

# THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

*In the Beginning Was the Word, and the Word ...*

4. The particular points clearly delibered in the teaching of the apostles are as follow:—*First*, That there is one God, who created and arranged all things, and who, when nothing existed, called all things into being—God from the first creation and foundation of the world—the God of all just men, of Adam, Abel, Seth, Enos, Enoch, Noe, Sem, Abraham, Isaac, Jacob, the twelve patriarchs, Moses, and the prophets; and that this God in the last days, as He had announced beforehand by His prophets, sent our Lord Jesus Christ to call in the first place Israel to Himself, and in the second place the Gentiles, after the unfaithfulness of the people of Israel. This just and good God, the Father of our Lord Jesus Christ, Himself gave the law and the prophets, and the Gospels, being also the God of the apostles and of the Old and New Testaments.

*Secondly*, That Jesus Christ Himself, who came (into the world), was born of the Father before all creatures; that, after He had been the servant of the Father in the creation of all things—“For by Him were all things made”—He in the last times, divesting Himself (of His glory), became a man, and was incarnate although God, and while made a man remained the God which He was; that He assumed a body like to our own, differing in this respect only, that it was born of a virgin and of the Holy Spirit: that this Jesus Christ was truly born, and did truly suffer, and did not endure this death common (to man) in appearance only, but did truly die; that He did truly rise from the dead; and that after His resurrection He conversed with His disciples, and was taken up (into heaven).

Then, *Thirdly*, the apostles related that the Holy Spirit was associated in honour and dignity with the Father and the Son. But in His case it is not clearly distinguished whether He is to be regarded as born or innate, or also as a Son of God or not: for these are points which have to be inquired

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## *A Note From the Editor*

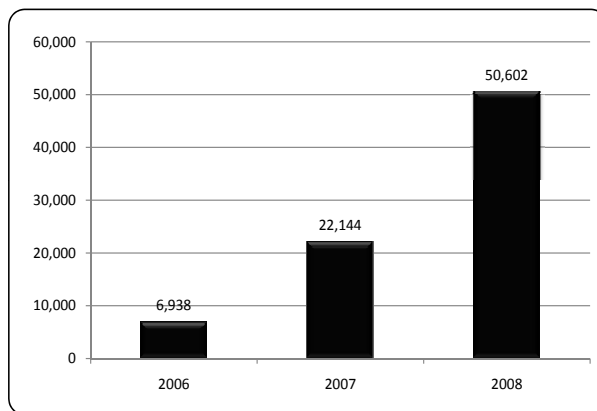
### The Voice of Elijah® *Outreach Report: 2008*

One year ago this month, I wrote the following:

*"Since January 1, 2008, VOE has been shipping 750 to 1000 copies of The AntiChrist per week. If this pace continues throughout the year, we will certainly surpass (and possibly double) our incredible 2007 accomplishment. ... I think I'll forego making any 2008 projections and just watch with amazement as the Lord continues to work through His People to reach His Own with the Truth of The Apostolic Teaching."*

*"A Note From the Editor," The Voice of Elijah®, January 2008*

I'm happy to report that the pace did continue to increase throughout 2008! There were 50,602 copies of *The AntiChrist* booklet distributed in 2008 as a result of your contributions to this ministry—well over twice as many people reached in 2008 as in 2007. The graph below will give you an idea of the increased numbers of people being reached through your contributions to VOE.



Over the past three years, our outreach has grown from reaching 578 people per month (in 2006), 1845 people per month (in 2007), to 4217 per month (in 2008).

I will explain a bit about our outreach program for those folks who are new to *The Voice of Elijah*®. A part of VOE's mission is to educate the public regarding the Early Church beliefs concerning the End of the Age. To do that, we provide a free copy of *The AntiChrist* booklet to anyone who requests it. Once an individual has had an initial contact with that small part of the Truth that VOE distributes, they have the information necessary to decide whether to continue on with us in their search of the Truth. That is where VOE begins to fulfill its primary mission—reaching True Believers with the Truth of The Apostolic Teaching. VOE

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has been in publication since October 1990 providing just such information (see back issues on the Order Form).

The majority of the contributions to *The Voice of Elijah*® go to fund the education of the public necessary to accomplish VOE's mission (77 percent in 2008). The remaining 23 percent of VOE's 2008 contributions funded administrative and printing/publications expenses. Year to year we see the public education percentage increase as the remaining percentages shrink.

The successful outreach of 2008 has proven to be another step toward achieving VOE's mission to educate the public in regard to Early Church beliefs concerning the End of the Age and the Second Coming of Jesus Christ—so that ALL True Believers will be prepared for the appearance of the Antichrist. On behalf of VOE, I thank you for your faithful support of our shared ministry, making VOE's mission your own as we educate the public in an effort to reach True Believers with the Truth of The Apostolic Teaching.

## On the Horizon

The Elijah Project is currently editing the second edition of *Not All Israel Is Israel*, and current plans are to publish it later this year. For quite some time we have known the binding of the first edition (published in 1991) has left much to be desired. My personal copy has pages that have completely broken loose from the binding of the book—and I know that many others have had the same experience with theirs. Since the printing of this new edition will be done by the printer who bound both *The Advent of Christ and AntiChrist* and *The Mystery of Scripture, Volume 1*, we are hoping to put all such problems behind us.

In contrast to the recent editing of the early issues of *The Voice of Elijah*® newsletter, the text of the new edition of *Not All Israel Is Israel* will be completely rewritten in some cases. In addition, the editing standards that we use in the newsletter will also be applied to the content.

Once the new edition of *Not All Israel Is Israel* is available for distribution, we will ship replacement copies to all current contributors and those who have recently ordered a copy of this book. No additional contribution is necessary for you to receive the replacement. In the meantime, thank you for your patience in dealing with the copies you currently have.

If you don't currently own a copy of *Not All Israel Is Israel*, I can't recommend it highly enough. It clearly explains the Hebrew idiom "cut off from" and how that idiom is used in the Old Testament to explain the fact that God continually "cut off" individual members of Corporate Israel who were not pleasing to Him. If you are interested in the significance of this fact as it relates to Jesus and the Jews, the answer can be found within the covers of this book as well.

The title of this book is taken from Roman 9:6. Larry Harper's translation of Romans 9:1–13 appeared in a recent issue of *The Voice of Elijah*® Update:

*"... But it is not as if the Word of the {Living} God has failed. For Israel is not all from {the man} Israel. Neither are the seed of Abraham all children. Rather, 'IN ISAAC YOUR SEED WILL BE NAMED.' That is, the children of the flesh are not the Children of the {Living} God, but the children of the promise are reckoned as seed."*

*"Irenæus Knew All About the Inheritance of the Promise," The Voice of Elijah® Update, March 2008*

If you don't know what the content of the promise is, how Jesus Christ came to be the Heir of the promise, or what the inheritance of the Believer is, I urge you to begin by reading *Not All Israel Is Israel*. But only a few of the first edition remain, so you may have to wait until the new version is published. Nonetheless, I can assure you without any reservation whatsoever, that the wait will be well worth it.

In Him,

*Marcia Woody*

# Some Things Are Hidden Right Out in the Open

**H**ave you ever had the absolutely awesome experience of waking up in the morning with the solution to a perplexing problem crystal clear in your mind? No? Me neither, but I imagine it must be a really wonderful feeling to realize your brain has the ability to “see” the solution to something you are too confused to “see” while you are awake. I only asked the question because I have had the absolutely awesome experience of waking up in the morning with a perfectly formed image in my mind. In that image, one word in the text of a verse from the Hebrew Scriptures stood out in bold relief, as if to say, “You didn’t pay much attention to me yesterday; perhaps you should take another look.”

The Hebrew word I “saw” the other morning is the same word I *talked about* while “answering” one of the questions in “Questions & Answers” in this issue. (I put *answering* in quotes only because I most often use the questions I am asked as a pretext to *talk about* whatever I want to *talk about*.) The question I was asked in “Questions & Answers” had to do with whether and when I might publish my translation of the Scriptures. So I answered the question and then went on a veritable tear, giving my translation of this, that, and the other passage of Scripture. The Truth is, I was just following a “vein” in the Scriptures and took you along for the ride as I worked on translating, or refining my translation of, various passages. I do that sometimes, but most often in *The Voice of Elijah® Update* simply because, in commenting on things the Early Church Fathers wrote, I am challenged by them to “see” the same things they “saw” in the Scriptures. So I go looking to “see” what they “saw.”

For the sake of completeness, let me state again for the record what I have already said about the word

I “saw” as a perfectly formed image in my mind as soon as I woke up the other day. It is an ordinary Hebrew word that is normally translated as “arm.” But as I have already explained, that word sometimes has exactly the same *consonantal* form as three other words that occur in what was *originally* only a *consonantal* text of the Hebrew Scriptures. So let me show you those again so that we are both on the same “page”:

זָרַע = זֶרַע = זֶרַע = *zara'* = “to sow”

זֶרַע = זֶרַע = זֶרַע = *zera'* = “seed”

זֶרַע = זֶרַע = זֶרַע = *zerua'* = “what is sown”

זֶרַע = זֶרַע = זֶרַע = *zeroa'* = “arm”

In “Questions & Answers,” my point was the Masoretes obviously got the last two forms mixed up when they were adding vowels to what was *originally* just a *consonantal* Hebrew text. At one point, I even went off on a rant about how silly it is for “Christian” translators to follow the Masoretic vocalization of the Hebrew text when the Masoretes were doing nothing more than giving the Jewish interpretation of the Hebrew Scriptures. I even pointed out the fact that no other group of “scholars” is so adamant that the Hebrew Scriptures have nothing to say about Jesus Christ even though Jesus and the Apostles just as adamantly insisted they do. I also mentioned the fact that Jesus flatly rejected the Jews’ understanding of the biblical text. So I’ll let you decide how you want to view a bunch of “Christian” “scholars” who are brainlessly trailing Jewish “scholars” around like a bunch of penguins—each one following the one before him.



As soon as I “saw” that image of a Hebrew word the other morning, I immediately recognized it. I also knew where I had seen it the day before and realized that in spite of my own best efforts, I had once again been taken in by the Liar. The word I “saw” in my mind can be found in this passage—not once, but *twice*:

*“Repent! Repent! My People!”  
Your God will say:  
“Speak to the heart of Jerusalem!  
Call to Her! Because Her warfare is finished.  
Her iniquity has been made acceptable.  
Because She has received from the hand of His Majesty  
double for all Her sins!”  
A voice is calling in the wilderness:  
“Turn to ‘The Way’ of His Majesty!  
Make straight in the desert a ‘highway’ for our God!”  
Every valley will be lifted up,  
And every mountain and hill will be made lower!  
The steep incline will become level,  
And the rough terrain a broad valley!  
**Then the Glory of His Majesty will be revealed,  
And all flesh together will see,  
Because the mouth of His Majesty has spoken.**  
A voice is saying, “Make a proclamation!”  
But I said, “What should I proclaim?”  
“All flesh is grass!  
And all its lovingkindness is like the flower of the field!  
Grass dries up; a flower fades,  
When the ‘Spirit’ of His Majesty blows on it.”  
The people are most definitely grass!  
Grass dries up; a flower fades.  
But the Word of our God will stand into ‘olam!’  
Get yourself up on a high mountain,  
You who bears the good news of Zion!  
Raise Your voice loudly,  
You who bears the good news of Jerusalem!  
Raise it up! Don’t be afraid!  
Say to the cities of Judah:  
“Look! Your God!  
Look! My Master, His Majesty!  
**He will come in force, with the One He ‘sowed’  
ruling for Him!**  
Look! His reward is with Him!  
His wage is before Him!  
He will shepherd His flock like a shepherd.  
**He will gather lambs in the One He ‘sowed’;**  
He will carry them in the ‘Fold’ of His ‘Garment.’*

*He will lead nursing ewes.”  
(Isaiah 40:1–11) —my interim translation*

The exact form of the Hebrew word I “saw” in my mind upon rising the other morning occurs twice in those last two verses. The form I “saw” even had the suffix attached. And as soon as I “saw” it, I realized how cleverly the Prophet Isaiah had concealed what he *meant* by what he said. He used a form that sometimes has the legitimate *meaning* “arm” to hide the fact that he had actually said “His Seed” twice. In the process, he was mocking every dim light who doesn’t understand that the Hebrew Scriptures are an account of how the *Living Word of God* went about “raising up a Seed,” “building a House,” and “making a Name” for Himself when He resurrected Jesus Christ from the dead.

The real difficulty in understanding what Isaiah stated in the passage has absolutely nothing to do with understanding what he *meant*. It has to do with *translating* it in such a way that folks who can’t read the original Hebrew text can “see” what he did. Isaiah is clearly referring to Jesus Christ as “the One ‘sown’” by the *Living Word of God*, as I have already told you in “Questions & Answers.” But the Prophet intentionally wrote the text in such a way that the form I “saw” ended up as a *triple entendre*. So how in the world am I supposed to translate what he wrote so that it can be understood and appreciated by “those who have insight” (Dan. 12:3) in these Last Days?

I am not *talking about* two layers of *meaning*. There are *three*, and each one is just as valid as the other two. But all three are *parabolically* describing how Jesus Christ—as the Truth of the *Living Word of God* found in *The Teaching*, which is what the Prophet is *talking about* in the entire passage—is going to “shepherd” True Believers after some anonymous voice “calling in the wilderness” has told them what they need to know to be able to “walk in *The Way*.”

I have already shown you a translation based on one of the three valid *meanings*, so let me show you translations based on the other two:

*“Look! My Master, His Majesty!  
**He will come in force, with the One He ‘sowed’  
ruling for Him!**  
Look! His reward is with Him!  
His wage is before Him!  
He will shepherd His flock like a shepherd.*

**He will gather lambs in His 'Arm';**  
 He will carry them in the 'Fold' of His 'Garment.'  
 He will lead nursing ewes."  
 (Isaiah 40:10–11) —my interim translation

"Look! My Master, His Majesty!  
**He will come in force, with His 'Seed' ruling for Him!**  
 Look! His reward is with Him!  
 His wage is before Him!  
 He will shepherd His flock like a shepherd.  
**He will gather lambs in His 'Arm';**  
 He will carry them in the 'Fold' of His 'Garment.'  
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**He will come in force, with His 'Seed' ruling for Him!**  
 Look! His reward is with Him!  
 His wage is before Him!  
 He will shepherd His flock like a shepherd.  
**He will gather lambs in His 'Seed';**  
 He will carry them in the 'Fold' of His 'Garment.'  
 He will lead nursing ewes."  
 (Isaiah 40:10–11) —my interim translation

It is impossible to understand what Isaiah says in those two verses if one does not understand the ancient mind-set in which a king was not only the "shepherd" of his subjects, he was also considered to be the divine Son of God—a *collective* Body in whom the people *collectively* placed their hopes of resurrection. I have explained the basics of that mind-set in *The Passover Parable*, so I see no need to reiterate those things here. I have also explained how the ancient belief in the divine right of kings is nothing more than a distortion of *the promise* that God *delivered* to Adam and Eve when He booted them out of the Garden.

Isaiah's point in the passage I quoted above is, after some anonymous individual *restores* "The Way" in which True Believers need to "walk," those folks are going to once again be able to "see" Jesus Christ, the *Living Word* of God Who is their "Redeemer." For those of you who are already having the phenomenal experience of getting better acquainted with the *Living Word* of God Who is the only God there is, the Prophet has a few questions he wants to ask you. Just remember this: In his ancient mind-set, those who believe the Truth are—*parabolically* speaking—*Corporate* Israel. Everybody else is a "Gentile":

Who has measured water in the hollow of His hand?  
 Or surveyed off the Sea of Waters by the span of a hand?  
 Or weighed the dust of the Earth in a measure?  
 Or weighed out mountains on a balance?  
 Or ... hills on a set of scales?  
 Who has surveyed off the "Spirit" of His Majesty?  
 And {who} has made his counsel known to Him?  
 With whom did He take counsel  
     so that He would understand?  
 And {who} taught Him in "The Path" of justice?  
 And {who} taught Him knowledge?  
 And {who} made "The Way" of understanding  
     known to Him?  
 Look! Gentiles are like a drop from a bucket!  
 And they are thought of as dust on a set of scales!  
 Look! He will weigh coastal lands like powder!  
 Even Lebanon won't be enough to burn,  
 And its beasts won't be enough for a burnt offering!  
 All the Gentiles are like nothing before Him!  
 From non-existence and void  
     they were thought of by Him!  
**So to whom would you compare God?**  
**Or what likeness would you arrange for Him?**  
 (Isaiah 40:12–18) —my interim translation

That last verse is a mocking, taunting ridicule of those countless nitwits among us who don't know—and don't really care—that *The Teaching of Moses* is the precise image and likeness of God. But you can "see" that, provided you have not only been born again but also have stayed true to the *Living Word* Who gave you life when you first believed *into Him*. I have not been shy in telling you God called me to explain how Moses and the other Prophets of Israel hid that *Living Word* of God in what they wrote. And over the past eighteen years I have been preparing a mechanism that will help me put the finishing touches on a "house"—"The House" of God—that the Prophets and Apostles began to "build" when they *handed down* *The Teaching* to the next generation of Believers.

It is your *choice* as to whether or not you believe the things I teach. What you, as one individual, do does not concern me one way or another. I have more than enough to do in preparing the "table" for those who do *choose* to believe what God called me to teach. But if you do decide to follow along with us, you would do well to pay attention to the Apostle Peter's admonition. He picks up where Isaiah leaves off in the passage I just quoted:

Having purified your souls by listening to the Truth, in brotherly love—without hypocrisy—love one another fervently from the heart, having been engendered again—not from perishable “seed,” but imperishable—through the Living (and remaining) Word of God. For:

“ALL FLESH IS LIKE GRASS,

AND ALL ITS GLORY IS LIKE THE FLOWER OF GRASS.

THE GRASS HAS WITHERED,

AND THE FLOWER HAS FALLEN OFF,

BUT THE PROCLAMATION OF HIS MAJESTY

REMAINS INTO THE AGE.”

**And this is the proclamation of “The Gospel” that was preached to you.** Therefore, getting rid of all ill-will, all deceit, hypocrisy and jealousy, and all speaking badly of others, **as newborn babies, desire the unadulterated rational milk, so that by it you may grow into salvation, if you have tasted that His Majesty is good.** To Whom coming—a Living Stone declared useless by men, but Chosen and Valued by God—you also as “living stones” are being “built” a spiritual “house” into a holy “priesthood,” to offer spiritual “sacrifices” acceptable to God through Jesus “Anointed.” For it stands in Scripture: “LOOK! I AM LAYING IN ZION A CHOSEN VALUED CORNER STONE, AND THE ONE WHO BELIEVES ON HIM WILL NOT BE DISAPPOINTED.”

Therefore, the value is to you—to those who believe—but to those who do not believe:

“THE STONE WHICH THE BUILDERS DECLARED USELESS?

THIS ONE BECAME A CORNERSTONE,”

and

“A STONE OF STUMBLING

AND A ROCK OF OFFENSIVENESS.”

**Those who stumble at the Word do not believe—to which also they were “laid.”** But you are A CHOSEN RACE, a Royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR ACQUISITION, in order that you may proclaim the virtues of the One Who called you out of darkness into His astonishing Light—those once NOT A PEOPLE, but now A PEOPLE OF GOD; those who had NOT RECEIVED MERCY, but have now RECEIVED MERCY.

(1 Peter 1:22–2:10) —my interim translation

Those of you who can “see” that Isaiah and Peter are *talking about* the same thing will know what to do with that information. Those who don’t, won’t. But if you intend to endure to the End, you also need to remember what the Prophet Isaiah said about the essential characteristics one needs to cultivate if one desires to

be “built” as one of the “living stones” that make up “The House” of God—“The only House” that will stand forever:

*This is what His Majesty has said:*

*“The Sea of Waters is My throne,*

*And the Earth is My footstool!*

*Where is this ‘house’ that you will ‘build’ for Me?*

*Where is this ‘maqom’ of My resting place?*

*But My hand made all these things,*

*And all these things came to be!” declares His Majesty.*

**“So to this one I will pay attention:**

**To one afflicted and smitten of spirit,**

**And one who trembles at My Word.”**

(Isaiah 66:1–2) —my interim translation

In that passage, the Prophet is mocking all those knock-kneed knuckleheads at the End of the Age who will actually believe the *Living Word of God* wants to “dwell” in a rebuilt Temple of stone in Jerusalem. As he clearly points out, that *Living Word* is going to *choose* to “dwell” in Believers who have an appropriate attitude toward the angry God of Israel. That “day” has already come and gone. You can read about it for yourself in this passage:

*So when the day of Pentecost had come, all were together in one place. And suddenly, a sound like a violent, rushing wind came from Heaven and filled the whole house where they were sitting. And tongues dividing like a fire appeared to them, and it settled on each one of them. And all were filled with the Holy Spirit and began to speak with other tongues as the Spirit was giving to them to declare.*

(Acts 2:1–4) —my interim translation

The lamebrains who believe in their goofy god of unconditional grace will never qualify as a “dwelling place” for the *Living Word of God*. The reason for that is simply because the *Living Word* can never “dwell” in anyone who refuses to believe Him. The Truth is, the psalmist—more than twenty-five hundred years ago—described our dimwitted generation as a bunch of stupidly smug, self-righteous, self-confident simpletons who place a completely unwarranted trust in their own intellect:

*The guilty, in accordance with his arrogant face,  
Does not even question.*



*All of his opinions are, "There is no God!"*

*His "ways" are firm at all times.*

*Your judgments are on high—out of his sight.*

*All are his adversaries; {but} he sniffs at them!*

*(Psalm 10:4–5) —my interim translation*

*{Dedicated} to the Illustrious One, to David.*

*A fool has said in his "heart":*

*"There is no God!"*

*They are corrupt;*

*They have done a vile deed;*

*There is no one who does good.*

*(Psalm 14:1) —my interim translation*

*{Dedicated} to the Illustrious One,*

*To the Servant of His Majesty, to David.*

*Rebellion speaks to the guilty inside his "heart."*

*There is no terror of God before his eyes.*

*(Psalm 36:1) —my interim translation*

At this point, I could go off on a rant and once more emphasize the pivotal role that an honest fear of God plays in the new-birth *experience*, but I won't. Those of you who have been born again already know you didn't waltz right into the presence of the Almighty God and say: "How ya doin', Pops? I need a little help here." But you also need to realize most "Christians" around you have not had the same *experience* with the *Living Word* of God that you had when you took Him at His Word and desperately cried out for help. So they are just as dimwitted as you were *before* you came face-to-face with the Truth of that *Living Word*.

Over the years, I have been doing my best to help you "see" the sharp distinction God makes between the Blessed and the Cursed. I have done that by calling the Cursed every demeaning name I could come up with. Now I have even resorted to calling them "penguins" so that you can "see" they blindly follow each another around, spouting off about things they heard someone else say without ever once checking to make sure those things are true. Which reminds me, I want to show you something that supports my contention that the Masoretic Jews didn't have a clue as to what the Hebrew text actually *meant* when they vocalized it to support their interpretation of the biblical text—an interpretation that Jesus Christ Himself had already rejected more than half a millennium earlier.

I am going to show you a verse where every English translator blindly follows the Masoretes in mistranslating a verse that available evidence clearly indicates should be translated differently. Furthermore, I am going to show you the Jews themselves understood the Truth more than eight hundred years before the Masoretes added vowels to the consonantal text of the Hebrew Scriptures. Before I can do either of those two things, however, you need to know the context in which the verse occurs. So here it is:

*Now the sons of Eli were sons of Belial—they did not know His Majesty. So while the priests were judging the people, when any man was sacrificing a communal sacrifice, a servant of the priest would come with the three-pronged fork in his hand while the flesh was boiling. And he would strike in the pan or in the kettle or in the cauldron or in the cooking pot; all that the fork brought up, the priest would take for himself. This is what they were doing to all Israel—those who were coming there, in Shiloh. Also, before they made the fat a smoke offering, the servant of the priest would come and say to the man sacrificing, "Give flesh to the priest for roasting; and he will not take boiled flesh from you, only living." And should the man say to him, "They must make the fat a smoke offering first, then take for yourself whatever your soul desires," then he would say, "No, you will give now; and if not, I will take it by force." So the sin of the servants was very great before His Majesty because the men despised the offering of His Majesty.*

*(1 Samuel 2:12–17) —my interim translation*

That's just Jeremiah giving you the set-up. Now he is going to tell you something you absolutely need to know to understand the *significance* of what he is going to tell you right after that. So pay close attention; you might miss something really important:

*Now Eli was very old, but he heard all that his sons were doing to all Israel and that they were sleeping with the women who were "serving" at the entrance of the tent of meeting. So he said to them: "Why would you do according to these things—the evil things that I am hearing from all these people? Don't, my sons; because the things that I am hearing the People of His Majesty passing around are not good. If a man sins against a man, God will intervene for him; but if a man sins against His Majesty, who will intervene for him?" But they did not*



*listen to the voice of their father because His Majesty wanted to put them to death.*

*(1 Samuel 2:22–25) —my interim translation*

Jeremiah has just told you the *Living Word* of God Himself—you know, the One that the fools in charge of the Church today *think* is some goofy god of unconditional grace—*intentionally* stepped in and sacrificed a couple of brainless bimbos so the biblical record would clearly show He had other plans in mind. So now that the Prophet has given you the information you need to understand the Truth, he is going to show you his real purpose in recording the passage:

*Then a man of God came to Eli and said to him, "This is what His Majesty has said: 'Did I reveal Myself to the house of your father when they were in Egypt—in the house of Pharaoh? And I chose him from all the tribes of Israel to be a priest for Me—to go up to My altar, to offer incense, to carry an ephod before Me. And I gave the house of your father all the fire offerings of the sons of Israel. Why would you despise My communal offering and My cereal offering—which I commanded as a refuge—and glorify your sons more than Me, to make yourselves fat from the first of every offering of Israel that belongs to My People?' Therefore, declares His Majesty, God of Israel, 'I certainly did say your house and the house of your father would "walk" before Me until 'olam. But now,' declares His Majesty, 'far be it from Me! I will glorify One Who glorifies Me; and I will curse those who despise Me. Look! Days are coming when I will hew down your seed and the seed of the house of your father so that there is not an old man in your house. Then you will observe a constrained refuge for whom He will do good in all Israel. But there will not be an old man in your house all the days. But I will not cut off every one of yours from My altar so as to wear out your eyes and grieve your soul. But all the increase of your house will die as men. And this is the sign you have of what is coming on your two sons—Hophni and Phineas. In one day the two of them will die. But I will raise up for Myself a believing Priest Who will do according to what is in My "heart" and in My soul. I will "build" a believing "house" for Him. Then My Anointed will "walk" before Me all the days. Then all who remain in your house will come to Him to bow down to Him for a piece of silver and a loaf of bread and say, "Please ordain me to one of the priestly positions so that I*

*may eat a morsel of bread.'"*

*(1 Samuel 2:27–36) —my interim translation*

I seriously doubt you had any idea at all that the *Living Word* of God had said anything of the sort concerning Jesus Christ in that passage. The reason you had no idea is because "Christian" translators, commentators, and a whole bunch of boneheaded biblical "scholars" have been blindly following the Jewish interpretation of the Hebrew Scriptures—the one they find embodied in the Masoretic vocalization of the *consonantal* Hebrew text. Have I told you Jesus flatly rejected the Jewish interpretation of the Hebrew text? I thought I told you that, but maybe not. I tend to repeat things because I sometimes forget.

Enough sarcasm. In that passage, the *Living Word* of God is speaking in terms of the Hebrew idiom "build a house" to say essentially the same thing He told David about Jesus Christ a bit later:

*Now, when the king had settled into his house and His Majesty had given him rest from all his enemies round about, then the king said to Nathan the Prophet, "Look! I am sitting in a house of cedar while the Ark of God sits inside the curtains!" So Nathan said to the king: "All that is in your heart, go do it! Because His Majesty is with you!" But during that night the Word of His Majesty was to Nathan, saying, "Go! And say to My servant, to David, 'This is what His Majesty has said: "Would you build a house for Me to dwell in, when I have not dwelled in a house from the day I brought the sons of Israel up from Egypt even to this day? But I have been moving about in a tent and in a tabernacle. During all My moving around among all the sons of Israel, have I ever spoken a word with one of the tribes of Israel that I commanded to shepherd My People Israel, saying, 'Why haven't you built a house of cedar for Me?'"' But now, this is what you must say to My servant, to David, 'This is what His Majesty of Hosts has said: "I took you from the pasture, from following the flock, to be a leader over My People, over Israel. I have been with you everywhere you have gone, and I have cut off all your enemies from before you. And I will 'make a great Name' for you, like the name of the great ones who are on the Earth. I will designate a maqom for My People, for Israel, and I will 'plant' Him; and He will dwell in His place and not be disturbed again, nor will the sons of injustice continue to afflict Him as previously—from the day when I ordered judges*

over My People Israel. And I will give you rest from all your enemies. **But His Majesty must reveal to you that His Majesty will 'make a house' for you. When your days are completed and you sleep with your fathers, then I will 'raise up your Seed' after you—Who will come out from your loins—and I will establish His Kingdom. He will 'build a house' for My Name, and I will establish the throne of His Kingdom until 'olam. I will be His Father, and He will be My Son.** When He becomes guilty, I will correct Him with the rod of men and with the punishment of the sons of Adam. But My lovingkindness will not be removed from Him as I removed {it} from Saul, whom I removed from before you. But your house and your kingdom will be made sure before you until 'olam. Your throne will be established until 'olam.'"" According to all these words and all this vision thus Nathan spoke to David.

(2 Samuel 7:1–17) —my interim translation

I have already discussed the meaning and significance of that passage in *The Inheritance of the Believer*, Volume 1. So if you are not familiar with *the promise* and *what was promised*, you might want to start with that publication. What I told you is, the *Living Word* of God is *promising* David that He is going to act as David's "Redeemer" and "build a house," "raise up a seed," and "make a name" for David by engendering a Son for David—which is precisely what He did when He engendered Jesus Christ through the Virgin Mary. Over the years, I have also explained a few other things about the Hebrew idioms "build a house," "raise up a seed," and "make a name." So you might also want to review what I said about those things as well.

(See "The Sad, Sordid History of the People of God," *The Voice of Elijah*®, July 1996; "So Why Would a Nomad 'Build a House' and Settle Down?" *The Voice of Elijah*®, October 1997; "Jesus Is the Carpenter Who 'Built The House' of God," *The Voice of Elijah*®, October 2002; "A Promise Is Good, but a Promise Kept Is Better," *The Voice of Elijah*®, October 2005; "The Problem With Liars? They Always Try to Rewrite History," *The Voice of Elijah*®, January 2006; "A 'New' Covenant Is Only New Once," *The Voice of Elijah*®, April 2006; "Questions & Answers," *The Voice of Elijah*®, April 2006; "A Simple Definition: *Inheritance Means Somebody Died*," *The Voice of Elijah*®, July 2007.)

Now that I have shown you what God told Eli concerning Jesus Christ as "a believing Priest" Who would replace the lineage of Eli's "father" Aaron, let me show you the verse I mentioned earlier. I am *talking about* the one where every English-speaking penguin translator brainlessly follows a long line of other English-speaking penguin translators in front of him and falls flat on his loveable little penguin face as he is trying to cross the ice-floes in the Hebrew Scriptures:

**"Days are coming when I will hew down your seed and the seed of the house of your father so that there is not an old man in your house."**

(1 Samuel 2:31) —my interim translation

Now, I assume you can "see" the *Living Word* of God is *talking about* wiping out every one of Eli's descendants when He says He is going to "hew down" his "seed." That is, after all, what the *Living Word* is *talking about* in the entire passage. So it doesn't take all that much penguin intelligence to "see" the point the *Living Word* is making when He says He is going to also "hew down" "the seed of the house of your father." If you carefully check the context, you will find the *Living Word* of God is *talking to Eli about* "the house of your father" Aaron:

*Then a man of God came to Eli and said to him, "This is what His Majesty has said: 'Did I reveal Myself to the house of your father when they were in Egypt—in the house of Pharaoh? And I chose him from all the tribes of Israel to be a priest for Me—to go up to My altar, to offer incense, to carry an ephod before Me. And I gave the house of your father all the fire offerings of the sons of Israel. Why would you despise My communal offering and My cereal offering—which I commanded as a refuge—and glorify your sons more than Me, to make yourselves fat from the first of every offering of Israel that belongs to My People?' Therefore, declares His Majesty God of Israel, 'I certainly did say your house and the house of your father would "walk" before Me until 'olam. But now,' declares His Majesty, 'far be it from Me! I will glorify One Who glorifies Me, and I will curse those who despise Me. Look! Days are coming when I will hew down your seed and the seed of the house of your father so that there is not an old man in your house.'"*

(1 Samuel 2:27–31) —my interim translation

The author of the Book of Hebrews obviously understood what the *Living Word of God* meant when He told Eli He was going to “hew down” the “seed” of “The House” of Aaron and replace them with the “Believing Priest” Jesus Christ. Here is what the author of that work said:

*For this one, Melchizedek, king of Salem, priest of the Most High God—who met Abraham when he returned from the slaughter of the kings and blessed him, to whom Abraham also gave a tenth part of everything—is first translated “King of a declaration of not guilty,” then also “King of Salem,” which is “King of Peace.” Having no father, no mother, no genealogy, neither beginning of days nor completion of life, but portraying the Son of the {Living} God, he remains priest permanently! Yet observe how great this one is—the one to whom Abraham the Patriarch gave a tenth of the best booty! Even those from the sons of Levi who receive the priesthood have a commandment to take a tenth from the people—that is, from their brothers—according to the Law, even though they come from the loins of Abraham! Yet the one who doesn’t trace descent from them received a tenth from Abraham and blessed the one who had **the promises**! But without any dispute, the inferior is blessed by the superior. In this case, men subject to death receive tenths; but in that case, it is attested that He {the resurrected Jesus} lives. And as a proverb it says, “Through Abraham, Levi—the one who receives tenths—also gave a tenth.” For he was still in the loins of his father when Melchizedek met him. Therefore, if indeed completion was through the Levitical priesthood—for the people made law by it—why was there still need for yet another priest to arise “ACCORDING TO THE ORDER OF MELCHIZEDEK,” and it was not stated “according to the order of Aaron”? (1) For a changing of the priesthood also becomes a change of law! (2) For the One of Whom these things are said shares another tribe, from which nobody has attended the altar. For it is obvious that our Lord {His Majesty} has arisen from Judah, a tribe to whom Moses spoke nothing concerning priests! And it is even more manifest if, “ACCORDING TO THE” likeness “OF MELCHIZEDEK,” another Priest should arise, Who has not come according to a law of fleshly commandment, but according to a power of indissoluble life. (3) For it is attested that:*

*“YOU ARE PRIEST INTO THE AGE  
ACCORDING TO THE ORDER OF MELCHIZEDEK.”*

*(4) For there has, indeed, come about an abolition of the previous commandment, because {it was} weak and useless! (5) For the Law did not complete anyone, but {is just} an introduction to a superior hope through which {hope} we draw near to God. And to the same degree, not without an oath—for they do, indeed, become priests without an oath, but He with an oath through the One Who says to Him:*

*“HIS MAJESTY HAS SWORN,  
AND HE WILL NOT RELENT,  
‘YOU ARE A PRIEST INTO THE AGE.’”—*

*Jesus became that much more a guarantee of a superior covenant. And the priests, on the one hand, are numerous because death thwarts continuance. But He, on the other hand, because He remains “INTO THE AGE,” holds the priesthood irrevocably. For which reason He is able to save—in the “all-complete”—those who approach the {Living} God through Him, since He is always alive to intercede for them. For such a High Priest is also fitting for us—holy, without guile, without defilement, having been separated from those who are sinful and exalted to Heaven—One Who has no need day after day—like the high priests—to first offer up sacrifices for His Own sins, then for those of the people. For He did this, once for all, when He offered up Himself. For the Law ordains men—high priests who have weakness—but the Word of the oath which was after the Law {ordains} a Son Who has been completed “INTO THE AGE.”*

*(Hebrews 7:1–28) —my interim translation*

The person who wrote that passage of Scripture obviously understood what the *Living Word of God* meant when he said this to Eli:

*“Days are coming when I will hew down your seed and the seed of the house of your father so that there is not an old man in your house.”*

*(1 Samuel 2:31) —my interim translation*

The problem is, the Truth of the *Living Word of God* is not available to the typical English reader because, down through the centuries, one brainless penguin translator after another has followed the lead of every other brainless penguin translator in front of him. That is, every penguin translator has translated the verse precisely the “way” the Jewish Masoretes



wanted it to be understood. So what little three-letter Hebrew word do you suppose I might have translated as “seed”? Give up? I have shown it to you before, but here it is again:

זָרַע = זֶרַע = זֶרַע = *zara'* = “to sow”

זֶרַע = זֶרַע = זֶרַע = *zera'* = “seed”

זֶרֶע = זֶרֶע = זֶרֶע = *zerua'* = “what is sown”

זֶרֶע = זֶרֶע = זֶרֶע = *zeroa'* = “arm”

Do you want to hazard a guess as to how the Jewish Masoretes might have vocalized the word I translated “seed”? Sure you do. You already know. They vocalized it to read as “arm” because they could not bring themselves to face the cold, hard reality of what the *Living Word* said to Eli about Aaron’s lineage coming to an end—as far as God was concerned. (See *Not All Israel Is Israel*.) So do you want to know how every good little “Christian” penguin translator has translated that three-letter word over the centuries since? It doesn’t matter whether or not you want to know the Truth, I’m going to show you anyway:

*Behold, the days come, that I will cut off thine arm, and the arm of thy father’s house, that there shall not be an old man in thine house.*

(1 Samuel 2:31) —King James Version

*“Behold, the days come, that I will cut off thy arm, and the arm of thy father’s house, that there shall not be an old man in thy house.”*

(1 Samuel 2:31) —Webster

*“Behold, days come, that I will cut off thine arm, and the arm of thy father’s house, that there shall not be an old man in thy house.”*

(1 Samuel 2:31) —Darby

*“Behold, the days come, that I will cut off thine arm, and the arm of thy father’s house, that there shall not be an old man in thy house.”*

(1 Samuel 2:31) —American Standard Version

*“Behold, the days are coming when I will break your strength and the strength of your father’s house so that*

*there will not be an old man in your house.”*

(1 Samuel 2:31) —New American Standard Version

*“See, the days are coming when your arm and the arm of your father’s people will be cut off.”*

(1 Samuel 2:31) —Bible in Basic English

*“Behold, the days are coming, when I will cut off your strength and the strength of your father’s house, so that there will not be an old man in your house.”*

(1 Samuel 2:31) —Revised Standard Version

*“See, a time is coming when I will cut off your strength and the strength of your ancestor’s family, so that no one in your family will live to old age.”*

(1 Samuel 2:31) —New Revised Standard Version

*“The time is coming when I will break your strength and the strength of your father’s house so that no one will grow old in your family.”*

(1 Samuel 2:31) —God’s Word Translation

That’s interesting, isn’t it? Every good little English-speaking penguin translator followed all the other good little English-speaking penguin translators in front of him and accepted the interpretation of the Jewish Masoretes. And every last one of those good little English-speaking penguin translators fell flat on his face, just like the one he followed. But English-speaking penguins are not the only species of penguin translators in existence. Some penguin translators speak other languages. Take a look at how that verse reads in the Latin Vulgate—the only Bible used by the Roman Catholic Church up until recently:

*ecce dies veniunt et praecidam brachium tuum et brachium domus patris tui ut non sit senex in domo tua.*

(1 Samuel 2:31) —Latin Vulgate

The Latin word *brachium* means “arm.” That’s why no less a penguin translator than the Roman Catholic monk Martin Luther himself got roped into accepting this particular nonsensical translation:

*Siehe, es wird die Zeit kommen, daß ich will entzweibrechen deinen Arm und den Arm deines Vaterhauses, daß kein Alter sei in deinem Hause.*

(1 Samuel 2:31) —Luther



Now that I have ridiculed everyone—including myself—for blindly accepting the Jewish interpretation of the Hebrew text of the Scriptures, let me show you stone-cold evidence that the Masoretes didn't have a clue when they vocalized the Hebrew word that we have been *talking about* as "arm" rather than as "seed":

ἡ ἰ δού ἡμέραι ἔ ρχονται καὶ ἐξολεθρεύσω τὸ  
**σπέρμα** σου καὶ τὸ **σπέρμα** οἱ κου πατρός σου.  
(1 Samuel 2:31) —Septuagint

That is the way Greek-speaking Jews translated the Hebrew text of 1 Samuel 2:31 some 250 years before Christ was born. Did you see the word *seed* in that translation? Sure you did. But you most likely didn't know what you were looking at. The Greek word for "seed" is *sperma*. In Greek, that word looks like this:

σπέρμα

If you look at the Greek text above as a *graphic*, rather than as a language you are expected to understand, you will find the specific part of the *graphic* that I just showed you appears twice in the second line of the verse. What that *means* is, the Jews who made the Septuagint translation of the Hebrew Scriptures some 250 years before Christ was born knew exactly what the *consonantal* Hebrew text of that verse *said*. But the Masoretic Jews—who lived some six hundred years after Jesus Christ died—had long since *conveniently* forgotten what the verse *said*—most likely because they knew the Church claimed the priesthood established by Jesus Christ had replaced the Aaronic priesthood. After all, if that were true, it would *mean* God would have no interest in seeing the Temple in Jerusalem rebuilt or a bunch of Jews named Cohen running around butchering animals. (The Hebrew word *cohen* means "priest.")

Now that you know the Truth, you can easily see why the Jews would not want to give any ammunition to the Christians when the Christians were advocating beliefs they totally opposed. But how stupid does one have to be to always take advice from someone who is completely opposed to his beliefs? Don't answer that question; Christians have been doing it for nearly two thousand years. And that ridiculous practice is going to result in most "Christians" in our day worshipping the Antichrist when he takes his seat in the rebuilt Temple,

pretending to be Jesus Christ Himself. If stupid is as stupid does, most "Christians" are going to prove themselves to be really stupid before the *Living Word* of God wraps up this Age all nice and tidy.

Knowing what the Jewish Masoretes did in this case, one should probably ask oneself what other essential Truth they *might* have covered up by their vocalization of what was originally only a consonantal Hebrew text. After all, if "Christians" could completely distort the *meaning* of the word *faith* in just four hundred years, why would any nitwit lamely insist the Jews couldn't do something equally as stupid in twice the amount of time? (See "Satan's Fools Are Satan's Tools," *The Voice of Elijah*®, April 1994.)

While we are on the subject of things hidden in the Hebrew text of the Scriptures, let me also point out something else you might not have thought of on your own: The prophecy concerning Jesus Christ that I showed you in 1 Samuel 2:31–36 has been lying completely exposed in a *narrative* text ever since English-speaking Protestant penguins began translating the Hebrew Scriptures around five hundred years ago. But it has obviously been hidden from the leaders of the Church a whole lot longer than that, at least since the early fifth century when the Latin Vulgate became the official Bible of the Roman Catholic Church. Yet nobody noticed it was there. So consider this: Most of the Prophets wrote *poetry*.

Have you ever heard the expression "poetic license"? Hebrew narrative is to Hebrew poetry as "little red wagon" is to "space shuttle." The only "way" to accurately understand the poetry written by the Prophets is to first understand what they are *talking about*. If Jesus was telling the Truth in what He said about the Pharisees' interpretation of the Hebrew Scriptures, the Jews don't have a clue as to what the Prophets are *talking about*. Jesus said Moses and the other Prophets were *talking about* Him; but for the past two thousand years, the Jews have said Moses and the other Prophets were doing no such thing. So let me remind you once again what Jesus and the Apostles said in that regard:

*Then some of the Pharisees and scribes come to Jesus from Jerusalem, saying: "Why do Your disciples transgress the oral tradition of the elders? For they don't wash their hands when they eat bread." But responding, He said to them: "And why do you transgress the commandment of the {Living} God because of your oral tradition?"*

For the {Living} God said, 'HONOR YOUR FATHER AND YOUR MOTHER' and 'LET WHOEVER SPEAKS EVIL OF FATHER OR MOTHER COME TO AN END IN DEATH.' But you say, 'Anyone may say to the father or the mother, "Whatever by which you could have been helped is an offering from me."' He will not honor his father {or his mother}; and **you nullify the Word of the {Living} God because of your oral tradition.** Hypocrites! Isaiah correctly prophesied concerning you, saying:

'THIS PEOPLE, WITH THEIR LIPS, HONORS ME;  
BUT THEIR HEART IS FAR FROM ME.  
AND THEY WORSHIP ME IN VAIN,  
TEACHING TEACHINGS—PRECEPTS OF MEN.'"  
(Matthew 15:1–9) —my interim translation

And He said to them: "You fools and slow of heart to believe in all that the Prophets spoke! Was it not necessary for the 'Anointed {One}' to suffer these things and to enter into His glory?" **And beginning from Moses and from all the Prophets, He interpreted for them the things concerning Himself in all the Scriptures.**  
(Luke 24:25–27) —my interim translation

Then He said to them, "These are My words, which I spoke to you while I was still with you: **'It is necessary for all the things written about Me in The Law of Moses and the Prophets and the Psalms to be completed.'**" Then He opened their minds to understand the Scriptures. And He said to them: "Thus it is written that the 'Anointed {One}' is to suffer and rise again the third day, and repentance to forgiveness of sins is to be preached to all the nations in 'The Name' He has—beginning in Jerusalem. You are witnesses of these things. So look! I am sending **the promise** of My Father upon you, but you must stay in the city until you are clothed with power from above."  
(Luke 24:44–49) —my interim translation

"I have come in 'The Name' of My Father and you do not **receive** Me. If another should come in his own 'name,' you would **receive** that one. How could you believe, when you **receive** glory from one another and you do not seek 'The Glory' which is from the only {Living} God? **Don't think that I will accuse you before the Father. The one who accuses you is Moses, in whom you have hoped. For if you believed Moses, you would believe Me, for that one wrote of Me.**"  
(John 5:43–46) —my interim translation

Now, I'm not much for beating dead horses. But this is one "horse" that just won't die. So you can expect me to keep on beating. If you have been tempted to follow the "path" of the dimwits in the Church who think the Jews have something worthwhile to teach Christians, I have but one word of advice for you: Don't. Since I do my dead-level best not to give advice, you might also want to take that into consideration. And just to make sure you know how the *Living Word* of God views the "messianic Jew" nonsense going on in the Church today, let me show you what the Prophet Isaiah said about those who will believe anything—as long as it is not the Truth:

In that day, His Supreme Majesty  
will become an exquisite Crown—  
A beautiful Diadem for "The Remnant" of His People.  
A Spirit of deciding {to believe the Truth}  
For the one who sits on the decision  
{to believe the Truth};  
And valor, for those who turn back the battle at the gate.  
But even these had been intoxicated by the wine;  
They had staggered because of the liquor!  
Priest and prophet were intoxicated by the liquor.  
They were consumed by the wine.  
They staggered on account of the liquor.  
They were intoxicated by looking.  
They wavered in rendering a decision  
{concerning the Truth},  
Because all the tables were full of putrid vomit,  
without a **maqom**!  
**To whom would He teach knowledge?**  
**Whom would He cause to understand**  
**a proclamation?**  
**Those weaned from milk! {At least!}**  
**Those removed from the breasts! {At least!}**  
Because:  
"A commandment {refers} to a commandment;  
A commandment {refers} to a commandment.  
An indicator {refers} to an indicator;  
An indicator {refers} to an indicator.  
A little bit is here;  
A little bit is there."  
Because with a mocking lip—in another tongue—  
He speaks to this people.  
Because He told them:  
"This is rest!  
Give it to the weary.

*This is tranquility!"*  
*But I couldn't gain their attention.*  
*So the Word of His Majesty to them will be:*  
*"A commandment {refers} to a commandment;*  
*A commandment {refers} to a commandment.*  
*An indicator {refers} to an indicator;*  
*An indicator {refers} to an indicator.*  
*A little bit is here;*  
*A little bit is there."*  
*So that they will walk, stumble backwards,*  
*be broken, trapped, and captured.*  
***Therefore, listen to the Word of His Majesty,***  
***you mocking men***  
***Who rule this people who are in Jerusalem:***  
***Since you have said:***  
***"We've cut a covenant with Death.***  
***We've made a deal with the Sea of El.***  
***When the overflowing Flood passes, He won't enter us,***  
***Because we've made a deception our place of shelter,***  
***And we've hidden ourselves in a lie!"***  
*Therefore, this is what My Master, His Majesty, has said:*  
*"Look! I am going to lay a stone in Zion—a proven stone!*  
*A valuable corner of the foundation—well-founded!*  
*The one who believes {the Truth} won't hurry about.*  
*I will establish a decision {to believe the Truth}*  
*as a measure,*  
*And innocence as a level.*  
*Then Hail will sweep up a deceptive place of shelter,*  
*And Water will overflow a secret place.*  
*Your covenant with Death will be nullified.*  
*Your deal with the Sea of El won't stand.*  
*When the overflowing Flood passes,*  
*You will become His trampling-place.*  
*As often as He passes, He will take you.*  
*Morning after morning He will pass.*  
*During the day and during the night!*  
*Understanding what is heard will be nothing but terror!"*  
*(1) Because the bed will be too short to stretch out on,*  
*And the coverlet will be too scant even curled up!*  
*(2) Because, when His Majesty arises like Mt. Perazim,*  
*He will be shaking like a valley in Gibeon!*  
*To work His work! (His work is strange!)*  
*To do His labor! (His labor is alien!)*  
*(Isaiah 28:5–21) —my interim translation*

A bit later, after he has explained a few things you need to know about some fellow who will evidently be going around "planting" "seed" when all of these things

start going down (that's an idiom), Isaiah picks up the same topic again:

*Woe! Lion of God! Lion of God!*  
*(The city where David encamped.)*  
*Continue year after year!*  
*Let feasts go the 'round!*  
*Then I will bring stress to the Lion of God!*  
*She will be moaning and mourning!*  
*She will belong to Me as the Lion of God!*  
*I will encamp against You in a circle.*  
*I will set entrenchment against You,*  
*And raise up siegeworks against You.*  
*You will come down!*  
*You will speak from the Earth;*  
*You will cast down Your statements from the dust.*  
*Your voice will be like a ghost from the Earth,*  
*And Your statements will chirp from the dust.*  
*The crowd of Your strangers will be like fine dust,*  
*And the crowd of ruthless ones ... like passing chaff.*  
*It will happen suddenly, in an instant!*  
*You will be levied by His Supreme Majesty*  
*With thunder, an earthquake, a loud noise,*  
*A hurricane, a storm-front, and*  
*a flame of consuming fire!*  
*Then it will be like a dream—a vision of night*  
*{For} the crowd of all the Gentiles,*  
*Those who war against the Lion of God—*  
*All Her swelling, Her stronghold,*  
*and those who cause Her stress.*  
*It will be just like the hungry person dreaming:*  
*Look! He's eating!*  
*Then he wakes up, and his soul is empty!*  
*Or just like the thirsty person dreaming:*  
*Look! He's drinking!*  
*Then he wakes up, and Look!*  
*He's faint, and his soul is yearning!*  
*So will be the crowd of all the Gentiles*  
*who war against Mt. Zion!*  
***Take your time! Dawdle!***  
***Blind yourselves! Be blind!***  
***Be intoxicated, but not because of wine.***  
***Stagger about, but not because of liquor;***  
***But because His Majesty has poured out on you***  
***a spirit of deep sleep.***  
***He has tightly shut your eyes.***  
***He has concealed {the meaning of} the Prophets***  
***As well as your chief ones, the Seers.***



*The visions concerning everything have become like the words of the sealed scroll. Should they give it to one who knows {how to read} the scroll, saying, "Read this, please!" he will say, "I can't, because it's sealed." Or should the scroll be given to someone who doesn't know {how to read} any scroll, saying, "Read this, please!" he will say, "I don't know {how to read} any scroll."*

The Master has declared:

*"Because this people has approached Me with his mouth  
And has glorified Me with his lips,  
Yet his heart is far from Me,  
And their fear of Me is*

*the memorized commandment of men;*

*Therefore, I am going to again  
Cause this people total incomprehension.  
The wisdom of his wise men will vanish.  
The understanding of his intelligent ones  
will be in hiding."*

*Woe {to} those who go deep  
From His Majesty to hide counsel,  
So that their works are in a dark place;  
So they can say, "Who sees us?" or "Who knows us?"  
You have it turned around!*

*If the Potter is thought to be the same as the clay,  
Then a work could say concerning its maker,  
"He didn't make Me!"*

*Or a piece of pottery could say concerning its Potter,  
"He doesn't understand!"*

*Isn't it just a very short while  
Until Lebanon will be transformed into an orchard,  
And the orchard will be thought of as a forest?  
In that day, the deaf will hear the words of a scroll,  
And (out of gloom and darkness)*

*the eyes of the blind will see.*

*The afflicted will increase joy in His Majesty.  
The needy of mankind will rejoice in  
the Holy One of Israel!*

*Because the ruthless will come to an end;  
The mocker will be finished.  
All who look for iniquity will be cut off!  
{As for} those who entice a man with a word,  
And make it difficult for the one who corrects at the gate,  
They have turned an innocent one aside into the void!*

*Therefore, this is what His Majesty—Who ransomed  
Abraham—has said to "The House" of Jacob:*

*"Now! Jacob won't be ashamed!  
Now! His face won't turn pale!  
When He sees His children—  
The work of My hands—inside Him,  
They will make My Name holy!  
They will make the Holy One of Jacob holy!  
They will regard the God of Israel as awesome!  
Then those who go astray in spirit  
will come to know understanding!  
Then those who grumble  
will learn to take instruction!"*  
(Isaiah 29:1–24) —my interim translation

I love that part about those who are *parabolically* "deaf" hearing someone "read" a "scroll" that couldn't be read before because it was "sealed." It makes what I do all the more rewarding. Some days I spend a lot of time looking at computer monitors (dual) through misty eyes. I simply stand in total awe of an *invisible* God Who would condescend to allow Himself to be "seen" by a bunch of "grumblers" who "go astray in spirit." By "*The Way*," the view from where I stand is completely overwhelming. And if you stick with me while I deride, mock, ridicule, scoff, sneer, taunt, and otherwise just generally make fun of total idiots who would never consider that the *Living Word* of God might have hidden Himself in the Hebrew Scriptures, I'll show you "*The Way*" to come up even higher.

I assume you can "see"—on the basis of what Isaiah said—that the *Living Word* of God doesn't have a very high opinion of the arrogant biblical "experts" who think they have a handle on (that's an idiom) the Bible. I also assume you knew Paul was quoting what Isaiah said here when he said this:

*For the Word of the cross is foolishness to those who are perishing, but to those of us who are being saved it is the power of God. For it is written, "I WILL DESTROY THE WISDOM OF THOSE WHO ARE WISE, AND I WILL INVALIDATE THE UNDERSTANDING OF THOSE WHO HAVE UNDERSTANDING." Where is a wise man? Where is a scribe? Where is the debater of this age? Has not the {Living} God made the wisdom of the world foolishness? For since—in the wisdom of the {Living} God—the world could not come to know the {Living} God through its wisdom, the {Living} God was pleased, through "the foolishness" of the proclamation, to save those who believe.*  
(1 Corinthians 1:18–21) —my interim translation ■





**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.

Does it seem to you that the world has suddenly gone into a downward spiral over the last few months? If that jolt to your sense of stability bothers you, you really shouldn't be reading this. Nothing I have to say will be of interest to you anyway.

Now, I'm not one of those Chicken-Little types who are gloomily predicting the "end of the world." That's not me, although I did go through a spell toward the end of the last century when some of the folks around me were encouraging me to engage in that sort of thing. But that's all behind me now. I don't really care if somebody pulls the props out from under the Earth and we all end up somewhere on the other side of Pluto. I can clearly "see" those things are not what is important. And I do believe I have already told you the *Living Word of God* doesn't give a good rip (that's an idiom) who sits in the White House or the Kremlin. (I never did get any feedback on the source of that idiom, by the way.)

Those folks who hold the reins of power here on Earth won't stand a chance when the *Living Word of God* starts slowly unraveling everything mankind has strived to "build" over the past several millenia. But you can bet your bottom dollar they are never going to accept that—which is precisely what Satan is counting on. Desperate men do desperate things. And if you are one of those True Believers who are still looking for the Truth, at some point it is going to become fairly obvious our generation has come face to face with the circumstances the Prophet Daniel describes this way:

*"In that time Michael, the great prince who stands over the sons of your people, will stand; and there will be a time of distress that hasn't been seen since there was a nation until that time. In that time your people (everyone found written in the scroll) will be set free. Many will awaken from sleeping in the dust of the ground. These? To life of 'olam! But these? To reproach and repulsion of 'olam. Those who have insight will enlighten like the One enlightening the expanse; and those who lead 'The Many' to a declaration of not guilty like the stars to 'olam and beyond. But you, Daniel, shut up the words and seal up the scroll, until an End Time. Many will go seeking and the knowledge will increase."*

(Daniel 12:1–4) —my interim translation

I have no idea if the world is sliding off into the "time of distress that hasn't been seen since there was a nation until that time." Furthermore, I don't give a rip. (That's an idiom, but I still don't know the imagery that stands behind it. Let me know if you do.) Satan works overtime trying to get the Children of God all worked up (that's an idiom) and in a lather (that's another one) about politics, religion, and stupid social issues so that they won't pay attention to what is really important. That being the case, you *might* want to pay attention to where you stand in relation to the *Living Word of God* rather than where you stand on politics, religion, or some stupid social issue. Just a thought.

If the world is sliding off into the "time of distress that hasn't been seen since there was a nation until that time," what do you plan on doing about it? Better yet, what do you *think* you can do about it? Has it ever occurred to you that *you* might not be able to do *anything* about it? Better yet, has it ever occurred to you that there *might* be *nothing* that *anyone* can do about it? That would be something, wouldn't it? The world in a total disaster and nobody knows how to fix it:

*Now I had heard, but I couldn't understand. So I said, "My Master! What is the culmination of these {things}?" But He said: "Go, Daniel! Because the words are locked up and sealed until an End Time. Many will be purified, made white, and refined. The guilty will condemn {themselves}, and all those who are guilty will not understand. But those with insight will understand."*

(Daniel 12:8–10) —my interim translation

Do you understand? ■



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

**Editor:** You often use your own translation of the Scriptures in the articles that you write for TVOE. One of our readers wants to know if you ever plan to make this translation of the Bible available for people to purchase. If so, when can we expect to see it offered?

**Elijah:** The short answer is, “Yes.” The long answer is, “Yes, in bits and pieces over the near term, one book at a time over the mid-term, and—if the Lord tarries—as a complete Bible over the long term.” But it is clear my translation of the Hebrew and Greek Scriptures will always be a work in progress, even after it is published. That is, I will be constantly changing my translation and revising the way I punctuate it as I am able to see more and more of the Truth.

I already have quite a bit of the Pentateuch and the Prophets translated, but I did most of that work more than twenty-five years ago. So it does not take into account the things I began to see in January 1995 concerning Jesus Christ as the Second Adam—“*The Man*” God said He was going to create in His Own image and likeness. Consequently, I already know I have to go back and update all that work.

When I saw the *meaning* and *significance* of the Truth Moses hid behind his use of the Prophetic Perfect in Genesis 1:26–31, I immediately realized I had a huge amount of work to do just to incorporate that information

into my translation of the Pentateuch. By that time, I had known for nearly twenty years that Moses made some rather enigmatic statements using the expression “the man.” I could “see” he was most often referring to the first Adam, but I could also “see” he had to have had more in mind. I just couldn’t “see” what it was. When I finally was able to “see” that he sometimes refers to Jesus Christ as “*The Man*,” big chunks of the puzzle suddenly fell into place. I had a somewhat similar experience just the other day. I’ll explain what I “saw” in just a bit. First, let me answer your question.

I have been reworking my earlier translations a little at a time and revising them as I learn more about “*The Way*” Moses and the other Prophets concealed the *meaning* and *significance* of things they said about the Incarnation, Crucifixion, and Resurrection of Christ. But I know my translation will always be an on-going process simply because the more I translate, the more I am able to “see” what I could not “see” before.

In addition to my piece-meal translation of the Old Testament text, I also have much of, if not most of, the New Testament translated as well. I am fairly confident I understand those texts well enough to start putting out a semi-final translation of entire books. What I *mean* is, I can’t always “see” where in the Hebrew Scripture the Apostles got their information, but what they say about it is fairly clear. Consequently, I plan to release a series of commentaries on several of Paul’s letters over the next few years. Those will be published on CD, DVD, and in transcript form.

I already have the first of those commentaries—*The Inheritance of the Believer, Volume 2*—in final form. I presented that information to some of The Next Step participants in a seminar held last July. So they already have a rough draft of the written material. It includes my translation of the Book of Galatians along with a commentary. Unfortunately, the audio recording of that seminar was not very good, so final production of those materials is currently in queue behind twenty or so other projects. I am hoping to get it published for The Next Step participants by early this summer. If things go as planned, *The Inheritance of the Believer, Volume 2* will be ready for public distribution early this fall.

A year or so ago, I stopped using the New American Standard Bible translation in the articles I submitted for publication in *The Voice of Elijah®* and *The Voice of Elijah® Update* and switched over to using my own translation. I did that when I realized it would

not only force me to translate any passage I wanted to quote, it would also allow me to make progress on two fronts—both translating and writing—at the same time. Doing those two things in tandem will save me quite a bit of time in the long run because I am able to work on translating at a time when my mind is already focused on explaining either the *meaning* or *significance* of a particular passage.

For example, in the December 2008 issue of *The Voice of Elijah® Update*, I quoted two or three verses from Isaiah 53 because they pertained to what I was *talking about* (read: “*ranting about*”) at the time. Needless to say, I made quite a few changes to my earlier translation of just the few verses I quoted there. Since I was finishing up that article and didn’t have the space to quote the entire chapter at that time, I only worked on my translation of those few verses. But that forced encounter with my earlier translation of that chapter reminded me I have been puzzled by a cryptic phrase in the first verse of that chapter for quite some time (read: “*at least thirty years*”).

Isaiah 53:1 contains the only occurrence of a phrase that is routinely translated “the *arm* of the Lord.” I have known for a long time that the Prophets had to be in some way cryptically—and sarcastically—referring to Jesus Christ when they mentioned God’s “*arm*” just because John quotes Isaiah 53:1 in John 12:38 and clearly refers to Jesus. But I have never been able to “see” how all the pieces of that particular part of the puzzle fit together. So after I finished *The Voice of Elijah® Update*, I went back and took another look at the translation of Isaiah 53 that I made more than twenty-five years ago. And, since I have the space here to quote a whole lot more than just three verses, I am going to give you my translation of that entire chapter—along with a couple of (read: “*several*”) others.

Before I show you my translation of Isaiah 53, however, you need to know there is an extremely strong divergence of opinion in regard to what Isaiah was *talking about* when he wrote that chapter. Jewish scholars claim Israel is the Suffering Servant that Isaiah describes. To that claim I say: “Bravo! You hit the nail squarely on the head! Isaiah is clearly referring to *Corporate Israel*.” Christian scholars, on the other hand, adamantly insist Isaiah is describing the Crucifixion of Jesus Christ. To that claim I also say: “Bravo! You hit the nail squarely on the head! Isaiah is clearly referring to Jesus Christ.” Then, to those nitwits who ignorantly

insist I cannot have my cake and eat it too I say, “Go read what I wrote in *Not All Israel Is Israel*.”

In *Not All Israel Is Israel*, I showed you how Jesus Christ became *Corporate Israel* when all the other Jews were “cut off from” *Corporate Israel*. I also told you Jesus became *Corporate Israel* when He accepted the terms of the New Covenant at His Baptism by John. Since the publication of *Not All Israel Is Israel* nearly twenty years ago, however, I have also explained how Jesus Christ became *the Heir of the promise* Who *inherited what was promised* when God raised Him from the dead in the image and likeness of God just as Moses said He would in Genesis 1:26–27.

In *The Inheritance of the Believer, Volume 1*, I once again summarized many of the things I have written over the years about Jesus Christ as “*The House*” of Israel Who finally *inherited what was promised*. But I can easily understand how dogmatic dimwits who lack insight into the few things I explained in just the two publications I mentioned could just as easily get caught up in the really rather rabidly assinine argument between Jewish and Christian scholars. So I won’t even try to convince them that what I have already explained is true. They wouldn’t believe it anyway.

For the benefit of you True Believers who still have ears to hear and eyes to “see” the Truth, I want to show you four closely related Hebrew words, one of which *appears* to have a completely different *meaning* than the other three. As you study these four words, you need to keep in mind the fact that the text of the Hebrew Scriptures was originally written without any vowels. At some point in the creation and transmission of the biblical text, however, scribes began to add one of three different consonants to words to indicate what class of long vowel—a, i, or u—ended an open syllable. As a result, these three vowel-consonants not only indicate the vowel in an open syllable is a long vowel, they also stipulate which of these three vowel classes it is.

In addition to the things I have just told you about the scribal additions to the consonantal text, you should also keep in mind the fact that Jewish scribes eventually adopted a second system of vocalizing what had begun as strictly a consonantal text. That system of vocalization, which was developed by the Jewish Masoretes around A.D. 600, produced the Masoretic text that still remains in widespread use even today. As I explained in *The Mystery of Scripture, Volume 1*, that Hebrew text is now used by both Jew and Christian alike with very little



questioning as to the accuracy of the vocalization. In it, the Masoretes indicated vowels by placing dots and dashes above, below, and in the middle of the consonants.

My point in telling you these things is so that you are aware of the fact that the only real difference between the four words I am going to show you is the way they have been vocalized by scribes who wrote or made copies of the original consonantal text. That is, the consonants in the Hebrew text are the same in every case, and the added vowels are nothing more than indicators as to the *meaning* of the words. Since I learned a long time ago that uncritically accepting the suggestions of unregenerate individuals is a good way to end up in total ignorance, I do my best to read only the consonantal Hebrew text. That is, I try to ignore the Masoretic vowels—which were added long after the text was written—and mentally vocalize the consonantal text in a way that best fits the context. That has never been an easy task, but it is becoming a whole lot easier as I understand more and more about how the Prophets hid the Truth. But the real key to the task lies in knowing what the author of the text was *talking about*. Lacking that, I might as well be reading *Alice in Wonderland*.

Now that my raggedy old soapbox is out, warmed up, and ready to go, let me put it to good use: I have absolutely no idea why any “Christian” would unquestioningly accept the self-righteous, legalistic understanding of the Old Testament one finds in Judaism. The religion of the Jews is firmly based on the Pharisees’ ridiculous “do this, but don’t do that” nonsense that Jesus flatly rejected. So consider the logic: No other group of religious “scholars” so adamantly insists the Hebrew Scriptures have nothing whatsoever to say about the Incarnation, Crucifixion, and Resurrection of Jesus Christ.

Jewish “scholars” are adamantly standing *against* the very thing that Christian “scholars” *claim* to stand *for*. So why would any “Christian” take advice from a Jew without first checking to make sure it is completely valid? Yet that is precisely what “Christian” translators, commentators, and “scholars” are doing every time they rely on the Masoretic vocalization of the Hebrew Scriptures. It is precisely the same sort of dumbness they engage in every time they use William Tyndale’s meaningless term *righteousness* to “translate” a Greek word the Apostles used to convey an absolutely

astounding Truth. (See “Transliteration Is Not Translation,” *The Voice of Elijah*®, July 2008.)

Unlike the Pretenders in charge of the Church today, Jesus not only rejected the Pharisees’ legalistic understanding of the Old Testament, He also ridiculed their totally myopic perspective:

*Then some of the Pharisees and scribes come to Jesus from Jerusalem, saying: “Why do Your disciples transgress the oral tradition of the elders? For they don’t wash their hands when they eat bread.” But responding, He said to them: “And **why do you transgress the commandment of the {Living} God because of your oral tradition?** For the {Living} God said, ‘HONOR YOUR FATHER AND YOUR MOTHER’ and ‘LET WHOEVER SPEAKS EVIL OF FATHER OR MOTHER COME TO AN END IN DEATH.’ But you say, ‘Anyone may say to the father or the mother, “Whatever by which you could have been helped is an offering from me.”’ He will not honor his father {or his mother}; and **you nullify the Word of the {Living} God because of your oral tradition.** Hypocrites! Isaiah correctly prophesied concerning you, saying:*

*‘THIS PEOPLE, WITH THEIR LIPS, HONORS ME;  
BUT THEIR HEART IS FAR FROM ME.  
AND THEY WORSHIP ME IN VAIN,  
TEACHING TEACHINGS—PRECEPTS OF MEN.’”  
(Matthew 15:1–9) —my interim translation*

In spite of the Jews’ contention that the Hebrew Scriptures have nothing to say about Jesus Christ, Jesus Christ and His Apostles knew they do:

*“I have come in ‘The Name’ of My Father and you do not **receive** Me. If another should come in his own ‘name,’ you would **receive** that one. How could you believe, when you **receive** glory from one another and you do not seek ‘The Glory’ which is from the only {Living} God? **Don’t think that I will accuse you before the Father. The one who accuses you is Moses, in whom you have hoped. For if you believed Moses, you would believe Me, for that one wrote of Me.**”*

*(John 5:43–46) —my interim translation*

*And He said to them: “You fools and slow of heart to believe in all that the Prophets spoke! Was it not necessary for the ‘Anointed {One}’ to suffer these things and to enter into His glory?” **And beginning from Moses and from all the Prophets, He interpreted for them the***



*things concerning Himself in all the Scriptures.**(Luke 24:25–27) —my interim translation*

Then He said to them, “These are My words, which I spoke to you while I was still with you: **‘It is necessary for all the things written about Me in The Law of Moses and the Prophets and the Psalms to be completed.’**” Then He opened their minds to understand the Scriptures. And He said to them, “Thus it is written that the ‘Anointed {One}’ is to suffer and rise from the dead the third day, and repentance to forgiveness of sins is to be preached to all the nations in ‘The Name’ He has—beginning in Jerusalem. You are witnesses of these things. So look! I am sending **the promise** of My Father upon you, but you must stay in the city until you are clothed with power from above.”

*(Luke 24:44–49) —my interim translation*

Enough sarcasm. Let me get back to the four Hebrew words I was telling you about. By and large, the three vowel-consonants I mentioned have proven to be reliable indicators of how the original text was vocalized. By contrast, the Masoretic vowels do nothing more than perpetuate the Pharisees’ worn-out legalistic understanding of the Hebrew Scriptures. Since most “Christians” today are legalists—that is, they agree with the Pharisees’ ridiculous “do this, but don’t do that” nonsense—they are completely comfortable taking advice from them. I’m not willing to grant the legalist interpretation of the Scriptures any validity at all because I know it is nothing more than Satan’s lie.

Having told you it sometimes pays big dividends (that’s an idiom) to remember the Masoretic vowels were not a part of the original text of the Hebrew Scriptures, I will now show you the four words I mentioned above. I will first give you each Hebrew word with both the vowel-consonant and Masoretic vowels, then with only the vowel-consonant, and finally without any vowels at all. I will also include a transliteration of all the words and their *supposed meanings*:

זָרַע = זרע = זרע = *zara’* = “to sow”

זֶרַע = זרע = זרע = *zera’* = “seed”

זֶרֶע = זרוע = זרע = *zerua’* = “what is sown”

זְרוֹעַ = זרוע = זרע = *zeroa’* = “arm”

As you can see, the *supposed meaning* of one of those words sticks out like a sore thumb or, in this case, like a sore “arm.” But without any vowels, that word has exactly the same three-letter consonantal form as the other three words. And with the vowel-consonant but without any Masoretic vowels—which are indicated by dots and dashes—it looks exactly like a word which generally *means* “what is sown.” However, we know even more than that about those two *supposed* words. The scribes who added an extra consonant to those two forms were only indicating the vowel in the middle syllable was a “u”-class vowel. The Masoretes were the ones who made an artificial distinction between what they *thought* were two entirely different words; and they used the placement of a single dot to do that. In one case, they placed a dot above the consonant (י) to indicate that word should be pronounced with an “o.” In the other case, they placed a dot in the middle of that same consonant (י) to indicate the same form should be pronounced with a “u.”

The Truth is, any word the Masoretes vocalized with an “o” could have *originally* been pronounced with a “u.” That *means* what the Masoretes *thought* were two words could easily be the same word, and they no longer understood the ancient Hebrew mind-set in which a man’s “seed” was also *euphemistically* thought of as his (right) “arm.” (In case you were in a hurry when you read what I just said, I should probably tell you it provides the key to understanding all those passages where the Prophets mention the “arm” of God.) So how do you suppose I translated the phrase “the *arm* of the Lord” in Isaiah 53:1? Let me show you. Check it out. See if my translation doesn’t fit the context a little better than “arm”:

*Who has believed our proclamation?*

*And to whom has the One “sown” by His Majesty  
been revealed?*

*He went up like a “sucker” before Him,  
Even like a “root” out of dry earth.*

*He had no form and no majesty*

*So that we could see Him;*

*No appearance so that we would desire Him!*

*(Isaiah 53:1–2) —my interim translation*

The Prophet Isaiah is, in a rather tongue-in-cheek, round-about-“way,” alluding to the fact that God was going to “build a house,” “make a name,” and “raise up

a Seed" for Himself when He resurrected Jesus Christ—Corporate Israel—in His Own image and likeness. As the Prophet clearly indicates through a careful use of Hebrew parallelism, "the One 'sown' by His Majesty" is the *Living Word of God Himself*. That is, He is "our Proclamation"—the *Living Word of God* that Isaiah and the other Prophets "proclaimed," yet very few today will ever be able to bring themselves to believe.

Perhaps the most interesting thing about Isaiah 53:1 is the fact that the Apostle John quoted it to explain what Jesus said and did on one occasion. Here is John's account:

*Now there were some Greeks among those going up to worship at the feast. Therefore, these came to Philip—the one from Bethsaida of Galilee—and were asking him, saying, "Lord, we want to see Jesus!" {So} Philip goes and tells Andrew; Andrew and Philip come and tell Jesus. Jesus responds to them, saying: "The hour has come for the Son of 'the man' to be glorified! Without doubt! Without doubt! I say to you: If 'The Grain' of 'The Wheat' falling into the Earth does not die, He remains alone; but if He dies, He bears much 'fruit.' The one who loves his soul destroys it, and the one who hates his soul in this world will preserve it into eternal life. If anyone serves Me, let him follow Me; and where I AM, there also the one who serves Me will be. If anyone serves Me, the Father will honor him. Now MY SOUL HAS BECOME AGITATED, and what should I say? 'Father save Me from this hour'? But for this reason I came to this hour. Father, glorify 'The Name' You have." Therefore, a voice came out from Heaven: "I have already glorified, and I will glorify again." Therefore, the crowd who stood and heard were saying that it thundered. Others were saying, "A messenger spoke to Him." Jesus responded and said: "This voice did not come because of Me, but because of you. This world's Judgment is now; the ruler of this world will now be thrown out. And I, if I be lifted up from the Earth, will draw all to Me." But He was saying this to indicate what sort of death He was about to die. Therefore, the crowd responded to Him: "We have heard from the Law that the 'Anointed {One}' remains into the Age; so how can You say it is necessary for the Son of 'the man' to be lifted up? Who is this, 'the Son of 'the man'?" Therefore, Jesus said to them: "For yet a little while 'The Light' is among you. 'Walk' as soon as you have 'The Light' so that 'The Darkness' does not overpower you. The one who is 'walking' in 'The Darkness' does not*

*know where he is going. As soon as you have 'The Light,' believe into 'The Light' so that you become sons of light." Jesus spoke these things and, having left, hid from them. But even though He had done so many signs before them, they were not believing into Him so that the word of Isaiah the Prophet might be completed, which says:*

*"YOUR MAJESTY, WHO BELIEVED OUR REPORT?*

*AND TO WHOM HAS THE ARM OF HIS MAJESTY BEEN REVEALED?"*

*(John 12:20–38) —my interim translation*

In that last verse, John is merely quoting the Septuagint translation of Isaiah 53:1. That is obviously what he is doing, since he quotes it verbatim. But it is just as obvious that he knows Isaiah is referring to Jesus Christ when he says "the arm of His Majesty." That explains "The Way" John begins his account of how Jesus responded to some Greeks who desperately wanted to "see" Him:

*Jesus responds to them, saying: "The hour has come so that the Son of 'the man' may be glorified! Without doubt! Without doubt! I say to you, If 'The Grain' of 'The Wheat' falling into the Earth does not die, He remains alone; but if He dies, He bears much 'fruit.'"*

*(John 12:23–24) —my interim translation*

John knew that Jesus was, just like Isaiah 53:1, referring to the *parabolic imagery* in *The Teaching of Moses* that describes how God is going to "plant" the *physical* body of "the Man" in "the ground" as a "Seed" from which a new "Plant" will "sprout" in the Resurrection. If you are not familiar with that *parabolic imagery*, you most likely did not understand why the Apostle Paul said this:

*But someone will say: "How are the dead raised? And in what kind of body do they come?" Fool! What you sow is not made to live unless it dies. And what you sow, you do not sow as the body it will become, but a naked kernel of perhaps wheat or some of the rest. But the {Living} God gives it a body just as He desired, and to each of the seeds its own body.*

*(1 Corinthians 15:35–38) —my interim translation*

That *parabolic imagery* comes directly out of the resurrection symbolism of the Egyptian religion that Moses used to explain the Passover Parable to the sons

of Israel. (See *The Passover Parable*.) It is essential to an understanding of the resurrection theology that stands behind Hebrew idioms like “build a house,” “raise up a seed,” and “make a name.” Without insight into the ancient mind-set regarding “*The House*,” “*The Way*,” “*The Light*,” “*The Name*,” “*The Woman*,” and “*The Lamp*,” it is absolutely impossible for anyone to understand what Moses and the other Prophets of Israel said about Jesus Christ. That is so simply because they spoke in terms of these and other *parabolic images* when they described His Resurrection from the dead in the image and likeness of God.

In case you didn’t notice, I just told you why John tells us Jesus asked the Father to “glorify” Him right before He told His disciples the new “Plant” He is going to become when He is “glorified” is “*The Light*” that one must “see” in order to become a member of that new “Plant.” Jesus’ point is, the Greeks who are asking to “see” Him are a little bit ahead of the curve. What they should have been asking to “see” was not the *physical* body He inhabited at that time but the *spiritual* Body of the *Living Word* of God that He became after He was crucified and resurrected. That is why John quotes Isaiah 53:1 right in the middle of his account of Jesus’ response to the Greeks who were asking to “see” Him. In case you have already forgotten, Isaiah begins his description of the Crucifixion of Christ this way:

*Who has believed our proclamation?  
And to whom has the One “sown” by His Majesty  
been revealed?*

*He went up like a “sucker” before Him,  
Even like a “root” out of dry earth.*

*He had no form and no majesty  
So that we could see Him;*

*No appearance so that we would desire Him!  
(Isaiah 53:1–2) —my interim translation*

Isaiah’s point in those two verses is, after God “planted” the “Seed” of the *Living Word* of God in the Virgin Mary, Jesus Christ was born as just an ordinary Person—a “Sucker” that came from the “root” and “trunk” of Mary’s ancestors. Unfortunately, Christ’s ordinary appearance prevented most folks from seeing His true “form,” “majesty,” and “appearance.” That is why the Apostle John goes on to quote what Isaiah said about that:

*For this reason they were not able to believe, because  
Isaiah said again:*

*“HE HAS BLINDED THEIR EYES,  
AND HE HARDENED THEIR HEART;  
SO THAT THEY WOULD NOT SEE WITH THE EYES,  
AND COMPREHEND WITH THE HEART,  
AND TURN AROUND, AND I WOULD HEAL THEM.”*

*Isaiah said these things because he saw “The Glory”  
He has, and He spoke concerning Him.* Nevertheless, even many of the rulers believed into Him, but because of the Pharisees they were not making a binding statement so that they would not be put out of the synagogue, for *they loved “the glory” of “the men” rather than “The Glory” of the {Living} God.* But Jesus cried out and said: “The one who believes into Me does not believe into Me but into the One Who sent Me; and the one who beholds Me beholds the One Who sent Me. I—a ‘Light’—have come into the world so that all the One Who believes into Me would not remain in ‘The Darkness.’ And if anyone hears My statements and does not guard them, I do not judge him; for I did not come to judge the world, but to save the world. The one who rejects Me and does not receive My statements has One Who judges him—the Word Whom I spoke, that One will judge him in the Last ‘Day.’ Because I did not speak from Myself, but the One Who sent Me—the Father Himself—has given Me a commandment, what I should say and what I should speak. And I know that His commandment is eternal life; therefore, what I Myself speak, I speak just as the Father has told Me.”

(John 12:39–50) —my interim translation

To understand what Jesus and John say in that passage, you first need to know a major *parabolic image* in *The Apostolic Teaching* is one in which the Glory of the *Living Word* of God is “*The Light*” of *The Teaching* that only the Children of God are able to “see.” Therefore, any time you encounter a reference to the Glory or “*The Light*” in the biblical text, you should take it as a *euphemism* that refers to *The Teaching*—which is the *Living Word* of God that Jesus Christ is.

A central theme in the Gospel of John is what Jesus said concerning the Glory of God as “*The Light*” of *The Teaching*. John’s focus is on the fact that the Glory of God is reflected in “*The Light*” of *The Teaching*. That explains why he begins his Gospel this way:



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

Now that I have shown you what John wrote about some folks not being able to "see" the Truth of the Living Word of God, let's go back and review what the Prophet Isaiah said about that:

Who has believed our proclamation?  
And to whom has the One "sown" by His Majesty  
been revealed?

He went up like a "sucker" before Him,  
Even like a "root" out of dry earth.

He had no form and no majesty  
So that we could see Him;

No appearance so that we would desire Him!  
(Isaiah 53:1–2) —my interim translation

Jesus Christ is the parabolic "Sucker" Who "went up ... before Him" "like a 'root' out of dry earth" in that passage. That parabolic "Sucker" is the same parabolic "Sapling" Isaiah said would come out of the "trunk of Jesse" in the following passage:

Look! The Master! His Supreme Majesty!  
He is ruthlessly pruning a "Branch"!  
The tallest in height are being hewn down!  
The lofty ones will be brought low!  
The thickets of the forest will be cut away with the iron!  
The Lebanon will fall in a Majestic One!

**Then a "Sapling" will come  
out of the "trunk" of Jesse.**

**A "Sprout" will "blossom" out of his "root."**

The Spirit of His Majesty will rest upon Him!

A spirit of wisdom and understanding!

A spirit of counsel and **gibbor** ritual!

A spirit of knowledge and fear of His Majesty.

He will delight in fear of His Majesty!

But He will not judge by the sight of His eyes!

And He will not render a verdict

by the hearing of His ears!

He will judge "The Poor" not guilty!

He will render just verdicts for "The Meek" of the Earth!

He will strike the Earth with the "scepter" of His mouth!

He will put the guilty to death

with the "Spirit" of His lips!

A declaration of not guilty will be the sash

around His hips.

And "The Belief," the sash around His waist.

Then a wolf will sojourn with a lamb;

A leopard will lie down with a kid goat.

Even a calf and a young lion and a fatling together.

And a small lad will lead them.

Even a cow and a bear will graze;

Their children will lie down together.

Even a lion will eat straw like cattle.

Then a nursling will play beside a cobra's hole,

And one weaned will put his hand beside a viper's den.

They will not do evil and they will not destroy

In the whole mountain of My holiness.

**Because the Earth will be filled**

**With the knowledge of His Majesty**

**Just as the waters cover the seas.**

**And in that "Day" it will be**

**The "Root" of Jesse Who will be**

**Standing as an ensign of peoples;**

**Gentiles will seek Him,**

**And His resting place will be {in} glory.**

And in that "Day" it will be

My Master—a second time—adding His hand

To acquire "The Remnant" of His People—

Who is a remnant from Assyria,



Egypt, Pathros, Cush, Elam,  
 Shinar, Hamath, and the islands of the sea.  
 Then He will raise up an ensign for the Gentiles,  
 And He will gather the exiles of Israel.  
 And He will collect the scattered of Judah  
 From the four corners of the Earth.  
 Then the jealousy of Ephraim will go away,  
 And those who are adversaries of Judah will be cut off.  
 Ephraim will not be jealous of Judah,  
 And Judah will not be an adversary of Ephraim.  
 Then they will fly on the slope of the Philistines  
     toward the Sea,  
 Together they will plunder the sons of **Qedem**,  
 Extending their hand {against} Edom and Moab,  
 Even the sons of Ammon will be their subjects.  
 Then His Majesty will devote to the ban  
 The tongue of the Sea of Egypt;  
 And He will wave His hand  
     over the River {Euphrates}  
 In the glow of His "Spirit,"  
 And He will strike it into seven streams  
 And make it possible to walk across in sandals.  
 Then there will be a highway for His People  
 Who is a remnant from Assyria, ...  
 Just as there was for Israel  
 In the day when He went up from the land of Egypt.  
 (Isaiah 10:33–11:16) —my interim translation

I assume you are one of those who can "see"  
 Isaiah is speaking *parabolically* concerning what it will  
 be LIKE for "The Remnant" of Israel after the Judgment,  
 when all those fools who have *chosen* not to "walk" on  
 that *parabolic* "highway" out of "Assyria" have been "cut  
 off" LIKE so many trees felled in a forest. The *parabolic*  
 "highway" Isaiah is *talking about* is the same "highway"  
 he mentions in the following passage:

A desert and a land of drought will be overjoyed;  
 An arid region will rejoice!  
 She will blossom like the marsh-plant!  
 She will continue blossoming!  
 She will definitely rejoice with rejoicing and joyful shout!  
 "The Glory" of the Lebanon will be given to Her!  
 "The Splendor" of Mt. Carmel  
     and the Sharon {valley}!  
 They will see "The Glory" of His Majesty—  
 "The Splendor" of our God!  
 Make the weak hands strong!

Strengthen the wobbling knees!  
 Say to those with a fast heart {beat}:  
 "Be strong! Don't be afraid!  
 Look! Your God will come {with} vengeance!  
 The One weaned by God will come,  
 And He will save you!"  
 At that time, the eyes of one blind will be cleared!  
 The ears of one deaf will be opened up!  
 At that time, a lame one will leap like a deer!  
 The tongue of a mute one will shout joyfully!  
 Because waters will burst open in the desert!  
 Rivers ... in the arid region!  
 And the parched ground will become a marsh-land!  
 And the thirsty ground ... springs of water!  
 Her settling-place is in the wolves' habitat—  
 An abode for reeds and rushes!  
 A "thoroughfare" will be there—even a "way"—  
 And it will be called "The Way" of the Holy One!"  
 An unclean {person} will not cross over on it!  
 Rather, it is for him who is "walking" a "way,"  
 And fools will not stagger {onto it}!  
 A lion will not be there!  
 A ferocious beast cannot ascend it!  
 She will not be found there!  
 But those who are being redeemed will "walk";  
 Those being ransomed by His Majesty will return.  
 They will enter Zion with joyful shouts—  
 With everlasting joy on their head!  
 They will attain exultation and joy!  
 Sorrow and lamentation will flee!  
 (Isaiah 35:1–10) —my interim translation

I absolutely love that chapter. Isaiah is *parabolically*  
 describing what it IS LIKE for True Believers when they  
 suddenly begin to "see" the Glory of God that Jesus  
 and John *talk about* in John 12. In case you haven't yet  
 made the connection, that Glory is "The Way" of the  
 Lord that I *talk about* in *The Way, The Truth, The Life* as  
 well as in *The Mystery of Scripture, Volume 1*. As Isaiah  
 plainly says, fanatical fools who refuse to be "cleansed"  
 by "the 'washing' of the 'water'" of the *Living Word* of  
 God (Eph. 5:26) will find it impossible to "see" the  
 Glory of God and "walk in *The Way*" that God called  
 me to *restore*. By contrast, True Believers will delight in  
 the Truth they "see." And through that Truth they will  
 be able to "return" (*parabolically* now, *literally* later) to  
 the Promised Land. "The Way" they are going to "walk"  
 is the same "Way" about which Isaiah said this:

“Repent! Repent! My People!”  
 Your God will say:  
 “Speak to the heart of Jerusalem!  
 Call to Her! Because Her warfare is finished.  
 Her iniquity has been made acceptable.  
 Because She has received from the hand of His Majesty  
     double for all Her sins!”  
 A voice is calling in the wilderness:  
 “Turn to ‘The Way’ of His Majesty!  
 Make straight in the desert a ‘highway’ for our God!”  
 Every valley will be lifted up,  
 And every mountain and hill will be made lower!  
 The steep incline will become level,  
 And the rough terrain a broad valley!  
**Then “The Glory” of His Majesty will be revealed;  
 And all flesh together will see,  
 Because the mouth of His Majesty has spoken.**  
 A voice is saying, “Make a proclamation!”  
 But I said, “What should I proclaim?”  
 “All flesh is grass!  
 And all its lovingkindness is like the flower of the field!  
 Grass dries up; a flower fades,  
 When the ‘Spirit’ of His Majesty blows on it.”  
 The people are most definitely grass!  
 Grass dries up; a flower fades.  
 But the Word of our God will stand into ‘**olam**!’  
 Get yourself up on a high mountain,  
 You who bears the good news of Zion!  
 Raise Your voice loudly,  
 You who bears the good news of Jerusalem!  
 Raise it up! Don’t be afraid!  
 Say to the cities of Judah:  
 “Look! Your God!  
 Look! My Master, His Majesty!  
**He will come in force, with the One He ‘sowed’  
     ruling for Him!**  
 Look! His reward is with Him!  
 His wage is before Him!  
 He will shepherd His flock like a shepherd.  
**He will gather lambs in the One He ‘sowed’;**  
 He will carry them in the ‘Fold’ of His ‘Garment.’  
 He will lead nursing ewes.”  
 (Isaiah 40:1–11) —my interim translation

I quoted that passage for a couple of reasons. First, in what Isaiah says here, he twice uses the same word he used in Isaiah 53:1—a word that is normally translated “arm.” But in this case, he is clearly referring

to a person—the Person God Himself “sowed” in order to “raise up a Seed” for Himself and a whole long list of other folks. Second, Isaiah is once again describing a time when it will be possible for a whole bunch of True Believers to “see” the Glory of the Lord. In this case, however, the Prophet implies that absolutely incredible experience will be made possible for the Redeemed through the activity of an individual who is going to bluntly proclaim, “All flesh is grass”—whatever that means.

When some Greeks told Philip they wanted to “see” Jesus, Jesus said, “I will have to die before they can actually ‘see’ Me.” Yet, in the passage I just quoted, Isaiah tells us everyone—“all flesh”—will eventually be forced to “see” the Glory of the *Living Word of God*, whether they want to or not. Unfortunately, that unpleasant event is going to occur after it is too late for anyone to exchange the “ticket” they hold to an eternal destination.

But fortunately, those of you who have been born again don’t have to wait for disaster to overtake you. You already have the ability to “see” the Truth of the *Living Word of God* Who is going to reveal Himself to “all flesh” in these Last Days, and you will joyfully “walk in *The Way*” that I am preparing for you. That is, you will “see” the Glory of God—which is “*The Light*” of *The Teaching*—no matter how vociferously you are opposed by unregenerate imbeciles who simply cannot comprehend the *Living Word of God* is even now preparing His People for the End of this Age.

The parabolic “Sapling” Who “sprouted” from the “trunk of Jesse” nearly two thousand years ago is going to reign supreme over God’s Creation—come Hell or high water. So it makes no difference at all what ignorant imbeciles say in disparaging the incredible Truth you are already beginning to understand. As Isaiah told us earlier, fools will never be able to “walk in *The Way*” that I am preparing for you to “walk.” They are, and will continue to be, “deaf,” dumb, and “blind.” But if they were not so inherently dumb, they would be neither “deaf” nor “blind.” The raw, unvarnished Truth is, they have stupidly *chosen* the horrendous fate that awaits them. Just as Jesus told Nicodemus, they did that by *choosing* to remain ignorant of the Truth:

*But there was a man, one of the Pharisees, whose name was Nicodemus, a ruler of the Jews. This one came to Him at night and said to Him, “Rabbi, we know that You have*

come from God as a Teacher, for nobody would be able to do these signs that You do if the {Living} God were not with Him." Jesus responded and said to him, "Without doubt! Without doubt! I say to you: If one has not been engendered from above, he is not able to see the Kingdom of the {Living} God." Nicodemus says to Him: "How is a man who is old able to be engendered? He is not able to enter into his mother's womb a second time and be engendered!" Jesus responded: "Without doubt! Without doubt! I say to you: If someone has not been engendered from water and Spirit, he is not able to enter into the Kingdom of the {Living} God. Whatever has been engendered from the flesh is flesh, and whatever has been engendered from the Spirit is Spirit. Don't be amazed because I said to you, 'You have to be engendered from above.' The Spirit 'blows' where He wants to, and you hear His voice, but you don't know where He comes from and where He goes. Thus is everyone who is engendered of the Spirit." Nicodemus responded and said to Him, "How are these able to be engendered?" Jesus responded and said to him: "You are a teacher of Israel and you don't know these things? Without doubt! Without doubt! I say to you that We speak what We know, and We testify to what We have seen, and you do not **receive** 'The Testimony' We have. If I said earthly things to you and you do not believe, how will you believe if I say heavenly things to you? And nobody has ascended into Heaven except the One Who descended from Heaven—the Son of 'the man.' And just as Moses raised high the serpent in the wilderness, so also must the Son of 'the man' be raised high, so that everyone who believes may have eternal life in Him. For the {Living} God loved the world so {much} that He gave His only engendered Son, so that everyone who believes into Him might not perish, but might have eternal life. **For the {Living} God did not send the Son into the world so that He might judge the world but so that the world might be saved through Him. The one who believes into Him is not judged; but the one who does not believe into Him has been judged already, because he has not believed into 'The Name' of the only-begotten Son of God. But this is 'The Judgment': That 'The Light' has come into the world, and the men loved 'The Darkness' rather than 'The Light,' for their works are evil.**"

(John 3:1–19) —my interim translation

If you still don't yet "see" the connection I am making between all these passages, take another look at what Jesus says in a passage I quoted earlier:

But Jesus cried out and said: "The one who believes into Me does not believe into Me but into the One Who sent Me; and the one who beholds Me beholds the One Who sent Me. I—a 'Light'—have come into the world so that all the One Who believes into Me would not remain in 'The Darkness.' And if anyone hears My statements and does not guard them, I do not judge him; for **I did not come to judge the world, but to save the world. The one who rejects Me and does not receive My statements has One Who judges him—the Word Whom I spoke, that One will judge him in the Last 'Day.'** Because I did not speak from Myself, but the One Who sent Me—the Father Himself—has given Me a commandment, what I should say and what I should speak. And I know that His commandment is eternal life; therefore, what I Myself speak, I speak just as the Father has told Me."

(John 12:44–50) —my interim translation

My point is, saving faith (belief) has a specific *content*. It is not now, and never has been, "maybe this, maybe that." That is just so much stupid speculation. The Prophets and Apostles understood the Truth, and you will too, provided you have eyes to see and ears to hear. Lacking that, you will remain under the Judgment of God. Not because God imposed it on you but because you stupidly *chose* to remain in "The Darkness" in which you will reside—forever.

Now that I have danced around all over various passages that talk about the same "proclamation" that Isaiah briefly mentions in Isaiah 53:1, let me show you what he says in the remainder of that chapter. He provides a fairly detailed explanation of God's purpose in the death of Jesus Christ:

Who has believed our proclamation?

And to whom has the One "sown" by His Majesty  
been revealed?

He went up like a "sucker" before Him,  
Even like a "root" out of dry earth.

He had no form and no majesty

So that we could see Him;

No appearance so that we would desire Him!

He was despised and rejected by men—

A man of anguishes and known to affliction—

Even like one from whom they hid their faces.

He was despised, so we did not consider Him.

He most definitely carried our afflictions,

And our anguishes, He bore them.



But we ourselves considered Him beaten,  
Struck by God and humiliated.  
But He was pierced on account of our transgressions;  
He was demeaned on account of our iniquities.  
The shackles of our peace were on Him;  
We have healing by His stripes.  
All of us—like sheep—have gone astray;  
We have turned—each one—to his {own} “way,”  
Yet His Majesty has confronted—in Him—  
the iniquity of us all!  
He was beaten and He was demeaned,  
Yet He would not open His mouth!  
He was brought like a lamb for slaughter,  
But He was silent like a ewe before her shearers.  
Yet He would not open His mouth!  
After detention and judgment, He was taken away.  
But Who was concerned about His generation,  
That He would be separated from the land of the living?  
His wound was on account of the transgression  
of My People.  
He made His grave with the guilty,  
But with a rich man in His death,  
Because He had done nothing violent.  
Nothing deceptive was in His mouth.  
But His Majesty desired to demean Him—to afflict.  
If He would offer His soul as a guilt offering,  
He would see seed;  
He would prolong days,  
And the desire of His Majesty would succeed in His hand.  
Because of the misery of His soul,  
He will see {the Truth} and be satisfied.  
By His knowledge {of the Truth}  
One Who is not guilty—My Servant—  
will declare “The Many” not guilty,  
And He will bear their iniquities.  
Therefore, I will allot Him a portion among “The Many”;  
And He will be allotted a portion of plunder  
with “The Numerous,”  
Because He poured out His soul to death  
And was counted with transgressors.  
But He carried “{The} Sin” of “{The} Many,”  
And He interceded for those who had transgressed.  
(Isaiah 53:1–12) —my interim translation

I have already rather painstakingly shown you how the Jewish Masoretes erroneously vocalized a word in the first verse of that chapter. It is fairly easy to see they did exactly the same thing in verse 5. The

Hebrew word *musar* means “admonishment,” “discipline,” or “chastening.” But if you vocalize the same three consonants as *moser*, the resulting word means “fetters,” “shackles,” or “bonds.” That meaning fits the context of the Crucifixion much better than “chastening.” “Chastening” is a perfect fit for the Jewish belief that they, as members of Israel, will be collectively “chastened” for the sins of “all Israel.” That belief is, after all, the reason why the Masoretes chose to vocalize the word that way. So I just chose to vocalize it more in keeping with the Truth of what Isaiah says about “the One ‘sown’ by His Majesty.”

Oh, by “The Way,” it occurred to me that perhaps I should answer Isaiah’s question for the “benefit” (read: “detriment”) of those fools who can’t see past the end of their snooty, turned-up nose. “The One ‘sown’ by His Majesty” has always been “revealed” to those who believe the proclamation that God called Isaiah and countless others to “proclaim” down through the centuries. That is, the Living Word of God always allows Himself to be “seen” by those who are willing to believe a simple explanation of the Truth that He is.

**Editor:** In the July 2008 issue of The Voice of Elijah® newsletter, your article “Transliteration Is Not Translation” has your translation of the Book of Galatians. One of our readers thought he had the sense of what you were saying in Galatians 2:16, until he got to the last part of the verse, “because not all flesh will be declared not guilty from works of law.” He said: “It made me think that some will be declared not guilty from works of law. I was expecting it to read something like, ‘because no flesh will be declared not guilty from works of law.’ When I read that line in the NASB (since by the works of the Law no flesh will be justified) it made sense. I’ve obviously lost Paul’s train of thought somewhere, or I’m misunderstanding Larry’s translation. Can you explain this a little more for me?”

**Elijah:** First things first. Let’s look at my translation of the larger context:

But when Cephas came to Antioch, I opposed him face to face because he was condemned. 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.” And the rest of the Jews joined in his hypocrisy, so that even

Barnabas was led astray by their hypocrisy. 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? We are by nature Jews, and not 'sinners' from Gentiles. **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.** 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! For if I 'build' again these things that I 'tore down,' I show myself to be a transgressor. For through law I myself died to law so that I might live to God. I have been crucified in 'an Anointed {One},' 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." (Galatians 2:11–20) —my interim translation

The first thing that struck me about this question was what your reader said about the NASB translation of the last part of Galatians 2:16 making sense. Paul is not talking about "the Law," as my translation clearly indicates. He is talking about "law" in general. So the NASB translation makes no sense at all—unless a person is still controlled by the Pharisaic mind-set in which "the Law" stipulated certain things an individual could do to be saved.

The Truth is "the Law"—that is, the statutes and judgments of the Mosaic Covenant—did not stipulate what an individual could do to *inherit what was promised*; it stipulated what Corporate Israel had to do to *inherit what was promised*. Consequently, after Jesus Christ accepted the terms of the New Covenant at His Baptism by John, those same statutes and judgments defined what He—as an Individual Who was also Corporate Israel—had to do to *inherit what was promised*. So now, I am merely asking the question, If the "flesh" of Jesus Christ was resurrected because He kept "the Law" of the Old Covenant under the terms of the New Covenant, what do you think Paul might have had in mind when he said this:

"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.**"

(Galatians 2:16b) —my interim translation

Paul's point in phrasing his statement about "all flesh" the peculiar way he did is this: One "flesh"—the Man Jesus Christ—has already attained *what was promised*. He did so "from works of law." But nobody else can attain *what was promised* in the same way that Jesus Christ attained *what was promised*—even if it was originally possible under the Old Covenant, which it wasn't—simply because *the promise* is now tied up in the estate that Jesus left when He died. Consequently, it is no longer possible for any other "flesh" to attain *what was promised* by any means other than believing *the promise*. That is the case because, as I rather verbosely explain in *The Inheritance of the Believer*, Volume 2, the whole point of the Book of Galatians can easily be summed up in two sentences:

*If you are still trying to gain possession of **the inheritance** in the same way that Jesus Christ gained possession of **the inheritance**, you are an abject idiot. The Truth is, all you have to do to gain possession of **the inheritance** is believe that Jesus Christ has already gained possession of **the inheritance** and that He will freely give you **the inheritance** He has already attained.*

That's a fairly easy requirement to meet, isn't it? Well, maybe not so much for morons.

*Editor: One of our contributors is concerned about her young son and asks this: "I have yet to read anything where Dr. Harper addresses parents with young children. My real concern is for my son, who is 9 years old, and he's been 'churched' since he was 3. We thought we were doing the best for him. Of course, thankfully, I realize now that is not true. We haven't been going to Church lately and he misses it. I'm not sure what to say to him just yet, other than, 'They don't teach the whole truth there.' He doesn't understand and I'm at a loss on how to 'train him up' at this point. I don't know enough yet to teach him anything and I'm scared to death I may give him incorrect information. The more I read and understand why Dr. Harper says to not teach others, the less I*

*say to my son. But, at the same time, I'm responsible for him in the Lord's eyes. I see that in the Scriptures, as Proverbs 22:6 says to 'train up a child in the way he should go.' I can give my husband books to read and let him 'work out his own salvation,' but my 9 year old needs guidance. What advice would Dr. Harper give me regarding my young child?"*

**Elijah:** Before I answer this question, let me make a simple request. Please don't call me "Dr.," "Mr.," or "Sir." I am just "Larry," although some do call me "Lar," which I don't mind since it makes me sound like a Viking or some other barbarian. Pretenders call me all sorts of other things, and—since I am well aware of the fact that I will eventually share the same false accusations their spiritual forefathers heaped on the Author of my salvation—to them I say: "Bring it on. By the time you 'see' my older Brother is looking out for me, it will be far too late for you to deny your stupidity." Now that I have vented a bit about the pompous, pious, pulpit parrots who dearly do dote on their titles and the proffered praise of Pretenders like themselves, I feel much better. So let me answer the question.

To put it mildly, *"The Way"* God looks at things related to the family is a wee bit different than the "way" modern men look at such things. In case you were not aware of that, let me be the first to show you where the Prophet Isaiah points that out:

*"Seek His Majesty while He can be found!*

*Call Him while He is near!*

*Let a guilty one abandon his 'way';*

*And an iniquitous man, his thoughts,*

*That he may return to His Majesty;*

*That He may have compassion on him;*

*And to our God,*

*That He may abundantly forgive.*

*(1) Because My thoughts are not your thoughts.*

*And your 'ways' are not My 'ways,'"*

*declares His Majesty.*

*"Since the Sea of Waters is higher than the Earth,  
Therefore, My 'ways' are higher than your 'ways,'  
And My thoughts than your thoughts.*

*(2) Because, just as the rain and the snow  
come down from the Sea of Waters,*

*And it does not return there until it*

*(a) saturates the Earth,*

*And (b) causes her to deliver and sprout,*

*And (c) gives seed for seeding, and bread for eating;  
Likewise shall be My Word,*

*Who will proceed from My mouth.*

*He will not return to Me empty—*

*Without (a) doing what I desired,*

*And (b) successfully completing what I sent Him for.*

*(3) Because, with joy you will go out,*

*And in peace you will be carried {to the grave}.*

*The mountains and the hills will break out*

*with shouts before you,*

*And all the trees of the field will clap hands.*

*In place of the thornbush will come up a cypress;*

*In place of the nettle will come up a myrtle.*

*He will become (1) a Name for His Majesty—*

*(2) An eternal Sign, He will not be cut off!"*

*(Isaiah 55:6-13) —my interim translation*

Isaiah's point is, Jesus Christ—the *Living Word* of God—came down from Heaven to make it possible for you and me to *parabolically* change from a "thornbush" into a "cypress" through our belief in the Truth of *"The Way"* that Jesus revealed to His disciples. So let me explain how God "sees" the issue of parents teaching their children what God calls Teachers to teach.

I have already explained how God views the relationship between a man and a woman who are—in the modern vernacular—"married." (See "Just Tryin' to Determine Which 'Old Biddy' Rules the Roost," *The Voice of Elijah*®, April 2007.) The man and woman are "one flesh" in the man, and the woman is nothing more than just another "member" of the man's *physical* body. So much for the modern feminist mentality where men and women should be considered separate but equal (with the woman being perhaps slightly more "equal" than the man).

I see nothing wrong with the modern feminist mind-set. It works just fine for unregenerate women; they need something to protect themselves from unregenerate men. But the feminist mind-set won't work for any woman who aspires to bigger and better things through her belief in the Truth of the *Living Word* of God. God requires a believing woman to submit to *the* authority of the man who provides her "covering," no matter whether he is regenerate or unregenerate. But the issue of "one-flesh" relationships goes much deeper than just a mechanical "Yes, dear; whatever you say, dear." So I also need to explain that. But first, let me show you what Paul says:



*Therefore, {collectively} beware of how accurately you “walk,” not as unwise, but as wise, buying back the time, because the days are evil. For this reason don’t {collectively} become foolish, but clearly perceive what the will of His Majesty is. And don’t {collectively} get drunk on “wine,” in which is total abandon, but be filled in the “Spirit,” speaking to one another in psalms and hymns and spiritual songs, singing and making music in your heart to His Majesty, always giving thanks for all things in “The Name” of our Lord, Jesus Anointed, to the {Living} God and Father—being subject to one another in fear of an “Anointed {One}”: The females to their own males as to His Majesty, because a male is head of his female as also the “Anointed {One}” is head of the Ekklesia. He is the Savior of the Body. But as the Ekklesia is subject to the “Anointed {One},” so also the females are to their males—in everything. Males, love your females, just as also the “Anointed {One}” loved the Ekklesia and delivered Himself up for Her so that He might make Her holy—having cleansed Her by the “washing” of the “water” in what is spoken—so that He might offer the Ekklesia to Himself “in Glory,” not having “blemish” or “wrinkle” or any such thing, but so that She might be holy and blameless. Likewise, the males are obligated to love their own females as their own bodies. The one who loves his own female loves himself. For nobody has ever hated his own body, rather he provides for and takes care of it, just as also the “Anointed {One}” the Ekklesia, because we are members of His Body.*  
(Ephesians 5:15–30) —my interim translation

The reason I showed you that passage is not just to remind you what Paul said about the “one-flesh” relationship but also to point out how he used the term *head*. He is using it in the same way he uses it here:

*Become copies of me, just as I also am of an Anointing. But I praise you because you remember all of my {teachings}, and you hold fast the oral traditions just as I delivered {them} to you. But I want you to know that the “Head” of every male is “The Anointing,” but the male is “head” of a female, and the {Living} God is “Head” of “The Anointing.” Every male who prays or prophesies, having {something} over {his} head disgraces his “Head.” But every female who prays or prophesies with her head uncovered disgraces her “head,” for she is one and the same with the one whose head has been shaved.*  
(1 Corinthians 11:1–5) —my interim translation

In those two passages, Paul is using the term *head* in exactly the same way it is used in the Hebrew Scriptures. So to understand what he has in mind, you have to think like the ancients thought. That is, you have to take on their mind-set. In that mind-set, a man was the “head” of his “house.” That is, he had *divine* authority over his “house.” The keyword in that last statement is *divine*. I am not *talking about* what should be or could be; I am *talking about* what *is*—as far as God is concerned. The modern mind-set—in which every member of the family is equal—is just fine for those who have no interest in “The Way” God thinks, but it won’t do much for anyone who does. God’s primary concern is always whether one has the authority to do whatever one decides to do. If one does not have the authority to do what one decides to do, then one has sinned if one goes ahead and does it. Simple, huh?

What does all this authority stuff have to do with parents teaching children what I teach? Everything. A man has *divine* authority over a woman who is “one flesh” with him. But both parents have *divine* authority over their children, which is why Paul says this:

*You children, listen to your parents in His Majesty, for this is what is required. HONOR YOUR FATHER AND MOTHER—which is the first commandment with a promise—SO THAT IT MAY BE WELL WITH YOU AND YOU WILL BE LONG-LIVED ON THE EARTH.*  
(Ephesians 6:1–3) —my interim translation

*You children, listen to your parents in everything, for this is well-pleasing in His Majesty.*  
(Colossians 3:20) —my interim translation

Now, let’s take this *divine* authority thing one step further. Take a look at this and tell me what you think:

*Let the females keep quiet in the Ekklesias, for they are not allowed to speak. But let them remain in submission, just as “The Law” also says. And if they want to learn anything, let them ask their own males in house, for it is shameful for a woman to speak in an Ekklesia.*  
(1 Corinthians 14:34–35) —my interim translation

Let’s see now: A woman wants to “learn” more about *The Teaching*. So she asks the man who has *divine* authority over her. Sounds like teaching to me. So who has *divine* authority over children? Start talking. ■

into out of sacred Scripture according to the best of our ability, and which demand careful investigation. And that this Spirit inspired each one of the saints, whether prophets or apostles; and that there was not one Spirit in the men of the old dispensation, and another in those who were inspired at the advent of Christ, is most clearly taught throughout the Churches.

5. After these points, also, the apostolic teaching is that the soul, having a substance and life of its own, shall, after its departure from the world, be rewarded according to its deserts, being destined to obtain either an inheritance of eternal life and blessedness, if its actions shall have procured this for it, or to be delivered up to eternal fire and punishments, if the guilt of its crimes shall have brought it down to this: and also, that there is to be a time of resurrection from the dead, when this body, which now "is sown in corruption, shall rise in incorruption," and that which "is sown in dishonour will rise in glory."

This also is clearly defined in the teaching of the Church, that every rational soul is possessed of free-will and bolition; that it has a struggle to maintain with the devil and his angels, and opposing influences, because they strive to burden it with sins; but if we live rightly and wisely, we should endeavour to shake ourselves free of a burden of that kind. From which it follows, also, that we understand ourselves not to be subject to necessity, so as to be compelled by all means, even against our will, to do either good or evil.

—Origen, "De Principiis," Book i, Preface, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1885), Vol. 4.

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