



THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

Get This: Peter and Paul Preached the Same Message

With regard to those (the Marcionites) who allege that Paul alone knew the truth, and that to him the mystery was manifested by revelation, let Paul himself convict them, when he says, that one and the same God wrought in Peter for the apostolate of the circumcision, and in himself for the Gentiles. Peter, therefore, was an apostle of that very God whose was also Paul; and Him whom Peter preached as God among those of the circumcision, and likewise the Son of God, did Paul [declare] also among the Gentiles. For our Lord never came to save Paul alone, nor is God so limited in means, that He should have but one apostle who knew the dispensation of His Son.

And again, when Paul says, "How beautiful are the feet of those bringing glad tidings of good things, and preaching the Gospel of peace," he shows clearly that it was not merely one, but there were many who used to preach the truth. And again, in the Epistle to the Corinthians, when he had recounted all those who had seen God after the resurrection, he says in continuation, "But whether it were I or they, so we preach, and so ye believed," acknowledging as one and the same, the preaching of all those who saw God after the resurrection from the dead.

And again, the Lord replied to Philip, who wished to behold the Father, "Habe I been so long a time with you, and yet thou hast not known Me, Philip? He that sees Me, sees also the Father; and how sayest thou then, Show us the Father? For I am in the Father, and the Father in Me; and henceforth ye know Him, and have seen Him."

To these men, therefore, did the Lord bear witness, that in Himself they had both known and seen the Father (and the Father is truth). To allege, then, that these men did not know the truth, is to act the part of false witnesses, and of those who have been alienated from the doctrine of Christ. For why did the Lord send the twelve apostles to the lost sheep of the house of

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Israel, if these men did not know the truth? How also did the seventy preach, unless they had themselves previously known the truth of what was preached?

Or how could Peter have been in ignorance, to whom the Lord gave testimony, that flesh and blood had not revealed to him, but the Father, who is in heaven? Just, then, as "Paul [was] an apostle, not of men, neither by man, but by Jesus Christ, and God the Father," [so with the rest;] the Son indeed leading them to the Father, but the Father revealing to them the Son.

But that Paul acceded to [the request of] those who summoned him to the apostles, on account of the question [which had been raised], and went up to them, with Barnabas, to Jerusalem, not without reason, but that the liberty of the Gentiles might be confirmed by them, he does himself say, in the Epistle to the Galatians: "Then, fourteen years after, I went up again to Jerusalem with Barnabas, taking also Titus. But I went up by revelation, and communicated to them that Gospel which I preached among the Gentiles."

And again he says, "For an hour we did give place to subjection, that the truth of the gospel might continue with you." If, then, any one shall, from the Acts of the Apostles, carefully scrutinize the time concerning which it is written that he went up to Jerusalem on account of the forementioned question, he will find those years mentioned by Paul coinciding with it. Thus the statement of Paul harmonizes with, and is, as it were, identical with, the testimony of Luke regarding the apostles.

Irenaeus, "Against Heresies," Book iii, Chap. xiii, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1867), Vol. 1, pp. 436-437.

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Published quarterly by
Voice of Elijah, Inc.

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Volume 19, Number 3
July 2008

All correspondence
should be addressed to:

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

Subscription rates:

(1 year, U.S. Funds)
U.S. \$24.00
Canada \$30.00
Abroad \$42.00

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(dba The Elijah Project).

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A Note From the Editor

The Voice of Elijah® mail oftentimes is a mixed bag. We receive contributions, orders, tracts published by various denominations, thank you notes, and some correspondence from—let’s say—folks who more than disagree with the Truth of The Apostolic Teaching that we have to offer.

The following question was recently emailed to VOE:

“In the ‘Q&A’ sections of earlier newsletters, comments were sometimes posted from people who had no interest in the Truth, didn’t believe it, spoke against Larry Harper, etc. Do you still get these letters? If so, are they as frequent as earlier? Has their mindset changed any? Or do you get more supportive letters and emails now?”

There has been no change in the mind-set of those who hate the Truth over the years, just as there has been no change in those who love the Truth. We get a bit of everything in the mail, on the phone, and through email. There are those who want to debate theology, convince me of their position, explain why what VOE distributes is wrong, explain why the King James Version is the *only* valid English translation, condemn VOE for not being “open minded,” etc. You name it, I’ve probably heard it at least once!

But then there are those who are breathing a huge sigh of relief because, after praying for the Truth for years, they’ve finally found—in The Apostolic Teaching—exactly what they have been praying for. VOE’s mission is to reach those who are searching for the Truth, and one-by-one we are doing just that. I realize our message is not for everyone. There will be far more who reject the Truth than accept it. In my 20 years with *The Voice of Elijah*®, I’ve seen it time and again. But I don’t dwell on the negatives; I rejoice in the positives!

Truly our mission is to find precious “needles” in a “haystack,” so it stands to reason that we’d hear from both sides along “The Way.” The joy in reaching one True Believer among the many nay sayers far outweighs the nastiness that comes our way. It has been a long, hard road thus far and I don’t expect it to change all that much—except to accelerate. As the number of True Believers who respond to The (restored) Apostolic Teaching increases, I fully expect the howls of Satan’s own to increase as well. And why wouldn’t they? He knows their days are numbered.

One Next Step contributor wrote the following in an email to express thanks to VOE and make a comment regarding how little he knows about what goes on at VOE. First, here’s his message:

“Though I know very little of the ‘behind the scenes’ activities of VOE, I know the impact this ministry has had on ‘The Way’ I think, and I appreciate it very much!!”

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Your contributions to *The Voice of Elijah*® make it possible for people like this person to receive our outreach booklet, *The AntiChrist*, in numbers that are increasing all the time. Thousands of copies are being mailed out to individuals just like him every month—to anyone who requests a copy via email, phone, or handwritten note. In the hands of a True Believer, this booklet is the first step in what can best be described as “restoring the hearts of the fathers to the children.”

So the thanks we receive in the VOE office really belong to you, our contributors. To give you—VOE’s contributors—the thanks that are rightfully yours and to provide a brief glimpse into some of the grateful notes we receive “behind the scenes,” I’d like to share a couple of notes with you.

VOE recently received a note from a woman who had just received VOE’s Free Offer of *The AntiChrist* booklet and the accompanying literature.

Dear Voice of Elijah,

I recently read your publication The AntiChrist, as well as the literature on Hebrew idioms and parabolic meanings that you so graciously sent along with it. It was absolutely fascinating, and it has such a wonderful enigmatic quality, and a tremendously powerful ring of truth to it. I am eager to learn more. But truth be told... I could not be any more indigent and unable to contribute to your very noble and righteous cause of spreading the Truth and opening the eyes of the blind.

She went on to ask if VOE had “any old, less current literature” that we “might be able to send” to her. You may not be aware that your contributions make it possible for VOE to send literature to those who express a desire to learn more but are currently, for whatever reason, unable to contribute to our ministry. All three of The Elijah Project’s published books were mailed to her.

A week or so later, we received another thank you letter from the same woman:

Dear Ms. Woody and to all at The Elijah Project and The Voice of Elijah...

Thank you, thank you, thank you!! I was so thrilled and so grateful to have received the books and other fascinating and valuable literature in the mail today!! Really, it was kind of like someone sent some gold, as I truly relish the Truth and the mysteries of God! It was so very kind and thoughtful, (and very Christ-like) of you to send me these terrific books at no cost! Thank you, thank you, and thank you again.

You are all in my prayers and keep up the good and rewarding work of our Lord Jesus Christ!!

If you value what you have received from *The Voice of Elijah*®, please consider becoming a one-time, Monthly, or Next Step Contributor to *The Voice of Elijah*®. There are others, like the woman who penned the notes above, who have yet to be reached with the Truth. Your contributions fund our outreach efforts—both in the reaching of those who hunger and thirst for the Truth and in providing them the materials they need to learn the Truth. I am confident that the Lord Himself will reward you for all that you do:

“Then the King will say to those on His right, ‘Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me {something} to eat; I was thirsty, and you gave Me drink; I was a stranger, and you invited Me in; naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.’ Then the righteous will answer Him, saying, ‘Lord, when did we see You hungry, and feed You, or thirsty, and give You drink? And when did we see You a stranger, and invite You in, or naked, and clothe You? And when did we see You sick, or in prison, and come to You?’ And the King will answer and say to them, ‘Truly I say to you, to the extent that you did it to one of these brothers of Mine, {even} the least {of them,} you did it to Me.’”

(Matthew 25:34–40)

In Him,

Marcia Woody

Transliteration Is Not Translation

The following article is a revised and expanded version of the introduction to *The Inheritance of the Believer*, Volume 2. I am releasing this information prior to the release of that publication because it explains why I am now going to begin using certain specific conventions in my translation of the biblical text.

In this, *The Inheritance of the Believer*, Volume 2, I am going to give you my understanding of what the Apostle Paul says in the New Testament Book of Galatians. By way of introduction to his letter to the churches in Galatia, I am going to cover the following five topics:

Background Information
Paul's Reason for Writing
An Overview of Paul's Letter
Basic Terminology
The Ancient Mind-Set

Background Information

Before you can understand the things I am going to explain here, you first need to know a few things I have explained elsewhere. So I want to briefly summarize the things I have already stated in:

Not All Israel Is Israel
The Way, The Truth, The Life
The Mystery of Scripture, Volume 1
The Inheritance of the Believer, Volume 1

In *Not All Israel Is Israel*, I explained the *meaning* and *significance* of the Hebrew idiom “cut off from.” I

told you biological descent from Abraham, Isaac, and Jacob was never intended to guarantee membership in *Corporate Israel*. I also explained that God reserved to Himself the right to determine who was, and who was not, a member of *Corporate Israel*. He gave men the responsibility to “cut off from” *Corporate Israel* those offenders whose sins became evident to them. But He Himself “cut off from” *Corporate Israel* those whose sins were not known. I also explained that God “cut off from” *Corporate Israel* everyone except Jesus Christ when Jesus was baptized by John. At that point in time, Jesus Christ became *Corporate Israel*.

In *The Way, The Truth, The Life*, I explained that God *delivered* *The Teaching* to Moses at Mt. Sinai as “*The Way*” in which He expected the sons of Israel to “walk”—*mentally*. Moses then *handed down* *The Teaching* to Aaron the High Priest, in a *parabolic pantomime*, and told him to *hand down* *The Teaching* to the people. I also told you that the Pharisees claimed that the Prophets had successfully *handed down* *The Teaching of Moses* to them. I explained that was obviously a lie because the Levitical priests were the ones who were entrusted with the responsibility for protecting and preserving *The Teaching of Moses* by *handing it down* from generation to generation.

In *The Mystery of Scripture, Volume 1*, I explained that God *delivered* both an *oral Torah* (*oral Teaching*) and a *written Torah* (*written Teaching*) to Moses at Mt. Sinai. I told you, the Jews still know that to be true. And I explained some of the things you need to know about the nature of the *oral Torah* that God *delivered* to Moses at Mt. Sinai.

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

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

Paul’s Reason for Writing

That is some of the basic background information I have already provided. You need insight into those things before you can understand what I am going to explain here. But it is just as imperative that you understand why the Apostle Paul wrote the Book of Galatians. So I want to tell you that as well: Paul’s primary reason in writing the Book of Galatians was to refute the lies that Pretenders had already begun to introduce into *The Teaching*.

The Book of Galatians is a letter that Paul wrote to the local churches located in a part of Asia Minor known as Galatia. That area now lies in central Turkey. Paul wrote the letter not long after he had conducted an evangelistic tour of Galatia. During that tour, he exercised his authority as an Evangelist to preach the Gospel to unbelievers. After unbelievers responded to the Gospel by repenting and being born again, Paul then used his authority as a Teacher to teach them *The Teaching*. Finally, he used his authority as an Apostle to appoint men as Evangelists, Teachers, and overseers of the local churches.

The primary responsibility of the leaders of the churches was to protect and preserve *The Apostolic*

Teaching. One of the ways they did that was by excommunicating Pretenders who tried to distort the Truth Paul had taught them. After Paul left Galatia, some renegade Pharisees who were only pretending to be Christians began to tell new gentile converts that they could not be members of Corporate Israel if they did not first become Jewish proselytes. They insisted the Gentiles had to be circumcised and begin observing all the Jewish traditions. Some of the Believers in the Galatian churches had already fallen for that lie, and Paul was concerned that more would do so if the leaders did not excommunicate the Pretenders.

To put it mildly, the success of Satan’s agents did not sit well with Paul when he was informed as to what was going on. He immediately fired off a rather heated letter to be read in all the local churches in Galatia. You will discover what got him so extremely agitated as we work our way through what he wrote. He begins by demanding that the Pretenders be excommunicated. Then he explains the basic Truth of the Gospel that the Pretenders have distorted.

An Overview of Paul’s Letter

Let me first give you a brief overview of the six chapters in Paul’s letter.

In the first chapter of the Book of Galatians, Paul does two things. He first emphasizes the fact that the Truth of the Gospel message is not something that can ever, or will ever, change. If someone changes the Gospel, they have proven themselves to be worthy of an irrevocable curse—one which Paul insists the overseers of the Galatian churches must place on them.

The second thing Paul does in the first chapter is begin to survey the basis for his authority as an Apostle to the Gentiles. He starts off by informing the Galatians he did not receive his knowledge of the Truth from any man. He got it directly from Jesus Christ Himself by means of revelation. He will continue to defend his apostleship in the second chapter.

In the second chapter of the Book of Galatians, Paul confronts the lies of the Pretenders head-on. Since they were claiming his apostolic authority was inferior to that of the twelve men who were Apostles to the Jews, he insists he gained no knowledge of the Truth from any of those men. He then calls the Jewish Pretenders exactly what they are: Unregenerate men who can’t understand “The Freedom” that True

Believers have in their knowledge of the Truth of the *Living Word of God*.

Finally, Paul describes a situation in which his actions demonstrate his authority was equal to the authority of the Apostle Peter. He tells them how he exercised his authority as the Apostle to the Gentiles when he confronted Peter at Antioch. He also explains why he stood up to Peter. It was because Peter was not standing firm against the liars who were intent on distorting the Truth of the Gospel.

In the third chapter of the Book of Galatians, Paul asks the Galatians a very simple question: "Did you gain the new-birth *experience* by 'works'—that is, by observing the legalistic Jewish customs demanded by the Pharisees? Or were you born again solely on the basis of your belief in the Truth of the Gospel message?" He then goes on to explain why belief in the Truth of *the promise* is all that is necessary for anyone to be saved. It is because *the promise* has always been *handed down* as an *oral blessing* that one has only to *believe* in order to *receive* as an *inheritance*.

In the fourth chapter of the Book of Galatians, Paul continues to explain why nothing more than belief in the Truth is necessary for Believers to *receive the promise* as an *inheritance*. He says that is because things changed when Jesus Christ died. Before His death, title to *the promise* was held by *Corporate Israel*. Therefore, nobody else would ever have opportunity to *inherit the promise* until *Corporate Israel* died.

Because Jesus Christ died, *the promise* is once again available to be *handed down* as a *spoken blessing*. That *blessing* is also open for *inheritance* by anyone—including Gentiles—who believes the Truth it contains. Those who believe *the promise* become members of *Corporate Israel*. That is, they become members of the Body of Jesus Christ, *the Heir of the promise*. And the Jews who do not believe *the promise* have—like Ishmael—been "cut off from" *the promise*.

In the fifth chapter of the Book of Galatians, Paul explains "The Freedom" that True Believers have because of their knowledge of the Truth. He tells the Galatians they are no longer constrained by a long list of requirements that they "do this, and don't do that." Instead, they are completely free to "walk in *The Way*" that God has provided and "keep *The Law*" by doing nothing more than allowing the Truth to manifest itself in a completely unselfish love for others. But he warns them not to go back to believing the lie that they must do something to be saved. If they do, they have thereby

given up their belief in the Truth simply because those two beliefs are contradictory.

In the sixth, and final, chapter of the Book of Galatians, Paul challenges the Galatians to step up to the plate and allow the Truth full expression by demonstrating a completely unselfish love for others. He tells them they will do that by doing "The Good" for others rather than the bad. He concludes by reminding the Galatians that the Jewish Pretenders who are confusing some Believers have no real interest in them. Their only interest is in being able to brag about how many they have converted to their distorted form of Judaism.

Basic Terminology

Now I want to *talk about* some basic terminology you need to know before I explain Paul's letter to the Galatians. My translation of the Scriptures differs from the way the biblical text is usually translated; so you need to be aware of a few basic facts in regard to the various nuances of *meaning* that exist in the original text. To provide you that information, I am first going to explain my translation of the three Greek terms *kurios*, *christos*, and *dikaiosune*. Then I am going to explain the *meaning* of a few other specific phrases you will encounter in my translations.

The first thing in my translation that you will most likely find a bit strange is the way I translate the word *kurios*. The Greek noun *kurios* is a general term that *means* nothing more than "lord," "master," or "owner," in the sense of "slave master" or "slave owner." But its *meaning* and *significance* in the New Testament Scriptures derive from how the Jews used it in the Greek Septuagint translation of the Hebrew Scriptures. There, it is used—without the definite article—to translate the unpronounceable Hebrew name of God.

The unutterable name of God is the throne-name that Jesus Christ was *parabolically* given when He arose from the dead in the image and likeness of God Himself. The letters of that name are sometimes *transliterated* into English as *Jehovah* or *Yahweh*. Therefore, when I encounter *kurios* without the definite article in the New Testament Greek text, I take it to represent the unpronounceable Hebrew name of God. Since that Hebrew name is the throne-name of Jesus Christ, I translate it into English as "His Majesty," or "Your Majesty"—depending on context. That is why I

also translate the Greek term *kurios* into English as “His Majesty,” or “Your Majesty.” The following illustrates the mind-set of the Apostles in regard to the divine name:

When they say “Kurios,” they mean “His Majesty” or “Your Majesty,” and they are referring to Jesus Christ after Resurrection.

When they say “the Kurios,” they mean “the Lord,” and they are referring to the Man or “The Man” Jesus Christ either before Crucifixion or after Resurrection.

When they say “the Kurios of us,” they mean “our Lord,” and they are referring to “The Man” Jesus Christ after Resurrection.

The next thing you need to know about my translation of the New Testament Scriptures has to do with the *meaning* and *significance* of the Greek term that stands behind the English term *Christ*. Without insight into how this particular term is used by the Apostles, it will be absolutely impossible for you to understand what they wrote. So let me explain what they had in mind.

The Hebrew term *mashiach*, which the Jews translated into Greek as *christos*, means either “anointed” or “anointed one,” depending on how it is used. That Hebrew term still retains one of those two meanings wherever it is found in the English translations of the Hebrew Scriptures. For example, the priests are called “the anointed priests” in Leviticus, and kings are called “the anointed one” in the Prophets.

Unfortunately, the New Testament Greek term *christos* has not fared quite as well as the Hebrew term *mashiach*. That is, it does not retain its original meaning in English translations simply because it was *transliterated* rather than *translated*. That is one of the reasons why my translation differs from other translations. I *translate* the Greek term *christos* rather than just *transliterating* it.

Let me explain a few things you need to know about the history of English Bible translations. In 1526, a man named William Tyndale published the first complete English translation of the Bible to be based on the Hebrew and Greek Scriptures. Nine years later, in 1535, the Roman Catholic Church tried him for heresy, strangled him, and burned his corpse at the stake. But that

was not the end of Tyndale’s translation. In 1611, a committee of 47 men completed another translation of the English Bible. That translation was released by Henry VIII, but called the “King James Version” because it had been authorized by King James I of England in 1604.

The 47 translators who produced the King James Version of the Bible based their translation in large part on Tyndale’s translation. And every English translation since that time has more or less followed the lead of that committee of 47. Therefore, to my knowledge, all English translations today have one major flaw in common. That is why you need to know what Tyndale did in his translation. Lacking that, you will not be able to understand what all other translators have done over the centuries since.

The Jews who produced the Greek Septuagint translation of the Hebrew Scriptures kept the basic meaning of “anointed” when they translated the Hebrew term *mashiach* into Greek as *christos*. But when William Tyndale produced his translation of the biblical text, he did not likewise *translate* the Greek term *christos* into English. He took it to always be a proper noun and *transliterated* it as “Christ.” That is unfortunate because that mistake completely stripped *christos* of all meaning in his and all subsequent English translations of the Bible, leaving only an empty shell where a potent *parabolic image* once stood.

The Truth is, the Greek term *christos* carries an extremely powerful meaning and significance. But to fully appreciate its meaning and significance, you must first understand what the original text of the New Testament Scriptures is *talking about*. I am going to explain that to you as we go through the Book of Galatians.

Contrary to “conventional wisdom,” the Hebrew term *mashiach* is not used as just a noun in the Hebrew Scriptures. That is, it does not always refer to a “messiah” of one sort or the other. It is used as both a noun and an adjective. Moses uses the term *mashiach* as an adjective with the meaning “anointed”; and both he and the Prophets use *mashiach* as a noun with the meaning “anointed one.” You need to know that because the Jews who produced the Greek Septuagint translation of the Hebrew Scriptures used the Greek term *christos* in exactly that same way. That is why the Apostles continued that same usage when they wrote the New Testament.

The Apostles were able to put an additional twist on the term *christos* because they were not translating an already existing text. They were producing a completely new one. So they also used the term *christos* with the meaning “anointing”—as in “anointing oil”—which is one of the meanings it carries in the Pentateuch and in secular Greek usage. And a whole lot of necessary information is hidden not only in that original meaning of the term *christos*, but also in its use as both a noun and an adjective in the Greek Septuagint. So let me briefly explain the meaning and significance that the Greek term *christos* carries in the New Testament Scriptures. Not surprisingly, what *christos* means depends on how it is used in context. The following shows you what the term *christos* means when it is used as a proper name, an adjective, and a noun:

Christos, when used as a name, means “an Anointed {One}.”

Christos, when used as an adjective, means “Anointed.”

Christos, when used as a noun, means “an Anointing.”

When the Apostles use the term *christos* as a name, it always refers to the Person known as “Jesus, son of Joseph,” so I translate it “an Anointed {One}.” When the Apostles use *christos* as an adjective, it always means “Anointed,” so I translate it “Anointed.” When the Apostles use *christos* as a noun, it always means “Anointing” and refers to either the occasion on which one was parabolically “anointed” or the substance that was used to parabolically “anoint,” so I translate the noun as “Anointing.” That might appear to make the meaning of the term *christos* fairly obvious. Unfortunately, appearances are most often deceiving. The difficulty in translating the term arises in connection with the Apostles’ use of *christos* as a noun.

The problem with determining the meaning of the noun *christos* stems from the fact that the Apostles use the noun *christos* with both literal and parabolic meaning. That is, they sometimes use it to refer to the parabolic image in which “The Anointing” is the Living Word of God with which Jesus Christ, the Man Jesus, was parabolically “Anointed” at His Baptism by John and again by God Himself when He resurrected Him from the dead. But the Apostles also use the noun *christos* to refer to the literal Person Who is now “The Anointing”

of the Living Word of God in Whose image and likeness He was resurrected. Making a distinction between those two uses of the term is no easy matter simply because they are two sides of the same “Coin”; so I have not even tried to make a distinction.

If the noun *christos* is definite—that is, if it has the definite article—I translate it as “The Anointing.” And if *christos* is indefinite—that is, if it has no article—I translate it as “an Anointing.” I do that so that you can see that the term is either definite or indefinite in the Greek text. However, you also need to keep in mind the indefinite *christos* sometimes has basically the same sense as the definite *christos*. That is, it sometimes refers to *The Teaching* as “an Anointing” with which True Believers have been “anointed.” Therefore, how the Apostles intended the indefinite *christos* to be understood can only be determined by the context in which it occurs.

The important thing to keep in mind regarding all of the occurrences of *christos* in the biblical text is the fact that it always refers to the Living Word of God that Jesus Christ is. That is why the Apostles attached the secular meaning “anointing” to the masculine form of the noun rather than just using the neuter form, as was the case in secular Greek. When they use the noun *christos* with the meaning “anointing,” the emphasis is sometimes on Jesus Christ as a Person; at other times it is on the content of His beliefs. So my peculiar translation of the term *christos* does not actually change anything except the way you perceive what the Apostles had in mind when they used the term. The following illustrates the various ways the Apostles used the term *christos* and what they had in mind when they did so:

When they say “Jesus,” they always mean “the son of Mary,” and they are always referring to the Man or “The Man.”

When they say “Christ,” they sometimes mean “an Anointed {One},” and they are referring to the Man or “The Man” either after He was parabolically “anointed” with the Living Word of God at His Baptism or after He was literally “anointed” with the Living Word of God at His Resurrection.

When they say “Christ,” they sometimes mean “an Anointing,” and they are referring to The Teaching after the Resurrection of Jesus.

When they say “the Christ,” they always mean “The Anointing,” and they are always referring to “The Anointing” of the Living Word of God with which all True Believers have been “anointed” since the Resurrection of Jesus.

When they say “Jesus Christ,” they always mean Jesus “Anointed,” and they are referring to “The Man” Jesus after He was “anointed” with the Living Word of God at His Resurrection.

When they say “Christ Jesus,” they always mean “The Anointing of Jesus,” and they are referring to “The Anointing” of the Living Word of God with which all True Believers have been “anointed” since the Resurrection of Jesus.

The next thing I need to explain is the way I have translated the various Greek terms that have the same root as the Greek adjective *dikaios*, which is normally translated “righteous.” To understand why I do not use the English terms *righteous*, *righteousness*, and *justify* in my translation of the Scriptures, you need to know a few things that Satan has managed to keep hidden from English readers over the past few centuries.

The first thing you need to know is this: The English terms *righteous* and *righteousness* have given up their original specific legal *meaning* and taken on a general religious *meaning*. That is, they have given up any real specific *meaning*. Likewise, the term *justify* is an English term that had specific legal *meaning* when it was used in the King James translation of the Bible. But over the 400 years since that translation was produced, *justify* has also lost its original legal *meaning* and taken on basically the same nebulous, nonsensical religious *meaning* as the terms *righteous* and *righteousness*. Consequently, people who read the Bible today have a completely different understanding of the text than those who read the Bible 400 years ago. So let me first tell you what you need to know about these English terms, and then I will tell you what the original Greek and Hebrew terms *mean*.

Like the English term *Christ*, the English terms *righteous* and *righteousness* find their source in William Tyndale’s translation of the Bible. Tyndale initiated the coining of the terms *righteous* and *righteousness* when he created the adjective *righteous* to translate the Hebrew adjective *tzaddik* and the Greek adjective

dikaios. He made up that English adjective by extrapolating from the Old English term *rihtwis*, which would be “rightwise” or “rightways” in Modern English. The Old English term *rihtwis* means “free from guilt or sin,” that is, “not guilty.”

In contrast to his novel approach to the term *rihtwis*, when Tyndale translated the Hebrew noun *tzadakah* and the Greek noun *dikaiosune*, he continued to use the Old English noun *rightewesnes*, which he sometimes spelled *rightwesnes*. That noun *means* something like “a state of being not guilty” and became *righteousness* in the King James Version of the Bible.

When Tyndale translated the Hebrew and Greek verbal forms that derive from the same roots as *tzaddik* and *dikaios*, he saw no reason to coin a new term because he could see one English legal term already fit perfectly. That legal term was *justify*—which he spelled j-u-s-t-i-f-i-e. It *means* “to prove not guilty” in a court of law. Consequently, in his translation of the biblical text, Tyndale not only stripped the Greek term *christos* of all *meaning*, he also drove a decisive linguistic wedge between nominal and verbal forms that have exactly the same legal connotation in both Greek and Hebrew. In my translation, I do my best to remove the confusion that Tyndale introduced. I do that by using the translation “not guilty” in connection with all of the Hebrew and Greek terms from these two roots.

The Old English terms that Tyndale used to translate the Hebrew and Greek terms originally pointed to a declaration of not guilty by a court of law. So you can see how completely artificial and devoid of *meaning* the terms *righteous* and *righteousness* have become over the five centuries since Tyndale produced the first English translation of the Scriptures. Those terms now carry a connotative *meaning* related specifically to moral conduct. As I have already explained in the April 2002 issue of *The Voice of Elijah*® newsletter, that is not what the original Greek and Hebrew terms *meant*. And as I have just explained, that was not even the *meaning* they carried in Tyndale’s translation and the King James Version of the Bible. The following two passages clearly show how the Hebrew adjective *tzaddik* and Hebrew verb *tzadak* were used in the Scriptures:

“You must stay far away from a false statement—so that you do not kill one who is blameless and not guilty—because I will not declare not guilty one who is guilty.”
(Exodus 23:7) —my interim translation

“When there is a lawsuit between men, and they approach the judgment, and they judge them, and they declare not guilty the one who is not guilty and they declare guilty the one who is guilty, and the one who is guilty is ‘the son of the stroke,’ then the judge must make him lie down and be beaten before him with a number in accordance with his guilt.”

(Deuteronomy 25:1–2) —my interim translation

If the Hebrew adjective *tzaddik* means “not guilty,” and the Hebrew verb *tzadak* means “to declare not guilty,” it only makes sense that the Hebrew noun *tzadakah* would mean “a declaration of not guilty.” That is precisely the case. That is why the Apostles use the corresponding Greek term to refer to God’s verdict of not guilty on Judgment Day. Let me show you a couple of places where the noun *tzadakah* is used in the Hebrew Scriptures. Moses says this concerning Abraham:

And he believed His Majesty, and He reckoned it to him as a declaration of not guilty.

(Genesis 15:6) —my interim translation

Isaiah also uses the noun *tzadakah* when he says this:

*Woe to those who call bad good and good bad!
Those who put darkness for light and light for darkness!
Those who put bitter for sweet and sweet for bitter.
Woe to those who are wise in their own eyes!
And those who have understanding in their own opinion!
Woe to **gibbors** for drinking wine!
And men of **hayil** for mixing liquor!
Those who declare a guilty person not guilty for a bribe,
And they take away a declaration of not guilty from those
who are not guilty.*

(Isaiah 5:20–23) —my interim translation

Those two passages show you the Hebrew noun that is usually translated “righteousness” actually refers to the verdict of a court in which a person is declared not guilty. So now you know how the Hebrew terms normally translated “righteous,” “righteousness,” and “justify” were used in the Hebrew Scriptures. Since I have already told you what those Hebrew terms actually mean, let me explain how the Jews translated those Hebrew terms into Greek.

As you might suspect, the Jews who produced the Septuagint translation of the Scriptures around 250 B.C. translated the Hebrew adjective *tzaddik* as *dikaioi*. They translated the Hebrew verb *tzadak* with the Greek verb *dikaioo*, and the Hebrew noun *tzadakah* became the Greek noun *dikaiosune*. Consequently, you will find in my translation of the New Testament that I have translated those three Greek terms as “not guilty,” “to declare not guilty,” and “a declaration of not guilty.” You will also discover—if you have ears to hear—that the biblical text begins to make a whole lot more sense whenever you find those terms translated that way.

Other Specific Phrases

As you read through my translation, you will notice I have capitalized various other words and phrases, setting them off with double quotes. I can’t promise you that my translation is perfectly consistent at this point because none of my translations have been thoroughly edited. And they will not be thoroughly edited until I have finished translating everything. But let me tell you my reason for emphasizing specific words and phrases. The logic behind what I have done should be fairly easy for you to understand by the time we are finished here.

The Apostles frequently used the definite article to indicate when they had some specific *meaning* or concept attached to a word. Consequently, when you know what that specific *meaning* or concept is, it becomes rather easy to think in terms of the same mind-set. Here are a few of the specific words and phrases they emphasized:

When they say “The Adoption,” they are referring to the resurrection of True Believers in the image and likeness of the Living Word of God.

When they say “The Belief,” they are referring to the content of The Teaching, which is the Living Word of God that Jesus Christ is.

When they say “The Blessing,” they are referring to the True Believer’s knowledge of the Truth of The Teaching, which is the Living Word of God that Jesus Christ is.

When they say “The Boast,” they are referring to True Believers’ gratitude for knowledge of The Teaching,

which explains what Jesus Christ accomplished on the cross.

When they say “The Death,” they are referring to ignorance of the Truth of The Teaching, which is the Living Word of God that Jesus Christ is.

When they say “The Declaration of Not Guilty,” they are referring to the forgiveness the True Believer gains by being born again.

When they say “The Favor,” they are referring to God’s offer of salvation through belief in the Gospel.

When they say “The Freedom,” they are referring to the True Believer’s knowledge of the fact that all God requires is sincere belief in the Truth of The Teaching, which is the Living Word of God that Jesus Christ is.

When they say “The Glory,” they are referring to “The Light” of the True Believer’s knowledge of the Truth of The Teaching, which is the Living Word of God that Jesus Christ is.

When they say “The Hope,” they are referring to **what was promised**: Creation in the image and likeness of the Living Word of God that Jesus Christ is.

When they say “The Law,” they are referring to either the Pentateuch or The Teaching of Moses.

When they say “The Limit,” they are referring to The Teaching, which is what the Early Church called “The Rule.”

When they say “The Mystery,” they are referring to the Truth of the Living Word of God that came to life in True Believers when they were born again.

When they say “**The Promise**,” they are referring to Genesis 1:26–30.

When they say “The Sin,” they are referring to unbelief.

Those are just a few of the essential things you need to know before we begin working our way through what Paul wrote to the Galatians. If you keep them in mind as you read, the things Paul wrote will

make a whole lot more sense to you. If you don’t, they won’t.

The Ancient Mind-Set

Now that I have already given you more than enough to think about, I must also tell you the single most important thing you need to know before we begin Paul’s letter to the Galatians. If I did not tell you this, I would be a liar—pretending to be something greater than what I am.

I am doing precisely what God called me to do. That is, I am teaching others the things I “see” in the Scriptures, and I am doing my dead-level best to turn back Pretenders. I am not here because I chose to make this my life’s work; I am here because God called me. That is the most important thing you need to know about me, but you also need to know a few things about what God has called me to do. Malachi explains the first thing you need to know about my calling:

“Remember The Teaching of Moses, My servant, which I commanded him in Horeb—statutes and judgments for all Israel. Look! I am going to send Elijah the Prophet before the coming of the great and dreadful ‘Day’ of His Majesty. And he will restore the heart of the fathers to their sons and the heart of the sons to their fathers, lest I come and strike the Earth with a ban.”
(Malachi 4:4–6) —my interim translation

Malachi has clearly described what God called me to do. I am going to *restore* the “heart” of the sons to the fathers and the “heart” of the fathers to the sons. If you are a True Believer, you are one of the “sons” to whom God has called me to *restore* the “heart of the fathers.” To understand what Malachi *meant* by that statement, however; you first need to know that the Prophets and Apostles—the “fathers” who wrote the Scriptures—were thinking in terms of a completely different mind-set than the mind-set you have today. God has called me to *restore* that ancient mind-set so that you can understand what they wrote.

To the Prophets and Apostles, the “heart” was nothing more than the mind. And I have just told you that I am going to explain the mind-set of the Prophets and Apostles so that you can think in terms of the same mental concepts they had when they wrote the Scriptures. That will make it possible for you to think

the same way they thought and understand the things they wrote. That is the first thing God has called me to do.

As I take you through the Book of Galatians, the Apostle Paul is going to be *talking about "The Way"* in which the True Believer *receives* the "Spirit"—that is, the *Pneuma*—of the *Living Word* of God. But if you do not know what Paul had in mind when he used the Greek term *pneuma*, it will be impossible for you to understand what he *means* by what he says. So I am going to briefly explain the basics in that regard. I have already explained the details to the participants in The Next Step program.

The Prophets and Apostles did not have the same nebulous, nonsensical notion concerning the "spirit" world that we have today. They thought in terms of a "spirit" as an invisible "wind" or "breath" that spanned the universe; and people perceived that "spirit"—that *pneuma*—through the five senses. So if a person heard, saw, touched, tasted, or smelled something, he had merely perceived the "spirit" of that particular thing. You need to know that because the Greeks in the time of Christ believed the "Spirit" of the *Living Word* of God came to them in that same way—through hearing. That is precisely what Jesus had in mind when He said this:

"The Spirit is what gives life; the flesh is no help whatsoever. The statements that I have spoken to you is Spirit and is life."

(John 6:63) —my interim translation

Before someone points out that last sentence is not grammatically correct, I should probably tell you I didn't write it. I just translated it. So before you go finding fault with Jesus for His lack of grammar, you might first want to consider taking on His mind-set. In that mind-set, "the statements" He had in mind are just One Word. That is, they are the "Spirit" of the *Living Word* of God that He and the Father are.

Now that you know what the Apostles thought in regard to a *pneuma*—that is, in regard to a "spirit"—let me briefly explain how they understood the True Believer *receives* the "Spirit"—that is, the *Pneuma*—of the *Living Word* of God. They did it by listening to the preaching of an Evangelist who understood the Gospel. If you are a True Believer, that is precisely how you *received* the "Spirit" of the *Living Word* of God. You

heard a simple Gospel message and you responded to the Truth that you heard with repentance and sincere contrition for sin. The "Spirit" of the *Living Word* that you believed came to live in you, and He will continue to reside in your "heart"—that is, in your mind—as long as you continue to believe the Truth of the *Living Word* of God that you heard and believed when you were born again.

Malachi clearly explains what God plans to accomplish in True Believers through my calling. But Jesus mentioned one other small detail you also need to know. You can find that one small detail in Matthew's account of what Jesus said to His disciples immediately after He spoke with Moses and Elijah on the Mount of Transfiguration:

And while they were coming down from the mountain, Jesus commanded them, saying, "Don't tell the vision to anyone until the Son of 'the man' has been awakened from the dead." And the disciples asked Him, saying, "So why do the scribes say Elijah must come first?" But He, responding, said, "Elijah is definitely coming, and he will restore all things."

(Matthew 17:9–11) —my interim translation

When Jesus said "all things," He was referring to more than just the *restoration* of the "heart of the fathers" to the sons. He was also referring to my *restoration* of *The Teaching of Moses* and my *restoration* of the teacher/disciple relationship that He ordered His Apostles to use in *handing down* *The Teaching* as an *oral tradition*.

In what I say publicly, I am going to provide more than enough information for True Believers to see that God called me to be a Teacher with the sole purpose of providing the information that True Believers will need to avoid the delusion of the Antichrist. If you decide that God did indeed call me, the only other decision you need to make is whether or not you are going to be one of my disciples. If you decide that you want to be my disciple, the only requirement I have established is that you first honor God by sending your tithes and contributions to *The Voice of Elijah*®. Only then can you honor my calling by listening to and learning what I have been called to teach. The Truth is, God called me to explain everything He wants all True Believers to know here at the End of the Age. That sounds absolutely preposterous, doesn't it?

Moving On

Now that I have triggered the apoplectic factor in religious nitwits who firmly believe God will never do anything of any note, especially something of which they do not approve, let me remind you of something the Apostle Peter wrote concerning our time:

*This is now, beloved, a second time I am writing a letter to you, in which I am awakening in you—by recollection—the understanding tested by “daylight,” for you to be reminded: (1) of the words spoken beforehand by the holy Prophets, and (2) of the commandment of the Lord and Savior {spoken} by your Apostles. Knowing this first: That in the final days mockers will come mocking, following their own desires and saying, “Where is ‘the promise’ of His Coming? For since the fathers fell asleep, everything remains just as from the beginning of Creation.” For they wish this to be hidden: That Heavens were long ago, and Earth was put together from water and through water by the {Living} Word of God, through Which {Living Word of God} the then-existing world, having been flooded by water, was destroyed. But at this time, the Heavens and the Earth are held in reserve for fire by His Word, being preserved for a Day of Judgment and destruction of the ungodly men. But don’t let this one thing be hidden from you, beloved: That one “day” with His Majesty is like a thousand years and a thousand years like one “day.” His Majesty is not delaying “the promise”—as some consider delay—but He is waiting patiently for you, not wanting any to be destroyed, but all to make room for repentance. **But the Day of His Majesty will arrive like a thief in which {Day} the Heavens—roaring—will pass away.** But elements—being made to burn—will be untied; and Earth—even the works {of God} in it—will be discovered. With all these things being untied in this way, of what sort ought you to be in holy behavior and godliness, waiting for and hastening the coming of the Day of the {Living} God? Because of which {coming}, Heavens—being burned—will be untied, and elements—being made to burn—will become liquid. But according to “the promise” He has {made}, we are waiting for a new Heavens and a new Earth in which a declaration of not guilty resides.*

(2 Peter 3:1–13) —my interim translation

The Apostle Paul has quite a lot more to say about “*The Promise*” that Peter had in mind when he wrote

that. I’ll show you what Paul said in just a bit. But first, you need to know that Paul also plainly said True Believers will not be caught completely off-guard when “the Day of His Majesty” arrives:

But concerning the times and the seasons, brothers, you don’t need anything to be written to you. For you yourselves accurately know that the Day of His Majesty will come like a thief in “the night,” while they are saying, “Peace and safety!” Then suddenly, destruction comes upon them just like the birth pang on the one who is pregnant; and they will not escape. But you, brothers, are not in “darkness,” so that “the Day” would seize you like a thief. For you are all sons of “Light” and sons of “Day.” We are not of “night” or of “darkness.” Therefore then, let us not “sleep” like the rest. But let us be “awake” and “sober.” For those who sleep sleep at night, and those who get drunk get drunk at night. But since we are of “Day,” let us be “sober,” having donned a breastplate of belief and love, and a helmet—a hope of salvation that the {Living} God has not given us over to anger but to obtaining salvation through our Lord, Jesus “Anointed,” the One Who died for us so that, whether we are “awake” or we are “asleep” we may live with Him at the same time. Wherefore, encourage one another and—as one—“build” the One, just as also you are doing.

(1 Thessalonians 5:1–11) —my interim translation

In that passage, Paul is reminding those True Believers who understood the Truth of *The Apostolic Teaching* in his day that “the Day of His Majesty” is going to be preceded by a specific series of events that will allow True Believers to count down the days until Jesus Christ appears in “The Revelation” of “The Glory” of God. Paul is referring to the fact that True Believers will accurately understand the significance of what is happening at the End of the Age because *The Teaching* explains those things. But unfortunately, those who do not believe *The Teaching* at that time will not have even so much as a clue as to what God is doing. That is because, as Paul explains in the following passage, God is going to make sure that everyone but True Believers firmly believes Satan’s lie:

But we ask you, brothers, concerning the coming of our Lord Jesus “Anointed” and our “gathering” to Him, that you not be quickly shaken from the understanding or be disturbed either by a spirit or by a word or by a letter as

{*though*} from us, as {*though*} the Day of His Majesty has come. Don't let anyone deceive you in any way, because {*that cannot be*} unless the apostasy comes first, and the man of "The Lawlessness" is revealed—the son of "The Destroyer"—the one who opposes and elevates himself above everything called "god" or "object of worship," so that he seats himself in the Temple of God, himself proclaiming that he is God. Don't you remember me telling you these things while I was still with you? And you now know what is holding fast so that he will be revealed in his own time. For the mystery of "The Lawlessness" is already "working"—{*which is*} only the one now holding fast until he comes out of the midst. **And at that time "The Lawless One" will be revealed, whom His Majesty {Jesus} will kill by the "Spirit" of His mouth and wipe out by the appearance of His coming; the one whose coming is according to the "working" of Satan—in all power, and signs, and lying wonders, and in all deceptive injustice for those who are perishing—against those who did not receive the love of the Truth for them to be saved. And because of this, God will send upon them a delusional "working" so that they believe "The Lie," in order that all those who did not believe the Truth but took pleasure in "The Injustice" would be judged.** But we ought to always give thanks to the {Living} God for you, brothers who have been loved by His Majesty, because the {Living} God "picked" you as "Firstfruits" for salvation by sanctification of spirit and belief of Truth. To which He also called you through our Gospel into the protection of "The Glory" of our Lord, Jesus "Anointed." So therefore, brothers, stand firm and hold fast the oral traditions which you were taught, whether through word or through our letter. (2 Thessalonians 2:1–15) —my interim translation

Now that I have stated the case plainly, let me give you my interim translation of the Book of Galatians so that you have it for reference. Paul says this:

Galatians—Chapter 1

In the first chapter of Galatians, Paul does two things. He first emphasizes the fact that the Truth of the Gospel message is not something that can ever, or will ever, change. If someone changes the Gospel, they have proven themselves to be worthy of an irrevocable curse—one which Paul insists the leaders of the churches must place on them.

The second thing Paul does in the first chapter is begin to survey the basis for his authority as an Apostle to the Gentiles. He starts off by informing the Galatians he did not *receive* his knowledge of the Truth from any man. He got it directly from Jesus Christ Himself by means of revelation. He will continue to defend his apostleship in the second chapter.

1:1 {From:} Paul, an Apostle—not from men, nor through men, but through Jesus "Anointed" and God the Father, the One Who raised Him from the dead—

1:2 and all the brothers with me. To: the **ekklesias** of Galatia.

1:3 "Favor" to you, and peace, from God our Father and His Majesty, Jesus "Anointed"—

1:4 the One Who "gave" Himself for our sins so that He might set us free from the current evil age according to the will of the {Living} God and our Father—

1:5 to Whom is "The Glory" into the ages of the ages. Without doubt!

1:6 I am astonished that you are turning away so quickly from the One Who called you by "The Favor" of "an Anointing" to another "gospel,"

1:7 which is not "another," except there are some who are confusing you and wanting to alter the Gospel of "The Anointing."

1:8 But even if we or a messenger from Heaven should proclaim a "gospel" to you contrary to the Gospel we proclaimed to you, let him fall under the ban.

1:9 As we have stated before, even now I say again: If anyone proclaims a "gospel" to you contrary to what you have **received**, let him fall under the ban.

1:10 For am I now trying to convince men or the {Living} God? Or am I seeking to please men? If I were still trying to please men, I would not be a slave of "an Anointing."

1:11 For I make known to you, brothers, that the Gospel which was proclaimed by me is not according to man.

1:12 For neither did I **receive** it from a man, nor was I taught; but {I **received** it} through a revelation of Jesus "Anointed."

1:13 For you heard of my behavior at one time in Judaism—that I was persecuting the **Ekklesia** of the {Living} God to an extreme and was devastating it.

1:14 And I was even progressing in Judaism beyond many my own age in my race by being far more zealous for the oral traditions of my fathers.

1:15 *But when He {the Living God}—the One Who set me apart from my mother’s womb and called me through His “Favor”—was pleased*

1:16 *to reveal His Son in me so that I might proclaim Him as the Gospel among the Gentiles, immediately—I did not consult flesh and blood,*

1:17 *neither did I go up to Jerusalem, to those who were Apostles before me, but—I went away into Arabia and came back again to Damascus.*

1:18 *Then—after three years—I went up to Jerusalem to get acquainted with Cephas, and I remained with him fifteen days.*

1:19 *But I did not see any of the other Apostles except James, the brother of the Lord;*

1:20 *and what I am writing to you, I assure you before the {Living} God that I am not lying.*

1:21 *Then I went into the regions of Syria and Cilicia.*

1:22 *But I was not known on sight by the **ekklesias** of Judea—those in “an Anointing.”*

1:23 *But they were only hearing, “The one who was at one time persecuting us is now proclaiming as Gospel ‘The Belief’ he was once devastating!”*

1:24 *And they were glorifying the {Living} God on account of me.*

Galatians—Chapter 2

In the second chapter of the Book of Galatians, Paul confronts the lies of the Pretenders head-on. Since they were claiming his apostolic authority was inferior to that of the twelve men who were Apostles to the Jews, he insists he gained no knowledge of the Truth from any of those men. He then calls the Jewish Pretenders exactly what they are: Unregenerate men who can’t understand “The Freedom” that True Believers have in their knowledge of the Truth of the Living Word of God.

Finally, Paul describes a situation in which his actions demonstrate his authority was equal to the authority of the Apostle Peter. He tells them how he exercised his authority as the Apostle to the Gentiles when he confronted Peter at Antioch. He also explains why he stood up to Peter. It was because Peter was not standing firm against the liars who were intent on distorting the Truth of the Gospel.

2:1 *Then, fourteen years later, I again went up to Jerusalem with Barnabas, taking along Titus also.*

2:2 *But I went up concerning revelation, and I presented to them the Gospel that I preach among the Gentiles—but in private, to those of influence, lest somehow I might be running, or had run, in vain.*

2:3 *But not even Titus—who was with me, being a Greek—was compelled to be circumcised.*

2:4 *But because of pretend “brothers” who came in falsely—those who slipped in to secretly observe our freedom, which we have in “The Anointing” of Jesus, so that they could reduce us to slavery—*

2:5 *we did not yield in submission to them for even an hour so that the Truth of the Gospel might remain with you.*

2:6 *But from those “thought” to be someone—what they once were makes no difference to me, the {Living} God does not take the outward appearance of a man into account—for those “thought” contributed nothing to me.*

2:7 *But on the contrary, seeing that I had been entrusted with the Gospel for “the uncircumcision” just as Peter for “the circumcision”—*

2:8 *for the One Who worked in Peter for an apostleship to “the circumcision” also worked in me for {an apostleship} to the Gentiles—*

2:9 *and knowing “The Favor” that had been given to me, James and Cephas and John—those “thought” to be “pillars”—extended the right hand of fellowship to me and Barnabas, so that we were to the Gentiles and they to “the circumcision.”*

2:10 *Only that we remember the poor, which I also had strived to do.*

2:11 *But when Cephas came to Antioch, I opposed him face to face because he was condemned.*

2:12 *For before some certain ones came from James, he had been eating with the Gentiles. But when they came, he drew back and set himself apart—fearing those from “circumcision.”*

2:13 *And the rest of the Jews joined in his hypocrisy, so that even Barnabas was led astray by their hypocrisy.*

2:14 *But when I saw that they were not behaving in accordance with the Truth of the Gospel, I said to Cephas in front of everyone, “If you, being a Jew, are living like a Gentile and not like a Jew, how is it that you compel the Gentiles to live like Jews?”*

2:15 *We are by nature Jews, and not ‘sinners’ from Gentiles.*

2:16 *But knowing that a man is not declared not guilty from works of law except through ‘The Belief’ of Jesus ‘Anointed,’ even we believed into ‘The Anointing’ of*

Jesus, so that we might be declared not guilty from 'The Belief' of 'an Anointed {One}' and not from works of law, because not all flesh will be declared not guilty from works of law.

2:17 But if, while seeking to be declared not guilty in 'an Anointing,' even we are found 'sinners,' is 'an Anointed {One}' then a servant of sin? Of course not!

2:18 For if I 'build' again these things that I 'tore down,' I show myself to be a transgressor.

2:19 For through law I myself died to law so that I might live to God. I have been crucified in 'an Anointed {One},'

2:20 and I am no longer living; rather, 'an Anointing' is living in me. But what I am now living in flesh, I am living in 'The Belief' of the Son of the {Living} God—the One Who loved me and gave Himself up for me.

2:21 I am not rejecting 'The Favor' of the {Living} God; for if a declaration of not guilty is through law, then 'an Anointed {One}' died for no reason."

Galatians—Chapter 3

In the third chapter of the Book of Galatians, Paul asks the Galatians a very simple question: "Did you gain the new-birth experience by 'works'—that is, by observing the legalistic Jewish customs demanded by the Pharisees? Or were you born again solely on the basis of your belief in the Truth of the Gospel message?" He then goes on to explain why belief in the Truth of *the promise* is all that is necessary for anyone to be saved. It is because *the promise* has always been *handed down* as an *oral blessing* that one has only to believe in order to *receive* as an *inheritance*.

3:1 Senseless Galatians! Who cast a spell over you—before whose eyes Jesus "Anointed" was written beforehand as having been crucified?

3:2 I desire to learn only this from you: Did you **receive** the "Spirit" from works of law or from hearing with belief?

3:3 Are you so senseless? Having begun in "spirit," are you now being COMPLETED in flesh?

3:4 Did you suffer so much to no avail—if indeed to no avail?

3:5 Is the One, therefore, Who grants you the "Spirit" and works miracles among you, from works of law or from hearing with belief?

3:6 Just as Abraham "BELIEVED THE {Living} GOD, AND IT WAS RECKONED TO HIM AS A DECLARATION OF NOT GUILTY,"

3:7 so also you know that those from belief, these are sons

of Abraham.

3:8 But the Scripture—seeing in advance that, from belief, the {Living} God is declaring the Gentiles not guilty—preached the Gospel in advance to Abraham, that "ALL THE GENTILES WILL BE BLESSED IN YOU."

3:9 Therefore, those from belief are being blessed with the Believer, Abraham.

3:10 For as many as are from works of law are under a curse. For it is written, "CURSED IS EVERYONE WHO DOES NOT REMAIN IN ALL THE THINGS WRITTEN IN THE BOOK OF THE LAW, TO DO THEM."

3:11 But {the fact} that no one is declared not guilty by law before the {Living} God is obvious, because "THE ONE WHO IS NOT GUILTY WILL LIVE FROM BELIEF."

3:12 But "The Law" is not from belief; but rather, "THE ONE WHO DOES THEM WILL LIVE IN THEM."

3:13 "An Anointed {One}" bought us back from the curse of "The Law," having become a curse on our behalf—because it is written, "EVERYONE WHO HANGS ON A TREE IS CURSED"—

3:14 (1) So that into the Gentiles "The Blessing" of Abraham might come—in "The Anointing" of Jesus, (2) so that we might **receive** "the promise" of the "Spirit" through "The Belief."

3:15 Brothers, I am speaking according to man; nevertheless, no one can set aside the validated testament of a man, or add a codicil.

3:16 But "the promises" were spoken to Abraham and to his "Seed." He does not say, "And to the seeds," as of many; but as of One: "And to your Seed," that is, "an Anointed {One}."

3:17 But I am saying this: A testament previously validated by the {Living} God, "The Law"—which came four hundred and thirty years later—does not invalidate, so as to abolish "the promise."

3:18 For if "the inheritance" is from law, it is no longer from a **promise**; but the {Living} God freely gave it to Abraham through a **promise**.

3:19 Why "The Law" then? It was added on account of transgressions until the Seed should come to Whom it had been **promised**, having been directed through messengers into the hand of a Mediator.

3:20 Now, the mediator is not for one, but the {Living} God is One.

3:21 Is "The Law," therefore, against "the promises" of the {Living} God? Certainly not! For if a law that was able to give life had been given, "The Declaration of Not Guilty" certainly would have been from law.

3:22 But the Scripture has imprisoned everyone under sin, so that **“the promise”**—from “The Belief” of Jesus “Anointed”—might be given to those who believe.

3:23 But before “The Belief” came, we were held in custody under law, being confined in “The Belief” that was destined to be revealed.

3:24 Therefore, “The Law” had become our tutor in “an Anointing,” so that we might be declared not guilty from belief.

3:25 But “The Belief” having come, we are no longer under a tutor.

3:26 For you are all sons of God through “The Belief”—in “The Anointing” of Jesus.

3:27 For as many of you as have been “baptized” into “an Anointing” have “clothed” yourselves with “an Anointing.”

3:28 Neither Jew nor Greek exists. Neither slave nor free man exists. Neither male nor female exists. For all of you are One in “The Anointing” of Jesus.

3:29 But if you are of “an Anointing,” then you are the “Seed” of Abraham—**heirs** in accordance with **promise**.

Galatians—Chapter 4

In the fourth chapter of the Book of Galatians, Paul continues to explain why nothing more than belief in the Truth is necessary for Believers to *receive the promise* as an *inheritance*. He says that is because things changed when Jesus Christ died. Before His death, title to *the promise* was held by Corporate Israel. Therefore, nobody else would ever have opportunity to *inherit the promise* until He died.

But after Jesus Christ died, *the promise* was once again available to be *handed down* as a *spoken blessing*. That *blessing* was also open for *inheritance* by anyone—including Gentiles—who believes the Truth. Those who believe *the promise* become members of Corporate Israel. That is, they become members of the Body of Jesus Christ, *the Heir of the promise*. And the Jews who do not believe *the promise* have—like Ishmael—been “cut off from” *the promise*.

4:1 Now I am saying **the Heir**—being Lord of all things—does not differ at all from a slave as long as He is a child,

4:2 but is under guardians and managers until the appointed time of the Father.

4:3 Therefore also we, when we were children, were held as slaves under the elementary beliefs of the world.

4:4 But when the fullness of the time came, the {Living} God sent His Son, engendered from a woman, engendered under law,

4:5 in order that He might buy back those under law, in order that we might **receive** “The Adoption.”

4:6 But because you are sons, the {Living} God sent the “Spirit” of His Son into your hearts crying, “Abba! Father!”

4:7 Therefore, you are no longer a slave, but a son. And if a son, also an **heir**—through God.

4:8 But indeed, when you did not know God, you were enslaved by those who are by nature not gods.

4:9 But now, having come to know God, or rather, having come to be known by God, how could you turn back again to the weak and worthless elementary beliefs to which you want to be enslaved again from above?

4:10 You are carefully observing days and months and times and years.

4:11 I fear concerning you, that perhaps I have struggled for you to no avail.

4:12 Become like me so that I am also like you. I am begging you. You have done me no harm,

4:13 but you know that through a weakness of the flesh I preached the Gospel to you the first time

4:14 and you did not despise or disdain your testing by my flesh, but you accepted me as a messenger of God—because of “The Anointing” of Jesus.

4:15 Therefore, where is **“The Blessing”** you have? For I testify to you that if it were possible, you would have gouged out your eyes and given them to me.

4:16 Therefore, have I become your enemy by telling you the Truth?

4:17 They are eagerly seeking you. Not for a good {reason}, but they want to exclude you, so that you seek them.

4:18 But it is always good to be sought eagerly for a good {reason}, and not only while I am present with you,

4:19 my children, with whom I am again enduring birth pangs until “an Anointing” has been formed in you.

4:20 But I wish I could be present with you now and change the tone of my voice, because I am uncertain about you.

4:21 Tell me—you who want to be under law: Do you not hear “The Law”?

4:22 For it is written that Abraham had two sons—one from the slave girl and one from the free woman.

4:23 But indeed the one from the slave girl was engendered according to the flesh, and the one from the free woman through a **promise**.

4:24 *These things are being compared. For these {women} are two testaments: One from Mt. Sinai bearing children into slavery, which is Hagar.*

4:25 *And this Hagar is Sinai—a mountain in Arabia—and corresponds to the present Jerusalem, for she is enslaved—along with her children.*

4:26 *But the Jerusalem above is free, Who is our “Mother.”*

4:27 *For it is written:*

“REJOICE! O BARREN ONE WHO IS NOT GIVING BIRTH.

BREAK OUT AND SHOUT,

O ONE WHO IS NOT ENDURING BIRTH PANGS.

BECAUSE THE CHILDREN OF THE FORSAKEN ONE

ARE MORE THAN THE ONE WHO HAS THE MALE.”

4:28 *So you, brothers, are—like Isaac—children of a promise.*

4:29 *But just as then the one engendered according to flesh persecuted the one according to “Spirit,” so also now.*

4:30 *But what does the Scripture say? “CAST OUT THE SLAVE GIRL AND HER SON, FOR THE SON OF THE SLAVE GIRL WILL NOT INHERIT WITH THE SON” of the free woman.*

4:31 *Therefore, brothers, you are not children of a slave girl but of a free woman.*

Galatians—Chapter 5

In the fifth chapter of the Book of Galatians, Paul explains “The Freedom” that True Believers have because of their knowledge of the Truth. He tells the Galatians they are no longer constrained by a long list of requirements that they “do this, and don’t do that.” Instead, they are completely free to “walk in *The Way*” that God has provided and “keep *The Law*” by doing nothing more than allowing the Truth to manifest itself in a completely unselfish love for others. But he warns them not to go back to believing the lie that they must do something to be saved. If they do, they have thereby given up their belief in the Truth simply because those two beliefs are contradictory.

5:1 *In “The Freedom,” “an Anointing” has set us free. Therefore, stand firm and don’t be held fast by a “yoke” of slavery.*

5:2 *Look! I, Paul, say to you that if you are circumcised, “an Anointing” will not benefit you.*

5:3 *And I testify again to every man who is circumcised that he is obligated to do the whole of “The Law.”*

5:4 *You who are being declared not guilty by law have been obliterated from “an Anointing.” You have fallen out of “The Favor.”*

5:5 *For we—in “spirit,” from belief—are eagerly looking forward to a hope of a declaration of not guilty.*

5:6 *For in “The Anointing” of Jesus neither “circumcision” nor “uncircumcision” has any validity, but belief working through love.*

5:7 *You were “running” well; what prevented you from being persuaded by the Truth?*

5:8 *The persuasion is not from the One Who is calling you!*

5:9 *A little “leaven” “leavens” the whole “batch.”*

5:10 *I have been persuaded by you in His Majesty that you will “think” nothing other. The one who is confusing you will bear his judgment—whoever he might be.*

5:11 *But I, brothers, if I am still preaching circumcision, why am I still persecuted? Then, the “stumbling block” of the cross would have been obliterated.*

5:12 *If only those who are causing you problems would emasculate themselves!*

5:13 *For you were called into freedom, brothers, only not “The Freedom” of an opportunity for the flesh, but for you to serve one another through “The Love.”*

5:14 *For all of “The Law” has been accomplished in One Word: In the One, “YOU MUST LOVE YOUR NEIGHBOR AS YOURSELF.”*

5:15 *But if you bite and devour one another, be careful that you are not consumed by one another.*

5:16 *But I say, “walk” in “spirit” and you will not fulfill a desire of flesh.*

5:17 *For the flesh desires {whatever is} opposed to the “Spirit,” and the “Spirit” {whatever is} opposed to the flesh; for these are hostile to one another so that you do these things you don’t want to.*

5:18 *But if you are led by “Spirit,” you are not under law.*

5:19 *But the “works” of the flesh are obvious, which are: sexual immorality, indecency, sensuality,*

5:20 *worship of a false god, sorcery, hatred, contention, jealousy, fits of rage, rivalries, divisions, sects,*

5:21 *bouts of envy, drunkenness, carousing, and things like these. Concerning which I forewarn you—just as I have forewarned you—that those who are doing those things will not inherit the Kingdom of God.*

5:22 *But the “fruit” of the “Spirit” is love, joy, peace, patience, kindness, goodness, belief,*

5:23 *gentleness, self-control. There is no “law” against things like these.*

5:24 But those who have “The Anointing” of Jesus have crucified the flesh with its impulses and desires.

5:25 If we live in “Spirit,” in “Spirit” also let us “march in formation.”

5:26 Let’s not be conceited—contradicting one another, envying one another.

Galatians—Chapter 6

In the sixth, and final, chapter of the Book of Galatians, Paul challenges the Galatians to step up to the plate and allow the Truth full expression by demonstrating a completely unselfish love for others. He tells them they will do that by doing “The Good” thing for others rather than the bad. He concludes by reminding the Galatians that the Jewish Pretenders who are confusing some Believers have no real interest in them. Their only interest is in being able to brag about how many they have converted to their distorted form of Judaism.

6:1 Brothers, even if a man is detected in any “transgression,” you—the spiritual—restore such a person in a “spirit” of gentleness, watching yourselves, lest you also be tempted.

6:2 “Carry” one another’s “burdens,” and in this way complete “The Law” of “an Anointing.”

6:3 For if someone “thinks” he is something—being nothing—he is deceiving himself.

6:4 So let each one “assay” his own “work,” and then he will have “The Boast” in himself alone and not in the other.

6:5 For each one must “carry” his own “Cargo.”

6:6 But let the one taught the Word have commonality in all good things with the one who instructs.

6:7 Don’t be led astray! God cannot be treated with contempt! For whatever a man “sows,” this also he will “reap.”

6:8 Because the one who “sows” into his own flesh will “reap” decomposition from the flesh. But the one who “sows” into the “spirit” will “reap” eternal life from the “Spirit.”

6:9 So let us not get discouraged doing “The Good,” for in its own time we will “reap”—if we don’t give up.

6:10 Therefore then, while we have time, let’s accomplish “The Good” for all, but especially for the “houses” of “The Belief.”

6:11 See how large I have written what is written by my own hand?

6:12 Those who want to make a good impression in flesh are only forcing you to be circumcised so as not to be persecuted for the cross of “The Anointing.”

6:13 For those who are circumcised don’t even “guard” a law themselves. But they want you to be circumcised so that they may boast in your flesh.

6:14 But may I never boast except in the cross of our Lord, Jesus “Anointed,” through Whom the world has been crucified to me and I to the world.

6:15 For neither is “circumcision” anything, nor “uncircumcision,” but a New Creation {is}.

6:16 And as many as “march in formation” in this, “The Limit,” peace is on them, and mercy, even on the Israel of the {Living} God.

6:17 Hereafter, don’t allow anyone to cause trouble for me. For I “carry” in my flesh the “brand marks” of Jesus.

6:18 “The Favor” of our Lord, Jesus “Anointed,” be with your “spirit,” brothers. Without doubt.

Summary

Earlier this year I was able to release the audio version of *The Inheritance of the Believer, Volume 1*, on CD. I am almost ready to release the video version on DVD. Later on, I hope to release a transcript of the audio along with other teaching aids. *The Inheritance of the Believer, Volume 2*—which is basically a commentary on the Book of Galatians—is currently in the works. I hope to have both the CD and DVD versions ready for release later this year.

This article is essentially an announcement that my ministry to “The Many” has now begun. So I want to thank all of you who have stood with me over the years as I struggled to see through the lies that held me in bondage. The view from where I stood twenty years ago and from where I stand today IS LIKE “night” and “day.” Yet the amazing thing is, the more I “see” in the Scriptures, the more I am able to “see.” So I am hoping I will be able to accomplish the “work” I have been assigned within the next ten to fifteen years. But God alone knows what He has planned. So I’ll just keep my nose to the grindstone (that’s an idiom) and keep plugging along (that’s another idiom).

Sooner or later, the End will come into view; and when it does, it will be fairly obvious to all who have kept their nose to the grindstone (that’s an idiom) and kept plugging along (that’s another idiom). ■



The 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 is “The Way” the Prophet Isaiah describes the Pretenders who have control of the Church today:

Woe to those who call bad good and good bad!
 Those who put darkness for light and light for darkness!
 Those who put bitter for sweet and sweet for bitter.
Woe to those who are wise in their own eyes!
And those who have understanding
in their own opinion!

Woe to **gibbors** for drinking wine!
 And men of **hayil** for mixing liquor!
 Those who declare a guilty person not guilty,
 And they take away a declaration of not guilty
 from those who are not guilty.

Therefore, like a tongue of fire eats stubble,
 And dry grass sinks in flame,
 Their root will be like rotteness,
 And their blossom will ascend like dust,
Because they have rejected The Teaching
of His Majesty of Hosts,
And they have spurned the statement
of the Holy One of Israel.

(Isaiah 5:20–24) —my interim translation

I really like “The Way” the Prophet parallels “those who are wise in their own eyes” with “those who have understanding in their own opinion.” Those statements remind me of something Paul wrote about the unregenerate being totally incapable of understanding *The Teaching*. The Truth is, even fools can understand the Gospel, but

they find it impossible to humble themselves to the point of repentance. So they go on *pretending* they are “Christian,” spouting clichés and blindly believing everything will be okay if they just *hope* it will be okay. What a bunch of dimwits! They should know God demands much more than that. But they nevertheless go on rejecting “the statement” God has made in *The Teaching*, never stopping to consider it *might* be true.

The difficulty facing dimwitted liars is the fact that the unassailable Truth is finally coming out. That “unfortunate” circumstance is going to snare those who have no interest in knowing the Truth of the Living Word of God that Jesus Christ is. Isaiah goes right on to describe that as well:

For this reason,
 The anger of His Majesty will be kindled
 against His People,
 And He will stretch out His hand against Him
 and He will strike Him,
 The mountains will shake and their corpses
 will be like refuse in the middle of the streets.
 In all this, His anger will not turn back.
 Rather, His hand will still be stretched out.
 Then He will lift up an ensign to the nations from afar
 And He will whistle to him from the end of the Earth.
 Then look! He will come quickly, in a hurry.
 There is in him none weary or stumbling,
 And he will not slumber, and he will not sleep;
 And the waistcloth of his loins has not opened,
 And the thong of his sandals has not pulled away.
 Whose arrows are sharpened, and all his bows are bent.
 The hoofs of his horses are considered {to be} like flint,
 And his wheels like a hurricane.
 He has a roar like a lioness,
 And he will roar like young lions.
 When he growls and seizes prey,
 He will carry {it} off and there will be no one to deliver.
 And he will growl over him in that day
 like the roaring of the Sea,
 And he will look to the Earth.
 Then look! Darkness is distress,
 and light has become darkness in her clouds.
 (Isaiah 5:25–30) —my interim translation

God had a specific purpose in allowing Pretenders to gain total control over the remains of His Church. The question is, “Can these dry bones live?” ■



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: As you know, we have the beliefs of The Voice of Elijah® posted on our website. We have recently received several questions concerning them. The first one asks about our belief concerning eternal destinies: "You state 'Jesus Christ died as a sacrifice to provide remission for our sins.' However the last statement posted is, 'Two eternal destinies exist, and all men shall go to one or the other—those who demonstrate belief in the Living Word of God revealed in the Scriptures shall go to Heaven; those who do not shall go to Hell.' Shouldn't the last statement read 'Two eternal destinies exist, and all men shall go to one or the other—those who have accepted Christ Jesus as their Savior shall go to Heaven: Those who do not shall go to Hell'? My reason for asking is that works alone will not allow you into Heaven but only through Christ, our Lord Jesus, will we receive eternal life. A person may believe that the Scriptures are true, but if he has not accepted Jesus as his Savior he has not been born again into the Spirit."

Elijah: The sole basis for this question resides in the author's total ignorance of the *parabolic imagery* of The Apostolic Teaching in which Jesus Christ is the Living Word of God. That is, he does not understand that the doctrinal statement is referring to belief in the Person and work of Jesus Christ when it says "those who demonstrate belief in the Living Word of God revealed

in the Scriptures." It appears that what he reads is being filtered through Satan's lie. What I *mean* is, when he reads "Word of God," he *hears* "Scriptures." That is clearly not what is *meant*, and he quotes it himself: "the Living Word of God revealed in the Scriptures."

Lacking an understanding of the basic *parabolic imagery* in which Jesus Christ is the Living Word of God, the author of the question falls back on the old reliable—but totally ambiguous—phrase "those who have accepted Christ Jesus as their Savior." Perhaps he should explain exactly what he *means* by that totally nebulous nonsense. The doctrinal statement is referring to a *specific content* that one must believe in order to be saved. It is the same *specific content* that the Apostle Paul plainly insists will never change in the first chapter of the Book of Galatians.

The *specific content* that Paul and the other Apostles believed can be found only in the Living Word of God the Prophets hid in the Hebrew Scriptures. I seriously doubt the person who asked the question has given a second thought as to what *specific content* "those who have accepted Christ Jesus as their Savior" must believe. They can most likely just believe they will be saved because they believe they will be saved. The Truth is, they may as well believe Buddha is the Living Word of God. Both beliefs are just as stupid—and just as totally false.

The Apostles and Early Church Fathers were well aware of the fact that Jesus Christ is—*parabolically* speaking—the Living Word of God that one must believe in order to be saved. Therefore, any mendacious mental midget who mindlessly maintains his own modern mind-set by rejecting that basic *parabolic image* is cluelessly clinging to a completely untenable belief system. He is definitely denying the Christian heritage he deigns to defend. He is also demonstrating a decided preference for the mystical "warm fuzzies" that are the stock in trade of the Pretenders who control the pulpits in the Church today.

The Apostle John gives the clearest explanation—provided you understand the *parabolic imagery* he uses—of how one attains salvation through belief in the Living Word of God that Jesus Christ is. He says this:

In the beginning was the Word; and the Word was with the {Living} God; and God was the Word. This One was in the beginning with the {Living} God. Everything

came into being through Him, and without Him nothing that has come into being came into being. Life was in Him, and the life was "The Light" of men. And "The Light" is shining in "The Darkness," and "The Darkness" has not grasped Him. A man who had been sent by God came; his name was John. This one came for a witness, so that he might testify concerning "The Light," so that everyone might believe through Him. That one was not "The Light," but {came} so that he might testify concerning "The Light." "The (true) Light" was the One Who enlightens every man who comes into the world. He was in the world, and the world came into being through Him, and the world did not know Him. He came to His Own, and His Own did not **receive** Him. But as many as **received** Him, to them He gave the ability to become children of God—to those who believe into "The Name" He has. These were not engendered from blood, nor from a desire of flesh, nor from a desire of a male, but from God. And the Word became flesh, and He took up residence in us, and we "saw" His Glory—a Glory like an only begotten by a father, full of a "Favor" and Truth.

(John 1:1–14) —my interim translation

The author of the Book of Hebrews clearly understood exactly the same thing that John explains in regard to the creative force of the *Living Word of God*:

Because of belief, we understand: (1) the Ages to have been prepared by a statement of God, (2) the things seen to have come from things not visible.

(Hebrews 11:3) —my interim translation

If you put what is stated in the two passages above together with the things the Apostle Peter explains in the following passage, it becomes fairly clear that the Apostles knew this Creation came into existence through the *Living Word of God*:

This is now, beloved, a second time I am writing a letter to you, in which I am awakening in you—by recollection—the understanding tested by daylight, for you to be reminded: (1) of the words spoken beforehand by the holy Prophets, and (2) of the commandment of the Lord and Savior {spoken} by your Apostles. Knowing this first: That in the final days mockers will come mocking, following their own desires and saying, "Where is 'the promise' of His Coming? For since the fathers fell asleep,

everything remains just as from the beginning of Creation." For they wish this to be hidden: That Heavens were long ago, and Earth was put together from water and through water by the {Living} Word of God, through Which {Living Word of God} the then-existing world, having been flooded by water, was destroyed. But at this time, the Heavens and the Earth are held in reserve for fire by His Word, being preserved for a Day of Judgment and destruction of the ungodly men.

(2 Peter 3:1–7) —my interim translation

The Apostle Peter and the author of the Book of Hebrews do not actually mention the fact that Jesus Christ is the *Living Word of God*, but the Apostle Paul most definitely knew that to be the case:

For this reason we also, from the day we heard, have not stopped praying for you and asking that you would be filled with the knowledge of His will in all wisdom and spiritual insight, to "walk" worthy of the Lord, pleasing in everything, "bearing fruit" in every good work and increasing in the knowledge of the {Living} God, being strengthened with all strength in accordance with the power of His "Glory" for all patience and longsuffering, with joy giving thanks to the Father, Who qualified us for "the inheritance" of the "Holy Ones" in "The Light"—(1) The One Who rescued us from the dominion of "The Darkness" and transferred {us} into the Kingdom of His beloved Son, in Whom we have "The Redemption"—the forgiveness of the sins; (2) The One Who is the image of the invisible God—Firstborn of all Creation. Because all the things in Heaven and on the Earth were created by Him. Both the visible and the invisible—whether thrones or lordships or dominions or authorities—all things were created through Him and in Him. And He is before all things, and all things endure in Him. And He is the Head of the Body—the Ekklesia. (3) The One Who is the Beginning—Firstborn from the dead—so that He would come to hold first place in all things. Because all of "The Fullness" is pleased to dwell in Him and to reconcile all things—whether the things on the Earth or the things in Heaven—to Himself through Him, having made peace through the blood of His cross.

(Colossians 1:9–20) —my interim translation

If you very carefully read what Paul says in that passage, you will discover he refers to Jesus Christ as

"The Light." That is precisely the same thing John does in the opening verses of his Gospel. The reason for that is fairly easy to understand: Jesus Christ is "The Light" of the *Living Word of God* that one must believe to be born again. That is what the Apostle Paul had in mind when he wrote this concerning "The Glory" of "The Light" of the *Living Word of God* that Jesus Christ is:

But even if our Gospel has been veiled, it has been veiled in those who are perishing—in those whom the {Living} God has blinded the minds of the unbelieving of this Age—so that they cannot see "The Light" of the Gospel of "The Glory" of "The Anointing," which is the image of God. For we do not preach ourselves but Jesus "Anointed," and ourselves as your slaves through Jesus. Because the {Living} God is the One Who said, "A LIGHT WILL SHINE OUT OF DARKNESS"—the One which has shone in our hearts for an enlightenment of the knowledge of "The Glory" of the {Living} God in the face of Jesus "Anointed." But we have this—"The Treasure"—in vessels made of clay so that the extraordinary power is the {Living} God's and not from ourselves. (2 Corinthians 4:3-7) —my interim translation

I could go on and explain how the *literal* light that spans the universe is also the *parabolic* "Light" that Jesus Christ—the *Living Word of God*—is, but Paul has already made that connection for you. So I won't. I'll just show you what Jesus said you need to beware of in regard to "The Light" and the "darkness." That way, if you know what "The Lamp" is, you will understand what He said about "The Light." If you don't, you won't:

"Nobody, having lit a 'lamp,' puts it in a cellar (or under the peck-measure), but on the 'lampstand,' so that those who come in may see 'The Light.' 'The Lamp' of the body is your 'eye.' When your 'eye' is healthy, your whole body will also be full of 'Light.' But when it is bad, your body is also full of 'darkness.' Therefore, watch out lest the 'light' in you be 'darkness.' Therefore, if your whole body is full of 'Light'—not having any part full of 'darkness'—it will be completely full of 'Light,' like when 'The Lamp' enlightens you with its rays." (Luke 11:33-36) —my interim translation

I also need to remind you that Jesus said this about "The Lamp" that we all have within us:

"At that time, the Kingdom of Heaven will be like ten virgins who, having taken 'The Lamps' they had, went out to meet the Bridegroom. But five of them were foolish and five sensible; because the foolish, having taken 'The Lamps' they had, didn't take olive oil with them. But the sensible took olive oil in containers along with 'The Lamps' they had. When the Bridegroom took a long time, everyone became drowsy and was sleeping. But at midnight there was a shout: 'Look! The Bridegroom! Come out to meet {Him}!' At that time, all those virgins arose and put together 'The Lamps' they had. But the foolish said to the sensible, 'Give us some of your olive oil, because 'The Lamps' we have are being extinguished!' But the sensible responded, saying, 'No! There won't be enough for us and you! Go to the dealers instead, and buy for yourselves!' Yet when they went away to buy, the Bridegroom came; and those who were ready entered into the wedding feast with Him, and the door was shut. But later the other virgins also came, saying, 'Lord! Lord! Open for us!' But He responded and said, 'Without doubt, I tell you! I don't recognize you!' Therefore, stay awake, because you don't know the day nor the hour!" (Matthew 25:1-13) —my interim translation

Now, I don't know about you, but I firmly believe any *reasonable* person would take to heart (that's an idiom) what Jesus said and act *rationally*. That is, anyone who has been born again would "wake up" and smell the roses (that's another idiom). But I just as firmly believe Jesus did not even mention Pretenders in that parable. Why so? Because Pretenders are not *parabolically* "virgins." Never have been, never will be.

Editor: *A couple of other questions concerning our beliefs are these: "As I was reading your statement of what you believe, I noticed you did not mention baptism. Is it that you don't believe in it, or it's not needed for one's salvation? Also I am very interested in understanding how you see the oneness of God: One, or Three? Or what? Is there a Trinity?"*

Elijah: The doctrinal statement that is posted on *The Voice of Elijah*® website is not all-inclusive. But the basic reason why baptism is not mentioned is because that particular *parabolic pantomime* is one that an Evangelist is supposed to conduct after an unbeliever has responded to the Gospel message. The ministry of *The Voice of Elijah*® is not one of evangelism. Its mission is to

distribute *The Teaching* via the materials I have been called to prepare. By the time a True Believer responds to the Truth they *receive* from *The Voice of Elijah*®, they should have already had ample opportunity to be baptized. If not, never fear. I'm sure God has something in mind in that regard.

As for the reader's question concerning the Trinity, I would not even know where to begin a concise explanation of those things. I have been explaining the ancient mind-set in regard to the "Spirit" of God for more than a decade now, so I assume any *rational* person would not expect me to sum those things up in this short space. Nevertheless, I can tell you this: If you look at God in terms of the *Living Word* of God that He is, a whole wide range of *parabolic imagery* suddenly comes into play.

Let's say God the Father is *parabolically* the Word of God *written* and Jesus Christ the Son is *parabolically* the Word of God *thought*. Is there any difference between those two "Forms" of the *Living Word* of God? None that could *reasonably* be defended. So let's add the Holy "Spirit" to the mix by saying that "Form" of the *Living Word* of God is the *spoken* Word of God. Would there be any discernable difference between those three "Forms" of the *Living Word* of God? Only to the mind of the incorrigibly contentious.

The Truth is, the Early Church held more or less the same *parabolic* view of the Trinity that I just described. At least they did until Pretenders took control of the leadership of the Church around A.D. 200. Then the ridiculous philosophical speculation that supplanted the *parabolic* Truth of the *Living Word* of God rapidly descended into total nonsense. So today we have the triune Godhead being compared to an egg—and a rotten one at that.

I'm quite sure Hippolytus, who was the first "protestant" to call into question the falacious beliefs of the Church hierarchy, would be absolutely repulsed by the asinine stupidity that masquerades as Truth in the Church today. Face the self-evident facts: There are not three different *Living Words* of God. There is only One *Living Word* of God. And that One *Living Word* of God is the One God Who is seeking to create Believers in the same image and likeness of the *Living Word* of God that He is. That is what Jesus had in mind when He prayed this prayer right before He died:

Jesus spoke these things and, having lifted up His eyes to

*Heaven, said, "Father, the hour has come. Glorify Your Son, so that Your Son may glorify You, just as You gave Him authority over all flesh, so that He may give eternal life to all whom You have given Him. And this is eternal life: That they may know You, the only true God, and the One You sent—Jesus 'Anointed.' I glorified You on the Earth, having completed 'The Work,' the one You have given Me to do. So glorify Me now, Father, with Yourself in 'The Glory' that I had with You before the world was. I made 'The Name' You have known to the men whom You gave Me from the world. They were Yours and You gave them to Me; and they have protected Your Word. Now they know that everything that You have given Me is from You, because the statements that You have given Me I have given to them. And they **received** {them}, and they truly know that I came out from You; and they believed that You sent Me. I am asking on their behalf. I am not asking on behalf of the world, but on behalf of those whom You have given Me, because they are in You. And all that is Mine is Yours, and {all that is} Yours {is} Mine, and I have been glorified in them. And I am no longer in the world, and they are in the world; and I am coming to You, Holy Father. Protect them in 'The Name' You have, which You have given to Me, so that they may be one just as We {are One}. As long as I was with them, I was protecting them in 'The Name' You have, which You have given to Me. And I carefully guarded them, and none of them were destroyed except the son of 'The Destroyer,' so that the Scripture might be fulfilled. But now I am coming to You; and I am saying these things in the world so that they may have My joy fulfilled in them. I have given them Your Word; and the world has hated them because they are not from the world, just as I am not from the world. I am not asking that You take them from the world, but that You protect them from the Evil One. They are not from the world, just as I am not from the world. Make them holy in the Truth. Your Word is Truth. Just as You sent Me into the world, I also sent them into the world. And for their sakes I am making Myself holy, so that they also might be made holy in Truth. I am not asking on behalf of these only, but also on behalf of those who believe into Me through their word, so that they all may be one; just as You, Father, {are} in Me and I {am} in You, so that they also may be in Us; so that the world may believe that You sent Me. And 'The Glory' that You have given to Me I have given to them, so that they may be one, just as We are One. I {am} in them and You {are} in Me, so that they may be completed in One—so that the world may know*

that You sent Me, and You loved them just as You loved Me. Father, I desire that they—whomever you have given Me—would be with Me where I am, so that they would perceive ‘The Glory’ I have, which You have given to Me because You loved Me before the foundation of the world. Just Father, although the world did not know You, yet I knew You, and these knew that You sent Me. And I made ‘The Name’ You have known to them—and I will make {it} known—so that the love with which You loved Me may be in them just as I am in them.”

(John 17:1–26) —my interim translation

In that prayer, Jesus is asking the *Living Word* of God to protect His disciples in the Truth of the *Living Word* of God that they *received* from Him in “the statements” He gave them. *Parabolically* speaking, that *Living Word* of God is “*The Name*” of God that Jesus Christ *received* when He was resurrected in the precise image and likeness of the *Living Word* of God that He gave up in order to become incarnate through the Virgin Mary. The Apostle Paul explains those things this way:

Have this mind-set in you, which is also in “the Anointing” of Jesus, Who, beginning in the form of God, didn’t consider being equal with God something rightfully His; rather, He emptied Himself, taking a slave’s form, being engendered in men’s likeness; and being found in appearance as a man, He humbled Himself by being obedient until death (even death on a cross). For this reason, the {Living} God highly exalted Him and freely gave Him “The Name” which is above every name, so that in “The Name” of Jesus EVERY KNEE WOULD BEND (of the heavenly beings, the earthly beings, and those beings under the Earth) and every tongue would acknowledge that His Majesty is Jesus “Anointed,” to “The Glory” of God the Father.

(Philippians 2:5–11) —my interim translation

If one does not understand the *parabolic imagery* related to “*The Name*,” one has no other “way” of understanding what Paul had in mind when he described the Incarnation and Resurrection that “*Way*.” You see, every living creature has a “name.” If you read your Bible *very* carefully, you will find the first Adam gave all of the creatures their “names” as soon as they were created. That is somewhat analogous to the refrain in which Moses tells us God *blessed* those creatures as soon as they were created. But that’s another

story. It’s just that *the blessing* on the animals appears to be missing in Genesis 1:25, and Moses never met a repetition behind which he could not hide some *significant* fact. But I’ll explain that another time.

Jesus and Paul both mention “*The Name*” of God in connection with the Resurrection of Jesus Christ because God created a *New Creature* at that point in time. That *New Creature*—Jesus Christ—was created in the image and likeness of the *Living Word* of God Himself. Since every other creature had been given a “name” immediately after it was created, God also gave this *New Creature* a “Name.” And, as everybody knows, names in the Bible always describe something about the person. In this case, God gave Jesus Christ “*The Name*” that perfectly describes the Person He is. That “*Name*” is the *Living Word* of God that God has always been. After all, everybody knows a name is just a word—no matter what *significance* or *meaning* is attached to it. But enough about that.

Here is “*The Way*” the Early Church Father Irenæus explained the nature of the triune Godhead:

2. For the Father bears the creation and His own Word simultaneously, and the Word borne by the Father grants the Spirit to all as the Father wills. To some He gives after the manner of creation what is made; but to others [He gives] after the manner of adoption, that is, what is from God, namely generation. And thus one God the Father is declared, who is above all, and through all, and in all. The Father is indeed above all, and He is the Head of Christ; but the Word is through all things, and is Himself the Head of the Church; while the Spirit is in us all, and He is the living water, [John 7:38] which the Lord grants to those who rightly believe in Him, and love Him, and who know that “there is one Father, who is above all, and through all, and in us all.” [Eph. 4:6] And to these things does John also, the disciple of the Lord, bear witness, when he speaks thus in the Gospel: “In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made by Him, and without Him was nothing made.” [John 1:1 ff.] And then he said of the Word Himself: “He was in the world, and the world was made by Him, and the world knew Him not. To His own things He came, and His own people received Him not. However, as many as did receive Him, to these gave He power to become the sons of God, to those that believe in His name.” [John 1:10 ff.] And again, showing the dispensation with regard to His

human nature, John said: "And the Word was made flesh, and dwelt among us." [John 1:14] And in continuation he says, "And we beheld His glory, the glory as of the Only-begotten by the Father, full of grace and truth." He thus plainly points out to those willing to hear, that is, to those having ears, that there is one God, the Father over all, and one Word of God, who is through all, by whom all things have been made; and that this world belongs to Him, and was made by Him, according to the Father's will, and not by angels; nor by apostasy, defect, and ignorance; nor by any power of Prunicus, whom certain of them also call "the Mother;" nor by any other maker of the world ignorant of the Father.

3. For the Creator of the world is truly the Word of God: and this is our Lord, who in the last times was made man, existing in this world, and who in an invisible manner contains all things created, and is inherent in the entire creation, since the Word of God governs and arranges all things; and therefore He came to His own in a visible manner, and was made flesh, and hung upon the tree, that He might sum up all things in Himself. "And His own peculiar people did not receive Him," as Moses declared this very thing among the people: "And thy life shall be hanging before thine eyes, and thou wilt not believe thy life." [Deut. 28:66] Those therefore who did not receive Him did not receive life. "But to as many as received Him, to them gave He power to become the sons of God." [John 1:12] For it is He who has power from the Father over all things, since He is the Word of God, and very man, communicating with invisible beings after the manner of the intellect, and appointing a law observable to the outward senses, that all things should continue each in its own order; and He reigns manifestly over things visible and pertaining to men; and brings in just judgment and worthy upon all; as David also, clearly pointing to this, says, "Our God shall openly come, and will not keep silence." [Ps. 50:3-4] Then he shows also the judgment which is brought in by Him, saying, "A fire shall burn in His sight, and a strong tempest shall rage round about Him. He shall call upon the heaven from above, and the earth, to judge His people."

(Irenæus, "Against Heresies," Book v, Chap. xviii, in Roberts and Donaldson, The Ante-Nicene Fathers, Vol. 2, Edinburgh: 1885.)

Editor: We've had a person ask this about your earlier statements, "On occasion, Mr. Harper goes off into disparaging comments about those who don't see what he's

discovered in his research, making it appear that he has never shared the perspective that others do, i.e. the typical biblical teaching. I find it hard to believe that he's always known this perspective that he is teaching; in other words, he's never been 'deceived' or bought into anything he was taught at church, Bryan College, or Trinity Seminary?" This same person goes on to say, "In the last issue of The Voice of Elijah® I received, Mr. Harper made some rather confusing statements. He said something on the order of, 'I'll not relinquish my authority on teaching the things that I do so that dimwits can try and pass it on to others when they don't know what it is that they're really doing.' What is confusing about this line of reasoning is that it doesn't make sense in light of other things he's written in his articles. He's said that there was never supposed to be 'interpretations' of the Scriptures, but rather it is a teaching that was meant to be passed on. In this, he noted what Paul wrote to Timothy about finding and teaching faithful men 'The Teaching' and the process should go on. So how exactly is this process supposed to be reestablished if he, Mr. Harper, doesn't seek to pass this teaching on, but rather keeps it to himself, so to speak. I certainly can't be one to help reestablish the pattern that was intended if I'm looked at as one who doesn't have a love for the truth and a desire to pass it on. Does that make sense? I'm sorry if that seems like an impertinent question, it's not meant to be."

Elijah: First of all, let me begin by stating outright my firm conviction this person is a Pretender. That is, he is a person with a "polite" religious mind-set who has absolutely no inkling of what it actually means to be born again. Consequently, he finds what I teach to be interesting, but also "confusing." That is precisely "The Way" the Apostle Paul describes the reaction of the unregenerate to "The Way" God does things:

Yet we do speak a wisdom among those who are complete—but a wisdom not of this age nor of the rulers of this age, those who are being abolished. But we speak God's wisdom in a mystery—the hidden {mystery}, which the {Living} God decided beforehand, before the ages, for our Glory—which {mystery} none of the rulers of this age understood; for if they had understood, they would not have crucified the Lord of Glory. But just as it is written, "WHAT EYE HAS NOT SEEN, AND EAR HAS NOT HEARD, AND HAS NOT COME UP ON THE HEART OF A MAN—WHAT THE {Living} GOD HAS PREPARED FOR

THOSE WHO LOVE HIM." Yet the {Living} God revealed {them} to us through the Spirit, for the Spirit fathoms everything, even the depths of the {Living} God. For who among men has come to know the things of "the man" except the spirit of "the man" which is in him? So also nobody knows the things of the {Living} God except the Spirit of the {Living} God. And we have not **received** the spirit of the world, but the Spirit which is from the {Living} God, so that we might come to know the things freely given to us by the {Living} God. Which things also we speak—not in words taught of human wisdom, but in those taught of a Spirit—interpreting spiritual things by spiritual things. **But an unregenerate man does not grasp the things of the Spirit of the {Living} God, for it is foolishness to him, and he is not able to understand because it is spiritually discerned.** (1 Corinthians 2:6–14)—my interim translation

Now that I've gotten that out of "The Way," let me go through what this Pretender has written and show you it is not what I said that is confusing him. It is his own erroneous assumptions about what God plans to accomplish through my calling. First he says this:

"On occasion, Mr. Harper goes off into disparaging comments about those who don't see what he's discovered in his research, making it appear that he has never shared the perspective that others do, i.e. the typical biblical teaching. I find it hard to believe that he's always known this perspective that he is teaching; in other words, he's never been 'deceived' or bought into anything he was taught at church, Bryan College, or Trinity Seminary?"

I take exception to the phrase, "on occasion." I don't make "disparaging comments" about the fools in charge of the Church "on occasion." I do it all the time because that is precisely what God has called me to do—agitate Pretenders who lack the ability to see the Truth in what I teach. The reader's question indicates I have already succeeded in his case. The Truth is, I have "never shared the perspective that others do, i.e. the typical biblical teaching" because I could—from the very beginning of my "walk" with the Lord—see that most of the people in the Church were merely pretending to be born again. But I will admit I could not believe there were so many practicing their pretense in the evangelical wing of the Church—where the Gospel was still being preached on a regular basis.

So the short answer is, yes, I was "deceived" by the lies of the Pretenders who control the Church. Satan's lies confused me just as much as they have confused all other True Believers. And my confusion continued for several years, until I finally began to "see" the Truth that Moses and the other Prophets of Israel hid in the Hebrew Scriptures. But, like all the other True Believers God has called me to teach, I never stopped looking for the Truth; and I never stopped believing there had to be a single Truth that would completely dispel the confusing plethora of conflicting beliefs that are still being taught by the liars in charge of the Church. I also could never believe that God was pleased with the situation in which new Believers responded to the Gospel and then were left to fend for themselves—to pick and choose whatever goofy beliefs sounded good to them.

Whether or not I "bought into anything" I was taught in the Church depends on what the good fellow *means* by the idiom "buy into." Is he again referring to me being "deceived," or is he asking whether I taught others the lies I had been taught? The Truth in that regard is, the only lie that I ever firmly believed—but never taught to others—is the Pentecostal doctrine regarding "the Baptism of the Holy Spirit." Pay close attention to what I said. I said, "Pentecostal doctrine." I did not say "Believers' experience of speaking in tongues." Those two are not the same, and they never will be—no matter how forcefully Satan and his agents want to press that ridiculous issue.

I responded to the Truth of the Gospel that I heard a Pentecostal Evangelist preach when I was just twelve years of age. I repented and *experienced* the joy of the new birth that bright spring day in early June. I know beyond all shadow of doubt that I was born again at that time because the details of that day are still indelibly etched in my memory. But after God called me several years later, I was taught the details of the Gospel message by another Pentecostal Evangelist—one that I could clearly see had also been born again. So I had every reason to believe the other things he taught me were also true. One of the things he taught was the Dispensational Theory; but for some reason I never did completely "buy into" that lie—whatever the idiom "buy into" is taken to *mean*.

When I finally learned how badly I had been deceived by an Evangelist in the Pentecostal wing of the Church who was still preaching the Truth of the

Gospel, I reacted in anger. I was angry with God because He had “allowed” me to believe a lie. Then I realized He had not “allowed” me to believe a lie; He had finally “allowed” me to see the Truth. But at that point, I suddenly realized everything else I had been taught could be just as false as the Pentecostal doctrine regarding “the Baptism of the Holy Spirit.” From that point on, I held everything I had been taught at arm’s length and began to look at it very carefully. But the one thing I never did was question anything I heard and believed the day I was born again. I knew full well those things were true because I knew how completely my belief in them had changed my life.

Now that I have addressed that part of the reader’s question, let’s take a look at the mistaken assumptions on which the question is based:

“On occasion, Mr. Harper goes off into disparaging comments about those who don’t see what he’s discovered in his research, making it appear that he has never shared the perspective that others do.”

Now the good fellow apparently wants to speak for me and explain why I do what I do. I am not “making it appear” any way other than it actually is. I have a complete and total disdain for the Pretenders in the Church who not only lied to me but are also continuing to foist their lies off on others because they are too dense to see the obvious Truth: When two “Christian” doctrines conflict, one or both of them must be a lie; and belief in Satan’s lies is never going to save anyone.

In this case, the good fellow has had ample opportunity to “see” the Truth in what I have explained, yet he continues to take exception with “The Way” I present the Truth. Perhaps I should just quote the words of the One he *thinks* he knows:

“Woe to you, blind guides—those who say, ‘Whoever swears by the Temple, that is nothing. But whoever swears by the gold of the Temple, he is obligated.’ Morons and blind men! For which is greater, the gold or the Temple that made the gold holy? And, ‘Whoever swears by the altar, that is nothing. But whoever swears by the offering on it, he is obligated.’ Blind men! For which is greater, the offering or the altar which makes the offering holy? Therefore, (1) the one who swears by the altar swears by it and by everything on it; and (2) the one who swears by the Temple swears by it and by the One Who inhabits it;

(3) the one who swears by Heaven swears by the throne of the {Living} God and by the One Who sits on it. Woe to you, scribes and Pharisees—hypocrites! Because you give a tenth of mint, dill, and cumin, but let go of the important {parts} of the Law—‘The Judgment,’ ‘The Mercy,’ and ‘The Belief.’ Yet it was necessary to do these and not let go of the others. Blind guides! Those who strain off a gnat and gulp down a camel! Woe to you, scribes and Pharisees—hypocrites! Because you clean the outside of the cup and the dish, yet inside they are full of greed and self-indulgence. Blind Pharisee! Clean first within the cup so that what is without may also become clean. Woe to you, scribes and Pharisees—hypocrites! Because you are like whitewashed tombs which—on the outside—look lovely, but—on the inside—are full of bones of dead {people} and all {sorts of} uncleanness. Likewise, you yourselves—on the outside—look right to men, but—on the inside—you are full of hypocrisy and lawlessness. Woe to you, scribes and Pharisees—hypocrites! Because you build the tombs of the Prophets and make the monuments of the innocent beautiful, and you say, ‘If we had been in the days of our fathers, we would not have been their partners in the blood of the Prophets.’ Therefore, you testify against yourselves—that you are sons of those who murdered the Prophets. So fill up the measure {—the cup—} of your fathers. Snakes! Offspring of vipers! How will you escape the Judgment of hell?”

(Matthew 23:16–33) —my interim translation

Now that I have shown you how my sarcastic remarks concerning Pretenders pale in comparison to the remarks that Jesus made about them *to their face*, let me point out another falacious assumption the good fellow makes. He says this:

“In the last issue of The Voice of Elijah® I received, Mr. Harper made some rather confusing statements. He said something on the order of, ‘I’ll not relinquish my authority on teaching the things that I do so that dimwits can try and pass it on to others when they don’t know what it is that they’re really doing.’ What is confusing about this line of reasoning is that it doesn’t make sense in light of other things he’s written in his articles. He’s said that there was never supposed to be ‘interpretations’ of the Scriptures, but rather it is a teaching that was meant to be passed on. In this, he noted what Paul wrote to Timothy about finding and teaching faithful men ‘The Teaching’

and the process should go on. So how exactly is this process supposed to be reestablished if he, Mr. Harper, doesn't seek to pass this teaching on, but rather keeps it to himself, so to speak. I certainly can't be one to help reestablish the pattern that was intended if I'm looked at as one who doesn't have a love for the truth and a desire to pass it on."

Let me first say the good fellow quite obviously has no respect for authority. God *grants* a specific authority to those whom He calls; usurpers and Pretenders rather stupidly *assume* they have authority where none actually exists. So, knowing that, can you see the other mistaken assumption in what he wrote? Sure you can. I stated the Truth as plainly as I possibly could: I am not going to prepare others to teach the things I teach. I said that because I haven't been *granted authority to grant authority*. God called me to exercise the authority of a Teacher, not an Apostle. But that's because apostolic authority is no longer needed.

This good fellow finds my statement to be totally confusing because he makes the completely unwarranted *assumption* that I can only be doing what the Apostles did when they established the Early Church. Now why would he do that? *Is it because Satan has him convinced he already has the authority to take whatever he hears, add it to the lies he believes, and teach the resulting lie to others?* Forgive me if anyone finds this confusing, but I don't need—or want—that kind of "help." Neither does the angry God of Israel, the One Who is the *Living Word of God* I serve. But I've heard the goofy god of unconditional grace will accept all comers. Maybe the good fellow should apply there.

The good fellow also doesn't seem to realize a "lawless" mind-set in regard to authority is the same stupid mentality that caused the Church to lose *The Apostolic Teaching*. Furthermore, he appears oblivious to how angry God might have gotten when that happened. That is perhaps because he has already "bought into" the lie that the angry God of Israel is the fictitious loving, all-forgiving god that is being mindlessly touted by the Pretenders in charge of the Church today. So he attributes the confusion he is experiencing to me, alleging that I have stated things that don't make sense.

Let me ask a few simple questions so that those readers who still have ears to hear will better understand what God has called me to do. Then I will explain even more in regard to my calling in the main article I write for this issue.

Question: *Does the Truth ever change?* Dumb question, I know; but some folks just don't get the point: Change the Truth, you get a lie.

Question: *Have you heard about the marvelous new inventions called the "CD" and the "DVD"?* Those little silver saucers allow a person to record things one time so that a veritable multitude of other people can hear and view those same things over and over again. Sea change: Teach once and be done with it. Just keep this one LITTLE THING in mind: Those circumstances did not exist in the Early Church. BIG DIFFERENCE.

Question: *If the Truth never changes and I can record CDs and DVDs on which I explain the Truth that God has called me to teach, why would I need others to "help" me by explaining the same Truth I have already explained?* Dumb question, I know; but some folks just don't get the point: Change the Truth, you get a lie. If they change the Truth by adding things or leaving things out, they are exposing themselves to the wrath of God.

Question: *Who said there is going to be another generation after this one—a generation to whom the Truth that God has called me to teach will need to be handed down after I die?* Certainly not me. I also seem to recall CDs and DVDs can be duplicated an infinite number of times over an infinite span of time, but perhaps that is just another mistaken assumption.

Editor: *A contributor who recently read the article "Mystics, Meatballs, and the Marvelous Works of God" in the April 1993 issue of The Voice of Elijah® asked, "After reading this article warning people against using the 'God said this to me' quote, I am guilty as charged (in the past). No, God didn't verbally speak to me; but after praying about certain things in my life, the Holy Spirit (I wholeheartedly believe) guided me in certain areas. Most all of the things were in submitting to the Lordship of Jesus and not depending upon myself; but to ask the Lord in prayer before doing what I thought was best. So, I'm wondering is Mr. Harper saying that this guidance may not be from God? If not, why do we pray if we can't expect the Lord to 'speak' to us? Now I know if someone is hearing voices, stay clear! Satan masquerades as an angel of phony light. I'm not always 100% clear it's God moving on my heart, but there have been times when the peace was there and I did what I believed*

He wanted (which is 99% not what I would have chosen, by the way!) and things worked out perfectly and I praised God for them. I always do so, because the Bible states that everything good is from the Lord ('good' obviously within the commandments and what's considered uprightness in the rest of His Word)."

Elijah: It's been a few years since I wrote that article, so it's gratifying to know folks are still able to benefit from it after all this time. It is amazing that it doesn't need someone to add something to it or take something away from it. Sorry for the sarcasm, I'm still thinking about how I might improve on my answer to the last question. I'm also mocking all those dimwitted Pretenders who think they can "help" me teach others the *Living Word of God*. If given half a chance, most would, I am sure, immediately reduce the level of sarcasm, ridicule, and mockery that I include. All the more reason for me to elevate my game (that's an idiom).

I am, after all, not completely unaware of how my biting comments might be "making it appear" to the Pretenders who *think* I should not be doing such an "un-Christ-like" thing. Not that I care all that much what they think at this point in my life. I have read the Gospels, and I know that the Jesus they *claim* to know expressed a whole lot more scathing sarcasm than I ever will. I try to draw the line at calling Pretenders "snakes" and "vipers." I normally reserve that sort of terminology for their father.

As a well-known nineteenth-century "evangelist" was fond of saying when asked why he preached the goofy ever-loving, all-forgiving god of grace rather than the hell-fire and brimstone Gospel message that legitimate Evangelists were still preaching at that time (I am paraphrasing here), "One can attract more flies with honey than vinegar." That is, I suppose, a legitimate argument if one is trying to attract flies. Those miserable creatures seem to have an affinity for the dead things on which they were raised. In stark contrast to the "evangelist" who made that comment, I am not trying to attract anyone who loves to feed on dead things; I am doing my best to attract only those who want to feed on the *Living Word of God*. And, as anyone with good common sense can "see," it is best not to have unsanitary "flies" buzzing around while one is "eating." So I am not only "serving" those I have been called to "feed," I am also busy wielding a makeshift "fly swatter." Believe me, it works just fine in most cases.

Now that I have that bit of sarcastic commentary out of "The Way," let me show you what James says in regard to the question this reader has asked:

Come now, you who say, "Today or tomorrow we will go to this or that city. We will work there a year, and we will trade, and we will make a profit." You who {say that} don't know what sort of life you will have tomorrow, for you are a mist that appears for a little while and then disappears. Instead, you should say, "If the Lord wills, we will live, and we will do this or that." But now, you boast in your presumption. All such boasting is evil. Therefore, to the one who knows to do a good thing and does not do {it}, to him it is sin.

(James 4:13-17) —my interim translation

James' point is, make whatever plans you deem best, but always remember God may have other things in mind. So you should always be open to a sudden change in plans. That is, you should always remain flexible so that, when something just doesn't feel quite "right," you aren't already mentally and emotionally set on doing it. My point in the article I wrote is, you are responsible for the decisions you make in your own life. Don't try to evade that responsibility by saying, "The Lord told me." Now I am warning you there is just as much danger in being spiritually timid—always checking with God before you do something. The person who does that is leaving himself wide open to mystical *experiences*—which Satan absolutely loves.

If God has something He wants you to know, He has already said it. He did, after all, say everything that needed to be said when He hid the *Living Word of God* in the Scriptures. So why not just let Pretenders get caught up in their mysticism and myopic evasion of responsibility? That way, you will have more time to spend mastering *The Teaching*, which is, as I have stated repeatedly, "the Lord" you say you want to "speak" to you. *How can you expect to understand what He has to say to you if you are not trying to understand?*

Let me give you an example of "The Way" I pray: "Lord, whatever You desire, whatever You require. Work in me, work through me, use me in whatever way You desire." I used to pray this as well: "Lord, *help me* do what You have called me to do." Does that seem like a legitimate request to you? It did to me, until I realized I was off-loading responsibility onto the Lord. So now I pray, "Lord *give me the wisdom to do what You*

have called me to do.” My point? Simply this: Crooked people do crooked things. We are all crooked, so let’s all take some time to stop and *think* about *what* we are doing and *why* we are doing it. Then let’s do whatever *we decide* and trust the Lord to give us wisdom.

Editor: Another question deals with the subject of man already being made in the image of God. Here’s the question: “I have read everything on your website, plus Not All Israel Is Israel, and The Mystery of Scripture; and I’ve listened to the CDs on The Way, The Truth, The Life. I read once again the article, ‘In the Image and Likeness of God.’ Everything I’ve read seems to make very good sense—except one thing. In Genesis 9:6, where it appears the Noachian Covenant is being given, it says that God would require blood for blood, so to speak, in regards to murder, because Man was created in the image of God. How does this line up with what Mr. Harper has to say in the above-mentioned article?”

*Elijah: I have already explained that Genesis 9:1–7 is not talking about shedding the blood of the man—that is, the murder of {any member of} the first Adam. It is talking about shedding the blood of “The Man”—that is, the Crucifixion of the Second Adam. (See “Questions & Answers,” *The Voice of Elijah*®, October 2006; and *The Inheritance of the Believer*, Volume 1, Hour 2.)*

Editor: A person who requested The AntiChrist booklet asked this: “First let me say that I stumbled upon your site by accident and started reading your online book The AntiChrist. I read one chapter, the one about the whop-ping lie and I am shocked to find someone else who believes as I do! I have been trying to tell the pre-tribers/dispensationalists about this for YEARS and have been attacked and ridiculed for it. I have been absolutely perplexed about something. These ‘Christians’ I’ve been dealing with who are in error on just about everything due to the twisting and distortion of Scripture. Do you think these people are saved? They believe Jesus and claim they have been born again, yet year by year they sink further into doctrinal error. They keep regurgitating the popular views their pet preachers/hirelings teach and refuse to search the Scriptures themselves. And when they are presented with Scriptural PROOF of their error, they twist it, apply a different interpretation, ignore me, or stomp away like an angry child. I think they hate the truth, YET they SEEM to have some spiritual fruit. So is it

possible to be so steeped in error, refusing and even hating the truth, listening to false teachers (pre-trib), reading works of Satan (Scofield and Ryrie) and STILL be a true, born-again Christian? I’m racking my brains here! Any insight you could give would be appreciated.”

Elijah: Is it possible for a True Believer to believe lies and still be saved? Sure it is. This side of Heaven, nobody has complete knowledge of all Truth. The Apostle Paul said so himself:

If I speak with the tongues of the men and the messengers, but I don’t have love, I have become a resounding gong or a plangent cymbal. And if I have prophecy and I know all “The Mysteries” and all “The Knowledge,” and if I have all “The Belief” so as to remove mountains, but I don’t have love, I am nothing. And if I dole out all that I have, and if I hand over my body to be burned, but I don’t have love, it doesn’t benefit me. “The Love” is patient, “The Love” is kind—it is not jealous. “The Love” does not boast—it is not “puffed up”; it is not rude; it does not look out for itself; it is not “on edge”; it does not think like “the Evil One”; it does not rejoice in “The Injustice,” but rejoices together in the Truth. It keeps all things confidential; it believes all things; it hopes for all things; it endures all things. “The Love” never fails. But if prophecies, they will be abolished; if tongues, they will be stopped; if knowledge, it will be abolished, for we know from a share, and we prophesy from a share. But when “The Completion” has come, that which is from a share will be abolished. When I was a child, I spoke like a child, I thought like a child; when I became a man, I “abolished” the things of the child. For now we “see” through a mirror—in a riddle—but then, face to face. Now I know from a share, but then I will know completely just as I have been known completely. But now there remains belief, hope, love. These are the three; but the greatest of these is “The Love.”

(1 Corinthians 13:1–13) —my interim translation

The basic problem with believing a lie has to do with whether or not one has given up the Truth in order to believe the lie. If so, then no; it is not possible to believe a lie and still be saved. Unfortunately, a time is coming when those True Believers who currently believe the Dispensational Theory will have to decide whether they will believe the Truth or continue to believe that lie. Until then, I’ll just keep chippin’ away, knowing full well that “trees” are going to fall. ■