



# THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

## A Nitwit Explaining What He Doesn't Understand

He is the Gnostic, who is after the image and likeness of God, who imitates God as far as possible, deficient in none of the things which contribute to the likeness as far as compatible, practising self-restraint and endurance, living righteously, reigning over the passions, bestowing of what he has as far as possible, and doing good both by word and deed. "He is the greatest," it is said, "in the kingdom who shall do and teach;" imitating God in conferring like benefits.

For God's gifts are for the common good. "Whoever shall attempt to do aught with presumption, provokes God," it is said. For haughtiness is a vice of the soul, of which, as of other sins, He commands us to repent; by adjusting our lives from their state of derangement to the change for the better in these three things—mouth, heart, hands. These are signs—the hands of action, the heart of volition, the mouth of speech.

Beautifully, therefore, has this oracle been spoken with respect to penitents: "Thou hast chosen God this day to be thy God; and God hath chosen thee this day to be His people." For him who hastes to serve the self-existent One, being a suppliant, God adopts to Himself; and though he be only one in number, he is honoured equally with the people. For being a part of the people, he becomes complementary of it, being restored from what he was; and the whole is named from a part.

But nobility is itself exhibited in choosing and practising what is best. For what benefit to Adam was such a nobility as he had? No mortal was his father; for he himself was father of men that are born. What is base he readily chose, following his wife, and neglected what is true and good; on which account he exchanged his immortal life for a mortal life, but not for ever. And Noah, whose origin was not the same as Adam's, was saved by divine care. For he took and consecrated himself to God. And Abraham, who had children by three wives, not for the indulgence of pleasure, but in the



Published quarterly by  
Voice of Elijah, Inc.

**VOE Board of Directors/Editors:**

Roger Bishop: Director  
Winfred Buckingham: Editor  
Faye Chandler: Director/Editor  
Janet Lohman: Director/Editor  
Anita McCay: Director/Editor  
Marcia Woody: Director/Editor

Volume 20, Number 3  
July 2009

All correspondence  
should be addressed to:

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

Subscription rates:  
(1 year, U.S. Funds)

U.S.     \$24.00  
Canada   \$30.00  
Abroad   \$42.00

Articles published by permission of  
Larry Dee Harper  
(dba The Elijah Project).

Except when otherwise noted,  
Scripture taken from the  
New American Standard Bible,  
© 1960, 1962, 1963, 1968, 1971,  
1972, 1973, 1975, 1977, 1987, 1988.  
The Lockman Foundation.  
Used by permission.

Bolded Scripture reflects  
the emphasis of the author.

Copyright © 2009, 2023  
by Voice of Elijah, Inc.  
[voiceofelijah.org](http://voiceofelijah.org)  
[facebook.com/voiceofelijahinc](https://facebook.com/voiceofelijahinc)

## *A Note From the Editor*

### *Where Do I Begin?*

When one first comes in contact with *The Voice of Elijah*® and the information provided by The Elijah Project, it instantly becomes apparent that there is a steep learning curve involved. As I have mentioned before, we are often asked, "Where should I start?" In recent years, my answer has been to begin with *The Inheritance of the Believer, Volume 1*, where Larry Harper explains the Old Testament Gospel of Jesus Christ in detail.

Understanding the Gospel, repenting, and accepting God's offer of salvation is the first step toward an understanding of the information we provide. So, naturally, that is my recommended starting point. If one hasn't been born again, it doesn't make much difference where they dive into our materials; the articles and books won't make much sense and reading won't benefit them whatsoever.

Now that *Not All Israel Is Israel* is once again available, I recommend reading it in addition to listening to *The Inheritance of the Believer, Volume 1*, for born-again Believers who are just beginning their journey into The (restored) Apostolic Teaching. The information found there will allow a True Believer to better understand what is meant when they encounter the phrases "the promise," "the Heir of the promise," "Corporate Israel," "cut off from," "The Remnant," etc., in all of the other materials we provide.

Once you have read *Not All Israel Is Israel* and listened to the CDs (or viewed the DVDs) of *The Inheritance of the Believer, Volume 1*, you will begin to understand the meaning and significance of the terms used, and you will then "see" the Truth unfold right before your eyes.

In the first few paragraphs of Chapter 8 of *Not All Israel Is Israel*, Larry provides a succinct summary of the things he explains in that publication:

*Abraham, Isaac, and Jacob all possessed **the promise** as the sole **heir of the promise**. But when Jacob handed down the promise to his twelve sons and two grandsons, **the promise** became fragmented. Therefore, God made the Mosaic Covenant with all potential **heirs of the promise**, the sons of Israel, and they became Corporate Israel, **the Heir of the promise**. At that point in time, **the promise** once again became the possession of just One Person, Corporate Israel, the Firstborn Son and High Priest of God.*

*God's favor rested with Corporate Israel, **the Heir of the promise**, and not with the individual members of Corporate Israel. The Scriptures clearly indicate the members of Corporate Israel not only could, but also would, be "cut off from" Corporate Israel if they committed certain transgressions. God did not say they might be "cut off from" Corporate Israel if*

*Continued on page 29*

*Continued from inside front cover*

He was angry enough at the time. He said they would be “cut off from” Corporate Israel. The sin automatically drew the penalty. If others knew of their sin, they were to execute them. But even if their sin remained hidden, God would still “cut them off from” Corporate Israel. He would “**blot out**” their names from the register in which He wrote the names of the members of True Israel.

The Scriptures also record several instances where God “cut off” individual members of Corporate Israel “from” Corporate Israel. For example, He told Elijah only seven thousand members of Corporate Israel in the Northern Kingdom of Israel had not committed a sin for which one would be “cut off from” Corporate Israel. Because the members of Corporate Israel were not willing to execute known offenders, God had Elijah anoint three executioners—Hazeel, Jehu, and Elisha. God then used those three executioners to let it be known He had “cut off” the offenders “from” Israel.

The Prophet Hosea also announced God had “cut off from” Corporate Israel the ten tribes of the Kingdom of Israel; and just as Hosea prophesied, the Assyrians came, took the ten tribes into captivity, and they ceased to be a part of Corporate Israel. The only descendants that remained of these ten “lost tribes” of Israel were the Samaritans. But, because the Jews who returned from the Babylonian Exile knew God had rejected the ten tribes, they refused to allow the Samaritans to join in rebuilding the Temple. Also, Jesus excluded the Samaritans from the “house of Israel” when He gave instructions to His disciples. So we know for certain these former members of Corporate Israel had been “cut off from” Corporate Israel.

Finally, I showed you how God sent the remainder of Corporate Israel, the Kingdom of Judah, into exile. From that disaster, only a few survivors returned as “The Remnant” of Corporate Israel because God said He was going to use the Babylonian Captivity to “purge” transgressors from Corporate Israel. From this it is clear God “cut off from” Corporate Israel those who did not return from the Babylonian Captivity. So God’s relationship with

Corporate Israel under the terms of the Mosaic Covenant is obvious: He did exactly what He said He would do. He never hesitated to “cut off from” Corporate Israel anyone who proved himself unqualified to remain a member of Corporate Israel, **the Heir of the promise** by failing to adhere to the terms of the Mosaic Covenant. So the question then becomes, “How many does it take to make a remnant of Corporate Israel?” The only logical answer is, “Just one.”

(Larry Harper, *Not All Israel Is Israel*, pp. 187–188)

There you have it in a nutshell, as the saying goes. If you are looking for a “God-loves-you-and-has-a-wonderful-plan-for-your-life” ministry, you have certainly knocked on the wrong door. If you want nothing from this life but to understand the Truth of the Scriptures and live a life that is pleasing to the Lord, there is more information available for you through this ministry than you could possibly imagine—without doubt! The Apostles established a Church that was founded completely on “The Rock” of the Living Word of God. And those who are “wise” will immediately understand what they need to do in these Last Days:

*“Take my instruction, and not silver,  
And knowledge rather than choicest gold.  
For wisdom is better than jewels;  
And all desirable things can not compare with her.”*  
(Proverbs 8:10–11)

*“Forsake {your} folly and live,  
And proceed in the way of understanding.”*  
(Proverbs 9:6)

In Him,

*Marcia Woody*

# Be Stupid: Judge Others, Go to Hell

A year ago, in the article I submitted for publication in the July 2008 issue of *The Voice of Elijah*® newsletter, I gave you my translation of the Book of Galatians. (See “Transliteration Is Not Translation,” *The Voice of Elijah*®, July 2008.) This year, I am going to give you an interim draft of my translation of the first half of the Book of Romans along with a list of keywords and a few brief comments on the text. I am hoping to (eventually) make a longer written commentary on Romans available to *The Voice of Elijah*® for distribution to the participants in the Monthly Contributor program, and I plan to provide an even more in-depth explanation of the text to The Next Step participants on CD and DVD.

I am currently focusing most of my attention on completing a translation of the New Testament so that I can make a digital copy available to The Next Step participants. I hope to have that completed within the next year or two (no promises) so they can then do word studies for themselves. But before I can finalize my translation of any one book, I have to settle various issues regarding how to best treat key terms the Apostles used to refer to specific concepts in *The Apostolic Teaching*. Speaking of key terms, here are the definitions I gave you last year in connection with my translation of the Book of Galatians:

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

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

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

*When they say “**The Boast**,” they are referring to True Believers’ gratitude for knowledge of The Teaching, which explains what Jesus Christ accomplished on the cross.*

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

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

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

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

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

*When they say “**The Hope**,” they are referring to **the inheritance of what was promised**: Creation in “The Image” and likeness of the Living Word of God.*

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

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

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

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

When they say "**The Sin**," they are referring to unbelief.

Those are just a few of the key terms the Apostles used to refer to specific things in *The Teaching*. I will point out other key terms the Apostle Paul uses as we go through the Book of Romans so that you are able to see how often he assumes his reader already knows what he is *talking about*. In most cases—but not in all—he uses a key term with the *definite* article to make sure the reader knows he is referring to a *definite* concept in *The Teaching*. With those things in mind, let's take a look at what Paul wrote to the Believers in Rome.

## Romans 1—Commentary

In making a list of key terms to add to those above, I quickly surveyed what Paul says in the first chapter of Romans. That's when I realized I had completely overlooked "The Gospel" last year, under the mistaken assumption that everyone would already know what that keyword *means*. That oversight is most unfortunate since "The Gospel" is fundamental to every other key term in *The Teaching*, and as I demonstrated in *The Inheritance of the Believer, Volume 1*, most "Christians" in our generation have a completely distorted understanding of the essential content of "The Gospel." But as the saying goes, "Better late than never." So here is an explanation of "The Gospel" along with the additional key terms that Paul uses in the first chapter of Romans:

When Paul says "**The Anger**," he is referring to the impending "wrath" of the Living Word of God, which will be the lot of those who refuse to believe "The Truth"

so as to avoid "The Anger."

When Paul says "**The Called**," he is referring to those who have "**received**" "The Gospel," which is an invitation to participate in "The Knowledge" of "The Truth." Not all of "The Called" will end up as members of "The Chosen" that Paul mentions later on (cf. Matt. 22:14).

When Paul says "**The Deception**," he is referring to the prevalent belief that Adam and Eve were created with the ability to "figure out" everything for themselves.

When Paul says "**The Desires**," he is referring to any compulsive "want to" stemming from rebellion against "The Commandment" of God.

When Paul says "**The Gentiles**," he is referring to those who are not the physical descendants of the man Israel.

When Paul says "**The Gospel**," he is referring to the "Good News" that anyone who repents and believes **the promise** in "The Gospel" can thereby **receive** an incredible opportunity to **inherit what was promised** simply because God **fulfilled the promise** in the life, death, and Resurrection of **the Heir of the promise**, Jesus Christ. Paul sometimes appears to use "The Gospel" as the equivalent of "The Teaching." That is legitimate insofar as "The Teaching" is also "Good News," which is what the Greek term translated "Gospel" actually means.

When Paul says "**The Injustice**," he is referring to the innate tendency we all have to look out for ourselves rather than to do what is fair for all concerned.

When Paul says "**The Invisible**," he is referring to the fact that a major part of this Creation consists in things—such as "The Spirit"—that are not visible to the human eye.

When Paul says "**The Knowledge**," he is referring to "The Truth" of The Apostolic Teaching.

When Paul says "**The Lie**," he is referring to the belief that it doesn't matter what one believes (cf. "The Deception").

When Paul says "**The Name**," he is referring to both the Living Word of God and all who {collectively} bear "The Image" and likeness of the Living Word of God.

When Paul says **"The Power,"** he is referring to the ability of the Living Word of God to completely change a person from within.

When Paul says **"The Remainder,"** he is referring to all but the select group of individuals who are **"The Called."** In Chapter 1, he uses this designation to refer to Gentile unbelievers; but in Chapter 11 he uses it to refer to unbelieving Jews who refused to accept Jesus as the Messiah **promised** by the Prophets of Israel.

When Paul says **"The Requirement,"** he is referring to what is demanded by the circumstances to which he is referring. **"The Requirement"** he has in mind differs from one context to the next.

When Paul says **"The Retribution,"** he is referring to everything that men suffer because of their ignorance of, and refusal to accept, **"The Knowledge"** of **"The Truth"** of The Teaching.

When Paul says **"The Son,"** he is referring to Jesus Christ **after** He was resurrected in **"The Image"** and likeness of the Living Word of God. Prior to that, Jesus was **legally** the Son of David simply because God **"gave a Seed"** to David through the Virgin Mary.

When Paul says **"The Spirit,"** he is referring to **"The Truth"** of the Living Word of God that comes to the Believer in the form of **"The Gospel."**

When Paul says **"The Truth,"** he is referring to The Teaching of Moses, of which **"The Gospel"** is actually only the introduction.

When Paul says **"The Will,"** he is referring to **"The Will"** of God which—as I explained in the article **"Thy Kingdom Come. Thy Will Be Done, on Earth," The Voice of Elijah®**, April 1997—is that everyone would hear, understand, and believe **"The Truth"** of **"The Gospel"** so as to be saved from **"The Anger."**

When Paul says **"The World,"** he is referring to either human civilization or **"The Visible"** parts of this Creation.

In the first chapter of Romans, Paul begins to explain why **"The Judgment"** and **"The Anger"** already await those who do not believe **"The Truth"** of **"The Gospel."** It is because they don't want to know the Truth.

## Romans 1—Text

<sup>1</sup>Paul, a "slave" of "The Anointing" of Jesus, "called" {as} an Apostle, set apart for God's "Gospel"—<sup>2</sup>which He previously **"promised"** through His Prophets in holy writings <sup>3</sup>concerning "The Son" He has, the One engendered (with regard to "flesh") by means of David's **"Seed"**; <sup>4</sup>the One appointed Son of God in "power" (with regard to a "Spirit" of "holiness") by means of a "Resurrection" of those who are dead, Jesus "Anointed," our Lord, <sup>5</sup>through Whom we **received** a "Favor"—and an apostleship for a "willingness to listen" with belief among all "The Gentiles" for the sake of **"The Name"** He has, <sup>6</sup>among Whom you also are "The Called" of Jesus "Anointed." <sup>7</sup>To all the beloved of God who are in Rome, to "holy" "Called Ones": "Favor" and "Peace" to you from God our Father and His Majesty, Jesus "Anointed."

<sup>8</sup>First, I thank the {Living} God I have—through Jesus "Anointed"—for all of you, that **"The Belief"** you have is being proclaimed in the whole of **"The World."** <sup>9</sup>For the {Living} God is my witness—Whom I "serve" {as priest} "in" **"The Spirit"** I have, {that is,} "in" **"The Gospel"** of **"The Son"** He has—that I continuously make mention of you <sup>10</sup>in my prayers, always asking if possible now at last, in **"The Will"** of the {Living} God, that I might be allowed to come to you. <sup>11</sup>For I am yearning to see you so that I may impart to you some "spiritual gift" for you to be established; <sup>12</sup>that is, to be mutually encouraged among you through **"The Belief"** in each of us—both yours and mine. <sup>13</sup>But I don't want you to be "ignorant," brothers, that I have frequently intended to come to you (and have been prevented until now) that I might also have some **"Fruit"** among you, just as also among **"The Remainder"** of **"The Gentiles."** <sup>14</sup>I am obligated to both Greeks and barbarians, to both those who are "wise" and those who are "ignorant."

<sup>15</sup>So, as for me, I am also ready to proclaim **"The Gospel"** to you—to those who are in Rome, <sup>16</sup>because I am not ashamed of **"The Gospel"**: (1) because it is God's **"Power"** for **"salvation"** in all who believe, in both Jew (first) and Greek; <sup>17</sup>(2) because God's **"Declaration of Not Guilty"** is revealed in it—from belief to belief—

just as it is written, "BUT THE ONE WHO IS NOT GUILTY WILL LIVE FROM BELIEF."

<sup>18</sup>For "The Anger" of God is being revealed from "Heaven" against all ungodliness and "injustice" of men—those who are holding "The Truth" in "injustice"—<sup>19</sup>because "The Knowledge" of the {Living} God is apparent in them, for the {Living} God made it apparent to them. <sup>20</sup>For "The Invisible" {characteristics} He has—both His everlasting "Power" and His divine nature—being recognized in His "works," {that is,} from a creation of a world, are clearly seen, so that they are without excuse. <sup>21</sup>Inasmuch as, having known the {Living} God, they did not glorify Him as God or give thanks, but they became illogical in their thought processes, and their senseless "heart" was darkened. <sup>22</sup>Claiming to be wise, they became morons, <sup>23</sup>and they changed "The Glory" of the immortal God into a likeness of an image of a mortal man and of birds and of quadrupeds and of reptiles.

<sup>24</sup>Therefore, the {Living} God "handed" them "over" to "The Desires" of their "hearts" for defilement, so that "The Bodies" they have might be degraded by them—<sup>25</sup>everyone who exchanged "The Truth" of the {Living} God for "The Lie" and worshiped and served "The Creature" rather than "The Creator," Who is to be praised into the Ages. Without doubt!

<sup>26</sup>For this reason the {Living} God "handed" them "over" to a degrading urge. For their females exchanged the natural use for what is against nature. <sup>27</sup>Likewise also the males, having rejected the natural use of the female, were set afire in their craving for one another, males in males committing the shameless act and in return "receiving" "The Retribution" which is bound to "The Deception" within them.

<sup>28</sup>And just as they did not "approve of" the {Living} God—to have {Him} in {their} "knowledge"—the {Living} God "handed" them "over" to a "rejected mind," to do things that are not fitting, <sup>29</sup>having been "filled" with every "unjust" thing—evil intention, greed, hateful feelings. {They are} full of envy, murder, strife, deceit, meanness. {They are} gossips, <sup>30</sup>slanderers, God-haters, arrogant, proud, braggarts, contrivers of evil, disobedient to parents,

<sup>31</sup>ignorant, treacherous, unloving, without mercy; <sup>32</sup>who, knowing "The Requirement" of the {Living} God—that those who do such things are worthy of death—not only do these things, but they are also well-pleased with those who do them.

## Romans 2—Commentary

Now that Paul has explained why "The Anger" of God awaits any and all who reject "The Truth" of "The Glory" of the *Living* Word of God revealed in "The Gospel," he has "set the stage" (that's an idiom) for what he wants to say later regarding "The Belief." But he first has to introduce the main "character" (subject) of his work. That central subject is "The Judgment" of "The Darkness" that God has already imposed on all who refuse to come into "The Light" of "The Truth" of "The Gospel." In case you were not aware "The Judgment" of "The Death" of "The Darkness"—which is ignorance of "The Truth" of the *Living* Word of God—has already been imposed on mankind, here is what Jesus said to Nicodemus about that:

*"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 'a Burning Life' in Him. For the {Living} God loved 'The World' so {much} that He 'gave' 'The Son' He has—the only-engendered One—so that everyone who believes 'into' Him might not perish, but might have 'a Burning 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-engendered Son' of the {Living} 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 'The Works' they have are 'evil.' For all the one who is doing bad things hates 'The Light,' and he does not come to 'The Light' so that 'The Works' he has won't be exposed. But the One who is doing 'The Truth' comes to 'The Light' so that 'The Works' he has might be made known, because they have been worked in God."*

(John 3:14–21) —my interim translation

You can believe what Jesus said if you care to; disbelieve it if you dare to. What you believe is nobody's concern but your own. But one "way" or the other, you are going to "see" *"The Light"* of *"The Glory"* of the *Living Word of God*. You will then understand the absolute terror that "a Burning Death" holds in store for dumb folks. And they will immediately realize they made a HUGE miscalculation in not placing appropriate value on *"The Knowledge"* of *"The Truth"* and nothing but *"The Truth."* Eternal existence in *"The Darkness"* has absolutely nothing in common with the *"Burning Life"* True Believers will have in *"The Light"* of *"The Glory"* of the *Living Word of God*.

There is a logical progression in Paul's train of thought from the first chapter, through this chapter, and on into the next. But without insight into the spiritual reality that stands behind the *parabolic image* of *"The Judgment"*—which has already been imposed by the *Living Word of God*—one cannot fully understand what Paul says about God's *"Declaration of Not Guilty"* in subsequent chapters. And before you can fully appreciate what he says in this chapter, you need to know a few more key terms:

When Paul says *"without law,"* he is referring to a lack of knowledge of *"The Law"* on the part of those outside of Corporate Israel. This expression differs from what he has in mind when he says *"outside of law"* and *"outside of works of law"* in Romans 3. That expression is the equivalent of *"from belief,"* which is the opposite of *"from works,"* *"from law,"* and *"from works of law"* (cf. Chapters 3 and 4).

When Paul says *"The Benevolence,"* he is referring to God's overwhelming generosity in allowing us an opportunity to escape from *"The Judgment"* that has already been imposed.

When Paul says *"The Circumcision,"* he is referring to the Jews.

When Paul says *"The Day,"* he is referring to the seventh parabolic *"day"* of Creation.

When Paul says *"The Good,"* he is referring to those things defined in *"The Commandment,"* by which he means the *Ten Commandments* (Rom. 7:12).

When Paul says *"The Judgment,"* he is referring to the fact that mankind has already been consigned to dwell in *"The Darkness"* of complete ignorance of *"The Truth"* of the *Living Word of God*. *"The (only) Hope"* is to repent and believe *"The Truth"* of *"The Gospel"* (John 3:16–21).

When Paul says *"The Light,"* he is referring to *"The Truth"* found in the *Living Word of God* (cf. *"The Glory"*).

When Paul says *"The Men,"* he is referring to all who are not part of *"The Called."*

When Paul says *"The Patience,"* he is referring to the *Living Word of God* patiently enduring *"The Nonsense"* *"The Men"* believe about Him.

When Paul says *"The Tolerance,"* he is referring to the fact that the *Living Word of God* has put up with all *"The Nonsense"* *"The Men"* believe—and stupidly teach others—about Him.

When Paul says *"The Uncircumcision,"* he is referring to Gentiles.

When Paul says *"The Violation,"* he is referring to any physical action that is a *"violation"* of *"The Commandment"* (cf. *"The Transgression"* in Rom. 4).

When Paul says *"The Visible,"* he is referring to that part of this Creation that is visible to the human eye. He uses this to remind the reader there is also another part of this Creation that he calls *"The Invisible."* He is alluding to *"The Invisible"* when he refers to *"The Secrets"* and *"The Hidden."*

When Paul says *"The Wealth,"* he is referring to the value of knowing, understanding, and believing *"The Truth"* of The Apostolic Teaching (Col. 2:2–3).

When Paul says *"The Work,"* he is referring to what *"The Truth"* of the *Living Word of God* has accomplished, and seeks to accomplish, among men (John 3:21).

With these additional key words in mind, take a look at what Paul says in Chapter 2. He begins by focusing on those who *think* they are qualified to judge the actions of others; but he then shifts his attention to



the abject idiots who actually *think* they are qualified to teach others when “The Truth” is, they are just speaking off the top of their head (that’s an idiom). Finally, he reminds his reader “The Truth” of “*The Light*” of “The Gospel” is concerned with what one *believes internally*, rather than what one *does externally*.

## Romans 2—Text

<sup>1</sup>Therefore, O man—everyone who “judges”—you are without excuse. For in whatever you “judge” the other, you “declare yourself guilty.” For the one who “judges” does the same things. <sup>2</sup>But we know that “The Judgment” of the {*Living*} God is—in agreement with “Truth”—{already} on those who do such things. <sup>3</sup>But do you “reckon” this, O man—you who “judges” those who do such things and do the same—that you will escape “The Judgment” of the {*Living*} God? <sup>4</sup>Or do you despise “The Wealth” of “The Benevolence” He has—and “The Tolerance” and “The Patience”—not knowing that “The Benevolence” of the {*Living*} God is leading you to repentance?

<sup>5</sup>But in accordance with your stubborn and unrepentant “heart,” you are saving up “anger” for yourself in “The Day” of “anger” and “revelation” of “The just Judgment” of the {*Living*} God, <sup>6</sup>Who WILL GIVE TO EACH ONE ACCORDING TO “THE WORKS” HE HAS: <sup>7</sup>(1) to those who—in accordance with perseverance in a “good work”—are seeking glory and honor and immortality—“a Burning Life”; <sup>8</sup>but (2) to those who are divisive and are not persuaded by “The Truth,” but have been persuaded by “The Injustice,” “anger” and rage, <sup>9</sup>persecution and distress on the soul of every man who does evil, of both Jew (first) and Greek; <sup>10</sup>but glory and honor and peace on everyone who does “The Good”—on both Jew (first) and Greek.

<sup>11</sup>For there is no favoritism with the {*Living*} God. <sup>12</sup>For as many as have sinned “without law” will also perish “without law,” and as many as have sinned in law will be “judged” on the basis of law. <sup>13</sup>For the hearers of law are not those “declared not guilty” before the {*Living*} God, but the “doers” of law will be “declared not guilty.” <sup>14</sup>For when Gentiles—those who have

no law—naturally “do” the things of “The Law,” these {people}—not having a law—are a law to themselves, <sup>15</sup>which demonstrates “The Work” of “The Law” written in their “hearts,” “The Conscience” they have “adding testimony,” and “The Thoughts”—among themselves—accusing or else defending them {as though arguing a legal case}, <sup>16</sup>on a “Day” when the {*Living*} God will “judge” “The Secrets” of “The Men” according to “The Gospel” I have through “The Anointing” of Jesus.

<sup>17</sup>But if you call yourself a Jew and rest in law and boast in God, <sup>18</sup>and know “The Will” {of God} and “approve of” the things that are valuable—being “instructed” from “The Law”—<sup>19</sup>having persuaded yourself that you are: (1) a “guide” of those who are “blind,” (2) a “light” to those in “darkness,” <sup>20</sup>(3) an “instructor” of those who are “foolish,” (4) a “teacher” of those who are “immature,” having the total content of “The Knowledge” and “The Truth” in “The Law,” <sup>21</sup>do you therefore—the one who is teaching others—not teach yourself? Do you—the one preaching not to steal—steal? <sup>22</sup>Do you—the one saying not to commit adultery—commit adultery? Do you—the one who detests idols—do sacrilegious things? <sup>23</sup>Do you—the one who boasts in law—dishonor the {*Living*} God through “The Violation” of “The Law”?

<sup>24</sup>For “‘THE NAME’ OF THE {*Living*} GOD IS FALSELY ACCUSED AMONG THE GENTILES BECAUSE OF YOU,” just as it is written. <sup>25</sup>For indeed “circumcision” does benefit—if you “do” law. But if you are a “violate” of law, “The Circumcision” you have has become “uncircumcision.” <sup>26</sup>If therefore, “The Uncircumcision” were to guard “The Requirements” of “The Law,” would not “The Uncircumcision” he has be considered “circumcision”? <sup>27</sup>And “The Uncircumcision” by nature who “completes” “The Law” will “judge” you who—because of what is written and “circumcision”—“violate” law. <sup>28</sup>For “The Jew” is not in “The Visible”; neither {is} “The Circumcision” in “The Visible”—in “flesh.” <sup>29</sup>But “The Jew” is in “The Hidden”—and “circumcision” of a “heart” is in a “Spirit,” not {in} what is written—Whose praise is not from men but from the {*Living*} God.

## Romans 3—Commentary

Now that Paul has explained the fact that the focus of “The Gospel” is on *internal beliefs* rather than *external behavior*, he is going to explain the fact that the guilt of “sin” we all bear actually resides in the lies that we *believe* rather than the “sinful” things we *do*. To explain that, he is going to use a few more keywords that you need to know:

When Paul says “*from belief*,” he is referring to the fact that the only way to attain “The Declaration of Not Guilty” and escape “The Judgment” of the Living Word of God is to believe “The Truth” of “The Gospel.” This expression is the opposite of “from works,” “from law,” and “from works of law” (cf. Chapters 3 and 4).

When Paul says “*from law*,” “*from works*,” and “*from works of law*,” he is referring to the things people do in ignorance, thinking they can gain “The Declaration of Not Guilty” that God provides by some means other than just believing “The Truth” of “The Gospel.” Those who believe that nonsense are Pretenders who are trying to “climb up” some “way” other than “The Way” God has provided in “The Truth” of the Living Word of God that Jesus Christ is (John 10:1–15).

When Paul says “*outside of law*” and “*outside of works of law*,” he is referring to “The Belief” in the things explained by “The Truth” that is parabolically depicted by the parabolic pantomimes in “The Law”—that is, in the Pentateuch. Those things, which parabolically illustrate the content of The Teaching of Moses, were given to illustrate internal beliefs rather than just to control the external behavior.

When Paul says “*under sin*,” he is referring to the control that “The Darkness” of ignorance exerts over those who refuse to believe “The Truth” of “The Light” of “The Glory” of “The Gospel.” They do that because they believe “The Darkness” allows them to do what they want to do. “The Truth” is, they are “slaves” to “The Sin” of disbelief.

When Paul says “*The Boasting*,” he is referring to the innate stupidity of Pretenders which manifests itself in their comparing themselves to others so that they can gossip and tell yet a third party what the person they

“judged” did wrong. Substitute “Abject Stupidity” for “The Boasting.”

When Paul says “*The Evidence*,” he is referring to the fact that those who believe can clearly “see” “The Truth” of The Teaching, which is “The Spirit” of the resurrected Body of Jesus Christ, just by reading the Scriptures.

When Paul says “*The Evil*,” he is referring to anything that is not defined by “The Good.”

When Paul says “*The Liberation*,” he is referring to one of two things: (1) “The Freedom” Believers gain through being “born again” through “The Knowledge” of “The Truth” of “The Light” of “The Glory” of “The Gospel” (Gal. 2:4; 5:1, 13); or (2) “The Adoption” of the sons of Adam as the Sons of God when “The Mortal” body is transformed into “The Immortal” body at the time of “The Resurrection” (Rom. 8:23; 1 Cor. 15:50–57).

When Paul says “*The Overlooking*,” he is referring to God allowing “The Sins” and “The Transgressions” of “The Many” who were “The Members” of Corporate Israel in the Old Testament to accumulate on Corporate Israel until Jesus Christ became “The Remnant” of Corporate Israel and died “under” “The Curse” of “The Law” for “The Sins” and “The Transgressions” of “all Israel.”

When Paul says “*The Statements*,” he is referring to the subjective statements of Truth the Living Word of God verbally revealed to the Prophets of Israel rather than the objective Truth they recorded in their writings. (Check any translation of the text of the Hebrew Scriptures very carefully; there is an extremely specific subset of revelation hidden there—right out in plain sight.)

When Paul says “*The Unbelief*,” he is referring to anything and everything that opposes “The Belief”—which is “The Truth” of “The Teaching” that Jesus Christ revealed to His disciples (Luke 24:44–45).

## Romans 3—Text

<sup>1</sup>Therefore, what is “The Advantage” of the Jew? Or what is “The Benefit” of “The Circumcision”? <sup>2</sup>Much in every way. First, they were made to believe “The Statements” of the {Living} God. <sup>3</sup>For what? If some disbelieved,

"The Unbelief" they have will not abolish "The Belief" of the {*Living*} God, will it? <sup>4</sup>Certainly not! But let the {*Living*} God be true and every man a liar, just as it is written:

"SO THAT YOU WOULD BE DECLARED NOT  
GUILTY BY 'THE WORDS' YOU HAVE,  
AND YOU WOULD PREVAIL WHEN YOU ARE  
JUDGED."

<sup>5</sup>But if "The Injustice" we have commends God's "Declaration of Not Guilty," what will we say? Is not the {*Living*} God—the One Who imposes "The Anger"—unjust? (I am speaking as a man.) <sup>6</sup>Certainly not! Otherwise, how could the {*Living*} God judge "The World"? <sup>7</sup>But if "The Truth" of the {*Living*} God {that is} in "The Lie" I have abounded in "The Glory" He has, why am I still "judged" as sinful? <sup>8</sup>And why not, just as we are being "falsely accused"—and just as some affirm that we say—"Let's do 'The Evil' so that 'The Good' may come!" "The Judgment" they have is deserved.

<sup>9</sup>What therefore? Are we any better? Not at all! For we have already "made the charge" that both Jews and Greeks are all "under sin," <sup>10</sup>just as it is written:

"THERE IS NO ONE NOT GUILTY,  
NOT EVEN ONE.

<sup>11</sup>THERE IS NO ONE WHO UNDERSTANDS;  
THERE IS NO ONE SEEKING  
THE {*Living*} GOD.

<sup>12</sup>ALL HAVE TURNED ASIDE;  
THEY HAVE BEEN MADE WORTHLESS  
TOGETHER.

THERE IS NO ONE WHO DOES BENEVOLENCE;  
THERE IS NOT EVEN ONE."

<sup>13</sup>"THEIR THROAT IS AN OPEN GRAVE;  
THEY KEEP ON DECEIVING WITH THEIR  
TONGUES."

"A VENOM OF VIPERS IS ON THEIR LIPS."

<sup>14</sup>"WHOSE MOUTH IS FULL OF CURSING  
AND SPITE";

<sup>15</sup>"THEIR FEET ARE SWIFT TO 'POUR OUT'  
BLOOD.

<sup>16</sup>DESTRUCTION AND MISERY ARE IN  
'THE WAYS' THEY HAVE;

<sup>17</sup>AND THEY HAVE NOT KNOWN  
A 'WAY' OF PEACE."

<sup>18</sup>"THE FEAR' OF GOD IS NOT IN FULL VIEW  
OF THEIR EYES."

<sup>19</sup>But we know that whatever "The Law" says, it says to those who are "in" "The Law," so that every mouth would be shut and all "The World" would become "subject to prosecution" by the {*Living*} God. <sup>20</sup>For that reason not all "flesh" will be "declared not guilty" in His sight "from works of law," for "knowledge" of sin is through law.

<sup>21</sup>But now, God's "Declaration of Not Guilty" has been made known "outside of law," {with} "evidence" being provided by "The Law" and "The Prophets." <sup>22</sup>But God's "Declaration of Not Guilty" is through "The Belief" of Jesus "Anointed" in all those who believe: (1) for there is no distinction, <sup>23</sup>(2) for all have sinned and are in need of "The Glory" of the {*Living*} God—<sup>24</sup>{that is,} being freely "declared not guilty" in "The Favor" He has because of "The Liberation," which is in "The Anointing" of Jesus, <sup>25</sup>the One Whom the {*Living*} God presented {as} a "Mercy Seat" through "The Belief" in His blood: (1) as {both} "evidence" of "The Declaration of Not Guilty" He has on account of "The Overlooking" of sins previously committed <sup>26</sup>in "The Tolerance" of the {*Living*} God, {and} (2) as "The Evidence" of "The Declaration of Not Guilty" He has in the present time, so that He might be the One Who is not guilty and the One Who declares the one from "The Belief" of Jesus not guilty.

<sup>27</sup>Therefore, where is "The Boasting"? It has been excluded. Because of what sort of "law"? Those of "works"? No! But because of a "law" of belief. <sup>28</sup>For we "reckon" a man to be "declared not guilty" by belief—outside of "works of law." <sup>29</sup>Or is the {*Living*} God of the Jews only? {Is He} not also of "The Gentiles"? Yes, of "The Gentiles" also, <sup>30</sup>if indeed the {*Living*} God is One—Who will "declare" "Circumcision" "not guilty" "from belief" and "Uncircumcision" because of "The Belief." <sup>31</sup>Do we therefore "abolish" law because of "The Belief"? Certainly not! Instead, we establish law.

## Romans 4—Commentary

Now that Paul has succinctly stated “The Truth” of “The Gospel” by insisting “The only Way” anyone can escape “The Judgment” of “The Darkness” the *Living Word of God* has already imposed on mankind is through “The Belief” that “The Declaration of Not Guilty” can only be attained through “The Belief” in “The Truth” of “The Light” of “The Gospel,” he is going to explain precisely what *content* one must believe in order to escape “The Judgment” of “The Darkness” and avoid “The Anger” of the *Living Word of God*.

And no, “The Belief” in “The Belief” is not based on circular reasoning. It is a simple statement of fact. That will be obvious to everyone but the pathetically posturing pseudo-intellectual mental midgets who are desperately seeking some silly “safe” reason to remain in “The Darkness” of “The Unbelief” that controls them. “The Belief” is used as a verbal noun in the Scriptures. That verbal noun describes both a *definite content* and a *definite act* of the will. But that explanation will fly right over the heads of dimwitted dullards who are insistently intent on remaining rooted in “The Darkness” of their own ignorance of “The Truth,” so it should be obvious that what I am explaining here is not intended for their benefit.

The only new keyword in this chapter that I have not already explained is “**The Transgression**.” As I have already explained in a series of articles I wrote some years ago, “The Transgression” of Adam was the *physical* act that resulted from “The Sin” of disbelief. Although I would most likely state the things I wrote in those articles somewhat differently now that I understand more clearly what actually happened at “The Fall,” what I wrote then is still true—just not stated as precisely as it could have been.

[See “We Know the Law Is Holy. But What About the Commandment?” *The Voice of Elijah*®, July 1998; “There Is Nothing More Amazing Than Dead Men Walking (in ‘The Way’),” *The Voice of Elijah*®, January 2000; “‘The Law’ of This, ‘The Law’ of That, So Much ‘law’ One Can’t Keep Track,” *The Voice of Elijah*®, April 2001; “Two Agreements Made: One a ‘Covenant,’ the Other a ‘Testament,’” *The Voice of Elijah*®, January 2002; “Only a Fool Would Keep Working When There Is Nothing Left to Do,” *The Voice of Elijah*®, July 2004.]

In this chapter, the sole point that Paul seeks to make is this: Abraham gained “The Declaration of Not

Guilty” through “The Belief” in “*The Promise*” before he was circumcised. Therefore, the *parabolic pantomime* of circumcision has nothing to do with *the inheritance of the promise* by those who choose to become *heirs of the promise* through “The Belief” in “*The Promise*.” Make note of that; it is the same basic point he makes in the letter he wrote to the Galatians. Moreover, the next two chapters of the Book of Romans are a summary of many of the things he states there.

## Romans 4—Text

<sup>1</sup>Therefore, what will we say Abraham—our forefather according to “flesh”—has found? <sup>2</sup>For if Abraham was “declared not guilty” “from works,” he has reason to “boast”; but not before God. <sup>3</sup>For what does the Scripture say? But “ABRAHAM BELIEVED THE {*Living*} GOD, AND IT WAS ‘RECKONED’ TO HIM AS A ‘DECLARATION OF NOT GUILTY.’” <sup>4</sup>But to the one who “works,” “The Wage” is not “reckoned” as a “Favor” but what is owed. <sup>5</sup>But to the one who does not “work” but believes on the basis of the One Who “declares” the ungodly “not guilty,” “The Belief” he has is “reckoned” as a “Declaration of Not Guilty.”

<sup>6</sup>And just as David speaks “*The Blessing*” of “the man” to Whom the {*Living*} God “reckons” a “Declaration of Not Guilty” “outside of works”:

<sup>7</sup>“**BLESSED** ARE THOSE WHOSE LAWLESSNESS  
HAS BEEN FORGIVEN,

AND WHOSE SINS HAVE BEEN COVERED UP.

<sup>8</sup>**BLESSED** IS A MAN TO WHOM HIS MAJESTY  
WILL NOT ‘RECKON’ SIN.”

<sup>9</sup>Therefore, is this—“*The Blessing*”—on {just} “The Circumcision” or {is it} also on “The Uncircumcision”? For it says, “‘THE BELIEF’ WAS ‘RECKONED’ TO ABRAHAM AS A ‘DECLARATION OF NOT GUILTY.’” <sup>10</sup>By what means, therefore, was it “reckoned”? When he was in “circumcision” or in “uncircumcision”? Not in “circumcision,” but in “uncircumcision.” <sup>11</sup>And he *received* a “sign” of “circumcision”—a “seal” of “The Declaration of Not Guilty” {from} “The Belief” he had in “uncircumcision”—for him to be: (1) father of all who believe through “uncircumcision”—{that is,} for “The Declaration of Not Guilty”

to be “reckoned” to them—<sup>12</sup>and (2) father of “circumcision” to those who are not only “from circumcision” but also follow in the footsteps of “The Belief” our father Abraham had {while} in “uncircumcision.” <sup>13</sup>For “*The Promise*” to Abraham—or {rather} to his “Seed”—that He would be “*The Heir*” of “The World” was not through a law, but through a “Declaration of Not Guilty” “{from} belief.”

<sup>14</sup>For if those “from law” are “*Heirs*,” {the content of} “The Belief” has been “emptied” and “*The Promise*” “abolished.” <sup>15</sup>For “The Law” produces “anger,” but where no law exists, neither does a “violation.” <sup>16</sup>For this reason {it is} “from belief,” so that—in accordance with a “Favor,” for the purpose of confirming “*The Promise*” to all “the Seed”—{it is} not only to the One “from The Law,” but also to the one “from belief,” {that is,} Abraham, who is father of us all—<sup>17</sup>just as it is written, “I HAVE MADE YOU A FATHER OF MANY GENTILES” in the view of the One Whom he believed, {that is,} God, the One Who is bringing those who are dead to life and “naming” the things that do not exist as though they exist.

<sup>18</sup>For in hope against hope he believed he would become a father of many Gentiles—in agreement with what had been said, “THIS IS WHAT YOUR SEED WILL BE.” <sup>19</sup>And not being weak in his belief, although realizing his own body was almost dead (being about a hundred years old) and Sarah’s womb was dead, <sup>20</sup>yet he was not in doubt—in “The Disbelief” in “*The Promise*” of the {Living} God—but was strong in “The Belief,” giving glory to the {Living} God, <sup>21</sup>and he was “fully convinced” that the One Who had “*promised*” is also able to do.

<sup>22</sup>Therefore, “IT WAS ‘RECKONED’ TO HIM AS A ‘DECLARATION OF NOT GUILTY.’” <sup>23</sup>But it was not written for his sake only that “IT WAS ‘RECKONED’ TO HIM,” <sup>24</sup>but also for our sake, to whom it will be “reckoned”—to those who believe on the One Who “awakened” Jesus, our Lord, from those who are dead, <sup>25</sup>the One Who was “handed over” because of “The Transgressions” we have and was “awakened” because of “The Declaration of Not Guilty” we have.

## Romans 5—Commentary

To this point, Paul has established the fact that “The Anger” of the *Living Word of God* has already resulted in “The Judgment” of “The Darkness,” which consists of complete ignorance of “The Truth” and can only be escaped through “The Belief” in “The Truth” of “*The Promise*” found in “The Gospel.” However, Paul insists “The Declaration of Not Guilty” that one gains through “The Belief” in “*The Promise*” is exactly the same “Declaration of Not Guilty” that Abraham gained by believing “*The Promise*.” So now he wants to explain a bit more about how the *Living Word of God* views “The Present” of “The Declaration of Not Guilty” He bestows on those who believe “*The Promise*.” But to understand what he says about that, you need to know a few more keywords:

*When Paul says “The Approval,” he is referring to the successful result of “The Testing” process that all True Believers must endure to “prove” they believe “The Truth” of “The Light” of “The Glory” of “The Gospel.”*

*When Paul says “The Death,” he is referring to “The Darkness” of ignorance that descended on Adam and Eve as a result of “The Sin” and “The Transgression.” All of the descendants of Adam and Eve are born into “The Death” of “The Darkness” and can only escape by seeking refuge in “The Light” of “The Glory” of the Living Word of God that one finds in “The Gospel.”*

*When Paul says “The Gift,” he is referring to “The Spirit” that comes to life in the True Believer when he repents and believes “The Truth” of “The Gospel.”*

*When Paul says “The Hope,” he is referring to “The Hope” of the True Believer that he will inherit what was promised—resurrection in “The Image” and likeness of the Living Word of God—through “The Belief” in “The Truth” of The Teaching.*

*When Paul says “The Life,” he is referring to “The Light” of “The Truth” of the Living Word of God as opposed to “The Death” of “The Darkness” of “The Lie” in which “The Men” reside.*

*When Paul says “The Love,” he is referring to one of two things: (1) “The Love” the Living Word of God has for “The*

Son" and all who are members of His "Body"; or (2) "The Love" that the members of His "Body" demonstrate for "The Men." In the wisdom of God, both are the same.

When Paul says "**The Perseverance**," he is referring to one of "The Requirements" the Living Word of God imposes on those who want to maintain "The Hope" of "The Life."

When Paul says "**The Present**," he is referring to God's offer of "The Truth" of "The Gospel."

When Paul says "**The Reconciliation**," he is referring to the fact that those who **honestly** (a keyword of my own) repent and believe "The Truth" of "The Gospel" are, at that point in time, in perfect agreement with the Living Word of God—and will remain "reconciled" to the Living Word of God only as long as they continue in "The Perseverance" in "The Truth" of that Living Word.

When Paul says "**The Tribulation**," he is referring to "The Testing" process by which the Living Word of God ensures every True Believer actually believes "The Truth" of the Living Word of God.

## Romans 5—Text

<sup>1</sup>Therefore, having been "declared not guilty" "from belief," we have peace with the {Living} God through our Lord, Jesus "Anointed," <sup>2</sup>through Whom also we have attained—in "The Belief"—the right to enter into this, "The Favor," in which we stand. And we rejoice in hope of "The Glory" of the {Living} God. <sup>3</sup>And not only this, but we also rejoice in "The Tribulations," knowing that "The Tribulation" produces "perseverance"; <sup>4</sup>and "The Perseverance," approval; and "The Approval," hope. <sup>5</sup>And "The Hope" does not disappoint, because "The Love" of the {Living} God has been "poured out" in our "hearts" through a "Holy Spirit"—the One given to us.

<sup>6</sup>For "an Anointed {One}"—at the right time, while we were still helpless—died for those who are ungodly. <sup>7</sup>For hardly would a "Certain Someone" die for the sake of someone who is not guilty; although perhaps a "Certain Someone" might even dare to die for the sake of "The

Good." <sup>8</sup>But the {Living} God demonstrates "The Love" He has for us, because while we were still sinful, "an Anointed {One}" died for us.

<sup>9</sup>Much more therefore, having now been "declared not guilty" in His blood, we will be saved from "The Anger" through Him. <sup>10</sup>For if—while we were enemies—we were "reconciled" to the {Living} God through "The Death" of "The Son" He has, how much more—having been "reconciled"—will we be saved in "The Life" He has? <sup>11</sup>And not only this, but we also "boast" "in" the {Living} God through our Lord Jesus "Anointed," through Whom we have now **received** "The Reconciliation."

<sup>12</sup>Therefore, in like manner—because of one man—"The Sin" came into "The World," and "The Death" because of "The Sin," and thus "The Death" came to all men so that all sinned. <sup>13</sup>For until law, sin was in the world, yet sin is not taken into account when there is no law, <sup>14</sup>but "The Death" reigned from Adam to Moses—even over those who did not sin in "The Likeness" of "The Violation" of Adam, who is a type of the One Who is coming.

<sup>15</sup>But "The Gift" is not like "The Transgression." For if—in "The Transgression" of "The One"—"The Many" "died," much more did "The Favor" of the {Living} God and "The Present" in a "Favor"—"The One" Man, Jesus "Anointed," has—become an "Abundance" for "The Many." <sup>16</sup>And in the same way, "The Present" is not because of one sinning; for on the one hand, "The Judgment" {derives} from one {man} in a "Declaration of Guilty," but on the other hand "The Gift" {derives} from many "Transgressions" in a "Declaration of Not Guilty." <sup>17</sup>For if, in "The Transgression" of "The One," "The Death" reigned because of "The One," much more will those who **receive** "The Abundance" of "The Gift" and "The Present" of "The Declaration of Not Guilty" reign in life because of "The One," Jesus "Anointed."

<sup>18</sup>Therefore then, just as there is—because of one "Transgression"—a "Declaration of Guilty" on all men, so also there is—because of one "Declaration of Not Guilty"—an "Acquittal" for life for all men. <sup>19</sup>For just as because of "The Unwillingness to Listen" {on the part} of "The

One" man, "The Many" were "made sinful," so also because of "The Willingness to Listen" {on the part} of "The One," "The Many" will be "made not guilty." <sup>20</sup>But "law" slipped in so that "The Transgression" would increase; but where "The Sin" increased, "The Favor" became even more abundant, <sup>21</sup>so that just as "The Sin" "reigned" in "The Death," so also "The Favor" would "reign" because of a "Declaration of Not Guilty" for "a Burning Life" through Jesus "Anointed," our Lord.

## Romans 6—Commentary

My primary reason for translating the phrase in that last verse as "a Burning Life" is to tweak the noses of all those "intelligent" morons who have absolutely no idea what *parabolic image* stands behind the term normally translated "eternal" in the Scriptures. If they did, they would also understand the *significance* of Jesus quoting Daniel 12 in Matthew 13. Lacking that, their "glory" is just about as bright as that of a firefly after being squashed by a fly swatter. But enough sarcasm; I have things to explain that some folks sincerely want to know. So here are a few more keywords you True Believers need to keep in mind:

When Paul says "**planted**," he is referring to the parabolic image in which "The Seed" of David was "planted" in "The Ground" to bring forth "Fruit" for God.

When Paul says "**The Baptism**," he is referring to the experience of the new birth, in which "The Fire" of the Living Word of God cleanses "The Mind" of the new Believer.

When Paul says "**The End**," he is referring to the events that will close out this current "Age" and usher in "The Age" of the seventh parabolic "day" of Creation.

When Paul says "**The Flesh**," he is referring to the biological "urges" of the physical body.

When Paul says "**The Fruit**," he is referring to "The Seed" of a spoken word—either "The Truth" or "The Lie." Most often, he is referring to the Living Word of God that has been "planted" in "The Ground" that "The Body" of the True Believer is.

When Paul says "**The Lawlessness**," he is referring to total disregard for "The Truth" found only in "The Law." "The Lawlessness" has been steadily increasing over the centuries and will reach its "fullness" in the idiot who appears right before "The End."

When Paul says "**The Members**," he is referring to one of two things: (1) "The Members" of one's physical body, or (2) "The Members" of the spiritual Body of Jesus Christ. He uses exactly the same designation for both to remind the True Believer of the parabolic imagery in The Teaching that explains the "one-flesh" relationship the True Believer has to the resurrected Body of Jesus Christ.

When Paul says "**The Old Man**," he is referring to the mind-set he had before he came to know, understand, and believe "The Truth" of "The Gospel."

When Paul says "**The Resurrection**," he is referring to "The Awakening" of Jesus Christ from those who are dead. The emphasis in the term translated "resurrection" is not on the physical event but rather on "the awakening" by "The Spirit" that resulted in the physical event. But that will most likely seem like splitting hairs to those whose focus is on the physical. "The Truth" is, it is a minor point; but one that holds a major significance.

When Paul says "**The Uncleaness**," he is referring to the mental state in which "The Lie" controls a physical body that was originally created to "house" "The Name" of the Living Word of God.

When Paul says "**The Weakness**," he is referring to the stark contrast that exists between "The Power" of "The Truth" of the Living Word of God and the total ineptitude of the human brain when it comes to "figuring out" "The Truth."

In this chapter, Paul is going to *parabolically* explain what it is LIKE to know, understand, and believe "The Truth" of "The Light" of "The Glory" of the Living Word of God. He briefly alludes to the Hebrew idiom "walk in The Way" in verse 4, but then he shifts his focus to "The Freedom" that only comes when a True Believer completely gives up "The Sin" of unbelief and "willingly listens to" "The Truth" of The Teaching.

If you keep in mind the keywords I have explained as you read what Paul says here, it should be obvious he

is referring to a *mental state* rather than *physical acts*. That is important because he is going to talk about physical acts in the next chapter. Just keep in mind the direct link that exists between the *mental state* and the *physical act* simply because we all act in accordance with our beliefs. That is, what one believes determines what one does. That is why Paul uses the *definite* “The Sin” to refer to the *mental state* of unbelief and the *indefinite* “sin” to refer to *physical acts*.

## Romans 6—Text

<sup>1</sup>Therefore, what will we say? Should we remain “in” “The Sin” so that “The Favor” might increase? <sup>2</sup>Certainly not! How can we who have “died” to “The Sin” still live “in” it? <sup>3</sup>Or do you not know that as many as have been “baptized” into “The Anointing” of Jesus have been “baptized” into “The Death” of Him? <sup>4</sup>Therefore, we have been “buried” with Him because of “The Baptism” into “The Death” so that just as “an Anointed {One}” was “awakened” from those who are dead because of “The Glory” of the Father, so also we could “walk” “in” newness of life.

<sup>5</sup>For if we have been “planted” together with {Him} “in” “The Likeness” of “The Death” He had, we shall certainly be “in” “The Resurrection,” <sup>6</sup>knowing this: that “The Old Man” we have was “crucified” with {Him} in order that “The Body” of “The Sin” would be “abolished” so that we would no longer be “enslaved to” “The Sin.” <sup>7</sup>For the One Who has died has been “declared not guilty” of “The Sin.”

<sup>8</sup>And if we have “died” with “an Anointed {One},” we believe that we will also live with Him, <sup>9</sup>knowing that “an Anointed {One}”—having been “awakened” from those who are dead—is no longer mortal. Death is no longer “lord” over Him. <sup>10</sup>For that which He died, He “died” to “The Sin” once for all {time}. But that which He lives, He lives for the {Living} God.

<sup>11</sup>Likewise also you must consider yourselves to be “dead” indeed to “The Sin” but “alive” to the {Living} God “in” “The Anointing” of Jesus. <sup>12</sup>Therefore, do not let “The Sin” “reign” in your mortal body so that you “willingly listen to” “The Desires” it has. <sup>13</sup>And don’t provide “The

Members” you have to “The Sin” {as} tools for “injustice.” Instead, you must provide yourselves to the {Living} God like those who are “alive” from those who are dead and “The Members” you have to the {Living} God {as} tools for a “Declaration of Not Guilty.” <sup>14</sup>For sin will not be “lord” over you, for you are not “under law” but “under” a “Favor.”

<sup>15</sup>What therefore? Should we sin because we are not “under law” but “under” a “Favor”? Certainly not! <sup>16</sup>Do you not know that to whatever you provide yourselves {as} “slaves” to “willingly listen to,” you are “slaves” to whatever you “willingly listen to,” either {to listen} to sin into death or to “willingly listen to” {The Teaching} into a “Declaration of Not Guilty”? <sup>17</sup>But thanks to the {Living} God that {although} you were “slaves” to “The Sin,” from {your} “heart” you have “listened to” what was *delivered* to you—a form of “teaching.” <sup>18</sup>And having been “freed” from “The Sin,” you became “slaves” to “The Declaration of Not Guilty.”

<sup>19</sup>I am speaking in terms of humanity because of “The Weakness” of “The Flesh” you have. For just as you provided “The Members” you have as “slaves” to “The Uncleaness” and to “The Lawlessness” for the purpose of “The Lawlessness,” so now you have provided “The Members” you have as “slaves” to “The Declaration of Not Guilty” for the purpose of holiness. <sup>20</sup>For when you were “slaves” to “The Sin,” you were “free” from “The Declaration of Not Guilty.”

<sup>21</sup>Therefore, what “Fruit” did you have then from the things you are now ashamed of? For “The End” of those things is “death.” <sup>22</sup>But now, having been “freed” from “The Sin” and having become “slaves” to the {Living} God, you have “The Fruit” {that} you have in holiness, and “The End” is “a Burning Life.” <sup>23</sup>For “The Wages” of “The Sin” is “death.” But “The Gift” of the {Living} God is “a Burning Life”—in “The Anointing” of Jesus, our Lord.

## Romans 7—Commentary

Well, there you have it. Did you understand absolutely everything Paul wrote in that chapter? If



you *think* you did, you are quite obviously still “under” both “law” and “sin,” and “The Deception” you believe has one “hell” of a powerful hold on you. In your case, as in the case of all other dimwits just like you, it is just as Jesus said:

*Later, after this, He says to “The Disciples,” “Let’s go into Judea again.” “The Disciples” say to Him, “Rabbi! ‘The Jews’ were just now seeking to stone You, and You are going there again?” Jesus responded: “Are there not twelve hours in ‘The Day’? If a ‘Certain Someone’ ‘walks’ ‘in’ ‘The Day,’ he does not ‘stumble’ because he ‘sees’ ‘The Light’ of ‘The World’—this one. **But if a ‘Certain Someone’ ‘walks’ ‘in’ ‘The Night,’ he ‘stumbles,’ because ‘The Light’ is not ‘in’ him.**” (John 11:7–10) —my interim translation*

The translation “a ‘Certain Someone’” holds a “certain” appeal to me just because—to anyone who has an IQ only a wee bit higher than that of a snail—it highlights the fact that the “Certain Someone” Jesus is *talking about* could be any one of us. And yes, Jesus is referring to “The Light” of “The Truth” of “The Glory” of “The Gospel.” But no, you won’t be able to accept that simple statement of fact if you have not already repented and believed “The Gospel”—which is “The Light” of “The Glory” of “The Image” of the Living Word of God into which some True Believers are even now being transformed:

*Are we starting to commend ourselves again? Or do we not need, like some, letters of commendation for you or from you? You are our “letter” {of commendation}—“inscribed” in our “hearts,” known and read by all men—it being made apparent that you are a “letter” of “an Anointing,” having been “served” by us, having been “inscribed” not in ink, but in a “Spirit” of a Living God, nor in stone tablets, but in “tablets” of “hearts” of “flesh.” So we have such a confidence through “The Anointing” before the {Living} God. Not because we are adequate of ourselves to consider anything as from ourselves, but our adequacy is from the {Living} God, Who also made us adequate “servers” of a New Covenant—not of what is written, but of a “Spirit.” For what is written kills, but the “Spirit” makes alive. But if “The Serving” of “The Death” in what is written—engraved on stones—happened in “Glory,” so that the sons of Israel were not able to look intently at the face of Moses because of “The*

*Glory” of his face—“The Abolished”—how could “The Serving” of “The Spirit” not be even more in “Glory”? For if “The Serving” of “The Declaration of Guilty” was in “Glory,” “The Serving” of “The Declaration of Not Guilty” abounds much more in “Glory.” For what had been “glorified” in this case had not {actually} been “glorified” because of “The Glory” beyond all comprehension. For if “The Abolished” is because of “Glory,” what remains is much more in “Glory.” Therefore, having such a “Hope,” we employ much “plainspokenness,” and are not like Moses. He used to put a veil over his face so that the sons of Israel could not look intently at “The End” of “The Abolished.” But “The Minds” they had were hardened. For until this very day, “The same Veil” remains on the reading of the Old Covenant—having not been “unveiled,” because in “an Anointing” it is “abolished.” But until today, whenever Moses is read, a “veil” lies on their “hearts.” But whenever one turns to His Majesty, “The Veil” is taken away. But His Majesty is “The Spirit”; and “Freedom” is wherever “The Spirit” of His Majesty is. **But we all—face “unveiled,” looking at “The Glory” of His Majesty as a reflection in a “mirror”—are being “transformed” into “The same Image” from “Glory” to “Glory,” just like a “Spirit” from His Majesty.** For this reason having “The Service” (this one), as we were shown mercy, we don’t despair. Rather, we renounced the things hidden due to shame—not “walking” in cleverness, nor contaminating “The Word” of the {Living} God, but by the manifestation of “The Truth,” are commending ourselves to every man’s conscience before the {Living} God. But even if “The Gospel” we have has been “veiled,” it has been “veiled” in those who are perishing—in those whom the {Living} God has “blinded” “The Minds” of “The Unbelieving” of “The Age” (this one)—so that they cannot “see” “The Light” of “The Gospel” of “The Glory” of “The Anointing,” which is “The Image” of the {Living} God. For we do not preach ourselves but Jesus “Anointed,” and ourselves as your “slaves” through Jesus. Because the {Living} God is the One Who said, “A Light will shine out of darkness”—the One that has shone in our “hearts” for an “enlightenment” of “The Knowledge” of “The Glory” of the {Living} God in “The Face” of Jesus “Anointed.” But we have this—“The Treasure”—in vessels made of clay so that “The Extraordinary” of “The Power” is the {Living} God’s and not from ourselves. (2 Corinthians 3:1–4:7) —my interim translation*

Now that I have included the obligatory ridicule of dim lights who are too stupid to admit the obvious—which is “The Truth” of “*The Light*” of “The Glory” of “The Gospel” that I have already made available in *The Inheritance of the Believer, Volume 1*—let me explain a bit about what you are going to find in Romans 7.

Paul begins Chapter 7 with a *parabolic* explanation of the *significance* that “The Death” of Jesus Christ holds for those who are “The Members” of His *resurrected* Body. So if you don’t keep that *parabolic image* in mind, you will completely miss the point of what he says. But you will most likely miss his point even if you keep everything I have already told you firmly fixed in your mind. Nevertheless, I am going to explain a bit more for the benefit of those who have ears to hear.

Paul is continuing to explain why God expects True Believers to consider themselves “dead” to “The Sin” of unbelief. As he has already told you, that is supposed to be the mind-set of every True Believer simply because he *parabolically* “died” with Jesus Christ when he was born again and came to life in “The Gift” of “The Spirit” that God bestowed on him. But Paul rightly figured his readers would probably not fully comprehend “The Freedom” True Believers have in “The Spirit” of the *Living Word* of God that Jesus Christ is, so he begins Chapter 7 by *parabolically* explaining how the new birth sets the True Believer free.

Paul first explains the fact that “The Law” was given to control the *physical* behavior of “The Members” of *Corporate Israel* under the terms of the Old Covenant. Therefore, when “*The Remnant*” of *Corporate Israel* died an agonizing death on the cross under “The Curse” of the Old Covenant, God got His pound of flesh (that’s an idiom) and the terms of that covenant were met. That is, God did just what He said He would do if “all Israel”—that is, all “The Members” of *Corporate Israel*—did not adhere to the terms of the Old Covenant: He totally annihilated *Corporate Israel*.

At the time of the Crucifixion, *Corporate Israel* ceased to exist; therefore, the Old Covenant came to an end. So at that point, all “The Members” of the Body of Jesus Christ were freed from the demands of “The Law” “under” which He had labored prior to death. But the sacrificial death of *Corporate Israel*—Jesus Christ—under the terms of the Old Covenant could not prevent God from resurrecting Him—and “The Members” of His Body under the terms of the New

Covenant, which is precisely what He did. Consequently, “The Commandment” of the Old Covenant no longer has the same control over “The Members” of the Body of Jesus Christ—the *Corporate Israel* Who was brought back to life under the terms of the New Covenant. Therefore, “The Members” of His Body have been “freed” from the legal stipulations that controlled “The Members” of *Corporate Israel* prior to His death on the cross. (Simple, huh?)

Since all True Believers were *collectively*—through their belief in “*The Promise*”—joined to Jesus Christ right before His death under the terms of the New Covenant He ratified with His disciples at the Last Supper, we all *parabolically* “died” with Him under the terms of the Old Covenant and were “resurrected” with Him under the terms of the New Covenant. In that, it is *parabolically* LIKE we are, *collectively*, “*The Woman*” He “married” at the Last Supper and will “marry” again at the Marriage Supper of the Lamb.

Now that I have given you a bit more *parabolic imagery* of *The Apostolic Teaching* to “chew on” (that’s yet another *parabolic image*), here are the keywords you need to know before you can understand what Paul says in Chapter 7:

When Paul says “*The Commandment*,” he is referring to the totality of the Ten Commandments, which can be summarized in a two-part “commandment” (Matt. 22:37–39; Rom. 13:8–10) that became the “new commandment” Jesus issued right before His death (John 13:34; 15:12).

When Paul says “*The Impulses*,” he is referring to the bothersome “want to” sort of things that cause every True Believer to “suffer” under the biological demands of “The Flesh” (cf. “*The Sufferings*” in Chapter 8). When these are not quenched immediately, they become “*The Desires*” he mentions.

When Paul says “*The Inner Man*,” he is referring to the new person he is becoming through his knowledge of “The Truth” of “The Gospel.”

When Paul says “*The Mind*,” he is referring to essentially the same thing he calls “*The Heart*” on most other occasions. Here, he clearly wants it understood he is speaking in terms of Greek philosophy so that there can be no doubt as to what he intends the reader to understand.

When Paul says *"The Producing,"* he is referring to the parabolic image of The Teaching in which *"The Seed"* of the Living Word of God has been *"planted"* in *"The Ground"* of *"The Body"* of the True Believer so that it might *"produce"* *"The Fruit"* of the Living Word of God (Matt. 13:3–23).

## Romans 7—Text

<sup>1</sup>Or don't you know, brothers—for I am speaking to those who "know" law—that "The Law" is "lord" of "the man" as long as he lives? <sup>2</sup>For "the female" "under" a male has been "bound" to the living male by law. But if "the male" should die, she has been "released" from "The Law" of "the male." <sup>3</sup>As a result therefore, while "the male" is living she will be called an adulteress if she becomes {"the female"} to another male. But if "the male" should die, she is "free" from "The Law," so that she is not an adulteress when she becomes {"the female"} to another male.

<sup>4</sup>For this reason, my brothers, you were put to death by "The Law" through "The Body" of "The Anointing" for you to become {"the female"} to another—to the One Who was "awakened" from those who are dead—so that we might "bear fruit" for the {Living} God. <sup>5</sup>For when we were in "The Flesh," "The Impulses" of "The Sins"—those which came to be through "The Law"—were working in "The Members" we have to "bear fruit" for "The Death." <sup>6</sup>But now we have been "released" from "The Law"—having "died" in the One to whom we were "held fast"—so that we might "serve" {as slaves} in newness of "spirit" and not in oldness of what is written.

<sup>7</sup>Therefore, what will we say? "'The Law' is sin"? Certainly not! But I would not come to understand "The Sin" except through law. For I would not have known "The Desire" if "The Law" had not said, "YOU MUST NOT DESIRE." <sup>8</sup>But "The Sin," taking opportunity through "The Commandment," produced every {kind of} "Desire" in me. For "outside of law," sin is "dead."

<sup>9</sup>And I was "alive" "outside of law" once. But when "The Commandment" came, "The Sin" came to life again and I "died." <sup>10</sup>And "The

Commandment" which was for the purpose of "life," this proved to be for the purpose of "death" in me. <sup>11</sup>For "The Sin," taking opportunity through "The Commandment," deceived me, and through it "killed" {me}.

<sup>12</sup>So then, "The Law" is holy, and "The Commandment" is holy and just and "good." <sup>13</sup>Therefore, did "The Good" become "death" in me? Certainly not! But "The Sin" {did}, so that sin would become apparent through "The Good" producing "death" in me, so that "The Sin" might become even more sinful through "The Commandment."

<sup>14</sup>For we know that "The Law" is spiritual. But I am fleshly, having been "sold" {as a slave} "under" "The Sin." <sup>15</sup>For I don't know what {kind of "Fruit"} I am "producing"; for I am not practicing this—which is what I want—but I am doing this—which is what I hate. <sup>16</sup>But if I am doing this—which is what I don't want—I agree with "The Law," that it is "good." <sup>17</sup>So now, I am no longer "producing" it {"Fruit"}, but "The Sin" residing in me {is}.

<sup>18</sup>For I know that "good" does not reside in me—that is, in "The Flesh" that I have; for the "want to" is present in me, but "The Producing" of "The Good" {as "Fruit"} is not. <sup>19</sup>For I do not do "good"—which is what I want—but I do this "evil"—which is what I don't want. <sup>20</sup>But if I do this—which is what I don't want—I am no longer "producing" it {as "Fruit"}, but "The Sin" that is residing in me {is}.

<sup>21</sup>I discover then "The Law" in the "want to" that I have to do "The Good," because "The Evil" is present in me. <sup>22</sup>For I rejoice in "The Law" of the {Living} God in agreement with "The Inner Man"; <sup>23</sup>but I see another "law" in "The Members" I have, which is waging war against "The Law" of "The Mind" I have, and making me a "prisoner" in "The Law" of "The Sin" which is in "The Members" I have.

<sup>24</sup>I am a miserable man! Who will rescue me from this—"The Body" of "The Death"? <sup>25</sup>But "Favor" is in the {Living} God through Jesus "Anointed"—our Lord! So therefore, on the one hand, I myself am a "slave" to "The Law" of God in "The Mind"; but on the other hand, in "The Flesh" {I am a "slave"} to a "law" of sin.

## Romans 8—Commentary

In case you are still confused by what Paul said in Chapter 7, let me put it this “way”: True Believers who *parabolically* “died” with Jesus Christ because of “The Belief” in “*The Promise*” have been granted “The Freedom” from “The Darkness” of ignorance of “The Truth” of “The Light” of “The Glory” of the Living Word of God and have “The Freedom” to make a choice. That is, they can either choose to “live” (mentally) in “The Darkness” of this present “Age,” or they can choose to “live” (mentally) in “The Light” of “The Age” to come.

If you, as a True Believer, choose to “live” (mentally) in “The Darkness” of this present “Age,” your mind will be focused on “The Flesh” and you will fall back into bondage, completely controlled by “The Sin” of “The Unbelief” so that you do things you know full well you should not do. But if you choose to “live” (mentally) in “The Light” of “The Age” to come, your mind will be completely focused on “The Truth” of “The Light” of “The Glory” of the Living Word of God, and you will be gradually transformed into a completely “New Creation” in “The Inner Man.”

What you, as one individual, choose to do is completely up to you. As a result of your new-birth experience, you have “The Freedom” to do either one. You can either do the latter of those two, or you can lie to yourself and only pretend to do it. But no matter what you freely choose to do, you won’t be able to hide from “The Truth” of “The Light” of the Living Word of God when He finally “reveals” Himself to this generation. The Apostle Paul explains the situation you face in his letter to the Colossians. What he says will be obvious to any born-again Believer who is still seeking “The Truth”:

*Therefore, if you {collectively} have been “awakened” together in “The Anointing,” {collectively} seek the things above, where “The Anointed {One}” is sitting at the right hand of the {Living} God. Set your {collective} mind on the things above, not on the things on “The Earth.” For {collectively} you have “died,” and your {collective} life has been hidden with “The Anointing” in the {Living} God. When “The Anointing”—“The Life” you {collectively} have—is made known, then you also will {collectively} be made known with Him in “Glory.” Therefore, {collectively} put to “death” “The Members” {who have their mind set on} “The Earth”—sexual*

*immorality, uncleanness, craving, evil desire, and “The Greed,” which is worship of a false god. Because of these things “The Anger” of the {Living} God is coming on “The Sons” of “The Unbelief,” among whom you also “walked,” once—when you were “living” among them. But now you must also {collectively} “take off” everything—anger, rage, hatefulness, accusation, foul language—from your mouth. {Collectively}, do not lie to one another, after “undressing” “The Old Man” along with his habits, and {collectively} “putting on” “The New {Man}”—the One Who is being renewed to a “Knowledge” in agreement with “The Image” of the One Who created Him—where there is not a Greek and a Jew, a “Circumcision” and an “Uncircumcision,” a barbarian, a Scythian, a slave, a free-man; but “an Anointing” is “The All” and in all. (Colossians 3:1–11) —my interim translation*

I have already explained what Paul says in the first part of Chapter 8, so let me explain the keywords you need to know to understand the rest of what he says:

When Paul says “*The Adoption*,” he is referring to the transformation of “The Visible” physical body into “The Invisible” spiritual body at “The Resurrection.”

When Paul says “*The Creation*,” he is referring to the totality of all that God created—both “The Visible” and “The Invisible.”

When Paul says “*The Decomposition*,” he is referring to “The Mortal” characteristics of “The Body.”

When Paul says “*The Firstfruit*,” he is referring to the parabolic image in which the resurrected Body of Jesus Christ is “The Firstfruit” of God’s “harvest” of “The Seed” of the Living Word of God that He “planted” in “The Ground” of the sons of Adam.

When Paul says “*The Nonsense*,” he is referring to what you see going on all around you.

When Paul says “*The Revelation*,” he is referring to: (1) the time when dimwits will no longer be able to hide from “The Truth” of “The Light” of “The Glory” of “The Gospel,” and (2) the “dawning” of “The Glory” of the Living Word of God on the seventh “day” of Creation.

When Paul says *"The Slavery,"* he is referring to the fact that no one can escape *"The Impulses"* of *"The Flesh"* except through *"The Freedom"* found in *"The Belief."*

When Paul says *"The Sufferings,"* he is referring to *"The Impulses"* True Believers must endure simply because they are held in bondage to *"The Mortal,"* which appears to, but doesn't, have the ability to *"figure out"* how to get out of a wet paper bag (that's an idiom).

## Romans 8—Text

<sup>1</sup>So therefore, there is now no "Declaration of Guilty" on those who are "in" "The Anointing" of Jesus. <sup>2</sup>For "The Law" of "The Spirit" of "The Life" {which is} "in" "The Anointing" of Jesus has "freed" you from "The Law" of "The Sin" and "The Death."

<sup>3</sup>For the inability of "The Law," in which {inability} it was weak because of "The Flesh," the {Living} God, sending His Own Son in a "likeness" of sinful "flesh" and on account of sin, declared "The Sin" in "The Flesh" guilty, <sup>4</sup>so "The Requirement" of "The Law" could be accomplished in us—those who are "walking," not in agreement with "flesh" but in agreement with a "Spirit."

<sup>5</sup>For those who are in agreement with "flesh" think about the things of "The Flesh," but those {who are} in agreement with a "Spirit" {think about} the things of "The Spirit." <sup>6</sup>For the way of thinking "The Flesh" has is "death," but the way of thinking "The Spirit" has is "life" and peace, <sup>7</sup>because the way of thinking "The Flesh" has is hatred toward God, for it cannot submit to "The Law" of the {Living} God, for it is not able. <sup>8</sup>So those who are "in" "flesh" are not able to please God.

<sup>9</sup>Yet you are not "in" "flesh," but "in" a "Spirit," if "The Spirit" of God dwells in you. But if anyone does not have "The Spirit" of "an Anointing," he is not of Him. <sup>10</sup>Yet if "an Anointing" is in you, "The Body" is indeed "dead" because of sin, but "The Spirit" is "alive" because of a "Declaration of Not Guilty." <sup>11</sup>But if "The Spirit" of the One Who "awakened" Jesus from those who are dead dwells in you, the One Who "awakened" "an Anointed {One}" from

those who are dead will also give life to your mortal bodies because of His "Spirit" dwelling in you.

<sup>12</sup>So therefore, brothers, we are not indebted to "The Flesh"—to live in agreement with "flesh." <sup>13</sup>For if you live in agreement with "The Flesh," you are going to die; but if, in a "Spirit," you are putting to "death" the deeds of "The Body," you will "live." <sup>14</sup>For as many as are being led by "The Spirit" of God, these are "sons" of God.

<sup>15</sup>For you have not again *received* a "spirit" of "slavery," to fear; but you have *received* a "Spirit" of "adoption," by which we shout, "Abba! Father!" <sup>16</sup>"The Spirit" Himself is testifying with our "spirit" that we are "Children" of God. <sup>17</sup>But if "Children," also *Heirs*—*Heirs* of God, and Fellow *heirs* of "an Anointed {One}"—if indeed we suffer with {Him} so that we may also be "glorified" with {Him}.

<sup>18</sup>For I "reckon" that "The Sufferings" of the present time are not comparable to "The Glory" that is about to be "revealed" to us. <sup>19</sup>For the earnest expectation of "The Creation" is eagerly looking forward to "The Revelation" of "The Sons" of the {Living} God. <sup>20</sup>For "The Creation" was subjected to "The Nonsense," not voluntarily, but because of the One Who subjected {her}, in hope <sup>21</sup>that "The Creation" herself would be "freed" from "The Slavery" of "The Decomposition" into "The Freedom" of "The Glory" of "The Children" of the {Living} God.

<sup>22</sup>For we know that all "The Creation" groans and suffers "birth pangs" together until now. <sup>23</sup>And not only {this}, but also those who have "The Firstfruit" of "The Spirit"—we and those "in" us—groan, eagerly looking forward to "adoption"—"The Liberation" of "The Body" we have.

<sup>24</sup>For in "The Hope" we have been *delivered*, but hope not seen is {just} hope. For why would anyone hope for what he sees? <sup>25</sup>But if we hope for what we do not see, with "perseverance" we eagerly look forward to {it}. <sup>26</sup>And likewise "The Spirit" also comes to the aid of our weakness. For we do not know what we should pray, but "The Spirit" Himself intercedes with inexpressible groanings.

<sup>27</sup>And the One Who searches "The Hearts" knows what the way of thinking of "The Spirit" is, because He intercedes for "Holy Ones" in agreement with God. <sup>28</sup>And we know that, for those who love the {Living} God, He works all things together for good—for those who are "called" in accordance with a "Purpose."

<sup>29</sup>For those whom He "knew beforehand," He also decided on beforehand—those in conformity with "The Image" of "The Son" He has—for Him to be a "Firstborn" among many brothers. <sup>30</sup>And those whom He "knew beforehand," these He also "called." And those whom He "called," these He also "declared not guilty." And those whom He "declared not guilty," these He also "glorified."

<sup>31</sup>Therefore, what will we say about these things? If the {Living} God is for us, who is against us? <sup>32</sup>How could He Who did not even spare His Own Son, but "handed" Him "over" for us all, not also with Him grant us "The All" as a "Favor"? <sup>33</sup>Who will bring charges against God's "Chosen Ones"? God is the One Who "declares not guilty"! <sup>34</sup>{So} who is the One Who "declares guilty"? "The Anointing" of Jesus is the One Who died—but rather was "awakened"—Who is also at the right hand of the {Living} God, Who also "files petitions" for us.

<sup>35</sup>Who will separate us from "The Love" of "The Anointing"? "Tribulation" or distress or persecution or hunger or nakedness or danger or sword? <sup>36</sup>Just as it is written:

"ON ACCOUNT OF YOU, WE ARE BEING PUT  
TO DEATH ALL DAY LONG;  
WE ARE REGARDED AS SHEEP TO BE  
SLAUGHTERED."

<sup>37</sup>But in all these things we are more than victorious through the One Who loved us. <sup>38</sup>For I have been persuaded that neither death nor life nor messengers nor rulers nor things that have come nor things that will come nor powers <sup>39</sup>nor height nor depth nor any other creation will be able to separate us from "The Love" of the {Living} God—{that is,} "The {Love}" "in" "The Anointing" of Jesus, our Lord.

## Summary

In the first eight chapters of his letter to Believers in the church at Rome, Paul has covered several facts that you should probably stop to consider:

1. *"The Men" you see acting stupidly all around you act the way they do because they are clinging to "The Darkness" of their own ignorance. They are desperately trying to hide from "The Truth" of "The Light" of "The Glory" of the Living Word of God that can easily be found in "The Gospel."*

2. *The Living Word of God has already imposed "The Judgment" of "The Darkness" on mankind. Therefore, anyone who judges the actions of others (rather than their beliefs) is declaring himself guilty, simply because we were all born with a lack of "The Knowledge" of "The Truth."*

3. *"The only Way" anyone can escape "The Unbelief" that holds "The Men" in "The Darkness" is to repent and **receive** "The Gospel," which is "The Light" of "The Glory" of the Living Word of God.*

4. *"The Truth" of "The Gospel" is, God will freely grant a "Declaration of Not Guilty" to anyone who **receives** it through "The Belief" in "The Promise" that Abraham believed.*

5. *"The Promise" of the Living Word of God is, He would first create "The Man" Jesus Christ in His image and likeness before going on to create other "male and female" Believers in His image and likeness.*

6. *"The Man" Jesus Christ has already been created in "The Image" and likeness of the Living Word of God; and He has already been granted complete authority over all Creation. Therefore, a part of "The Truth" of "The Gospel" that one must **receive** in order to be born again is this: "The Belief" that he must submit to the authority "The Man" has already **received**.*

7. *In the parabolic imagery of The Teaching, all True Believers are "The Many" who are "The Members" of the resurrected Body of Jesus Christ. It is LIKE "The Many" are "The Woman" who was "one flesh" with Him when He died so that they could (collectively) become "The Members" of His resurrected Body. ■*



**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.

Every day that passes brings us one day closer to the inevitable “revelation” of “The Glory” of “The Light” of the Living Word of God. Fools assume everything in this life is going to just keep on keepin’ on. “The Truth” is, it’s always what you don’t know that does you in (that’s an idiom); and what this generation does not know is quite obviously a whole lot greater than what they do know. There is a parabolic “hurricane” headed our way, and the best thing for you to do is go “inside” and prepare to “ride out” “The Storm.” Those who mock and ridicule such things probably won’t have to wait all that long before they realize just how ignorant and downright stupid they have been to rely on things they never bothered to confirm were true.

*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.”  
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?  
The idol a craftsman casts?  
But a smith has to plate it with gold!  
And {another} smith, bands of silver!  
The one too poor for the offering  
Must choose a tree that will not rot.  
He must seek for himself a wise engraver,  
To set up an idol that will not be moved!  
Do you not know?  
Have you not heard?  
Has it not been told you from the beginning?  
Have you not understood the foundations of the Earth?  
The One Who is sitting above the vault of the Earth!  
(Its inhabitants are like grasshoppers!)  
The One Who is extending the Sea of Waters  
like a canopy!  
He has spread them out like a tent to dwell in!  
The One Who is sending rulers into oblivion!  
He has made Earth’s judges like the void!  
They were scarcely “planted”!  
They were scarcely “sown”!  
Scarcely had their “trunk” “taken root” in the Earth!  
Then He just blew on them, and they dried up!  
And a “storm” will carry them like stubble!  
(Isaiah 40:9–24) —my interim translation ■*





**T**he 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:** *An interested reader submits this question: "On page 10–11 of the March 2008 Update, you gave us your translation of Isaiah 26:1–27:1. Why did you translate Elohiym as Jesus in 26:1 ('Jesus set up walls and a rampart!')?"*

**Elijah:** This question illustrates the difficulty faced by English readers who have no real knowledge of the original languages but still try to follow me into the Hebrew/Greek texts: Sometimes they don't know what they *think* they know. I tell you that just to tell you I have searched high, low, inside, outside, upside, and down; and I simply cannot find any *primary* source from which this reader would ever get even the faintest idea the original Hebrew text had the Hebrew word *elohim* ("God") in that verse. But I am going to show you the *secondary* source from which he most likely got it in just a bit. Maybe then you will understand the pitfalls the English reader faces in trying to judge my translation.

The Masoretic text that all Bible translators use (*Biblia Hebraica Stuttgartensia*) clearly has the Hebrew noun *jeshu'ah*—which is normally translated "salvation"—and no sign of *elohim* ("God") in Isaiah 26:1. Moreover, the critical notes in that edition of the Masoretic text give absolutely no indication that any existing manuscript has anything other than *jeshu'ah*

("salvation") in that verse. So we can be fairly certain that the scribe who penned the original text of Isaiah 26:1 wrote *jeshu'ah* ("salvation") and most certainly did not write *elohim*.

Now that I have put the lie to that small part of Satan's nonsense, let me tell you why I translated *jeshu'ah* ("salvation") as "Jesus" in Isaiah 26:1. One of the reasons I did it was to raise the hackles of die-hard traditionalists who dearly do love their King James Version of the Bible. But before I tell you any more than that about the verse, take a look at how translators have translated it in various translations:

*In that day shall this song be sung in the land of Judah;  
We have a strong city; salvation will {God} appoint  
{for} walls and bulwarks.  
(Isaiah 26:1) —King James Version*

*In that day shall this song be sung in the land of Judah;  
We have a strong city;  
Salvation will God appoint for walls and bulwarks.  
(Isaiah 26:1) —Authorized Version 1873*

*In that day this song will be sung in the land of Judah:  
"We have a strong city;  
God will appoint salvation for walls and bulwarks."  
(Isaiah 26:1) —New King James Version*

*In that day this song will be sung in the land of Judah:  
"We have a strong city;  
God makes salvation its walls and ramparts."  
(Isaiah 26:1) —The New International Version*

*In that day this song will be sung in the land of Judah:  
"We have a strong city; he sets up salvation as walls  
and bulwarks."  
(Isaiah 26:1) —Revised Standard Version*

*On that day this song will be sung in the land of Judah:  
We have a strong city; he sets up victory like walls and  
bulwarks.  
(Isaiah 26:1) —New Revised Standard Version*

*In that day this song will be sung in the land of Judah:  
"We have a strong city;  
He sets up walls and ramparts for security."  
(Isaiah 26:1) —New American Standard Version*



As anyone with half a brain and one eye open can clearly see, there are two very distinct traditions that translators follow when making a “new” English translation of that verse. Those who follow the King James tradition continue to add *God* as the subject of the sentence, while those who follow the more recent tradition set by the Revised Standard Version try to adhere to the original text a bit more closely.

Now you know where your reader most likely got the ridiculous notion the original text had the term *elohim* (“God”) in that verse. He is probably continuing to read his trusty, dusty (I’m being facetious) King James Version in spite of everything I have done to ridicule those who are locked into the abject stupidity of reading something that is impossible to understand simply because insight into the *meaning* of many of the words it uses has long since been lost. If that is the case, I hope he hasn’t been a Monthly Contributor for very long. The things I presented in *The Voice of Elijah*® newsletter a year ago—when I gave you my translation of the Book of Galatians—are enough to tell anyone who is not a blind traditionalist that *every existing English translation* is distorting the *meaning* of the biblical text in one way or another. And the King James Version is the worst of the bunch, which is why the agents of Satan are still peddling the absolutely idiotic belief that it is inspired.

Now let me tell you why I translated Isaiah 26:1 the way I did. Actually, I did it for a couple of reasons: First of all, the term *jeshu’ah* (“salvation”) is the second of the two nouns on which the Hebrew proper name *means* “His Majesty is *jeshu’ah* (‘salvation’).” Knowing the *meaning* of that *equational sentence*, doesn’t it just make sense that a translator could easily substitute “The One” for the other? What I *mean* is, why would anyone who knows Jesus is His Majesty and His Majesty is salvation quibble over that? Now, I can understand why a dullard who doesn’t know, understand, and believe the Truth might have a problem with my translation. But that’s why I translated it that way in the first place.

Secondly, if one does not take the noun *jeshu’ah* (“salvation”) as the subject of the sentence—which is, incidentally, specifically implied by its position right before the verb—the sentence has only an indefinite subject—the one denoted by the verbal form—and the noun *jeshu’ah* (“salvation”) must be taken as one part of a double accusative. That is certainly possible,

but it is certainly not required—or even supported—by the context. After all, Isaiah is speaking in terms of the same *parabolic imagery* the Apostle Paul had in mind when he said this:

*Tell me—you who want to be “under law”: Do you not hear “The Law”? For it is written that Abraham had two sons—one “from” the slave girl and one “from” the free woman. But indeed the one “from” the slave girl was engendered according to “The Flesh,” and the one “from” the free woman through a “promise.” These things are being compared. For these {women} are two “Testaments”: One from Mt. Sinai “bearing” “children” into “slavery,” which is Hagar. And this Hagar is Sinai—a mountain in Arabia—and corresponds to the present Jerusalem, for she is “enslaved”—along with her “children.” But the Jerusalem above is “free,” Who is our “Mother.” For it is written:*

*“REJOICE! O BARREN ONE WHO IS NOT GIVING BIRTH.  
BREAK OUT AND SHOUT, O ONE WHO IS NOT ENDURING  
BIRTH PANGS.*

*BECAUSE THE CHILDREN OF THE FORSAKEN ONE ARE MORE  
THAN THE ONE WHO HAS THE MALE.”*

*So you, brothers, are—like Isaac—“children” of a “promise.” But just as then the one engendered in agreement with “flesh” persecuted the one in agreement with “Spirit,” so also now. But what does the Scripture say?*

*“CAST OUT THE SLAVE GIRL AND HER SON,  
FOR THE SON OF THE SLAVE GIRL WILL NOT INHERIT  
WITH THE SON OF THE FREE WOMAN.”*

*Therefore, brothers, you are not “children” of a slave girl,  
but of a free woman.*

*(Galatians 4:21–31) —my interim translation*

In rummaging around in the translations, I did find one translator who appeared to accurately understand *jeshu’ah* (“salvation”) has to be the subject of the sentence:

*On that day this song will be sung in the land of Judah:  
We have a strong city.  
Salvation is established as walls and ramparts.  
(Isaiah 26:1) —The Holman Christian Standard Bible*

The only problem with that translation is this: The translator took what is very definitely an active form of a fairly common Hebrew verb and translated it

as a passive. Translators do that sort of thing sometimes—most often when they don't understand what the text is *talking about*.

*Editor: A woman who just purchased some of your material asked for your opinion in regard to the best translation of the Bible. She writes: "Which translation of the Scriptures do you find to be the most accurate for the purpose of serious study? I have quite a few translations, but is there one you think I should use as I study your materials? I hear that the NRSV and the NIV are all full of new age heresies. I've heard that the NASB is accurate but too literal; that the KJV has many mistakes. I've heard that the ESV is a very outstanding version and I have that one as well. One guy said that the 'Companion Bible' is the best version in the whole world because of its copious notes, but it is essentially the KJV. I have Stern's version and others. Which do you use and which one do you recommend as being pretty accurate for serious study? Thank you for any suggestions and direction you can give me. Since you know the original languages, I thought I would ask you that and also what your opinion of the King James Bible is. Since you stated that you believe in the inspiration of the original text, does that mean you do not believe in the inspiration of the King James?"*

*Elijah:* I assume, on the basis of what I just told you, that there is no need for me to respond to the last question, but I will anyway. Why would I pass up an opportunity to ridicule dimwits who have absolutely no desire to know the Truth? That is precisely the case with anyone who adamantly insists the King James Version is inspired. For the benefit—or detriment—of those who are so "blind" they can't "see" how stupid that belief actually is, I will explain what I *mean*. I attended seminary with one such individual just over thirty years ago, and by observing him and several others like him over the span of three years, I gained a fairly good idea of what motivates folks who stupidly cling to ridiculous religious notions that others can clearly see are utter nonsense. So I'll take this opportunity to pass along what I learned.

First, let me explain a bit about my relationship to the individual I observed. He and I were both attending Trinity Evangelical Divinity School in Deerfield, Illinois, in 1975. As I recall, he was in the first year of the Master of Divinity program, specializing in New

Testament studies, while I was in the third year of that same program, having already obtained a Master of Arts degree in Old Testament studies. I had returned to Trinity after obtaining my degree to teach one of four sections of Elementary Hebrew and to complete the requirements for a Master of Divinity degree. He was a student in the first class I ever taught. What a disaster that was!

Most of the students I "taught" those two semesters had absolutely no idea how to get past my total lack of teaching ability; but this fellow sailed right along, finishing the course right at the top of the four-section group of students. The professor graded all four classes together on a curve, and nearly all of my other students finished in the bottom quarter. From that experience I could tell two things were absolutely true: (1) I had a lot to learn about teaching, and (2) this fellow was not only motivated, he was also extremely intelligent. But I had never before realized how dumb intelligent people can be when it comes to holding on to religious tradition rather than good common sense.

One day, while a group of us were discussing the insights to be gained from textual criticism, the topic got off onto the King James Version and its definite lack in regard to veracity. That's when this individual let it be known that he firmly believed the King James Version was inspired. But during the conversation, the Truth came out: his primary concern was the fact that he could not give up that belief and still be accepted back into the fundamentalist denomination in which he was planning to become a minister. In other words, Truth was not even an issue for him. Fitting in with equally dimwitted Pretenders was. Unfortunately, over the course of the three years I spent at Trinity, I could see that wannabe preacher was not alone in that regard. During those three years, I heard precisely the same thing voiced by several other aspiring "pulpit parrots" as well. Pentecostal students could not give up their belief in the doctrine of the baptism of the Holy Spirit. Reformed students had to hold on to their belief in predestination.

Keep in mind the fact that all of the seminary students I heard stating these things were studying to become "ministers of the Gospel"; and most of them are now men who have long been standing behind some pulpit, preaching "the truth" they *claim* to understand. Me? By the time I moved on from Trinity to the University of California, I had already seen enough of

*The Teaching* to know it is possible to easily reconcile polar-opposite positions in nearly every major doctrinal dispute if one is just able to accept the fact that the Prophets used Hebrew *idioms* to speak in terms of some very specific *images*. Of course, it took me another seven years before I realized idioms and images are the building-blocks from which *parables* are constructed. But more about that another time.

In response to the first question—that is, the one regarding what I consider to be the “best” translation of the Scriptures—I can only tell you that I quoted the New American Standard Bible in the articles I submitted for this newsletter up until recently because I believe the translators who made that translation were striving to adhere as closely as possible to the original text. Having said that, however, I should also point out that I would not be translating the biblical text myself if I did not feel I could improve on the translation they produced. Ergo, it should be obvious which translation I consider to be “the best.” Not that mine is, mind you. That’s just my opinion; and we all know opinions are still a dime a dozen (that’s an idiom), the price not ever having been adjusted for inflation—in my lifetime at least.

*Editor: I don't recall you writing anything recently on the subject of the Rapture of the Church. So would you speak on that? Here's the question that has been submitted on that subject: "How come you said the Early Church spoke of the rapture when it didn't come into popularity until the late 1800s? That's when a 16- or 18-year-old Believer (six months old in the Lord) said she had the vision and then Scofield jumped on that and put it in his study Bible."*

*Elijah:* I don’t know what influence a young girl might have had on the beliefs of Cyrus Ingerson Scofield, but I do know this fellow has just committed the spiritual equivalent of a drive-by shooting. He comes out shooting off his mouth about things he quite obviously knows very little about. Furthermore, I doubt he even stopped long enough to read what I wrote about the Rapture more than a decade ago in “Wanna Hear the Whopper the Liar Came Up With? (I Doubt You’ll Believe It!)” *The Voice of Elijah*®, October 1996. If he had, he would have known the Rapture was a central doctrine in the belief system of Edward Irving, who collected a fairly good following of “Christians” shortly after 1830. That was at

least ten years before Scofield was even born. Then John Nelson Darby picked it up from the Irvingites and went on to “perfect” it in his own witless way. He even had a dispute in 1845 with B.W. Newton over the details in his doctrine of the Rapture. That would have been while Scofield was still in diapers. If you want to know how the doctrine made its way into the Scofield Bible, you can find it in what I wrote way back in October 1996. The Truth is, Scofield had a whole lot more people influencing his belief in the Rapture than some young girl. But now that I have popped the fellow’s balloon (that’s an idiom) by showing you he has his facts all wrong, let me show you the fundamental fallacy in his assinine argument against belief in the Rapture.

It should be patently obvious to everyone that a doctrine is not necessarily false just because it does not “come into popularity” until some particular point in time. That should be even more obvious to the person who asked the question if he claims to be a Protestant. From my study of Church history, I can recall there once was a time in history when the absolutely essential doctrine of salvation by faith suddenly “came into popularity.” As a matter of fact, after Martin Luther nailed his ninety-five theses to the door of the church in Whittenburg, Germany, the doctrine of salvation by faith became so “popular” that some “protestant” folks willingly gave up their lives rather than give up their belief in that simple Truth. For that reason I would advise anyone against using the really rather ridiculous “come into popularity” argument to refute anything. It just doesn’t hold water. (That’s also an idiom.)

On the other hand, I can show you clear evidence that at least one Early Church leader understood the obvious *meaning* of a few things that Paul wrote about the Rapture. But first, let me show you where Paul gives a chronological list of End-Time events:

*If we have hope in an “Anointed {One}” only in this life, we are the most miserable of all men. But now “an Anointed {One}” has been “awakened” from dead ones—the First Fruits of those who are “asleep.” For, because death is through a man, resurrection of dead ones is also through a Man. For, just as in Adam all are dying, so also in “The Anointing” all will be made alive. But each in his own order: (1) First Fruits are an “Anointed {One}”; (2) later those who are of “The Anointing” at “The Advent” He has; (3) then “The End,” when He “hands down” “The Kingdom” to the {Living} God and*

*Father, when He has destroyed every ruler, and every authority and power. For it is necessary for Him to reign until He has put all of His enemies under His feet. The final enemy to be destroyed is "The Death."*  
(1 Corinthians 15:19–26) —my interim translation

And just as we have borne "The Image" of the {body} of dirt, we will also bear "The Image" of the heavenly {Body}. **But I say this, brothers, because flesh and blood cannot "inherit" "The Kingdom" of God, neither {can} the decomposition "inherit" what is incapable of decomposition. Look! I am telling you a "Mystery": We will not all fall "asleep," but we will all be "changed," in an instant, in a blink of an eye, at "The last Trumpet." For it will sound, and those who are dead will be "awakened" incapable of decomposition, and we will be "changed." For this—"The Decomposing"—must clothe itself with what is incapable of decomposition, and this—"The Mortal"—must clothe itself with immortality. But when this—"The Decomposing"—has clothed itself with what is incapable of decomposition, and this—"The Mortal"—has clothed itself with immortality, then "The written Word" will occur:**

*"'THE DEATH' HAS BEEN SWALLOWED IN A 'VICTORY.'  
WHERE IS 'THE VICTORY' YOU HAVE, DEATH?  
WHERE IS 'THE STING' YOU HAVE, DEATH?"*

But "The Sting" of "The Death" is "The Sin." And "The Power" of "The Sin" is "The Law." But thanks to the {Living} God, Who is giving us "The Victory" through our Lord—Jesus "Anointed."  
(1 Corinthians 15:49–57) —my interim translation

But we do not want you to be ignorant, brothers, concerning those who are "sleeping," so that you are not also grieved just like "The Rest"—those who do not have hope. For if we believe that Jesus died and arose, so also the {Living} God will bring with Him those who have "fallen asleep" in Jesus. For we say this to you by "The Word" of His Majesty, that we—those living, those left behind—in "The Advent" of His Majesty, will not go before those who have "fallen asleep." **Because His Majesty Himself—with a summons, with the voice of a chief messenger, and with "The Trumpet" of God—will descend from Heaven, and the dead in "an Anointed {One}" will arise first. Then we—those living, those**

*left behind—will, at the same time, be snatched away with them to "The Meeting" of His Majesty in "The Air." And so we shall always be with His Majesty. Therefore, comfort one another with these words.*  
(1 Thessalonians 4:13–18) —my interim translation

If you read those passages carefully, you will find Paul clearly believed there is going to be a point in time when a trumpet will sound an alarm. Whether or not an "angel" blows that trumpet is completely irrelevant; the irrefutable fact is, Paul believed it is eventually going to sound. When it does, the dead "in Christ" are going to arise first; then the living "in Christ" are going to be "changed," and both together are going to go up to meet Jesus Christ "in the air" as He is returning to set up His Kingdom. Just read the text.

You can slice it; you can dice it; you can even serve it up with all the other vomit that has come, and is yet to come, out of the mouths of pulpit parrots the world over. But you are not going to change the basic Truth in what Paul wrote. At some point, there is going to be a Rapture in which a completely new Creation is going to rise up from the Earth. And the plain sense of what Paul wrote also indicates the "ascension" of "the saints" will occur immediately before Jesus returns. If you don't want to believe that, start slicing. But you might want to keep in mind something the Early Church Father Hippolytus wrote about those things. He begins at the point where men finally realize they have been duped and begin the rebellion against the Antichrist:

*But let us revert to the matter in hand. When men have received the seal, then, and find neither food nor water, they approach him with a voice of anguish, saying, Give us to eat and drink, for we all faint with hunger and all manner of straits; and bid the heavens yield us water, and drive off from us the beasts that devour men. Then will that crafty one make answer, mocking them with absolute inhumanity, and saying, The heavens refuse to give rain, the earth yields not again its fruits; whence then can I give you food?*

*Then, on hearing the words of this deceiver, these miserable men will perceive that this is the wicked accuser, and will mourn in anguish, and weep vehemently, and beat their face with their hands, and tear their hair, and lacerate their cheeks with their nails, while they say to each other: Woe for the calamity! Woe for the bitter contract! Woe for*

*the deceitful covenant! Woe for the mighty mischance! How have we been beguiled by the deceiver! How have we been joined to him! How have we been caught in his toils! How have we been taken in his abominable net! How have we heard the Scriptures, and understood them not! For truly those who are engrossed with the affairs of life, and with the lust of this world, will be easily brought over to the accuser then, and sealed by him.*

*But many who are hearers of the divine Scriptures, and have them in their hand, and keep them in mind with understanding, will escape his imposture. For they will see clearly through his insidious appearance and his deceitful imposture, and will flee from his hands, and betake themselves to the mountains, and hide themselves in the caves of the earth; and they will seek after the Friend of man with tears and a contrite heart; and He will deliver them out of his toils, and with His right hand He will save those from his snares who in a worthy and righteous manner make their supplication to Him. You see in what manner of fasting and prayer the saints will exercise themselves at that time. Observe, also, how hard the season and the times will be that are to come upon those in city and country alike. At that time they will be brought from the east even unto the west; and they will come up from the west even unto the east, and will weep greatly and wail vehemently. And when the day begins to dawn they will long for the night, in order that they may find rest from their labours; and when the night descends upon them, by reason of the continuous earthquakes and the tempests in the air, they will desire even to behold the light of the day, and will seek how they may hereafter meet a bitter death.*

*At that time the whole earth will bewail the life of anguish, and the sea and air in like manner will bewail it; and the sun, too, will wail; and the wild beasts, together with the fowls, will wail; mountains and hills, and the trees of the plain, will wail on account of the race of man, because all have turned aside from the holy God, and obeyed the deceiver, and received the mark of that abominable one, the enemy of God, instead of the quickening cross of the Saviour. And the churches, too, will wail with a mighty lamentation, because neither "oblation nor incense" is attended to, nor a service acceptable to God; but the sanctuaries of the churches will become like a garden-watcher's hut, and the holy body and blood of Christ will not be shown in those days. The public service of God shall be extinguished, psalmody shall cease, the reading of the Scriptures shall not be heard; but*

*for men there shall be darkness, and lamentation on lamentation, and woe on woe.*

*At that time silver and gold shall be cast out in the streets, and none shall gather them; but all things shall be held an offence. For all shall be eager to escape and to hide themselves, and they shall not be able anywhere to find concealment from the woes of the adversary; but as they carry his mark about them, they shall be readily recognized and declared to be his. Without there shall be fear, and within trembling, both by night and by day. In the street and in the houses there shall be the dead; in the streets and in the houses there shall be hunger and thirst; in the streets there shall be tumults, and in the houses lamentations. And beauty of countenance shall be withered, for their forms shall be like those of the dead; and the beauty of women shall fade, and the desire of all men shall vanish. Notwithstanding, not even then will the merciful and benignant God leave the race of men without all comfort; but He will shorten even those days and the period of three years and a half, and He will curtail those times on account of the remnant of those who hide themselves in the mountains and caves, that the phalanx of all those saints fail not utterly.*

*But these days shall run their course rapidly; and the kingdom of the deceiver and Antichrist shall be speedily removed. And then, in fine, in the glance of an eye shall the fashion of this world pass away, and the power of men shall be brought to nought, and all these visible things shall be destroyed. As these things, therefore, of which we have spoken before are in the future, beloved, when the one week is divided into parts, and the abomination of desolation has arisen then, and the forerunners of the Lord have finished their proper course, and the whole world, in fine, comes to the consummation, what remains but the manifestation of our Lord and Saviour Jesus Christ, the Son of God, from heaven, for whom we have hoped; who shall bring forth fire and all just judgment against those who have refused to believe in Him? For the Lord says,*

*"For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be; for wheresoever the carcase is, there will the eagles be gathered together."*  
(Matthew 24:27-28)

*For the sign of the cross shall arise from the east even unto the west, in brightness exceeding that of the sun, and shall announce the advent and manifestation of*

the Judge, to give to every one according to his works. For concerning the general resurrection and the kingdom of the saints, Daniel says:

*"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."*

(Daniel 12:2)

And Isaiah says:

*"The dead shall rise, and those in the tombs shall awake, and those in the earth shall rejoice."*

(Isaiah 26:19)

And our Lord says:

*"Many in that day shall hear the voice of the Son of God, and they that hear shall live."*

(John 5:25)

***For at that time the trumpet shall sound, and awake those that sleep from the lowest parts of the earth, righteous and sinners alike. And every kindred, and tongue, and nation, and tribe shall be raised in the twinkling of an eye; and they shall stand upon the face of the earth, waiting for the coming of the righteous and terrible Judge, in fear and trembling unutterable. For the river of fire shall come forth in fury like an angry sea, and shall burn up mountains and hills, and shall make the sea vanish, and shall dissolve the atmosphere with its heat like wax. The stars of heaven shall fall, the sun shall be turned into darkness, and the moon into blood. The heaven shall be rolled together like a scroll: the whole earth shall be burnt up by reason of the deeds done in it, which men did corruptly, in fornications, in adulteries, and in lies and uncleanness, and in idolatries, and in murders, and in battles.***

For there shall be the new heaven and the new earth. Then shall the holy angels run on their commission to gather together all the nations, whom that terrible voice of the trumpet shall awake out of sleep. And before the judgment seat of Christ shall stand those who once were kings and rulers, chief priests and priests; and they shall give an account of their administration, and of the fold, whoever of them through their negligence have lost one sheep out of the flock. And then shall be brought forward

soldiers who were not content with their provision, but oppressed widows and orphans and beggars. Then shall be arraigned the collectors of tribute, who despoil the poor man of more than is ordered, and who make real gold like adulterate, in order to mulct the needy, in fields and in houses and in the churches. Then shall rise up the lewd with shame, who have not kept their bed undefiled, but have been ensnared by all manner of fleshly beauty, and have gone in the way of their own lusts.

Then shall rise up those who have not kept the love of the Lord, mute and gloomy, because they contemned the light commandment of the Saviour, which says, "Thou shalt love thy neighbor as thyself." Then they, too, shall weep who have possessed the unjust balance, and unjust weights and measures, and dry measures, as they wait for the righteous Judge. And why should we add many words concerning those who are sisted before the bar? Then the righteous shall shine forth like the sun, while the wicked shall be shown to be mute and gloomy. For both the righteous and the wicked shall be raised incorruptible: the righteous, to be honoured eternally, and to taste immortal joys; and the wicked, to be punished in judgment eternally.

Each ponders the question as to what answer he shall give to the righteous Judge for his deeds, whether good or bad. With all men each one's actions shall environ him, whether he be good or evil. For the powers of the heavens shall be shaken, and fear and trembling shall consume all things, both heaven and earth and things under the earth. And every tongue shall confess Him openly, and shall confess Him who comes to judge righteous judgment, the mighty God and Maker of all things.

Then with fear and astonishment shall come angels, thrones, powers, principalities, dominions, and the cherubim and seraphim with their many eyes and six wings, all crying aloud with a mighty voice,

*"Holy, holy, holy is the Lord of hosts, omnipotent; the heaven and the earth are full of Thy glory."*

(Isaiah 6:3)

And the King of kings and Lord of lords, the Judge who accepts no man's person, and the Jurist who distributes justice to every man, shall be revealed upon His dread and lofty throne; and all the flesh of mortals shall see His face with great fear and trembling, both the righteous and the sinner. Then shall the son of perdition be brought forward, to wit, the accuser, with his demons and with his servants, by angels stern and inexorable. And they shall be

given over to the fire that is never quenched, and to the worm that never sleepeth, and to the outer darkness. For the people of the Hebrews shall see Him in human form, as He appeared to them when He came by the holy Virgin in the flesh, and as they crucified Him. And He will show them the prints of the nails in His hands and feet, and His side pierced with the spear, and His head crowned with thorns, and His honourable cross. And once for all shall the people of the Hebrews see all these things, and they shall mourn and weep, as the prophet exclaims, "They shall look on Him whom they have pierced;" and there shall be none to help them or to pity them, because they repented not, neither turned aside from the wicked way. And these shall go away into everlasting punishment with the demons and the accuser.

(Hippolytus, "On the Day of the Consummation," The Advent of Christ and AntiChrist, pp. 225–232)

I know Hippolytus does not specifically mention the Rapture. But he does say all of the dead—both the "Righteous" and the "Wicked"—will arise right before Jesus returns. Moreover, his lack of mentioning True Believers being taken up in the Rapture cannot be taken to mean he was not aware of it. He doesn't tell us what happens to the "Righteous" because his focus is obviously on the fear and trembling of those who realize too late they made the greatest mistake imaginable. But his contemporary Tertullian was certainly well aware of the fact that there would be a Rapture in which the souls of the "Righteous" would all be joined to Christ at the Second Coming:

*How, indeed, shall the soul mount up to heaven, where Christ is already sitting at the Father's right hand, when as yet the archangel's trumpet has not been heard by the command of God, [1 Cor. 15:52; 1 Thess. 4:16]—when as yet those whom the coming of the Lord is to find on the earth, have not been caught up into the air to meet Him at His coming, [1 Thess. 4:17] in company with the dead in Christ, who shall be the first to arise? [1 Thess. 4:16] To no one is heaven opened; the earth is still safe for him, I would not say it is shut against him. When the world, indeed, shall pass away, then the kingdom of heaven shall be opened. Shall we then have to sleep high up in ether, with the boy-loving worthies of Plato; or in the air with Arius; or around the moon with the Endymions of the Stoics? No, but in Paradise, you tell me, whither already the patriarchs*

*and prophets have removed from Hades in the retinue of the Lord's resurrection. How is it, then, that the region of Paradise, which as revealed to John in the Spirit lay under the altar, [Rev. 6:9] displays no other souls as in it besides the souls of the martyrs? How is it that the most heroic martyr Perpetua on the day of her passion saw only her fellow-martyrs there, in the revelation which she received of Paradise, if it were not that the sword which guarded the entrance permitted none to go in thereat, except those who had died in Christ and not in Adam? A new death for God, even the extraordinary one for Christ, is admitted into the reception-room of mortality, specially altered and adapted to receive the new-comer. Observe, then, the difference between a heathen and a Christian in their death: if you have to lay down your life for God, as the Comforter counsels, it is not in gentle fevers and on soft beds, but in the sharp pains of martyrdom: you must take up the cross and bear it after your Master, as He has Himself instructed you. [Matt. 16:24] The sole key to unlock Paradise is your own life's blood. You have a treatise by us, (on Paradise), in which we have established the position that every soul is detained in safe keeping in Hades until the day of the Lord.*

(Tertullian, "A Treatise on the Soul," Chapter LV, Roberts and Donaldson (Eds.), The Ante-Nicene Fathers (1885), Vol. 3)

Now I realize "Polly-wants-a-cracker" Pretenders who happen upon this diatribe will have no respect at all for what Hippolytus and Tertullian wrote. They have more than a century and a half of an extremely stupid religious tradition standing behind them, telling them the Early Church Fathers didn't know anything; but they do. Unfortunately, they have somehow overlooked one very important point, which I am going to briefly state for the benefit of all who have a bit more on the ball (that's an idiom) upstairs.

So I ask you: If the Early Church Fathers who lived less than a century and a half after the last of the Apostles died and repeatedly insisted they were *handing down* The Apostolic Teaching did not understand the same things the Apostles taught, how in the world can we be sure these knuckleheads have finally "figured it out"? Just thought I'd ask; not that I expect any reasonable, or even rational, answer to the question. They aren't even aware God hid the Truth in the Scriptures and revealed it to the Apostles just to show them how stupid they really are. ■

Continued from front cover

hope, as I think, of multiplying the race at the first, was succeeded by one alone, who was heir of his father's blessings, while the rest were separated from the family; and of the twins who sprang from him, the younger having won his father's favour and received his prayers, became heir, and the elder served him. For it is the greatest boon to a bad man not to be master of himself.

And this arrangement was prophetic and typical. And that all things belong to the wise, Scripture clearly indicates when it is said, "Because God hath had mercy on me, I have all things." For it teaches that we are to desire one thing, by which are all things, and what is promised is assigned to the worthy. Accordingly, the good man who has become heir of the kingdom, it registers also as fellow-citizen, through divine wisdom, with the righteous of the olden time, who under the law and before the law lived according to law, whose deeds have become laws to us; and again, teaching that the wise man is king, introduces people of a different race, saying to him, "Thou art a king before God among us;" those who were governed obeying the good man of their own accord, from admiration of his virtue.

Now Plato the philosopher, defining the end of happiness, says that it is likeness to God as far as possible; whether concurring with the precept of the law (for great natures that are free of passions somehow hit the mark respecting the truth, as the Pythagorean Philo says in relating the history of Moses), or whether instructed by certain oracles of the time, thirsting as he always was for instruction. For the law says, "Walk after the Lord your God, and keep my commandments."

Clement of Alexandria, "The Stromata, or Miscellanies," Book ii, Chap. xix, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1885), Vol. 2, p. 369.

## Is It Time To Renew?

The Voice of Elijah  
P.O. Box 2257  
Rockwall, TX 75087-2257  
(972) 635-2021

Check the mailing label below. If it says, "TIME TO RENEW," your subscription expires with this issue. Don't miss a single issue! Use the order form in this issue to renew your subscription now.

ADDRESS SERVICE REQUESTED

NONPROFIT ORG.  
U.S. POSTAGE  
PAID  
ROYSE CITY, TX  
PERMIT NO. 0038

[www.voiceofelijah.org](http://www.voiceofelijah.org)