



# THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

## Monkey See, Monkey Do; Just Like Penguins

Every soul, then, by reason of its birth, has its nature in Adam until it is born again in Christ; moreover, it is unclean all the while that it remains without this regeneration; and because unclean, it is actively sinful, and suffuses even the flesh (by reason of their conjunction) with its own shame.

Now although the flesh is sinful, and we are forbidden to walk in accordance with it, and its works are condemned as lusting against the spirit, and men on its account are censured as carnal, yet the flesh has not such ignominy on its own account. For it is not of itself that it thinks anything or feels anything for the purpose of advising or commanding sin. How should it, indeed? It is only a ministering thing, and its ministration is not like that of a servant or familiar friend—animated and human beings; but rather that of a vessel, or something of that kind: it is body, not soul.

Now a cup may minister to a thirsty man; and yet, if the thirsty man will not apply the cup to his mouth, the cup will yield no ministering service. Therefore the *differentia*, or distinguishing property, of man by no means lies in his earthly element; nor is the flesh the human person, as being some faculty of his soul, and a personal quality; but it is a thing of quite a different substance and different condition, although annexed to the soul as a chattel or as an instrument for the offices of life.

Accordingly the flesh is blamed in the Scriptures, because nothing is done by the soul without the flesh in operations of concupiscence, appetite, drunkenness, cruelty, idolatry, and other works of the flesh,—operations, I mean, which are not confined to sensations, but result in effects. The emotions of sin, indeed, when not resulting in effects, are usually imputed to the soul: “Whosoever looketh on a woman to lust after, hath already in his heart committed adultery with her.” But what has the flesh alone, without the soul, ever done in operations of virtue, righteousness, endurance, or chastity?

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## *A Note From the Editor*

In "The Letter From the Editor," *The Voice of Elijah*®, October 2009, I wrote:

*"The main responsibility I have as President/CEO of Voice of Elijah, is to ensure that VOE's mission is Priority One. The mission of VOE—to reach born-again Believers with the Truth—cannot be accomplished without the contributions which fund our outreach programs. Although contributions dipped in the Third Quarter, I fully expect that our Fourth Quarter contribution totals will get VOE back on track."*

And get VOE back on track, you did—thanks to all who increased your contributions to *The Voice of Elijah*®. Although VOE ended 2009 just shy of 2008's annual contributions (by less than \$1000), I was very encouraged by VOE's growth in 2009. Our subscriber and Monthly Contributor base continues to grow. Considering the current economic condition, with millions of people out of work, we are somewhat amazed and very thankful that our annual total of contributions and outreach efforts were even close to 2008.

## *Mission*

A nonprofit organization's "mission statement"—a brief statement of the organization's purpose—describes the reason the organization exists. It also serves as a "compass" used in making decisions. Since new subscribers begin receiving *The Voice of Elijah*® every quarter, I occasionally write about VOE's mission for their benefit. The mission of Voice of Elijah, Inc. (a nonprofit, non-denominational organization) is to educate the public in regard to Early Church beliefs concerning the End of the Age and the Second Coming of Jesus Christ—so that all True Believers will be prepared for the appearance of the Antichrist.

## *Outreach*

As we draw nearer to the End, it is imperative that we reach as many True Believers as we possibly can if they are to have any hope of preparing for, and "standing firm" in "The Truth" (see page 12, this issue) at the time of the Antichrist. Your contributions help us do that.

Providing the content found in *The AntiChrist* is the first step in accomplishing our mission. The total number of *The AntiChrist* Free Offer booklets mailed in 2009 (51,019 copies) narrowly exceeded the total mailed in 2008 (50,602). Over the past four years, VOE's outreach has grown from reaching an average of: 578 people per month (in 2006), 1845 people per month (in 2007), 4217 people per month (in 2008), to 4251 per month in

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2009. I am hopeful that 2010 will find us greatly exceeding those totals in our effort to reach True Believers with the Truth. Please feel free to request free copies of *The AntiChrist* to distribute to anyone you feel might be interested in reading it. Email your requests to [marcia@voiceofelijah.org](mailto:marcia@voiceofelijah.org), or mail them to Voice of Elijah, P.O. Box 2257, Rockwall, TX 75087-2257. If you provide names and addresses, we will mail the booklets directly to them.

## Stewardship

As a mission-based organization, we are diligent to ensure your contributions are used to further *The Voice of Elijah*® mission. In 2009, 78 percent of all contributions funded outreach programs, and 22 percent funded printing/publications (i.e. *The Voice of Elijah*® newsletter and *The Voice of Elijah*® Update) and administrative expenses combined. In 2008 the percentages were 77 percent for outreach, and 23 percent for printing/publications and administrative expenses. We are committed to increasing the percentage of contributions allocated to outreach.

## Our Organization

Voice of Elijah, Inc. has an unpaid, independent 9-member board who work year round as overseers of the organization on behalf of the public, subscribers, and contributors to *The Voice of Elijah*®. Their hard work ensures *The Voice of Elijah*® continues to be a stellar mission-based organization. In addition to our volunteer board, VOE has one full-time and one part-time employee, and a growing army of volunteers contributing their time and efforts to further the mission of VOE.

## Support of Our Ministry

There are several ways you can support the ministry of *The Voice of Elijah*®. *One*: Pray for our wisdom in making decisions so that we reach as many True Believers as possible. *Two*: Volunteer to distribute "Free Offer" bookmarks that provide

details regarding how one can obtain a free copy of *The AntiChrist* booklet. *Three*: Use the Google Search Box on the [www.voiceofelijah.org](http://www.voiceofelijah.org) web pages to perform online searches. It costs you nothing, but it provides additional income for VOE (from Google). *Four*: Prayerfully consider becoming a Monthly Contributor to *The Voice of Elijah*® (see Order Form).

## Our Message

Our website, [www.voiceofelijah.org](http://www.voiceofelijah.org), has several years' worth of newsletter articles posted, free of charge, for anyone who is interested in learning more about our message. For those of you who have just become acquainted with *The Voice of Elijah*®, there are nineteen years' worth of back issues, books, and CD/DVD sets available for anyone searching for the Truth (see the Order Form or Online Store at [www.voiceofelijah.org](http://www.voiceofelijah.org)).

## What Lies Ahead

*The Voice of Elijah*® has plans to greatly increase our outreach, as funds and time allow. At this point in time, our outreach is primarily internet based. Our multi-year plan includes radio and television outreach, as well. We are doing all that we can now to prepare for the time when we begin to broadcast our message both nationally and internationally.

## Your Questions

If you have questions you would like to see addressed in the "Questions & Answers" column, please email them to: [webmaster@voiceofelijah.org](mailto:webmaster@voiceofelijah.org). Our Q&A Editor will submit them to Larry Harper for consideration in a future issue. Even though this issue does not include the "Q&A" column, nearly every other issue of *The Voice of Elijah*® does.

In Him,

*Marcia Woody*

# No Interpretation Is Necessary if You Can Understand the Language

A year and a half 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.) In the July 2009 issue of *The Voice of Elijah*® newsletter, I gave you an interim draft of my translation of the first half of the Book of Romans. (See “Be Stupid: Judge Others, Go to Hell,” *The Voice of Elijah*®, July 2009.) In the October 2009 issue of *The Voice of Elijah*® newsletter, I gave you an interim draft of my translation of the second half of the Book of Romans. (See “Freedom Is Not Freedom if You Are Not Free,” *The Voice of Elijah*®, October 2009.) In those three articles, I also gave you a list of *significant* keywords and a few brief comments on the text.

In this issue, I am going to give you an interim draft of my translation of the Book of Ephesians along with a list of *significant* keywords and my comments on the text. I am hoping to (eventually) make a much longer written commentary on the Book of Ephesians and the Book of Romans available to *The Voice of Elijah*® for distribution to the participants in the Monthly Contributor program. I also plan to provide an even more in-depth explanation of the entire text of the New Testament 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 of that translation 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 of the New Testament, 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*.

Immediately following this introduction, you will find a list of the definitions I gave you in July 2008 with my translation of the Book of Galatians. I have combined those definitions with the ones I gave you in July and October 2009, when I gave you my initial translation of the Book of Romans. I have alphabetized the keywords and bolded the entries for you. In combining the two lists, I discovered I had given you essentially the same information twice in some cases (my mistake). If the two definitions appear to be at odds, take my word for it: That is only because you are lacking insight into some facet of the *parabolic imagery* of *The Teaching*.

In combining the three lists I gave you previously, I also separated out and explained a few additional keywords that were mixed in with other keywords to which they are related. I say, “when they say” when referring to the Apostles who wrote the New Testament; and I say, “when Paul says” when referring to specific statements Paul makes in the Book of Romans. There is no difference between those two phrases other than the context in which I was writing when I made them. I have included a reference to that context in each case.

It is my hope that you can use these definitions to begin to develop a mind-set in which you think *parabolically* rather than philosophically:

A

When Paul says “*The Acceptance*” (Romans 11), he is referring to the fact that even after a person has been “cut



off from" Corporate Israel, he can still be "grafted back in" to Corporate Israel if he will just confess his sin and ask for forgiveness.

When they say "**The Adoption**" (Galatians), they are referring to "The Resurrection" of True Believers in "The Image" and likeness of the Living Word of God.

When Paul says "**The Adoption**" (Romans 8), he is referring to the transformation of "The Visible" physical body into "The Invisible" spiritual body at "The Resurrection."

When Paul says "**The Adversary**" (Romans 16), he is referring to the meaning of the title "Satan" in Hebrew rather than using it as a proper name.

When Paul says "**The Age**" (Romans 12), he is referring to parabolic imagery in which the seven parabolic "days" of Creation are referred to as "Ages."

When Paul says "**The All**" (Romans 11), he is referring to the fact that nothing exists other than what has been created by the Living Word of God.

When Paul says "**The Anger**" (Romans 1), 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 Appeal**" (Romans 15), he is referring to the action taken by a True Believer who hears "The Gospel" and "makes an appeal" to "The Judgment Seat" of God for the specific purpose of attaining "The Declaration of Not Guilty." (See Rom. 9.) It is possible for a True Believer to "make an appeal" on behalf of someone else (see Rom. 12:8), but that "appeal" is not "The Appeal" an unregenerate person makes on the basis of "The Belief" in "The Truth" of "The Gospel."

When Paul says "**make an appeal**" (Romans 10), he is referring to parabolic imagery in which the True Believer is making "The Appeal" before "The Judgment Seat" of God, requesting that his sins be forgiven. This is "The Appeal" that every True Believer has made after hearing and believing "The Truth" of "The Gospel" that is still being proclaimed by legitimate Evangelists.

When Paul says "**The Approval**" (Romans 5), 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 "**approved**" (Romans 14), he is referring to the parabolic image of "The Approval" process the Living Word of God uses to determine who is, and who is not, worthy to **inherit what was promised**. (See "The Approval.") In this case, Paul is attributing "The Approval" process to "The Men" rather than to God.

When Paul says "**{The} Authority**" (Romans 13), he is referring to anyone who has authority over someone else in the eyes of God. God has decreed the man has authority over the woman in a "one-flesh" relationship. Both parents have "The Authority" over their minor children. Agents of the government have "The Authority" over all who choose to remain citizens of the country they govern. In the eyes of God, those who hold "The Authority" He has granted lose "The Authority" He has granted when they abuse "The Authority" He has granted. But (and here is where testing enters the picture) the abusive actions of "The Authority" do not automatically absolve those who choose not to remain "subject to" those who abuse "The Authority" they hold over them. Go figure.

## B

When Paul says "**The Ban**" (Romans 9), he is referring to a parabolic image in which any individual who has been placed "under The Ban" cannot be "redeemed." He must be put to death (cf. Lev. 27:28–29).

When Paul says "**The Baptism**" (Romans 6), 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 they say "**The Belief**" (Galatians), they are referring to the content of The Teaching, which is the Living Word of God that Jesus Christ is.

When Paul says "**The One Who Believes**" (Romans 15), he is referring to Jesus Christ, "The One" Who died for the sake of "The Many" because of "The Belief" He had in "The Truth" of the Living Word of God.

When Paul says **"The Benevolence"** (Romans 2), he is referring to God's overwhelming generosity in allowing us an opportunity to escape from "The Judgment" that has already been imposed.

When they say **"The Blessing"** (Galatians), 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"** (Galatians), they are referring to True Believers' gratitude for knowledge of The Teaching, which explains what Jesus Christ accomplished on the cross.

When Paul says **"The Boasting"** (Romans 3), 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 Branches"** (Romans 11), he is referring to a parabolic image in which Corporate Israel is "The Root" of a "Tree" "planted" in the Garden of Eden. "The Members" of Corporate Israel are depicted as "The Branches" on that "Tree."

When Paul says **"broken off"** (Romans 11), he is referring to the Hebrew idiom "cut off from." As I explained in Not All Israel Is Israel, the Jews were "cut off from" Corporate Israel in the time of Christ, leaving Jesus Christ as Corporate Israel, **the Heir of the promise**.

When Paul says **"The Brotherly Love"** (Romans 12), he is referring to the special bond that all True Believers share with one another because of "The Commonality" they have in "The Belief" in "The Truth" of The Apostolic Teaching.

When Paul says **"The Building"** (Romans 14), he is referring to Jesus Christ as "The House" of the Living Word of God "in" which every True Believer will reside forever (Ps. 23:6).

When Paul says **"building"** and **"build"** (Romans 15), he is referring to a parabolic image in which Jesus Christ, the Living Word of God, is in the process of "building a house" for God the Father through the

activities of those who have been called to speak "The Word" (see Eph. 4:4-16).

## C

When Paul says **"The Called"** (Romans 1), 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 Children"** (Romans 9), he is referring to a parabolic image in which every individual is a "child" of whatever content he chooses to believe. If a person chooses to believe "The Truth" of the Living Word of God, he thereby becomes a "Child" of God. If he chooses to continue believing "The Lie" that will allow him to do whatever "The Flesh" wants him to do, he will remain a "child" of "The Flesh."

When Paul says **"The Chosen"** (Romans 16), he is referring to someone he believes has advanced beyond "The Called" and "The Selection" to become one of "The Chosen" few who will **inherit what was promised**. Paul is using "The Chosen" as a commendation.

When Paul says **"The Circumcision"** (Romans 2), he is referring to the Jews.

When Paul says **"The Clay"** and immediately refers to "The Lump" (Romans 9), he is referring to a parabolic image the Prophets used to depict the corporate body of the first Adam as the raw material from which "The Potter" is still in the process of parabolically crafting "The Members" of Corporate Israel as earthenware "vessels" made in His Own image and likeness. He is alluding to various things the Prophets have said in that regard (Is. 29:16; 45:9; 64:8; esp. Jer. 18:1-12).

When Paul says **"The Commandment"** (Romans 7), 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 **"Commonality"** (Romans 15), he is in one way or another referring to the fact that all True

Believers “share” a tremendously important bond with one another simply because they “share” one essential thing in common. That one essential thing is “The Belief” in “The Truth” of the Living Word of God. (See “Partaker.”)

When Paul says “**The Conscience**” (Romans 9), he is referring to the innate ability of a person to make a distinction between those things that are moral and ethical and those things that are immoral and unethical.

When Paul says “**fully convinced**” (Romans 14), he is referring to the decision-making process whereby every True Believer is expected to decide what he believes about any given thing on the basis of “The Knowledge” of The Teaching he has attained. A True Believer who has been “fully convinced” by the evidence in the Scriptures has no difficulty at all “standing firm” in “The Truth” he believes because his decision to believe “The Truth” was based on a rational thought process by which he examined the evidence in the Scriptures in “The Light” of The Teaching and could easily “see” The Teaching is true.

When Paul says “**The Creation**” (Romans 8), he is referring to the totality of all that God created—both “The Visible” and “The Invisible.”

When Paul says “**Cultivated Olive Tree**” (Romans 11), he is referring to a parabolic image in which Corporate Israel is “The Root” of a “Tree” “planted” in the Garden of Eden. “The Members” of Corporate Israel are depicted as “The Branches” on that “Tree.”

## D

When Paul says “**The Darkness**” (Romans 13), he is referring to a parabolic image in which “The Darkness” is both “The Night” of the seventh parabolic “day” of Creation and unbelievers’ ignorance of “The Truth” of the Living Word of God (John 3:19–20).

When Paul says “**The Day**” (Romans 2), he is referring to the seventh parabolic “day” of Creation.

When Paul says “**The Day**” (Romans 13), he is referring to a parabolic image in which “The Age” to come is “The Light” of the seventh “day” of Creation. See also his use of “The Day” in Romans 2, where he makes no such distinction between “The Night” and “The Day” of the

seventh parabolic “day” (cf. Gen. 1:5).

When they say “**The Death**,” (Galatians) 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 Paul says “**The Death**” (Romans 5), 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 Deception**” (Romans 1), he is referring to the prevalent belief that Adam and Eve were created with the ability to “figure out” everything for themselves.

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

When Paul says “**The Decomposition**” (Romans 8), he is referring to “The Mortal” characteristics of “The Body.”

When Paul says “**Defeat**” (Romans 11), he is referring generally to parabolic imagery in which Corporate Israel—Jesus Christ—did battle with the forces of “The Darkness” and “The Death” and “triumphed” over them in His Resurrection from the dead (1 Cor. 15:50–57). Paul is referring specifically to the inability of the Jews to attain “The Declaration of Not Guilty” by any means other than “The Belief” in “The Truth” of the Living Word of God.

When Paul says “**The Desires**” (Romans 1), he is referring to any compulsive “want to” stemming from rebellion against “The Commandment” of God.

When Paul says “**The Diligence**” (Romans 12), he is referring to the immediate willingness that True Believers have to do whatever is necessary to help any and all of “The Members” of “The One.”

When Paul says “**The Dissensions**” (Romans 16), he is referring to the controversies created by Pretenders who



entice others into controversy by either disagreeing with them about things of no consequence or stupidly questioning why something is “The Way” it is rather than focusing on “The Truth” that anyone with a lick of common sense can easily understand.

When Paul says “**The Divine Response**” (Romans 11), he is referring to the Prophet Elijah’s encounter with the Living Word of God in 1 Kings 19:1–18.

When Paul says “**drunkenness**” (Romans 13), he is referring to a parabolic image in which those who are ignorant of “The Truth” have “drunk” from “The Cup” of “The Harlot” and have gone to “sleep.” “The only Way” for them to attain “The Salvation” God offers is to be parabolically “awakened” from “sleep” by the Living Word of God and to remain “awake” for the remainder of “The Night” (Matt. 25:1–13; 1 Thess. 5:1–9).

## E

When Paul says “**The Ekklesia**” (Romans 16), he is referring to “The Body” of Corporate Israel, the Firstborn Son of God and **Heir of the promise**. The Jews used the Greek term **ekklesia** to describe themselves as the “congregation” of Israel until they realized Christians were using it to claim they were the legitimate “congregation” of Israel. Then the Jews switched over and began referring to themselves as the “synagogue” of Corporate Israel. There are (at least) two unique things you need to know about how the term is used in the Greek Septuagint. The first is, the translators used it in the phrase “the day of the **ekklesia**” to refer to the “gathering” of the “congregation” of Corporate Israel on the day when God spoke the Ten Commandments from the top of Mt. Sinai. The second thing you need to know is, they also used it in the phrase “the **Ekklesia** of His Majesty” to refer to the “gathering” of the “congregation” of Corporate Israel.

When Paul says “**The End**” (Romans 6), 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 Evidence**” (Romans 3), 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**” (Romans 3), he is referring to anything that is not defined by “The Good.”

## F

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

When Paul says “**The Fear**” (Romans 13), he is referring to the initial response that every True Believer should have to anyone who holds “The Authority” over them.

When Paul says “**fell**” (Romans 11), he is referring to parabolic imagery in which Corporate Israel—that is, “all Israel” as “The One”—was “walking in The Way” and momentarily “tripped” over a “stumbling stone” when Jesus Christ was crucified. But as he clearly states, Corporate Israel did not “fall” permanently.

When Paul says “**filled**” (Romans 13), he is referring to a parabolic image in which the Living Word of God is viewed as a specific content that can “fill” a “vessel” to its full capacity. In this case, the “vessel” to be “filled” is “The Law.”

When Paul says “**The Firstfruit**” (Romans 8), 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 Flesh**” (Romans 6), he is referring to the biological “urges” of the physical body.

When Paul says “**The Formed**” (Romans 9), he is referring to mankind as the corporate body of the first Adam that was “formed” from “The Ground.”

When Paul says “**The Former**” (Romans 9), he is referring to God as the Creator Who “formed” the corporate body of the first Adam from “The Ground.”

When Paul says “**foundation**” (Romans 15), he is referring to a parabolic image in which Jesus Christ, the Living Word of God, is in the process of “building a house” for God the Father through the activities of those who have been called to speak “The Word” (Eph. 4:4–16).



Parabolically speaking, “*The Foundation*” of “*The House*” of God can be viewed as either Jesus Christ, the Living Word of God (1 Cor. 3:10–11), or the Apostles and Prophets who hid the Living Word of God in the Scriptures (Eph. 2:19–22). Three of the most explicit references in the New Testament to the parabolic imagery related to the Hebrew idiom “build a house” are 1 Corinthians 3:10–17; Hebrews 3:1–6; 1 Peter 2:1–10.

When they say “*The Freedom*” (Galatians), 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 Christ is.

When Paul says “*from belief*” (Romans 3), 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*” (Romans 3), 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 “*The Fruit*” (Romans 6), 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 Fullness*” (Romans 11), he is referring to a parabolic image in which the “*Spirit*” of the Living Word of God is viewed as a specific content that can “fill” an earthenware “vessel” to its full capacity.

## G

When Paul says “*The Gentiles*” (Romans 1), he is referring to those who are not the physical descendants of the man Israel.

When Paul says “*The Gift*” (Romans 5), 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 they say “*The Glory*” (Galatians), 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 Paul says “*The Good*” (Romans 2), he is referring to those things defined in “*The Commandment*,” by which he means the Ten Commandments (Rom. 7:12).

When Paul says “*The Gospel*” (Romans 1), 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 “*grafted in*” (Romans 11), he is referring to the fact that even after one of “*The Members*” of Corporate Israel has been “cut off from” Corporate Israel, he can still be “grafted back in” to Corporate Israel if he will just confess his sin and ask for forgiveness.

## H

When Paul says “*The Hidden*” (Romans 2), he is referring to “*The Invisible*,” which is the part of this Creation that is not visible to the human eye.

When Paul says “*The Holy Ones*” (Romans 12), he is referring to True Believers who have been “made holy” through “*The Belief*” in “*The Truth*” of the Living Word of God (John 17:17; 1 Cor. 6:11; Eph. 5:26).

When Paul says “*The Honor*” (Romans 12), he is referring to the mutual respect that all True Believers have for one another because of “*The Commonality*” they have in “*The Belief*” in “*The Truth*” of *The Apostolic Teaching*.

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

When Paul says **"The Hope"** (Romans 5), 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 **"House"** (Romans 14), he is referring to the parabolic image in which Corporate Israel is not only **"The People"** of God but also His **"House."** **"The Members"** of Corporate Israel are **"The Children"** of **"The House"** of the Living Word of God they have chosen to believe. (See **"The Children"** in Rom. 8–9.)

## I

When Paul says **"imprisoned"** (Romans 11), he is referring to a parabolic image in which those who believe **"The Truth"** of the Living Word of God have been **"freed"** from **"The Bondage"** of a **"prison."** **"The Bondage"** in which they resided is nothing more than their ignorance of, and stubborn refusal to believe, **"The Truth"** of the Living Word of God.

When Paul says **"The Impulses"** (Romans 7), 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 **"in"** (Romans 14), he is referring to parabolic imagery in which the things one chooses to believe are the realm **"in"** which he resides. Those who choose to believe **"The Truth"** reside **"in"** **"The Light"** of **"The Truth."** Those who choose to believe **"The Lie"** reside **"in"** **"The Darkness"** of **"The Lie."**

When Paul says **"The Injustice"** (Romans 1), 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 Good Intention"** (Romans 10), he is referring to an honest response to a deeply held conviction. He is alluding to the fact that most people do not have—or want—that honest response.

When Paul says **"The Invisible"** (Romans 1), 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 **"all Israel"** (Romans 11), he is referring to a phrase from the Septuagint that Moses and the other Prophets of Israel use to refer to Corporate Israel. (See Not All Israel Is Israel.) This is the only occurrence of the phrase in the New Testament, although some translations of Romans 9:6 would lead you to believe it occurs there as well. It does not.

## J

When Paul says **"judge"** (Romans 14), he is referring to the decision-making process whereby every True Believer is expected to decide what he believes about any given thing on the basis of **"The Knowledge"** of The Teaching he has attained. Paul is using the verb to refer to the action of a **"weak"** Believer who condemns a **"strong"** Believer for doing something the **"weak"** Believer considers to be a **"sin."** Paul's point is, a True Believer who has attained **"The Wisdom"** required for him to **"judge"** the actions of others appropriately knows he is not supposed to **"judge"** anyone for the purpose of condemning. The True Believer's only concern when **"judging"** the actions of others is to make a distinction between those who believe **"The Truth"** and those who do not believe **"The Truth."**

When Paul says **"The Judgment"** (Romans 2), 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 Judgment Seat"** (Romans 14), he is referring to parabolic imagery in which the Living Word of God is the **"Judge"** Who will ultimately decide who is and who is not worthy to reside **"in"** **"The Light"** of **"The Truth"** forever.

## K

When Paul says **"The Kingdom"** (Romans 14), he is referring to parabolic imagery in which **"The Light"** of

*"The Truth" of the Living Word of God is a "Kingdom of Light" (Col. 1:12–13) over which "The Lord" Jesus Christ will rule forever as "The Man" created in "The Image" and "The Likeness" of the Living Word of God.*

*When Paul says "The Knowledge" (Romans 1), he is referring to insight into "The Truth" of The Apostolic Teaching.*

## L

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

*When Paul says "The Lawlessness" (Romans 6), 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 Liberation" (Romans 3), 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 Lie" (Romans 1), he is referring to the belief that it doesn't matter what one believes (cf. "The Deception").*

*When Paul says "The Life" (Romans 5), 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 Light" (Romans 2), he is referring to "The Truth" found in the Living Word of God (cf. "The Glory").*

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

*When Paul says "look down on" (Romans 14), he is referring to the decision-making process whereby every*

*True Believer is expected to decide what he believes about any given thing on the basis of "The Knowledge" of The Teaching he has attained. A "weak" Believer can be easily enticed into adopting the Pharisaic belief that he is "better" than a "strong" Believer just because the "strong" Believer is doing something the "weak" Believer considers to be a "sin."*

*When Paul says "The Lord" (Romans 13), he is referring to the fact that Jesus Christ is **Kurios**, "The Name" of God Who **inherited what was promised** when the "Spirit" of the Living Word of God "awakened" Him from the dead. (The Jews who made the Greek Septuagint translation of the Hebrew Scriptures used the Greek term **Kurios** to translate the Hebrew name of God that the Jews have for centuries called "The Name.") As the Firstborn Son of God and **Heir of the promise**, Jesus Christ now holds "The Authority" over both Heaven and Earth (Matt. 28:18).*

*When Paul says "The Love" (Romans 5), 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 Lump" (Romans 9), he is referring to a parabolic image the Prophets used to depict the corporate body of the first Adam as the raw material from which "The Potter" is still in the process of parabolically crafting "The Members" of Corporate Israel as earthenware "vessels" made in His Own image and likeness. He is alluding to various things the Prophets have said in that regard (Is. 29:16; 45:9; 64:8; esp. Jer. 18:1–12). Paul uses the same terminology in Romans 11 to depict Corporate Israel as "The Lump" of parabolic "dough" from which God is making twelve "loaves" of "Bread."*

## M

*When Paul says "The Inner Man" (Romans 7), he is referring to the new person he is becoming through his knowledge of "The Truth" of "The Gospel."*

*When Paul says "The Old Man" (Romans 6), 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 Many"** (Romans 5), he is referring to parabolic imagery in The Apostolic Teaching. That parabolic imagery depicts **"The Many"** as **"The Members"** of Corporate Israel—the Firstborn Son of God and **Heir of the promise**.

When Paul says **"The Members"** (Romans 6), 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 Men"** (Romans 2), he is referring to all who are not part of **"The Called."**

When Paul says **"The Mercy"** (Romans 11), he is referring to **"The Benevolence"** of God. But he is also viewing **"The Benevolence"** from the perspective of one who is now able to see just how easy it is to escape **"The Wrath."**

When Paul says **"The Message"** (Romans 10), he is referring to **"The Gospel"** proclaimed by an Evangelist who has been called to that specific task.

When Paul says **"The Mind"** (Romans 7), he is referring to essentially the same thing that 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 Mind"** (Romans 12), he is using a Greek philosophical term to refer to essentially the same thing the Prophets referred to as **"the kidneys."** **"The Mind"** is the place where one stores the information one has already attained. This contrasts with **"The Heart,"** where all the peoples of the ancient Near East believed human thought processes occurred.

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 Paul says **"The Mystery"** (Romans 11), he is referring specifically to parabolic imagery in which the

Living Word of God accomplished the seemingly impossible task of taking a created being and making Him an uncreated Being by creating Him in **"The Image"** and **"The Likeness"** of the Eternal Word of God. This does not contradict my earlier definition of **"The Mystery";** it merely adds more detail.

## N

When Paul says **"The Name"** (Romans 1), 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 Needs"** (Romans 12), he is referring to the various physical necessities of life.

When Paul says **"The Neighbor"** (Romans 15), he is using the same terminology that Moses used to refer to those who are **"The Members"** of **"The (same) People."** In this case, **"The People"** Paul has in mind is **"The People"** of **"The House"** of God.

When Paul says **"The Night"** (Romans 13), he is referring to a parabolic image in which **"The Age"** in which we are now living is **"The Darkness"** of **"The Night"** of the seventh parabolic **"day"** of Creation.

When Paul says **"The Nonsense"** (Romans 8), he is referring to what you see going on all around you.

## O

When Paul says **"The Obligation"** (Romans 13), he is referring to whatever demand **"The Authority"** has chosen to impose on those over whom he holds **"The Authority."**

When Paul says **"The Officials"** (Romans 13), he is referring to those who legitimately hold **"The Authority"** over others.

When Paul says **"The One"** (Romans 5), he is referring to parabolic imagery in The Apostolic Teaching. That parabolic imagery depicts Jesus Christ as Corporate Israel—the Firstborn Son of God and **Heir of the promise**.



When Paul says ***"The Ordinance"*** (Romans 13), he is referring to a decree of the Living Word of God that supersedes all other decrees.

When Paul says ***"outside of law"*** and ***"outside of works of law"*** (Romans 3), 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 ***"The Overlooking"*** (Romans 3), 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."***

## P

When Paul says ***"Partaker"*** (Romans 11), he is referring to a parabolic image in which every member of Corporate Israel has ***"Commonality"*** with every other member of Corporate Israel through their ***"sharing"*** a common belief in ***"The Truth"*** of the Living Word of God. The Greek word Paul uses has the basic meaning of ***"sharer in common with."*** (See ***"Commonality."***)

When Paul says ***"The Patience"*** (Romans 2), he is referring to the Living Word of God patiently enduring ***"The Nonsense"*** ***"The Men"*** believe about Him.

When Paul says ***"The Peace"*** (Romans 14), he is referring to something every True Believer experiences when he realizes he has finally found ***"The Truth"*** of the Living Word of God he has been seeking.

When Paul says ***"The People"*** (Romans 11), he is referring to a parabolic image in The Teaching which depicts True Believers as ***"The Children"*** who are being ***"built"*** into ***"The House"*** of the Living Word of God they have freely chosen to believe.

When Paul says ***"The Perseverance"*** (Romans 5), 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 Petition"*** (Romans 10), he is referring to any non-legal request addressed to the Living Word of God. This request is completely different than ***"The Appeal,"*** which is a legal motion filed with ***"The Judgment Seat"*** of God.

When Paul says ***"planted"*** (Romans 6), 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 Poor"*** (Romans 15), he is referring to those who are literally ***"poor."*** The same terminology is used to refer to those who respond to ***"The Gospel"*** (Matt. 5:3).

When Paul says ***"The Potter"*** (Romans 9), he is referring to a parabolic image the Prophets used to depict the Living Word of God working to ***fulfill the promise*** by crafting ***"The Clay"*** of the corporate body of the first Adam into His Own image and likeness.

When Paul says ***"The Power"*** (Romans 1), he is referring to the ability of the Living Word of God to completely change a person from within.

When Paul says ***"The Prayer"*** (Romans 12), he is referring to The Lord's Prayer (Matt. 6:9–13; Luke 11:2–4).

When Paul says ***"The Present"*** (Romans 5), he is referring to God's offer of ***"The Truth"*** of ***"The Gospel."***

When Paul says ***"The Proclamation"*** (Romans 16), he is referring to an oral presentation of ***"The Truth"*** of The Teaching. ***"The Proclamation"*** can at times be just ***"The Gospel."*** At other times, it can be The Teaching—of which ***"The Gospel"*** is just an introduction.

When Paul says ***"The Producing"*** (Romans 7), 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).

When they say **"The Promise"** (Galatians), they are referring to Genesis 1:26–30, where God **promised** He would first create "The Man" Jesus Christ in "The Image" and likeness of the Living Word of God that He is before going on to create others in His image.

When Paul says **"The Purpose"** (Romans 9), he is referring to somewhat the same thing as "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." But "The Purpose" of God is specifically that all who choose to hear, understand, and believe "The Truth" will thereby be crafted into "The Image" and "The Likeness" of the Living Word of God they believe.

When Paul says **"put off"** and **"put on"** (Romans 13), he is referring to a parabolic image in which those who seek to participate in the Marriage Supper of the Lamb must "take off" their "old garments" and "clothe" themselves with the Living Word of God (Matt. 22:12–13; Gal. 3:27).

## R

When Paul says **"The Reconciliation"** (Romans 5), 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 Rejection"** (Romans 11), he is referring to the Hebrew idiom "cut off from." As I explained in Not All Israel Is Israel, the Jews were "cut off from" Corporate Israel in the time of Christ, leaving Jesus Christ as the sole **Heir of the promise**. The word translated "rejection" actually means "thrown away." The parabolic imagery Paul has in mind is, the Jews who refuse to believe "The Gospel" are parabolic "branches" that have been "cut off from" Corporate Israel and are being put in a pile to be burned.

When Paul says **"The Remainder"** (Romans 1), 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 **"a Remaining"** (Romans 11), he is referring to the parabolic imagery related to the Hebrew idiom "cut off from." As I explained in Not All Israel Is Israel, the Jews were "cut off from" Corporate Israel in the time of Christ, leaving Jesus Christ as "The Remaining" Member of Corporate Israel.

When Paul says **"The Renewing"** (Romans 12), he is referring to the same thing he mentions in Titus 3:5. That is, "The Truth" of the Living Word of God "renews" "The Mind" of the True Believer to the same state of mind that Adam had before he "fell" into "The Darkness" of "The Unbelief" in "The Truth" of the Living Word of God.

When Paul says **"The Requirement"** (Romans 1), 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 Resurrection"** (Romans 6), 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. 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 Retribution"** (Romans 1), 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 Revelation"** (Romans 8), 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 Root"** (Romans 11), he is referring to a parabolic image in which Corporate Israel is a "Tree" that God has "planted" in the Garden of Eden. The

"Tree" that God "planted" at Mt. Sinai was "cut off" at the Crucifixion, leaving only "The Root" remaining. In the parabolic imagery, "The Members" of Corporate Israel are depicted as "The Branches" on the "Tree" growing back from "The Root" that "remained" after Corporate Israel was "cut off." (That is just parabolic imagery. You need to know the mythology the Prophets were mocking before their use of the parabolic imagery makes much sense at all.)

## S

When Paul says "**sacrifice**" (Romans 12), he is referring to a parabolic image in which Jesus Christ, "The One," was crucified as the Passover "sacrifice" that the Living Word of God used to ratify the New Covenant between Himself and "The Many."

When Paul says "**The Sacrificial Offering**" (Romans 15), he is referring to a parabolic image in which he is parabolically a "priest" who is bringing "The Gentiles" to "The House" of God as a "sacrifice" to God.

When Paul says "**The Salvation**" (Romans 11), he is referring to "The Reconciliation" of the man Adam to the Living Word of God. "The Reconciliation" of the man to the Living Word of God is made possible because of **the fulfillment of the promise** in "The Death" and "The Resurrection" of "The Man" Jesus Christ. (See also "The Mystery.")

When Paul says "**The Secrets**" (Romans 2), he is referring to "The Invisible" (Romans 1), which is the part of this Creation that is not visible to the human eye.

When Paul says "**The Seed**" (Romans 4), 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} Selection**" (Romans 9), he is referring to the process by which—through continued belief in the Living Word of God—someone who is a member of "The Called" is thereby "selected" to become a member of "The Chosen" (cf. Matt. 22:14).

When Paul says "**The Serving**" (Romans 11), he is referring to a parabolic image in which those who minister to "The House" of Israel are "serving" the Living Word

of God (which is The Teaching of Moses) as a sacrificial meal at "The Table" of "The Lord." Later on, Paul reveals "The Serving" involves more than just teaching (Rom. 12:7).

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

When Paul says "**The Slavery**" (Romans 8), 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 "**sleep**" (Romans 13), he is referring to a parabolic image in which those who are ignorant of "The Truth" have "drunk" from "The Cup" of "The Harlot" and have gone to "sleep." "The only Way" for them to attain "The Salvation" God offers is to be parabolically "awakened" from "sleep" by the Living Word of God and remain "awake" for the remainder of "The Night" (Matt. 25:1–13; 1 Thess. 5:1–9).

When Paul says "**The Son**" (Romans 1), 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**" (Romans 1), 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 "**stand firm**" (Romans 14), he is referring to the decision-making process whereby every True Believer is expected to decide what he believes about any given thing on the basis of "The Knowledge" of The Teaching he has attained. A True Believer who is "strong" in "The Belief" has no difficulty "standing firm" in "The Truth" he has chosen to believe because his decision to believe "The Truth" was based on a rational thought process by which he examined the evidence in the Scriptures in "The Light" of The Teaching and decided The Teaching was true.

When Paul says "**The Statement**" (Romans 10), he is referring to a coherent explanation of "**The Promise**"—which is "The Belief" that God requires of every True Believer who seeks forgiveness for "The Sin."



When Paul says **"The Statements"** (Romans 3), 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 **"make a binding statement"** (Rom. 10), he is referring to parabolic imagery in The Teaching which depicts the True Believer as making "The Statement" of "The Belief" as a binding **legal** "Statement" of what he believes before "The Judgment Seat" of God. The new-birth experience cannot occur without "The Statement" of "The Belief" by the True Believer. Unfortunately, unless a person has heard "The Truth" of "The Gospel" that Paul preached, he does not have "The Knowledge" required to make "The Statement" of "The Belief." "The Gospel" that Paul preached is essentially a restatement of **"The Promise."** (See The Inheritance of the Believer, Volume 1.)

When Paul says **"The Stone"** (Romans 9), he is referring to a parabolic image in which "The Name" of any ancient king who "built a house" for his god was engraved in "The Cornerstone" of "The House" of the god. The Prophets used this parabolic imagery to ridicule those who rather stupidly believe the Living Word of God plans to dwell in a temple built of stone rather than dwelling forever in "The Members" of "The House" of Israel (see 1 Pet. 1:22–2:10).

When Paul says **"strong"** (Romans 15), he is referring to the decision-making process whereby every True Believer is expected to decide what he believes about any given thing on the basis of "The Knowledge" of The Teaching he has attained. A person who is "strong" in "The Belief" is not "double-minded" (James 1:8 ff.), because he has "The Knowledge," "The Understanding," and "The Wisdom" that is necessary for him to make an informed decision about what he should and should not do.

When Paul says **"stumbled"** and **"stumbling"** (Romans 9), he is referring to parabolic imagery in which True Believers are "walking in The Way." The Prophets used the parabolic imagery related to the Hebrew idiom "walk in The Way" to depict True Believers as those who are "walking in The Way" and Pretenders as "stones" lying in "The Way" of those True Believers, making it very difficult

for them to "walk in The Way" without "stumbling." True Believers who are "weak" in "The Belief" in "The Truth" of the Living Word of God can easily be made to "stumble" by Pretenders who are merely feigning belief in "The Truth" (see Rom. 14). In many—if not most—cases, the Pretenders who cause others to "stumble" by their words and deeds do not even know they are Pretenders. "The Truth" is, they stupidly believe that they believe just because they can understand The Teaching conceptually. These are "The Stumbling Blocks" that Jesus said "The Messengers" would remove from "The Kingdom" right before the End of the Age (Matt. 13:41).

When Paul says **"The Stumbling Blocks"** (Romans 16), he is referring to the lies of Pretenders who feel compelled to distort The Teaching in one way or another so as to entice "weak" Believers into relying on them for "insight" into "The Truth." True Believers will beware of anyone who wants to "make things clearer" for them by "discussing" or "explaining" their own beliefs. True Believers who have difficulty understanding "The Truth" will get on their knees and pray for understanding rather than relying on someone other than a legitimate Teacher to "clarify" things for them. (A word to the wise.)

When Paul says **"subject to"** and **"in subjection"** (Romans 13), he is referring to the mind-set of every True Believer in which he views himself as subordinate to those who hold "The Authority" over him.

When Paul says **"The Sufferings"** (Romans 8), he is referring to "The Impulses" (Romans 7) 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).

When Paul says **"The Sword"** (Romans 13), he is referring to the divinely granted right of human governments to execute any and all who voluntarily relinquish their right to live by stubbornly refusing to remain "subject to" "The Authority" God has granted.

## T

When Paul says **"The Tax"** (Romans 13), he is referring to one of "The Obligations" that is routinely imposed by "The Authority."



When Paul says **"The Testing,"** he is referring to "The Approval" 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 Tolerance"** (Romans 2), he is referring to the fact that the Living Word of God has put up with all "The Nonsense" that "The Men" believe—and stupidly teach others—about Him.

When Paul says **"The Transgression"** (Romans 4), he is referring to the physical act of Adam that resulted from "The Sin" of disbelief.

When Paul says **"The Tribulation"** (Romans 5), 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.

When Paul says **"The Tribute"** (Romans 13), he is referring to one of "The Obligations" that is routinely imposed by "The Authority."

When Paul says **"trip"** (Romans 11), he is referring to parabolic imagery in which Corporate Israel—that is, "all Israel" as "The One"—was "walking in The Way" and momentarily "tripped" over a "stumbling stone" when Jesus Christ was crucified. He is quick to state Corporate Israel did not "fall" permanently.

When Paul says **"The Truth"** (Romans 1), he is referring to The Teaching of Moses, of which "The Gospel" is actually only the introduction.

## U

When Paul says **"The Unbelief"** (Romans 3), 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).

When Paul says **"The Uncircumcision"** (Romans 2), he is referring to Gentiles.

When Paul says **"The Uncleaness"** (Romans 6), 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 **"under sin"** (Romans 3), 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 **"unmixed"** (Romans 16), he is referring to the purity of "The People" of God. That is, those who are resurrected in "The Image" and "The Likeness" of God will be a "pure" race, "unmixed" with any "People" other than the Living Word of God they have chosen to believe.

## V

When Paul says **"vessels of anger"** and **"vessels of mercy"** (Romans 9), he is referring to a parabolic image in which "The Body" is an earthenware "vessel" that can contain either "The Truth" of the Living Word of God or the lies of Satan. The content of the "vessel" is determined by what one chooses to believe.

When Paul says **"The Violation"** (Romans 2), he is referring to any physical action that is a "violation" of "The Commandment" (cf. "The Transgression" in Romans 4).

When Paul says **"The Visible"** (Romans 2), 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."

## W

When Paul says **"weak"** (Romans 14), he is referring to the decision-making process whereby every True Believer is to decide what he believes on the basis of "The Knowledge" of The Teaching he has attained. One who is "weak" in "The Belief" is "double-minded" (James 1:8 ff.), lacking "The Knowledge," "The Understanding," and "The Wisdom" that is necessary for him to make an informed decision about what he should and should not do.

When Paul says **"The Weakness"** (Romans 6), 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."**

When Paul says **"The Wealth"** (Romans 2), 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 Weapons"** (Romans 13), he is referring to the various things the True Believer needs to "put on" so as to be suitably equipped for **"The Warfare"** he mentions in 2 Corinthians 10:3–5 and **"The Conflict"** he refers to in Ephesians 6:11–17.

When Paul says **"wild olive tree"** (Romans 11), he is referring to a parabolic image in which Satan is also a "tree" and unbelievers are "branches" that can be "cut off from" that "tree" and "grafted into" Corporate Israel.

When Paul says **"The Will"** (Romans 1), 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 Wisdom"** (Romans 11), he is referring to a characteristic of the Living Word of God in which He acts in perfect agreement with **"The Knowledge"** He has.

When Paul says **"without law"** (Romans 2), 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 Word"** (Romans 9), he is referring to **"The Promise"** as the Living Word of God that has been **handed down** from the time of Adam and Eve. (See **The Inheritance of the Believer**, Volume 1.)

When Paul says **"give a word"** (Romans 14), he is using an idiom that means the same as the English idiom **"give an account."** That is, it means to explain why someone did what they did.

When Paul says **"The Work"** (Romans 2), he is referring to what **"The Truth"** of the Living Word of God has accomplished, and seeks to accomplish, among men (John 3:21).

When Paul says **"The Works"** (Romans 13), he is referring to what Satan has accomplished, and seeks to accomplish, among men (John 3:19–20). Compare to **"The Work"** (Rom. 2).

When Paul says **"The World"** (Romans 1), he is referring to either human civilization or **"The Visible"** parts of this Creation.

Those are some of the key terms the Apostles use in the New Testament to refer to specific things in *The Apostolic Teaching*. I will point out other key terms that the Apostle Paul uses as I go through the Book of Ephesians so you can see how often he assumes you already know what he is *talking about*. In most cases—but not in all—he uses a key term with the *definite* article to make sure his reader knows he is referring to a *definite* concept in *The Apostolic Teaching*. With those things in mind, let's see what Paul said in the Book of Ephesians.

## Ephesians 1—Commentary

In the first chapter of his letter to the Ephesians, Paul succinctly "connects the dots" concerning *the promise, the Heir of the promise, and the inheritance of the promise*. That is, he fills in some of the gaps in what he says about those things in Galatians 3–4 and Romans 3–10. He begins by referring to **"The Blessing."** Then he mentions the fact that the Living Word of God "chose" **"The Members"** of **"The Body"** of Jesus Christ—Corporate Israel—through their belief in **"The Gospel,"** which is—as I have stated before—merely an introduction to *The Teaching*. As a result of God's choice, **"The Members"** of Corporate Israel are slated for "adoption" into the Living Word of God at the End of the Age.

After mentioning how God “chose” all True Believers through “The Belief” they have in “The Truth” of “The Gospel,” Paul then goes on to touch on some of the major points in “The Gospel.” He only briefly mentions the fact that the death of Jesus Christ completely abrogated “The Old Covenant” before explaining how True Believers have been “liberated” through their knowledge of, and belief in, “The Truth” of *the promise* they heard proclaimed in “The Gospel.”

Paul goes on to refer to the fact that, as a result of “The Belief” that True Believers have, “The Word” has been “sealed” within the parabolic “tablet” of their “heart” so that they are now able to recognize “The Truth” when they hear it. Consequently, they have “The Spirit” of the *Living Word* of God “working” within them to enable them to understand “The Truth” they must “see” and believe in order to be crafted into “The Image” and likeness of the *Living Word* of God—which is precisely *what was promised*.

Here are some additional keywords you need to be familiar with before you can understand what Paul says:

When Paul says “**The Body**,” he is referring to a parabolic image in which all True Believers are “members” of Jesus Christ. The parabolic image relates to the fact that, when Jesus Christ died, “The Body” of Corporate Israel died as a “sacrifice” for “The Sins” of all “The Members” of Corporate Israel.

When Paul says “**The Cancellation**,” he is referring to parabolic imagery related to the Year of Jubilee (cf. Lev. 25:1 ff.). The term he uses is a technical term that is used in the Septuagint to translate a Hebrew term that means “release” or “freedom.” It is nearly always translated “forgiveness” in the New Testament; but to understand the significance of its use with that meaning, one must always keep in mind the parabolic imagery related to the “release” from slavery and the “cancellation” of all debts that will occur on the parabolic fiftieth “year”—the Year of Jubilee.

When Paul says “**The Earth**,” he is referring to the contrast that exists between the realm called “Heaven,” “The Heaven,” and “The Heavens.”

When Paul says “**Favor**,” he is referring to “The Benevolence” of God that resulted in His offer of “The

*Favor*” of salvation through “The Belief” in “**The Promise**.”

When Paul says “**The incomprehensible Greatness**,” he is referring to the fact that it is impossible for us to comprehend the absolute power of the *Living Word* of God.

When Paul says “**{The} Head**,” he is referring to the way the Hebrew term translated “head” is used in the Hebrew Scriptures. The “head” of a “house” was the man who held “The Authority” over the “house” because he “carried The Name” of the father(s) of the “house.” Jesus Christ is “The Head” of “**The Ekklesia**” because He “carries The Name” for “The House” of God. Likewise, a man has “The Authority” over his own “house” because he “carries The Name” for his “house” in the sight of God.

When Paul says “**The Heavnlies**,” he is referring to either the beings who inhabit “The Invisible” parts of this Creation and demonstrate the essence of their being in “The Visible” light that comes streaming from the stars, or “The Invisible” part of this Creation that manifests itself in the outcroppings provided by the stars.

When Paul says “**The Heavens**,” he is referring to the totality of “The Visible” and “The Invisible” parts of this Creation.

When Paul says “**Heirs**,” he is referring to True Believers as **the heirs of the promise** that they **received** when they believed “The Gospel.”

When Paul says “**The Inheritance**,” he is referring to the totality of **what was promised** when God made **the promise** to Adam and Eve. (See *The Inheritance of the Believer*, Volume 1.)

When Paul says “**The In-working**,” he is referring to the “work” that the “Spirit” of the *Living Word* of God is accomplishing in those who hear and believe “The Truth” of that *Living Word*.

When Paul says “**Knowledge**,” he is referring to insight into “The Truth” of The Apostolic Teaching. (See “The Knowledge.”)



When Paul says "**The Might**," he is referring to the inherent "heft" of "The Power" the Living Word of God brings to whatever "work" He decides to accomplish.

When Paul says "**Pledge**," he is referring to parabolic imagery in which a man would leave a minimum down payment on a transaction with a **promise** to deliver the remainder when he finally claimed "The Property" he was purchasing.

When Paul says "{**The**} **Praise**," he is referring to the immediate reaction of every True Believer upon "seeing" "The Light" of "The Glory" of the Living Word of God.

When Paul says "**The Property**," he is referring to parabolic imagery related to "{**The**} **Pledge**" he mentions. He has in mind what Malachi says in Malachi 3:17 about Corporate Israel being God's "possession," the one He is going to "spare" at the End of the Age. The Septuagint translation of the Hebrew word normally translated "possession" in that verse is the same word I have translated "property" here.

When Paul says "**The Responsibility**," he is referring to the duties of a person who is in charge of a "house." The term he uses is a compound word made up of the Greek term for "house" and the Greek term for "law." "The House" Paul has in mind is "The House" of God—that is, Corporate Israel.

When Paul says "**Revelation**," he is referring to what every True Believer experiences when he hears "The Truth" of The Apostolic Teaching taught by someone who has been legitimately called to communicate "The Truth" to "The House" of God. The Greek term translated "revelation" in the New Testament (**apocalypsis**) has also been transliterated into English as the term apocalypse. "The Apocalypse" at the End of the Age is nothing more than the complete and total "revelation" of the Living Word of God to "The World" after all True Believers have come to "see" and "know" the One Who is the Living Word of God. You would do well to be extremely careful what you do with that bit of "The Truth" however, because the Living Word of God is also "The Light" that God spoke into this Creation on the very first "day" of Creation. Peter describes "The Revelation" of that One in 2 Peter 3:1–13.

When Paul says "**sealed**," he is referring to a parabolic image in which a written copy of "The Testimony" that God "sealed" in the Scriptures has been parabolically "written" on the "heart" of every True Believer who has believed "The Truth" of "The Gospel." "The Testimony" has been "sealed" inside True Believers simply because it is impossible for a layperson to explain "The Testimony" to an unbeliever in terms he is able to understand. (See 1 Cor. 3:1 ff.)

When Paul says "**The Strength**," he is referring to the inherent characteristic of the Living Word of God that enables Him to accomplish whatever He sets out to do. (See also "The Power.")

When Paul says "**The Times**," he is referring to the same thing he had in mind when he said "'The Fullness' of 'The Time'" (singular) in Galatians 4:4. That is, time has been "filled" by all the things God has accomplished and all that remains to be done is for God to bring this present "Age" to a close.

When Paul says "**The Transgressions**," he is referring to the physical acts of men that result from "The Sin" of disbelief. (See "The Transgression.")

When Paul says "**Wisdom**," he is referring to a characteristic of True Believers in which they act in perfect agreement with "The Knowledge" they have. (See "The Wisdom.")

When Paul says "**work**," he is referring to either the activities of men who "work" in the flesh or the activities of the "Spirit/spirits" who "work" in "The Invisible" parts of this Creation. The "Spirit" of the Living Word of God "works" in men to achieve their salvation, while unclean "spirits" "work" to ensure their damnation. True Believers do "good works" because of their belief in "The Truth" of the Living Word of God.

## Ephesians 1—Text

<sup>1</sup>Paul, an Apostle of "The Anointing" of Jesus through "The Will" of God, to "The Holy Ones" who are in Ephesus and Believers in "The Anointing" of Jesus: <sup>2</sup>"Favor" to you, and peace, from God our Father and His Majesty, Jesus "Anointed."



<sup>3</sup>Blessed {be} the {*Living*} God and Father of our Lord Jesus "Anointed," the One Who has *blessed* us with every spiritual *blessing* in "The Heavenlies" in "an Anointed {One}"; <sup>4</sup>just as He "chose" us in Him before the foundation of the world, for us to be holy and blameless before Him in love, <sup>5</sup>having "decided on" us in advance for "adoption": (1) through Jesus "Anointed," (2) to Himself, (3) according to "The Good Intention" of "The Will" He has, <sup>6</sup>{and} (4) to "The Praise" of "The Glory" of "The Favor" He has, the one with which He "favored" us in the One Who has been loved—<sup>7</sup>in Whom we have: (1) "The Liberation" through His blood, (2) "The Cancellation" of "The Transgressions" in agreement with "The Wealth" of "The Favor" He has, <sup>8</sup>which He made abundant to us in all "Wisdom" and a way of thinking, <sup>9</sup>having made known to us "*The Mystery*" of "The Will" He has in agreement with "The Good Intention" He has, the one that He intended in Him, <sup>10</sup>for "The Responsibility" of "The Fullness" of "The Times," in order for "The All" to be summarized in "The Anointing"—the things in "The Heavens" and the things on "The Earth"—in Him <sup>11</sup>in Whom also we have been appointed "*Heirs*," having been "decided upon" in agreement with "The Purpose" of the One Who is "working" in "The All"—{that is,} in agreement with "The Decision" of "The Will" He has—<sup>12</sup>in order for us—the ones who have hoped beforehand in "The Anointing"—to be for praise of His "Glory."

<sup>13</sup>In Whom also you—having heard "The Word" of "The Truth," that is, "The Gospel" of "The Salvation" you have, (in Whom also you)—having believed, were "sealed" by "The Holy Spirit" of "*The Promise*," <sup>14</sup>which is a "Pledge" of "*The Inheritance*" we have, for "The Liberation" of "The Property"—for praise of "The Glory" He has.

<sup>15</sup>Because of this, I also—having heard about: (1) "The Belief" in the Lord Jesus which is among you, and (2) "The Love" for all "The Holy Ones"—<sup>16</sup>do not cease: (1) giving thanks concerning you, (2) making mention when I pray <sup>17</sup>so that the {*Living*} God of our Lord Jesus "Anointed," the Father of "The Glory," would give you a "Spirit" of "Wisdom" and

"Revelation" in "Knowledge" of Him—<sup>18</sup>the eyes of your "heart" having been opened for you to see: (1) what is "The Hope" of "The Calling" He has, (2) what is "The Wealth" of "The Glory" of "*The Inheritance*" He has "in" "The Holy Ones," <sup>19</sup>and (3) what is "The incomprehensible Greatness" of "The Power" He has for us—those who believe in agreement with "The In-working" of "The Strength" of "The Might" He has, <sup>20</sup>the one He has "worked" in "The Anointed {One}," (1) having "awakened" Him from those who are dead, and (2) having seated Him at His right hand in "The Heavenlies," <sup>21</sup>high above every ruler, and authority, and power, and dominion and every "name" given, not only in "The Age"—this one—but also in the one coming; <sup>22</sup>and (3) He put everything under His feet, and (4) He made Him "Head" over all "*The Ekklesia*," <sup>23</sup>which is "The Body" He has, "The Fullness" of the One Who fills "The All" in all!

## *Ephesians 2—Commentary*

In Ephesians 2, Paul turns his attention to the tremendous "Favor" God has granted them in "The Knowledge" of "The Truth" they are now able to "see" and understand. He begins by reminding the Ephesians that although they began life in "The Flesh" as Gentiles, God has allowed them to become "The Members" of *Corporate* Israel—that is, "members" of "The Body" of Jesus Christ, the One Who now is *Corporate* Israel—through "The Understanding" they have of "The Truth" of "The Gospel." For that reason they should be grateful that the *Living* Word of God "awakened" them to "The Truth."

Paul reminds "The Gentiles" at Ephesus that their "spiritual" union with "The Spirit" of Jesus Christ found in *The Apostolic Teaching* was made possible because Jesus Christ, the sole remaining "Member" of *Corporate* Israel, died. What he has in mind is what he explains in Galatians 3–4 and Romans 3–10. That is, when Jesus Christ died, "The Requirement" of "The Old Covenant" that *Corporate* Israel die for the sins of "The Members" of *Corporate* Israel was *fulfilled*, and "The New Testament" of Jesus Christ gave "The Gentiles" access to *the promise* by making it possible for them to become "members" of "The Body" of *Corporate*

Israel through “The Belief.” Consequently, because of “The New Testament,” “The Gentiles” are now able to *inherit the promise* and become *heirs of the promise* in the same way that Abraham, Isaac, and Jacob *inherited the promise* and became *heirs of the promise*.

Paul concludes by reminding the Ephesians that as long as they continue to “walk” (mentally) in “The Truth” of the Living Word of God, they will continue to be “built” into “The House” of God—“The Body” of Jesus Christ, “The One” Who is Corporate Israel—through “The Knowledge,” “The Understanding,” and “The Belief” they have in “The Truth” of “The Gospel” the Apostles and Prophets understood and preached.

Here are some additional keywords you need to know before you can understand what Paul wrote:

When Paul says “**The Air**,” he is referring to a parabolic image related to the Greek mind-set in which hearing is the only one of the five senses that does not perceive **pneuma** (“spirit”) directly. In “The Wisdom” of God, “The Spirit” of the Living Word of God comes to the True Believer through “The Air” when it is proclaimed by someone who has been either called or appointed to the task of teaching “The Teaching” or preaching “The Gospel.”

When Paul says “**The/One Body**,” he is referring to parabolic imagery in which all True Believers become “One” with the “Spirit” of Jesus Christ through their belief in “The Truth” He understood and believed.

When Paul says “**The Citizenship**,” he is referring to the fact that every True Believer becomes a “member” of “The Body” of Jesus Christ, “The One” Who is Corporate Israel, through “The Belief” in “The Truth” of “The Gospel.”

When Paul says “**The Commandments**,” he is referring to the Ten Commandments, which are the essence of “The Old Covenant.” (See *The Mystery of Scripture*, Volume 1.)

When Paul says “**{The/a} Corner {Stone}**,” he is referring to parabolic imagery in which “The Name” of any ancient king who “built a house” for his god was engraved in “The Cornerstone” of “The House” of the god. The Prophets used this parabolic imagery to ridicule those who rather stupidly believe the Living Word of God plans to dwell in a temple built of stone rather than dwelling

forever in “The Members” of “The House” of Israel. (See also 1 Peter 1:22–2:10 and “The Stone.”)

When Paul says “**The Covenants**,” he is referring to all of “The Covenants” God made with Abraham and his “seed.” Those covenants included “The Old Covenant,” whose terms were fulfilled with the death of Jesus Christ—Corporate Israel—as a “sacrifice” under the terms of that covenant so that the terms of “The New Covenant” now govern God’s relationship to Corporate Israel—“The Body” of Jesus Christ.

When Paul says “**The Foundation**,” he is referring to a parabolic image in which Jesus Christ, the Living Word of God, is in the process of “building a house” for God the Father through the activities of those who have been called to speak “The Word” (Eph. 4:4–16). Parabolically speaking, “The Foundation” of “The House” of God can be viewed as either Jesus Christ, the Living Word of God (1 Cor. 3:10–11) or the Apostles and Prophets who hid the Living Word of God in the Scriptures (Eph. 2:19–22). Three of the most explicit references in the New Testament to the parabolic imagery related to the Hebrew idiom “build a house” are 1 Corinthians 3:10–17; Hebrews 3:1–6; 1 Peter 2:1–10.

When Paul says “**handiwork**,” he is referring to “The Work” that the Living Word of God is accomplishing through “The Knowledge,” “The Understanding,” and “The Belief” of those who hear, understand, and believe “The Truth” of “The Gospel.” That “handiwork” is what Paul sometimes calls “The New Man” or “The Inner Man.”

When Paul says “**The Hedge**,” he is referring to the same parabolic imagery Isaiah uses in Isaiah 5:1–7. “The Hedge” that parabolically surrounded “The Vineyard” of “The House” of Israel was “The Law.” That “Hedge” was removed when Jesus Christ died—just as Isaiah said it would be—because “The Sacrifice” of Corporate Israel under the terms of “The Law” fulfilled the demands of “The Old Covenant.” More than that, it is impossible to execute someone twice for the same crime.

When Paul says “**The Hostility**,” he is referring to “The Anger” of the Living Word of God that is directed at those who refuse to believe “The Truth” that He is. In refusing to believe “The Truth” of the Living Word that

God is, "The Unbelieving" have freely chosen to remain unreconciled to Him.

When Paul says "**{The/One} New Man**," he is referring to the Creation of the resurrected Body of Jesus Christ as the Second Adam in "The Image" and likeness of the Living Word of God He was before He became incarnate in "The Image" and likeness of the first Adam.

When Paul says "**The Partition-wall**," he is referring to a parabolic image in which "The Veil," that is, the curtain in the Temple that separated the Holy of Holies from the outer sanctuary, prevented anyone from actually "seeing" the Living Word of God Who resided behind "The Veil." (See 2 Cor. 3:1 ff.) His point is, "The Veil" has been removed because "The Spirit" now resides "in" everyone who has believed "The Gospel."

When Paul says "**The Ruler**," he is referring to the fact that Satan usurped authority over "the sons" of the first Adam by lying to them, thereby bringing them into bondage through "The Ignorance" of "The Truth." Fortunately, the extent of Satan's control is limited to "The Air."

When Paul says "**Holy Temple**," he is referring to "The Body" of Jesus Christ as Corporate Israel—"The House" that God "built" for Himself when He resurrected Jesus Christ from the dead in "The Image" and likeness of the Living Word of God. (See "**The Promise**" God gave David in 2 Samuel 7.)

When Paul says "**The Understanding**," he is referring to the ability of the "heart" (what we call "the mind") to rationally comprehend logical reasoning. The term he uses (**dianoia**) is used with the definite article in the Septuagint to translate the Hebrew prepositional phrase "in the heart."

When Paul says "**walk**," he is referring to the Hebrew idiom "walk in The Way," which means believe "The Truth" of The Teaching of Moses, which is the Living Word of God, and focus on it completely.

When Paul says "**The Will**," he is referring to the demands that "The Flesh" and "The Understanding" impose on us because of our ignorance of "The Truth."

## Ephesians 2—Text

<sup>1</sup>And you were dead in "The Transgressions" and "The Sins" you had—<sup>2</sup>in which you once "walked" in agreement with "The Age" of "The World" (this one), in agreement with "The Ruler" of "The Authority" of "The Air," {"The Ruler"} of "the spirit" of the one now "working" in "the sons" of "The Unbelief," <sup>3</sup>among whom also we all once conducted ourselves in "The Desires" of "The Flesh" we have, doing "The Will" of "The Flesh" and "The Understanding." And we were by nature "children" of "anger," just like "The Rest."

<sup>4</sup>But the {Living} God, being "Wealthy" in mercy—because of the great love He has, the one with which He loved us—<sup>5</sup>and us being dead in "The Transgressions," made us alive together in "The Anointing" (as a "Favor" you have been saved); <sup>6</sup>and He "awakened" {us} together and "seated" us together in "The Heavenlies" in "The Anointing" of Jesus, <sup>7</sup>in order that, in "The Ages"—the ones that are coming—He might demonstrate "The incomprehensible Wealth" of "The Favor" He has in benevolence toward us in "The Anointing" of Jesus. <sup>8</sup>Because in "The Favor" you have been saved through belief, and this (not from yourselves) is "The Present" of God—<sup>9</sup>not "from works," so that none might boast.

<sup>10</sup>For we are, of Him, a "handiwork," having been created in "The Anointing" of Jesus for "good works"—those which the {Living} God made ready in advance so that we might "walk" in them.

<sup>11</sup>Wherefore remember that you—formerly "The Gentiles" (in "flesh"), {that is}, those who are called "Uncircumcision" by those who are called "The Circumcision" (made in "flesh" by hand)—<sup>12</sup>that you were at that time outside of "an Anointing," excluded from "The Citizenship" of Israel and strangers to "The Covenants" of "**The Promise**," not having a hope and without God in "The World."

<sup>13</sup>But now in "The Anointing" of Jesus, you—those who were once far off—have been brought near in "The Blood" of "The Anointed {One}." <sup>14</sup>For He is Himself "The Peace" we



have, the One Who made both “One” and tore down “The Partition-wall” of “The Hedge,”<sup>15</sup> “The Hostility,” in “The Flesh” He has—voiding “The Law” of “The Commandments” in decrees so that: (1) in Himself He might create the two into “One” “New Man,” {thereby} making peace,<sup>16</sup> and (2) He might “reconcile” them both to the {Living} God in “One Body,” through the cross, by killing “The Hostility” in Himself.

<sup>17</sup>So COMING, HE PREACHED “THE GOSPEL” AS PEACE TO YOU, TO THOSE FAR OFF, AND PEACE TO THOSE NEAR;<sup>18</sup> so that through Him we both have access to the Father in “One” “Spirit.”<sup>19</sup> As a result therefore, you are no longer strangers and aliens; but you are fellow citizens of “The Holy Ones” and “House” members of the {Living} God—<sup>20</sup>having been “built” on “The Foundation” of the Apostles and Prophets—a “Corner” {Stone} being “The Anointing” of Jesus Himself,<sup>21</sup> in Whom a whole “Building” (being carefully fitted together) is growing into a “Holy Temple” in His Majesty,<sup>22</sup> in Whom we are also being “built” together into a “dwelling-place” of the {Living} God in “Spirit.”

### *Ephesians 3—Commentary*

In Ephesians 3, Paul reminds the Ephesians that he did not choose to be an Apostle to the Gentiles. Instead, he became “The Prisoner” of the Living Word of God when God called him for the sole purpose of explaining to the Gentiles “The Insight” he has into “The Mystery” of *The Teaching*. Paul goes on to say that, as a result of him preaching “The Revelation” he *received*, the Gentiles now have equal access to “The Knowledge” and “The Understanding” of “The Truth” of “The Mystery” God called him to explain. That is, through “The Belief” they have in *the promise*, the Gentiles are allowed to become “members” of “The Body” of Jesus Christ, “The One” Who is Corporate Israel.

Paul tells the Ephesians that they can also, through their mastery of *The Apostolic Teaching*, be “filled up” to “The Fullness” of the Living Word of God and *inherit what was promised* through the “In-working” of “The Power” of “The Holy Spirit” that resides in “The Truth” they believe.

Here are just a few more of the keywords you need to know before you can fully understand the quite easily understood message Paul wrote:

*When Paul says “**The Ages**,” he is referring to parabolic imagery in which the seven parabolic “days” of Creation are referred to as “Ages.”*

*When Paul says “**The Authorities**,” he is referring to the created beings who legitimately hold “The Authority” to rule over “The Invisible” part of this Creation. (See also “The Authority.”)*

*When Paul says “**The Generations**,” he is referring to the fact that **the promise** was **handed down** to all “The Generations” of this present “Age” so that they might become “The Generations” of the seventh “day,” which is the “Age” to come.*

*When Paul says “**The Incomprehensibility**,” he is referring to our inability to comprehend “The Truth” of the Living Word of God by any means other than parables.*

*When Paul says “**The Insight**,” he is referring to his understanding and comprehension of “The Truth” he could plainly “see” had been hidden in the Hebrew Scriptures.*

*When Paul says “**The Man**,” he is referring to one of the two ways that Moses and the other Prophets of Israel used that expression. That is, “The Man” can refer to either the first Adam or the Second, depending on context.*

*When Paul says “**The Plainspokenness**,” he is referring to a basic characteristic of True Believers in which they speak openly and honestly with other True Believers about what they think and feel rather than hiding behind pretense.*

*When Paul says “**The Prisoner**,” he is referring to the fact that, unlike those in the Church today who mendaciously claim to have been called of God, he did not choose to become an Apostle; he was called. (See Acts 9:1–19.)*

*When Paul says “**The Rulers**,” he is referring to the created beings who, either legitimately or illegitimately, are ruling over “The Invisible” part of this Creation. (See also “The Ruler.”)*



When Paul says "*The Tribulations*," he is referring to the difficulties he faces in his ministry because of "The Testing" process all True Believers must endure. (See "The Tribulation.")

## Ephesians 3—Text

<sup>1</sup>Of this "Favor," I, Paul, am "The Prisoner" of "The Anointing" of Jesus for the sake of you, "The Gentiles," <sup>2</sup>if indeed you have heard of "The Responsibility" I have for "The Favor" of the {*Living*} God which was given to me for you—<sup>3</sup>that by "Revelation" "*The Mystery*" was disclosed to me, as I wrote a little about previously—<sup>4</sup>by which, when you read {this}, you are able to understand "The Insight" I have into "The Mystery" of "The Anointing," <sup>5</sup>which was not disclosed to "The Sons" of "The Man" in other generations as it has now been revealed to His holy Apostles and Prophets in a "Spirit."

<sup>6</sup>That is, "The Gentiles"—through "The Gospel"—are "joint heirs," "body members," and "joint sharers" of "*The Promise*" in "The Anointing" of Jesus; <sup>7</sup>of which {"Gospel"} I was made a "server" on the basis of "The Present" of "The Favor" of the {*Living*} God which was given to me in agreement with "The In-working" of "The Power" He has.

<sup>8</sup>To me—the most insignificant of all "Holy Ones"—this, "The Favor," was given: (1) to proclaim to "The Gentiles" "The incomprehensible Wealth" of "The Anointing," <sup>9</sup>and (2) to shed "light" on what "The Responsibility" I have is for "*The Mystery*" which has been hidden from "The Ages" in the {*Living*} God, the One Who created "The All," <sup>10</sup>so that now—to "The Rulers" and "The Authorities" in "The Heavens"—through "The *Ekklesia*," "The multifaceted Wisdom" of the {*Living*} God might be made known <sup>11</sup>in accordance with "The Purpose" of "The Ages," which {"Purpose"} He accomplished in "The Anointing" of Jesus, our Lord; <sup>12</sup>in Whom we have "The Plain-spokenness" and access with confidence through "The Belief" He has.

<sup>13</sup>Therefore, I ask that you not become weary because of "The Tribulations" I have on your behalf—which is your glory. <sup>14</sup>For this "Favor," I

bend my knees before the Father—<sup>15</sup>from Whom the whole "family," in "Heaven" and on "Earth," is being "named"—<sup>16</sup>(1) so that, in accordance with "The Wealth" of "The Glory" He has, He might give you "Power" to be "strengthened" in "The Inner Man" through "The Spirit" He has, <sup>17</sup>"The Anointing" "dwelling"—through "The Belief"—in your "hearts," being "rooted" and "founded" in love; <sup>18</sup>(2) so that you might be able to "comprehend"—with all "The Holy Ones"—{the One} Who is the breadth, length, height, and depth, <sup>19</sup>and to know "The Incomprehensibility" of "The Knowledge" of "The Anointing"; {and} (3) so that you might be "filled up" to all "The Fullness" of the {*Living*} God.

<sup>20</sup>But to the One Who is able to do immeasurably more than all that we ask or think—in accordance with "The Power" that is working in us—<sup>21</sup>to Him is "The Glory" in "The *Ekklesia*," and in "The Anointing" of Jesus, in all "The Generations" of "The Age" of the ages. Without doubt!

## Ephesians 4—Commentary

In Ephesians 4, Paul begins to describe "The Work" that "The Truth" of the *Living* Word of God desires to accomplish in "The Members" of "The Body" of Jesus Christ—"The One" Who is *Corporate* Israel—through "The Knowledge," "The Understanding," and "The Belief" they have in "The Truth" of "The Anointing" they *receive* when they hear, understand, and believe "The Gospel." He tells them God is going to use the men who have been called or appointed to occupy the offices of the Church to "build" all True Believers into "The House" of God so that they are completely "One" in "The Unity" of the *Living* Word of God they have freely *chosen* to believe.

Paul reminds the Ephesians that "*The only Way*" "The Unity" of "The Body" of Jesus Christ can be achieved is if all of "The Members" of "The Body" refuse to "walk" (mentally) "in" "The Ignorance" that held them in "The Bondage" of "The Darkness" in which they "walked" before they came to "The Knowledge," "The Understanding," and "The Belief" in "The Anointing" they *received* when they heard, understood, and believed "The Gospel." He warns them that it is

their responsibility to “take off” “The Old Man” by allowing “The Knowledge” and “The Understanding” of “The Truth” to replace “The Ignorance,” “The Lie,” and “The Deception” that controlled them when they “walked” in “The Darkness.”

Paul introduces quite a few new keywords in Ephesians 4. Here are the ones you need to know:

When Paul says “**The Bond**,” he is referring to parabolic imagery in which all True Believers have been chained together LIKE prisoners by “The Truth” of the Living Word of God.

When Paul says “**The Equipping**,” he is referring to the process whereby laypeople are prepared to be ordained by those who have been called or ordained to explain “The Truth” of “The Gospel” and The Apostolic Teaching.

When Paul says “**The Futility**,” he is referring to the fact that “The Deception” is not only deceptive, it also provides nothing more than a temporary comfort for those who refuse to “see” the logic in “The Truth” of the Living Word of God.

When Paul says “**The Hardness**,” he is referring to the Hebrew idiom “to harden the heart,” that is to refuse to believe just because of stubbornness. (See Rom. 11:25.)

When Paul says “**The Ignorance**,” he is referring to the fact that those who do not know “The Truth” are completely unaware that they do not know “The Truth.” That is, they are ignorant of the fact that they are ignorant.

When Paul says “**Day of Liberation**,” he is referring to the seventh “day” of Creation when all True Believers will receive “The Liberation” in a resurrected body that has been created in “The Image” and likeness of the Living Word of God.

When Paul says “**Complete Man**,” he is referring to a parabolic image in which the Creation of Jesus Christ, the Second Adam, is being “completed” by the addition of True Believers who are consistently being “filled” by “The Truth” of “The Spirit” of the Living Word of God.

When Paul says “**The Maturity**,” he is referring to a parabolic image in which the Body of Jesus Christ—Corporate Israel, **the Heir of the promise**—is being

groomed for “The Responsibility” of wielding “The Authority” He will hold as “The Name” of God.

When Paul says “**The Measure**,” he is referring to “The Truth” of the Living Word of God as a specific content that can “fill” True Believers.

When Paul says “**minors**,” he is referring to a parabolic image in which “The Members” of the Body of Jesus Christ—Corporate Israel, **the Heir of the promise**—are being groomed for “The Responsibility” of wielding “The Authority” they will hold as “The Members” of “The Name” of God.

When Paul says “**The Sensuality**,” he is referring to the propensity we all have to seek those things that make “The Body” feel good. This is not restricted to sexual urges.

When Paul says “**serving**,” he is referring to a parabolic image in which those who minister to “The House” of Israel are “serving” the Living Word of God (which is The Teaching of Moses) as a “sacrificial meal” at “The Table” of “The Lord.”

When Paul says “**The Tactic**,” he is referring to Satan’s use of “The Deception” as his most effective method of convincing people “The Truth” of The Apostolic Teaching is a lie. “The Deception” is the prevalent belief that Adam and Eve were created with the ability to “figure out” everything for themselves.

When Paul says “**testify**,” he is referring to a parabolic image in which True Believers are “witnesses” whose role is to master “The Truth” of the Living Word of God so that, at “The Judgment Seat” of God, they are prepared to provide “The Testimony” against those who refused to believe “The Truth.”

When Paul says “**The Trickery**,” he is referring to the pretense of the agents of Satan who pretend to be ministers of “The Gospel” and thereby lead people astray from “The Truth” by their lies.

When Paul says “**The Unity**,” he is referring to the unanimity with which all True Believers agree that The Apostolic Teaching is “The Truth.”

## Ephesians 4—Text

<sup>1</sup>Therefore, I appeal to you—I, “The Prisoner” in His Majesty—to “walk” worthy of “The Calling” by which you were “called”: <sup>2</sup>(1) with all humility and consideration, (2) with patience, (3) putting up with one another in love, <sup>3</sup>(4) being diligent to guard “The Unity” of “The Spirit” in “The Bond” of “The Peace”: <sup>4</sup>One “Body” and One “Spirit”—just as you have also been “called” in one “Hope” of “The Calling” you have—<sup>5</sup>One “Lord,” One “Belief,” One “Baptism,” <sup>6</sup>One God and Father of all—the One over all, through all, and in all. <sup>7</sup>But to each one of us “The Favor” was given in accordance with “The Measure” of “The Present” of “The Anointing,” <sup>8</sup>wherefore He says:

“HAVING ASCENDED ON HIGH,  
HE IMPRISONED PRISONERS OF WAR;  
HE GAVE GIFTS TO MEN.”

<sup>9</sup>But the “He ascended,” what is {it} except that He also descended into the lower parts of “The Earth”? <sup>10</sup>The One Who Himself descended is also the One Who ascended high above all “The Heavens,” so that He might “fill” “The All,” <sup>11</sup>and He gave: (1) those who are Apostles, and (2) those who are Prophets, (3) those who proclaim “The Gospel,” and (4) those who are Shepherds and Teachers: <sup>12</sup>(a) for “The Equipping” of “The Holy Ones” for a “work” of “serving,” (b) for the “building” of “The Body” of “The Anointed {One}”: <sup>13</sup>(1) until we, “The All,” attain: (a) to “The Unity” of “The Belief” and “The Knowledge” of “The Son” of the {*Living*} God, (b) to a “Complete Man,” (c) to “The Measure” of “The Maturity” of “The Fullness” of “The Anointing,” <sup>14</sup>(2) so that we are no longer “minors,” being: (a) tossed about by “waves” and (b) carried here and there by every “wind” of teaching—by “The Trickery” of “The Men” in craftiness with regard to “The Tactic” of “The Deception.”

<sup>15</sup>But speaking “The Truth” in love, we, “The All,” should grow up into Him Who is “The Head”—“an Anointing” <sup>16</sup>from Whom all of “The Body,” being joined and held together by

every ligament that supports (in accordance with “The In-working” of each individual part), causes the growth of “The Body” for the “building” of itself in love.

<sup>17</sup>Therefore, I say this and “testify” in His Majesty so that you no longer “walk” just as “The Gentiles” “walk”—in “The Futility” of “The Mind” they have, <sup>18</sup>having been “darkened” in “The Understanding” they have, separated from “The Life” of the {*Living*} God because of “The Ignorance” that is in them, because of “The Hardness” of their “heart”—<sup>19</sup>who, having become totally insensitive, have “handed” themselves “over” to “The Sensuality” to practice all indecency in covetousness.

<sup>20</sup>But you did not learn “The Anointing” that way, <sup>21</sup>if indeed you have “heard” Him and have “been taught” in Him, just as “Truth” is in Jesus: <sup>22</sup>(1) that you “take off” “The Old Man,” {who is} in agreement with your former behavior—the one corrupted in agreement with “The Desires” of “The Deception”—<sup>23</sup>and (2) that you be renewed in “The Spirit” of “The Mind” you have, <sup>24</sup>and (3) that you “put on” “The New Man,” the One Who has been created in agreement with God by a “Declaration of Not Guilty” and devotion to “The Truth.”

<sup>25</sup>For this reason “take off” “The Lie.” SPEAK TRUTH, EACH WITH HIS NEIGHBOR, because we are “members” of one another. <sup>26</sup>BE ANGRY AND DON’T SIN—{that is,} don’t let the sun set on your anger, <sup>27</sup>so as not to give “The Devil” {any} space. <sup>28</sup>The one who steals must not steal any longer; but rather he must work hard, working “The Good” with his own hands, so that he might have to share with the one who has need.

<sup>29</sup>Don’t let any rotten word come out of your mouth, but only if something is good for “building” as needed, so that it might give a “favor” to those who hear. <sup>30</sup>And don’t grieve “The Holy Spirit” of the {*Living*} God, in Whom you have been “sealed” for a “Day” of “Liberation.” <sup>31</sup>All bitterness and rage and anger and shouting and false accusation must be put away from you—along with every hateful feeling. <sup>32</sup>And be benevolent to one another, compassionate, granting them a “favor” just as the {*Living*} God granted a “Favor” to you in “an Anointing.”



## Ephesians 5—Commentary

In Ephesians 5, Paul begins to *talk about* “The Love” that will manifest itself in the external “works” of everyone who hears, understands, and believes “The Truth” of *The Apostolic Teaching*. He exhorts the Ephesians to “walk” (mentally) in “*The Light*” of “The Truth” and not let anyone deceive them into believing their “empty words.” He tells them all they have to do is examine what they hear in “*The Light*” of “The Truth” they already understand and “The Darkness” of “The Lie” and “The Deception” will vanish.

Paul insists every “female” in a “one-flesh” relationship must readily submit to the “male” who has “The Authority” over her because she not only understands “The Truth” but is also submitted to “The Authority” of Christ. Likewise, every “male” in a “one-flesh” relationship must demonstrate a loving, caring attitude toward any “female” who is “under” “The Authority” he has over her, just because he understands and is submitted to “The Authority” of Christ.

Here are some more keywords you need to know in Ephesians 5:

*When Paul says “cereal offering,” he is referring to a parabolic image in which Jesus Christ, “The One,” was crucified as the Passover “sacrifice” that the Living Word of God used to ratify the New Covenant between Himself and “The Many.”*

*When Paul says “empty,” he is referring to the contrast that exists between “The Fullness” of the Living Word of God and the lack of any coherent content in the words of those who believe “The Deception”—that is, those who think they can “figure out” “The Truth” of the Living Word of God for themselves.*

*When Paul says “fragrant aroma,” he is referring to a parabolic image in which Jesus Christ, “The One,” was crucified as the Passover “sacrifice” that the Living Word of God used to ratify the New Covenant between Himself and “The Many.”*

*When Paul says “imitators,” he is referring to “The Belief” of True Believers allowing them to become just like the Living Word of God they believe so that they can “walk” (mentally) in “The Truth” and manifest “The Love” of God in everything they do.*

## Ephesians 5—Text

<sup>1</sup>Therefore, {collectively} become “imitators” of the {*Living*} God—like beloved “Children”—<sup>2</sup>and {collectively} “walk” in love, just as also “The Anointed {One}” loved us and *handed* Himself *down* for us as a “cereal offering” and a “sacrifice”—a “fragrant aroma” to the {*Living*} God.

<sup>3</sup>But don’t let sexual immorality or any uncleanness or greed be “named” among you—just as is fitting for “Holy Ones”—<sup>4</sup>or indecency or foolish talking or vulgar speech—what is not relevant—but rather gratitude. <sup>5</sup>For you {collectively} understand this, knowing that every sexually immoral or unclean or greedy person—who is one who worships a false god—has no “*Inheritance*” in “The Kingdom” of “The Anointed {One}” and God.

<sup>6</sup>Don’t {collectively} let anyone deceive you with “empty words,” for through these things “The Anger” of the {*Living*} God comes on “The Sons” of “The Unbelief.” <sup>7</sup>Therefore, don’t {collectively} become “sharers” with them, <sup>8</sup>for you {collectively} were once “darkness,” but now “*Light*”—in His Majesty. {Collectively} “walk” as “Children” of “*Light*”—<sup>9</sup>for “The Fruit” of “*The Light*” is in all goodness and in a “Declaration of Not Guilty” and in “Truth”—<sup>10</sup>“approving of” what is well-pleasing to the Lord.

<sup>11</sup>And don’t {collectively} “share” with “The unfruitful Works” of “The Darkness.” But rather even expose {them}. <sup>12</sup>For the things “engendered” secretly by them are shameful even to speak. <sup>13</sup>But all things exposed by “*The Light*” are made known. For everything that is being made known is “*Light*.” <sup>14</sup>Wherefore, He says:

“WAKE UP! SLEEPER!”

And “ARISE FROM THOSE WHO ARE DEAD,  
AND ‘THE ANOINTING’ WILL SHINE ON YOU!”

<sup>15</sup>Therefore, {collectively} beware of how accurately you “walk,” not as “unwise,” but as “wise,” <sup>16</sup>buying back “The Time,” because “The Days” are evil. <sup>17</sup>For this reason don’t {collectively} become “foolish,” but clearly perceive what “The Will” of His Majesty is. <sup>18</sup>And don’t

{collectively} get “drunk” on “wine,” in which is total abandon, but be “filled” in “spirit,”<sup>19</sup> speaking to one another in psalms and hymns and spiritual songs, singing and making music in your “heart” to His Majesty,<sup>20</sup> always giving thanks for all things in “*The Name*” of our Lord, Jesus “Anointed,” to the {*Living*} God and Father—<sup>21</sup>being subject to one another in fear of “an Anointed {One}”: <sup>22</sup>the females to their own males as to His Majesty, <sup>23</sup>because a male is “head” of the female as also “The Anointed {One}” is “Head” of “*The Ekklesia*.” He is “The Savior” of “The Body.” <sup>24</sup>But as “*The Ekklesia*” is subject to “The Anointed {One},” so also the females are to the males—in everything.

<sup>25</sup>Males, love the females, just as also “The Anointed {One}” loved “*The Ekklesia*” and *handed Himself down* for Her <sup>26</sup>so that He might make Her “holy”—having cleansed Her by the “washing” of the “water” in a “Statement”—<sup>27</sup>so that He might offer “*The Ekklesia*” to Himself “in Glory,” not having “blemish” or “wrinkle” or any such thing, but so that She might be “holy” and blameless. <sup>28</sup>Likewise, the males are obligated to love their own females as their own bodies. The one who loves his own female loves himself. <sup>29</sup>For nobody has ever hated his own body, rather he provides for and takes care of it, just as also “The Anointed {One}” “*The Ekklesia*,” <sup>30</sup>because we are “Members” of “The Body” He has:

<sup>31</sup>FOR THIS REASON A MAN WILL LEAVE HIS FATHER AND HIS MOTHER AND BE UNITED WITH HIS WOMAN, AND THE TWO WILL BE ONE IN FLESH.

<sup>32</sup>“*The Mystery*”—this one—is great, but I am speaking with reference to “an Anointed {One}” and “*The Ekklesia*.” <sup>33</sup>In any case, you {collectively} also—“The Many” in agreement with “The One”—must each one love his own female as himself. But the female is to fear the male.

## Ephesians 6—Commentary

In Ephesians 6, Paul continues *talking about* the fact that all True Believers must demonstrate “The Knowledge,” “The Understanding,” and “The Belief” they have in “The Truth” through their submission to

those who hold “The Authority” over them. He concludes by emphasizing the various parts of “The Complete Armor” True Believers can use to prevent Satan from gaining the upper hand over them. His point is, everything the True Believer needs is contained in “The Truth” of the *Living Word* of God that they believe. Therefore, it is impossible for anyone who is totally focused on “The Knowledge” and “The Understanding” of “The Truth” of the *Living Word* of God to ever be deceived by “The Lie” or “The Deception” of Satan.

Here are the additional keywords in Ephesians 6:

When Paul says “*The Complete Armor*,” he is referring to the parabolic imagery in The Teaching of Moses which depicts True Believers as “Levite” mercenaries who are charged with protecting “The Sanctuary” of the *Living Word* of God against any and all defilement.

When Paul says “*The Conflict*,” he is referring to what goes on in “The Mind” of the True Believer as he struggles to master The Apostolic Teaching, rid himself of the lies inherent in “The Elementary Beliefs” of “The World,” and avoid falling for “The Deception.” (See Gal. 4:3, 9; Col. 2:8, 20.)

When Paul says “*The Devil*,” he is referring to Satan by using the Greek term **diabolos** to describe one of Satan’s primary characteristics. That is, “The Devil” is an individual who slanders True Believers by telling lies that falsely accuse them.

When Paul says “*The Evil Intent*,” he is referring to what motivates Satan to oppose “The Truth” of the *Living Word* of God by spreading lies that contradict “The Truth.” (See Matt. 22:18.)

When Paul says “*lords*,” he is referring to the fact that Jesus Christ is **Kurios**, “The Man” Who was created in “The Image” and likeness of God. As “The Name” of God, Jesus Christ is “The Lord” Who holds “The Authority” over “The All” just as slave owners (“lords”) hold authority over the slaves they own.

When Paul says “*The Tactics*,” he is referring to the way Satan uses various lies to get people to believe what he wants them to believe.

## Ephesians 6—Text

<sup>1</sup>You children, listen to your parents in His Majesty, for this is what is required. <sup>2</sup>HONOR YOUR FATHER AND MOTHER—which is the first commandment with a “promise”—<sup>3</sup>SO THAT IT MAY BE WELL WITH YOU, AND YOU WILL BE LONG-LIVED ON THE EARTH.

<sup>4</sup>And you fathers, don’t provoke the children you have to anger; but bring them up in the discipline and admonition of His Majesty.

<sup>5</sup>And you slaves, listen to those who are your “lords” according to “flesh”—with fear and trembling, in sincerity of your “heart,” as to “The Anointing”; <sup>6</sup>not for eye-service, as men-pleasers, but as “slaves” of “an Anointed {One}”—doing “The Will” of the {*Living*} God from {the} soul, <sup>7</sup>with a good attitude being a “slave” as to “The Lord” and not to men, <sup>8</sup>knowing that whatever good each one does, this he will obtain from His Majesty—whether slave or free.

<sup>9</sup>And you “lords,” do the same things for them, giving up the threatening, knowing that “The Lord” of both you and them is in “Heaven,” and there is no favoritism with Him.

<sup>10</sup>Finally, be strong in His Majesty and in “The Strength” of “The Might” He has. <sup>11</sup>“Put on” “The Complete Armor” of the {*Living*} God in order for you to “stand firm” against “The Tactics” of “The Devil.” <sup>12</sup>Because in us, “The Conflict” is not against “flesh and blood,” but against “The Rulers,” against “The Authorities,” against those who rule the world of “The Darkness”—this one—against the spiritual {aspects} of “The Evil Intent” in “The Heavenlies.”

<sup>13</sup>For this reason pick up “The Complete Armor” of the {*Living*} God so that you will be able: (1) to “stand against” {them} in the evil “day,” and (2) to “stand firm” {by} having carefully prepared. <sup>14</sup>“Stand firm” therefore, HAVING WRAPPED YOUR WAIST WITH TRUTH, and HAVING PUT ON “THE BREASTPLATE” OF “THE DECLARATION OF NOT GUILTY,” <sup>15</sup>and having bound THE FEET BY BEING PREPARED WITH “THE GOSPEL” OF “THE PEACE,” <sup>16</sup>in everything, having taken up “The Shield” of “The Belief” by which you will be able to extinguish all the flaming “arrows” of “The Evil {One}.”

<sup>17</sup>And grasp “THE HELMET” OF “THE SALVATION” and “The Sword” of “The Spirit,” which is “The Statement” of God—<sup>18</sup>with every prayer and petition, praying at all times in “spirit,” and in this {way} “keeping watch” with all persistence and petition for all “The Holy Ones,” <sup>19</sup>and for my sake {as well}: (1) so that a “Word” might be given to me when opening my mouth to make known with “plainspokenness” “*The Mystery*” of “The Gospel,” <sup>20</sup>for which I am a representative in chains, (2) so that in it {“The Gospel”} I may speak as plainly as I ought to speak.

<sup>21</sup>But so that you also might know my circumstances—how I am doing—Tychicus, the beloved brother and believing “server” in His Majesty, will make everything known to you. <sup>22</sup>I have sent him to you for this very reason, so that you might know our circumstances and he might encourage your “hearts.”

<sup>23</sup>Peace to the brothers, and love with belief, from God the Father and His Majesty, Jesus “Anointed.” <sup>24</sup>“The Favor” is with all those who love “The Lord” Jesus “Anointed” in immortality.

## Conclusion

To this point, I have given you my translation of Galatians, Romans, and Ephesians. My purpose in doing that was two-fold: First, I wanted to provide you a basis for understanding things the Apostle Paul said about *the promise, the inheritance of the promise*, and Jesus Christ as *the Heir of the promise* in the letters he wrote to those three churches. But I also wanted to show you just how foolish it is for anyone to *think* he can somehow “figure out” “The Truth” of the *Living Word of God* by “interpreting” the Scriptures.

When it comes right down to it, the Scriptures are not any different than any other piece of literature. To understand them, one must do nothing more than take on the mind-set of the men who wrote them and have a basic understanding of what those men were *talking about*. Unfortunately, that would be a monumental task even if the Scriptures had been written by just one person living in just one culture. But what makes the Scriptures even more impossible to understand is the fact that they were written over the span of 1500 years by men who lived in at least



four different cultures and spoke at least four different languages.

The good news is, in spite of the various circumstances in which they lived, the Prophets and Apostles who wrote the Scriptures uniformly reflect exactly the same mind-set and speak exactly the same message in terms of exactly the same terminology. That is because the Prophets and Apostles were all inspired by exactly the same Person—"The One" Who is the *Living Word* of God they hid in the things they wrote. Therefore, the only thing anyone needs to do to be able to understand the Scriptures is take on the same mind-set these men had. That is, anyone who wants to know "The Truth" that is hidden in the Scriptures must first be willing to *think "The Way" Jesus Christ thought*. That is the case simply because He is the *Living Word* of God Who is hidden within the Scriptures the Prophets and Apostles wrote.

In "*The Light*" of what I have just explained, you should be able to "see" that it would be impossible for me or anyone else to "interpret" the Scriptures for you. But cheer up. To understand what the Prophets and Apostles wrote, you need only be thinking in terms of the same *parabolic imagery* they had in mind when they wrote. That *parabolic imagery* speaks in terms of Hebrew idioms that are related to ancient Near Eastern beliefs concerning resurrection. Therefore, over the next few years, I am planning to explain what you need to know to be able to take on the mind-set of the *Living Word* of God Who is hidden within the Scriptures. To do that, I will show you various passages of Scripture and explain what those texts are *talking about*.

I am not going to "interpret" the Scriptures for you simply because no "interpretation" is necessary when you understand what the Scriptures are *talking about*. If you honestly believe the things I tell you, you are going to be able to read and understand the Scriptures in exactly the same way you read and understand any other document. So if you are actually interested in knowing the Truth, all you need is a translation of the Scriptures that actually allows you to "see" how and where specific terms are used in the original text. I am going to provide that for you.

If you do your "homework," before very long you will begin to "see" the broad outlines of "The Truth" concerning "*The Man*" Jesus Christ that the Prophets and Apostles understood. And as you progress further and further in "The Truth," you will discover the *Living*

Word of God is continually "working" within you to craft you into His Own image and likeness. That process is what Paul had in mind when he wrote this:

*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 "The 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," the One that 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 Thoughts" 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 "The Hearts" they have. But whenever one turns to His Majesty, "The Veil" is taken away. But "The Lord" 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.*

(2 Corinthians 3:1–18) —my interim translation ■

Continued from front cover

What absurdity, however, it is to attribute sin and crime to that substance to which you do not assign any good actions or character of its own!

Now the party which aids in the commission of a crime is brought to trial, only in such a way that the principal offender who actually committed the crime may bear the weight of the penalty, although the abettor too does not escape indictment. Greater is the odium which falls on the principal, when his officials are punished through his fault. He is beaten with more stripes who instigates and orders the crime, whilst at the same time he who obeys such an evil command is not acquitted.

There is, then, besides the evil which supervenes on the soul from the interbention of the evil spirit, an antecedent, and in a certain sense natural, evil which arises from its corrupt origin. For, as we have said before, the corruption of our nature is another nature having a god and father of its own, namely the author of (that) corruption. Still there is a portion of good in the soul, of that original, divine, and genuine good, which is its proper nature. For that which is derived from God is rather obscured than extinguished.

It can be obscured, indeed, because it is not God; extinguished, however, it cannot be, because it comes from God. As therefore light, when intercepted by an opaque body, still remains, although it is not apparent, by reason of the interposition of so dense a body; so likewise the good in the soul, being weighed down by the evil, is, owing to the obscuring character thereof, either not seen at all, its light being wholly hidden, or else only a stray beam is there visible where it struggles through by an accidental outlet.

Tertullian, "A Treatise on the Soul," Chaps. xl-xli, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1885), Vol. 3, p. 220.

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