the “soul” of Adam, along with some others (who came into Luria’s body to inhabit it through reincarnation while Luria lived on earth). Several “souls” came into Luria’s body: Abraham, Moses, David, and Elijah. Luria even had the “soul” of the Messiah.

Luria won over most of the influential Rabbis at the time, and for the next 200 years (until the Jewish enlightenment of the 1700s), Lurianic Kabbala reigned supreme in most Jewish circles. The article “Judaism” in the *Encyclopaedia Judaica* (Macmillan Company, 1971–1972) WAS Kabbala for the 200 years after the time of Luria.

Of course, such is not the case today because Jewish scholars and intellectuals have learned to place such beliefs into a category of “dark age mentality” that most religious groups have gone through at one time or another, and many stay clear of such overt teachings today. Yes, but the philosophy behind the concepts of Maimonides and Luria are often resident in Jewish people as the “dark age mentality” of many Christian and Muslim religious beliefs still reside in Christians and Muslims today. Look at some of the teachings of Rabbi Isaac Luria.

Since the Christians had adopted a belief in the Trinity that God could be expressed as a singular “God in three forms,” Luria went even further. He used the same principle of interpretation of the early Christians, but he devised “**ten different manifestations of God**” (that he called Sefirot) that were supposed to represent “one” God. Luria’s top and foremost manifestation of his “Godhead” was a “Non-being” never known by Moses or the Prophets, or those Sages of the Talmuds. But, in this regard, Luria followed in the footsteps of Maimonides even further in his acceptance of the principles of Aristotle.

He called his final manifestation of the Deity as Ein Sof which means in Hebrew “No End” (or, simply, “the End is Nothing” or “Nothing is the End”) which is another way of saying in a philosophical sense “there is NO definable God” (or, all that there is in the Universe is NOTHING – or a “God” in exile and in hiding). This was another way of teaching atheism. The ordinary Jewish people at the time, however, had no idea that this was the outcome of Luria’s teachings.

### *Isaac Luria and the Wailing Wall*

By the way, Luria was the first person in Jewish history (450 years ago) who pointed out the present “Western Wall” (the “Wailing Wall”) was the place to assemble for the Jewish people and where they ought to worship God. No Jewish person had ever gone to the “Wailing Wall” (as we call it today) until Luria told one man to pray at the new site that Muslims recently inherited from the Christians. Luria thought the man was Jeremiah the Prophet returned to earth, reincarnated into the man’s body.

Others followed Luria's command. I have evidence from top Jewish scholars who document that no Jewish person before this time went to this "Wailing Wall." The spot where Luria told the Rabbi to go was indeed the modern "Wailing Wall."<sup>11</sup>

Luria told the man that if he would see the Shekinah there, he would live 22 more years. Lo and behold, the Rabbi (whom I will identify in my new book on the Temple) claimed he saw the Shekinah dressed in dark clothing. As a result, the Rabbi lived exactly 22 more years. From that time forward, Jews in Jerusalem began to flock to that Muslim place of worship, and soon turned it into what is now called the "Wailing Wall."

The fact is, the geography of the "Wailing Wall" fits the teachings of Luria to a tee. Beyond that wall (eastward) was "nothing" (no buildings or shrines) and it provided support to his Kabbalistic teaching of the Ein Sof as being in Exile and in a state of "Nothingness," and that God's "end" would terminate in "nothing." In other words, Luria's God for the Jewish people was a "Nothingness" (a truly exiled and unknowable "God"). It is no wonder that Luria's "God" could not be seen.

### *Luria's Legacy of Mysticism*

To Luria and those who followed him for the next 200 years, there was "NO discernable God" in the final degree of his non-theistic understanding of the divine epiphany. Plainly, if a person reasoned the Lurianic philosophical beliefs to a proper conclusion, the person encounters "NO God." He finds only "empty space." The "empty space" east of the Western Wall was ideal in Luria's mind to emphasize the "Ein Sof" (Nothingness) of the Deity. What is interesting is the fact that before the time of Luria, no Jewish person ever went to the present "Wailing Wall" to pray.

Luria was the first person to lead the Jewish people to that Western Wall. He was as wrong as he could be in what he chose in his day. But the Jewish people at the time were so impressed with Luria, that they gave him a status that equaled that of Moses (or even greater). The Jewish authorities at his time took to his beliefs almost completely.

As a result, they lost the former locations of their holy Temples. Even the Jewish people who became a part of the modern enlightenment failed to recognize the errors of Luria in pointing to the "Wailing Wall" as the western wall of Herod's Temple. The truth is, Luria was historically and geographically foolish, even though he supposedly had the "souls" of numerous righteous saints of old inhabiting him (who were quite knowledgeable in their lifetimes) and informing him where the Temples were in Jerusalem. As an example, Luria pointed out the wrong western wall where the Jews were to pray. He called it the "Western Wall" of early Jewish tradition. But Luria was wrong. He selected the western wall of Fort Antonia (the most despised building by the Jews in the time of the Second Temple).

I show in my book two other areas in Jerusalem that Luria selected by his supernatural knowledge that were also wrong as he could get (and modern scholars recognize these were wrong). I personally feel that God let him select the wrong spot for a reason. The Jewish people who are now a part of the enlightenment, will be shocked when they discover what the "Wailing Wall" selected by Luria actually signifies. I will have the full information of this matter in my book *Temples*.

Simply put, the Jewish people have been misled by their elders — notably Maimonides and Luria. True, in both the 12<sup>th</sup> and 16<sup>th</sup> centuries the Jewish people kept the outward teachings of Moses regarding what to eat, what not to eat, and the keeping of holy days, etc., but in the inward or spiritual teachings of Moses in a philosophical and religious sense, they abandoned Moses and true biblical teaching.

They also gave up in a fundamental and philosophical sense what the early Jewish Sages from the time of the destruction of the Temple and through the period of the Talmuds taught. Though there are some groups today within Judaism endeavoring to return to the purity of the Mosaic teachings (and wanting to abandon Maimonides and Luria), the full return is still on the horizon. This is what Malachi is talking about.

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<sup>11</sup> ["The Strange Story of the False Wailing Wall."](#) DWS

## ***Malachi as a Guide; The First Point of Malachi's Prophecy***

To review, [1] **“Remember you the law of Moses my servant ...”** (Malachi 4:4).

Malachi prophesied that in the last generation before the arrival of the Day of the Lord, the people of Israel would return to the pristine teachings of Moses. They will see the error of their ways that led them astray under Maimonides and the anti-Mosaic teachings found within the Lurianic Kabbala taught by Rabbi Isaac Luria. By accepting such foreign and non-biblical teachings, the Jewish people lost the knowledge of where their former Temples were located in Jerusalem.

I explain these important and interesting matters in [\*The Temples that Jerusalem Forgot\*](#). You will be amazed at just how far from Moses their philosophical and Gnostic teachings became beginning with the 12<sup>th</sup> and 16<sup>th</sup> centuries until a type of enlightenment began to re-emerge about two centuries ago. The prophesied “enlightenment,” though, is yet to occur. It is just around the corner. That brings us to the second point.

[ After the long but important explanation of *The First Point of Malachi's Prophecy* (page 2 above), we now come to the Second and Third Main point. DWS ]

## ***The Second Point of Malachi's Prophecy***

[2] **“Behold, I send you Elijah the Prophet ...”** (Malachi 4:5).

The second main point of the prophecy of Malachi now needs to be emphasized. This return to the pristine teachings of Moses by the Jewish people (and further recorded in Zechariah 12:10 through 13:6)<sup>12</sup> will occur just before the Day of the Lord, that is, in the generation before the Day of the Lord and its traumatic events mentioned in the Book of Revelation and in Isaiah chapter 34.

At that time, a person will come among the Jewish people who will have the spirit of Elijah upon him to turn the people back to YHVH, instead of them relying on the wrong Gentile philosophies perpetuated by Maimonides and the pagan and anti-Mosaic Gnostic teachings of Luria.

<sup>12</sup> Read all of Zechariah 12:10 through 13:6 in context:

**“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced [Jesus Christ, Psalm 22:16; John 19:37], and they shall mourn for him [because they have not believed until then], as one mourns for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.**

**In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; All the families that remain, every family apart, and their wives apart.**

**In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. And it shall come to pass in that day, says YHWH of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land. And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, **‘You shall not live; for you speak lies in the name of YHWH’**: and his father and his mother that begat him shall thrust him through when he prophesies.**

**And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision [visionaries like Isaac Luria], when he has prophesied; neither shall they wear a rough garment to deceive: But he shall say, **‘I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth.’** And one shall say unto him, **‘What are these wounds in your hands?’** Then he shall answer, **‘Those with which I was wounded in the house of my friends.’**”**

My research indicates that the three references to **“the house of David”** here and other passages at times refer to the unopened Tombs of King David of Israel and other members of his family. I expect that material within the Tombs (there are several chambers with bodies) will greatly aid the restitution of all things and the Elijah to come in his work. I have no idea when that will take place, except that it will be in the future. It will take time to consolidate, process, publish, and learn the significance of the findings. See my article, [“The Location and Future Discovery of King David's Tomb.”](#) See also my September 2014 Commentary [“Restitution and the Temple”](#) and my full article, [“God's Temples, Present and Future.”](#) DWS

Elijah had all the outward credentials of being a priest. He was able to build proper altars and to attend to sacrifices, etc., in the northern Kingdom of Israel where priests of YHWH had no official capacity. Of course, Elijah was a major early prophet as well. We know that John the Baptist was a priest who came in the spirit of Elijah.<sup>13</sup>

**“And he [John] shall go before him [as the messenger announcing the Messiah, the Christ] in the spirit and power of Elias [Elijah], to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.”**

• **Luke 1:17** (quoting Malachi 4:6)

Finally, the Elijah to come that Malachi wrote about also must be a priest from the family of Aaron. The decisions he makes and the actions he is prophesied to take strongly indicate he will have proven priestly lineage and authority. These qualifications alone limit dramatically the number of persons who could fulfill this role.<sup>14</sup>

For example, ninety percent of all persons who have claimed the role of the Elijah who is to come (or promoted to be “Elijah” by other people) have not been Aaronic priests and that disqualified them instantly. Take for example, myself, Ernest L. Martin. I am a pure Gentile of about half Irish and the other half German/French (and after six o’clock I may have a little “Scotch” in me), but there is one thing I do not have from a racial point of view. I am not in any way from Aaron. Even most Jewish people are not from Aaron. However, I know some who are. Some of my best friends are from Aaron (but I am not sure they would want the role of being the Elijah to come).

To summarize, the second point is that a person of priestly ancestry will soon arrive before the Second Advent of Christ who will lead the Jewish people back to the pristine teachings of Moses (plus the teachings of Christ Jesus whom Moses said was prophesied to come).

The Jewish authorities will abandon Maimonides and Luria. But there is prophesied to arise a False Prophet (a False Elijah) and the Beast (the Antichrist) spoken of in Revelation chapter 13. The two “Elijahs” (the good and the bad) will be contemporaneous to one another and likely in conflict during their respective ministries. These events are destined to occur in the not too distant future. We should now begin to watch for the beginning signs for them to emerge.

### ***The Third Point of Malachi’s Prophecy***

[3] **“... he shall turn the heart of the fathers to the children ...”** (Malachi 4:6).

The third main point this Elijah passage will teach the Jewish people is most significant, but it is a point that has not been clear to many people in understanding its interpretation. Yet the meaning is plain.

The last three verses in Malachi about the Elijah to come begin with a command by YHWH for Israel to remember the Law of Moses from the time of the beginning of God’s covenant with Israel:

**“Remember you the law of Moses my servant, which I commanded [instructed] unto him in Horeb [another name for Mt. Sinai<sup>15</sup>] for all Israel, with the statutes and judgments.**

**Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of YHWH: And he shall turn the heart of the fathers [of all Israel] to the children [of all Israel], and**

<sup>13</sup> John the Baptist’s father Zacharias was a priest who served within the Temple to burn incense (Luke 1:5–11). His son John was also a priest, announced by the angel Gabriel who quoted Malachi 4:6. DWS

<sup>14</sup> “[The Elijah to Come](#),” and “[The Two Witnesses, Who Are They?](#)” See also the discussion about the Elijah to come in the future in Dr. Martin’s article “[The ‘Great Generation’ and Modern Prophecy](#).” DWS

<sup>15</sup> In 1 Kings 19:5–8 Elijah traveled to Mount Horeb (Sinai) when he fled from Queen Jezebel, King Ahab’s wife. In a cave on Mt. Horeb YHWH spoke to Elijah, giving him comfort and instructions (verses 9–18). This was the mountain where Moses was given the Law to present to the people of Israel for their covenant with YHWH. DWS

**the heart of the children to their fathers, lest I come and smite the earth with a curse.”**

• **Malachi 4:4–6**

The term **“remember”** is in the imperative mood in Hebrew (the Greek verb in the Septuagint is also in the imperative mood). It is a command, but YHWH in His mercy will assist the people of Israel in fulfilling that command by making a man available to them called **“my servant”** who is also called **“Elijah the prophet.”**

God also gives a time frame of when that helper, God’s servant, will arrive. It will be before **“the great and dreadful day of YHWH.”**

Then in verse 6, we are told what He will do. This is the third main point of the prophesy. “Elijah” will:

**“turn the heart of the fathers to the children,  
and the heart of the children to their fathers.”**

Note the first action, **“Remember you the Law of Moses.”** It is key to the second and third main points. It is not philosophers or philosophy, but the Law of Moses that the Elijah uses as a tool to turn the heart of the fathers to the children. They will at first turn their hearts and desires (in the context of accepting once again the original teachings of Moses being promoted by this modern Elijah) to their ancient fathers.

Since their present “fathers” need themselves to be changed, the prophecy could not refer to them. It means for them to **“turn”** to the earlier “fathers” who once accepted Moses in the first place (before the erroneous Maimonidean and Lurianic philosophic and Gnostic teachings took control over medieval Judaism in the 12<sup>th</sup> and 16<sup>th</sup> centuries).

When the modern “children” begin to teach these ancient truths of the true Holy Scriptures, the modern “fathers” will themselves also turn and begin to embrace the ancient truths of Moses. The prophecy in Zechariah chapter 12 says they will also accept the teachings that their Messiah is Christ Jesus.

All together it means that the Jewish people will begin to mistrust (and even turn against) what they have been taught for the past 400 to 800 years by those who followed Maimonides and Isaac Luria. The Jewish people will begin to read again the secular and biblical documents of the past. They will discover that they, and the whole of the world, have gone astray in a large way from what the Holy Scriptures actually teach. This is the very thing that I have been teaching for the past twenty-five years. Anyone can see this by reading Zechariah 12:10 onward.

And ... all this will take time, perhaps a decade or more once this “conversion” of the Jewish people begins to take place, with the help of this “Elijah to come.”

### **Jeremiah’s Warning**

Jeremiah the prophet also warned Israel about the error of walking in the ways of their evil fathers and not in the written words of God that were given to Moses and the Prophets. We read:

**“Because your fathers**

**have forsaken me, says YHWH, and**

**have walked after other gods, and**

**have served them, and**

**have worshipped them, and**

**have forsaken me, and**

**have not kept my law; and you**

**have done worse than your fathers;**

**for, behold, you walk every one after the imagination [stubbornness] of his evil heart, that they may not hearken unto me.”**

• **Jeremiah 16:11–12**

But Jeremiah prophesied three verses later (verse 15) that God would finally bring Israel back into their own land: **“I will bring them again into their own land that I gave to their fathers.”**

After a time of affliction and judgment from God, Jeremiah then says:

**“Behold, I will this once [on one time only] cause them to know [cause them to understand], I will cause them to know [recognize and accept] mine hand and my might [God’s great power], and they shall know that my name is, ‘YHWH’.”**

• *Jeremiah 16:21*

In the same context, Jeremiah said that even the Gentile nations will observe how God reacts to His people Israel at that time. Jeremiah stated:

**“The Gentiles [the nations of the world] shall come unto you [unto Israel] from the ends of the earth, and shall say, ‘surely our fathers have inherited lies, vanity, and things wherein there is no profit.”**

• *Jeremiah 16:19*

Soon, the Jewish people will begin to refuse to learn and sustain the false teachings of their philosophical fathers [Maimonides and Luria] and return to the teachings of their ancient fathers [Moses, the Prophets, and the Jewish authorities who gave the New Testament]. Along with this, the Gentiles from all over the earth will also begin to look at their fathers and they will recognize that **“our [Gentile] fathers have inherited lies”** (Jeremiah 16:19).

This means that all peoples of the world, starting with the Jews, and reaching out to embrace all the Gentiles peoples on earth — and that includes everyone in the United States, Britain, Germany, Russia, China,<sup>16</sup> Japan, Africa, South America and all islands of the oceans — will be caught up in this final Elijah message that God gives specifically to the Jewish people.

### ***An Identifiable Prophetic Event***

Yes, the chief teaching from this man called Elijah (who arrives on the scene just before the Day of the Lord) will be to **“turn the heart of the fathers to the children, and the heart of the children to the fathers”** (Malachi 4:4–6). He will be successful. Even the Gentiles will see it, and they will turn from the erroneous ways of their fathers. This one prophetic event ushers in the preliminary period of reconciliation, and ushers in a time of abundance and prosperity for all people on earth just before the Lord’s Day mentioned in the Book of Revelation and elsewhere in the Holy Scriptures.

This “change” of attitudes by the Jewish people and other nationalities to the ends of the earth, will result in a reformation of the minds of people throughout the entirety of the earth. This will not be a local or Jewish event alone. It will not be a “revival” in a city, township, state, province, or just one nation. It will be “The Greatest Revolution in Human History” up to the present.

Get ready for it; because the teachings of the Holy Scriptures show us that the beginning of that revolution is just over the horizon. The minor events of Y2K (“Year 2000” that is causing some well-meaning but untrained Christians and others to fear and tremble) are nothing compared to the great awakening of biblical and spiritual truths that are soon destined to sweep this earth.<sup>17</sup>

It is time to forget the nonsense we have inherited from our ancestors (and modern prophetic interpreters who have their heads in the sand) and get ready for what will really happen according to the Word of God. You and I will be a part of it. Get ready for some exciting times.

In an article titled **“The Seven Hills of Jerusalem”** (February 2000) I show additional new information about the early philosophies and religious teachings that have governed our societies up to now. The erroneous teachings will be drastically changed. Thankfully, the changes will come in a non-violent way.

Ernest L. Martin, December 1999

David Sielaff, September 2018

<sup>16</sup> Read **“China in Prophecy,”** an article Dr. Martin wrote in 1995. Learn about China’s future. *DWS*

<sup>17</sup> Remember, Dr. Martin published this article in December 1999. *DWS*

**Read more on this topic from a different perspective  
in Dr. Martin's 1990 article (revised in 2006)**

["The Coming Revolution in Knowledge"](#)

***Addendum: "The Vail Shall be Taken Away" – by David Sielaff***

The information in Dr. Martin's article is significant and deals with events still future to us. "The Coming Revolution in Knowledge" involves the people of Israel casting off entrenched errors from the Middle Ages and returning to the true knowledge of God in Scripture, beginning with the law of Moses. How will that be done?

God will do it. He will remove the impediment preventing His people Israel from acknowledging and learning about their God, as the apostle Paul tells us:

**"... we use great plainness of speech: And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:**

**But their minds were blinded: for until this day remains the same vail untaken away in the reading of the old testament; which [vail] is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away.<sup>17</sup> Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."**

***2 Corinthians 3:12–17***

The understanding of the children of Israel has been blinded by the vail before and during the days of Paul and even up to our present day. Paul's statement gives us insight to how God will bring about the "conversion" of the children of Israel: "**when it [Israel] shall turn to the Lord, the vail shall be taken away.**" God will cause them to begin to learn about Him, then open their heart more to turn toward Christ, Him "**whom they have pierced**" (Zechariah 12:10).

They will fight against that understanding every step of the way, of course (as each of us have done), but their increasingly opening minds will allow more and more truth from the Scriptures to enter their heart. It should be amazing for us to watch this play out as God reveals Himself to save His people Israel. This blends perfectly with the information in the last three verses of Malachi. May God bring forth that day soon.

As knowing spectators at a performance, we current believers will be able to observe and applaud Israel's progress. It will be traumatic for Israel as Zechariah chapter 12 says. Many will mourn their prior inability to see the truth (see footnote 12 above). It will be heartrending and marvelous at the same time. The only supernatural miracle to accompany this prophetic event will be the hearts that God Himself will change.<sup>18</sup>

The prophecy at the end of Malachi will occur just before Christ returns. Until this prophecy is fulfilled, Christ will not return. A prophecy with a similar condition and the same period before Christ's return is in Acts chapter 3. That prophecy about the restoration and restitution of truth also has a condition that Christ will not return until that prophecy is fulfilled. The Malachi and Acts prophecies deal with different but "necessary" fulfillments of prophecy, each to occur before other events happen.

Certainly God can change His mind on such matters.<sup>19</sup> He alone has free will and our prayers do change things. But these events dealing with Christ's return are precise, intricate, and powerfully show God's love and mercy specifically toward the children of Israel and generally to all the children of Adam.

David Sielaff

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<sup>18</sup> The Jewish people need to cast off the philosophic traditions of men that oppose facts about God as revealed in Scripture. It will not be easy. Israel is made up of "**stiffnecked**" people, as God says (Exodus 32:9, 33:3, 5, 34:9; Deuteronomy 9:6, 13, 10:16; 2 Chronicles 30:8; and as Stephen quotes in Acts 7:51) and people who are "**uncircumcised in the heart**" (Jeremiah 9:26; Ezekiel 44:7, 9; and Stephen again in Acts 7:51).

<sup>19</sup> Read "[The Repentance of God and Influencing God.](#)"