



THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

Eben He Knew the Truth About “The Image” of God

Again the Barbarian philosophy knows the world of thought and the world of sense—the former archetypal, and the latter the image of that which is called the model; and assigns the former to the Monad, as being perceived by the mind, and the world of sense to the number six. For six is called by the Pythagoreans marriage, as being the genital number; and he places in the Monad the invisible heaven and the holy earth, and intellectual light. For “in the beginning,” it is said, “God made the heaven and the earth; and the earth was invisible.” And it is added, “And God said, Let there be light; and there was light.”

And in the material cosmogony He creates a solid heaven (and what is solid is capable of being perceived by sense), and a visible earth, and a light that is seen. Does not Plato hence appear to have left the ideas of living creatures in the intellectual world, and to make intellectual objects into sensible species according to their genera? Rightly then Moses says, that the body which Plato calls “the earthly tabernacle” was formed of the ground, but that the rational soul was breathed by God into man’s face. For there, they say, the ruling faculty is situated; interpreting the access by the senses into the first man as the addition of the soul.

Wherefore also man is said “to have been made in [God’s] image and likeness.” For the image of God is the divine and royal Word, the impassible man; and the image of the image is the human mind. And if you wish to apprehend the likeness by another name, you will find it named in Moses, a divine correspondence. For he says, “Walk after the Lord your God, and keep His commandments.” And I reckon all the virtuous, servants and followers of God. Hence the Stoics say that the end of philosophy is to live agreeable to nature; and Plato, likeness to God, as we have shown in the second Miscellany. And Zeno the Stoic, borrowing from Plato, and he

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A Note From the Editor

The Way, The Truth, The Life Live Seminar

I must admit that I have a special fondness for *The Way, The Truth, The Life* publication—for both its contents and the pleasant memories it evokes of a weekend long ago. The material it contains was presented in the fall of 1993 at the first live seminar The Elijah Project conducted for *The Voice of Elijah*®'s Monthly Contributors. *The Voice of Elijah*® newsletter was in its infancy at that point—October 1990 being the premier issue—and *The Voice of Elijah*® *Update* had only been in publication a little over a year.

The Way, The Truth, The Life seminar was held in a small meeting room at a LaQuinta hotel in a suburb of Dallas—and it was the first time the volunteer workers from *The Voice of Elijah*® and The Elijah Project had an opportunity to meet face to face with any of the handful of Monthly Contributors in attendance. At the time, none of us could see the *significance* of what was happening. But now, from the vantage point of April 2010, I can see that this first seminar was another first step in preparing “The Way” for the Redeemed of the Lord:

*A “thoroughfare” will be there—even a “way”—
And it will be called “The Way’ of the Holy One!”
An unclean {person} will not cross over on it!
Rather, it is for him who is “walking” a “way”
And fools will not stagger {onto it}!
A lion will not be there!
But those who are being redeemed will “walk”;
Those being ransomed by His Majesty will return.
They will enter Zion with joyful shouts—
With everlasting joy on their head!
They will attain exultation and joy!
Sorrow and lamentation will flee!
(Isaiah 35:8–10) —Larry Harper’s interim translation*

From Such Humble Beginnings...

Long before that first scheduled seminar, I recall my dear friend and fellow volunteer, Susan Clay, laboring over the drawings she created for *The Way, The Truth, The Life* syllabus (drawings that eventually found their way into the perfect-bound transcript). Her talent with a drawing pencil was recognized by everyone except Susan, which made her even more endearing—and her contribution to the project is no small part of the reason why I feel such affection for this publication.

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The Elijah Project seminar syllabus that was provided to those in attendance was on 8.5 x 11 grey sheets, GBC-bound, and more than likely printed on a copier and hand-bound by volunteers. Back then, the same volunteers copied (on the same copier) *The Voice of Elijah*® newsletter and *The Voice of Elijah*® Updates, and prepared those publications for mailing to subscribers and contributors—as that was before The Elijah Project had a printing press. Nothing much was outsourced in those days; there were more volunteers than money and we used everything we had available to its greatest potential.

The Format

The information in *The Way, The Truth, The Life* publication was first publicly distributed in audio-tape format, an 8-tape series that has since been condensed down to a 4-CD series. Following the seminar, several volunteers listened to the raw recordings and transcribed every spoken word, so that an accurate transcript could be produced and distributed by *The Voice of Elijah*®. The perfect-bound transcript with Larry's added footnotes now accompanies each 4-CD set.

The Seminar Content

The importance of the content of *The Way, The Truth, The Life* seminar should not be overlooked. Unlike most of the Christian information distributed today, the passage of time has not diminished the significance of the seminar content one iota. The Truth that was presented live way back in 1993 is just as fresh, just as powerful, and just as true now in 2010 as it was when it was presented—even as it has been from the beginning and will be into eternity.

Among other things, in *The Way, The Truth, The Life*, Larry explains the history of the Truth of the Living Word of God. For example, he explains how and why Moses was able to know all about the life and death of Jesus Christ fifteen hundred years before His birth. He talks about the role of parables

as the vehicle of revelation, a valid biblical theology, the loss of The Apostolic Teaching, and how the Truth of The Teaching is going to be restored one last time before the End of the Age.

Larry Harper was called in 1966 to restore The Apostolic Teaching, and he has been continuously making it available through this ministry, in one way or another, for the past twenty years. For those new to the information contained in the materials published by The Elijah Project and *The Voice of Elijah*®, you will not encounter any mega-church, whiz-bang production starring a starched shirt wearing, sparkly white-toothed, smooth-talking speaker here. No smoke, no mirrors, just the astounding, glorious Truth delivered to you by a man called to this task over forty years ago.

I encourage you to study the materials and determine whether or not the evidence presented in them convinces you of the veracity of the Truth they contain. If it does, you have finally found the treasure you have been seeking. If it does not, I suggest you turn tail and run—really fast. Go find whatever makes you feel comfortable in a mega-church somewhere.

The Future of This Project

The Elijah Project is currently working on producing *The Way, The Truth, The Life* materials in DVD format. Look for it soon online and on the Order Form that accompanies each issue of *The Voice of Elijah*®.

Thank you for indulging my trip down Memory Lane. No matter what form *The Way, The Truth, The Life* comes to you, I am certain that you, too, will have a special fondness for the content presented—provided you are a True Believer.

In Him,

Marcia Woody

Jesus Christ “Is” (Not “Was”) “The Image” of God

Going on two years ago, in the article I submitted for publication in the July 2008 issue of *The Voice of Elijah*® newsletter, I gave you an interim draft of my translation of the Book of Galatians. (See “Transliteration Is Not Translation,” *The Voice of Elijah*®, July 2008.) Then, 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.) Next, I gave you an interim draft of my translation of the second half of the Book of Romans in the October 2009 issue of *The Voice of Elijah*® newsletter. (See “Freedom Is Not Freedom if You Are Not Free,” *The Voice of Elijah*®, October 2009.) Finally, in the January 2010 issue of *The Voice of Elijah*® newsletter, I gave you an interim draft of my translation of the Book of Ephesians. (See “No Interpretation Is Necessary if You Can Understand the Language,” *The Voice of Elijah*®, January 2010.) In those four 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 Colossians. Again I will include a list of *significant* keywords along with my comments on the text. I am hoping to (eventually) make a much longer written commentary on Romans, Ephesians, and Colossians 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 by the end of this year (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 the best “way” to treat key terms the Apostles used to refer to specific concepts in *The Apostolic Teaching*.

I have been using bolding, italics, quotes, and capitalization for quite some time to indicate which words and phrases have special *significance*. But I have also begun to use other techniques to bring out keywords that would otherwise remain hidden in the text. For example, I now routinely translate the phrase “His Name” as “*The Name He has*” in order to bring out the *parabolic image* of “*The Name*” of God.

I am continually expanding and revising the techniques I use to point out things in the biblical text. The difficulty I face in that resides in the fact that when I introduce a new technique or revise an old one, I have to go back over what I have already translated in order to make it conform to the new standard. Consequently, the best I can tell you is, the translation you find in the issues of *The Voice of Elijah*® newsletter and *The Voice of Elijah*® *Update* is a work in progress. I will not be changing that version as I revise my translation in the future.

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 2009, October 2009, and January 2010 when I gave you my initial translation of Romans and Ephesians. I have once again alphabetized the keywords and bolded the entries for you. In combining the lists for the January 2010 issue of *The Voice of Elijah*® newsletter, I

discovered I had given you essentially the same information twice in some cases (my mistake). In this issue, I have tried to combine the duplicate entries. In some cases, I found that was not the best solution. Therefore, some duplicate entries still remain.

It is my hope that born-again Believers will use what I provide as a "Way" to develop a mind-set in which they think *parabolically* rather than *philosophically* when they read the Scriptures. I do not expect them to "figure out" *The Teaching of Moses* on their own, since I do not plan to fully explain the *parabolic imagery* on which these things are based until after I finish my translation of the Scriptures. However, I do expect Pretenders—who cannot "see" that the things I explain validate my calling—will take what they learn from me and use it to gratify their egos by teaching others.

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) or "**The Ages**" (Ephesians 3), he is referring to parabolic imagery in which the seven parabolic "days" of Creation are referred to as "Ages."

When Paul says "**The Air**" (Ephesians 2), 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 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 Romans 9.) It is possible for a True Believer to "make an appeal" on behalf of someone else (see Romans 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 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 Complete Armor**" (Ephesians 6), 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 "**fragrant aroma**" (Ephesians 5), 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 Authorities**" (Ephesians 3), 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} 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 Body**" (Ephesians 1), 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/One Body**" (Ephesians 2), 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 Bond**" (Ephesians 4), 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 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 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).

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." (cf. Matt. 22:14).

When Paul says "**The Cancellation**" (Ephesians 1), 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 "**cereal offering**" (Ephesians 5), 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 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." (See "House.")

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 Citizenship**" (Ephesians 2), 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 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 "**The Commandments**" (Ephesians 2), 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 "**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 Conflict**" (Ephesians 6), 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 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/a} Corner {Stone}**" (Ephesians 2), 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**" (Ephesians 2), 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 Creation**" (Romans 8), he is referring to the totality of all that the Living Word of 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. (See "The Lie.")

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. 15:51–57). 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 Devil"* (Ephesians 6), 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 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 Earth"* (Ephesians 1), he is referring to the contrast that exists between the realm called *"Heaven,"* *"The Heaven,"* and *"The Heavens."*

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 they 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 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 *"empty"* (Ephesians 5), 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 *"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 Equipping"* (Ephesians 4), 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 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 "**Favor**" (Ephesians 1), he is referring to "The Benevolence" of God that resulted in His offer of "The Favor" of salvation through "The Belief" in "**The Promise**." (See "The Favor.")

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 "**{The} Foundation**" (Romans 15; Ephesians 2), 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.

When Paul says "**The Futility**" (Ephesians 4), 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.

G

When Paul says "**The Generations**" (Ephesians 3), 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 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. (See "The Light.")

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.

When Paul says "**The incomprehensible Greatness**" (Ephesians 1), he is referring to the fact that it is impossible

for us to comprehend the absolute power of the Living Word of God.

H

When Paul says "**handiwork**" (Ephesians 2), 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 Hardness**" (Ephesians 4), 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} Head**" (Ephesians 1), 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 Heavenlies**" (Ephesians 1), 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**" (Ephesians 1), he is referring to the totality of "The Visible" and "The Invisible" parts of this Creation.

When Paul says "**The Hedge**" (Ephesians 2), 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 "**Heirs**" (Ephesians 1), he is referring to True Believers as **the heirs of the promise** that they **received** when they believed "The Gospel."

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 Paul says "**The Hope**" (Romans 5; Galatians), he is referring to "The Hope" of the True Believer that he will **inherit what was promised**—resurrection (Creation) in "The Image" and likeness of the Living Word of God—through "The Belief" in "The Truth" of The Teaching.

When Paul says "**The Hostility**" (Ephesians 2), 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 "**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 Romans 8–9.)

I

When Paul says "**The Ignorance**" (Ephesians 4), 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 "**imitators**" (Ephesians 5), 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.

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 Incomprehensibility**" (Ephesians 3), 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 Inheritance**" (Ephesians 1), 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 Injustice**" (Romans 1), he is referring to the innate tendency we all have to look out for ourselves rather than doing what is fair for all concerned. (Compare "The Love.")

When Paul says "**The Insight**" (Ephesians 3), 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 Evil Intent**" (Ephesians 6), 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 "**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 "**The In-working**" (Ephesians 1), 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 "**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) and "**Knowledge**" (Ephesians 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 "**'Day' of 'Liberation'**" (Ephesians 4), 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 "**The Lie**" (Romans 1), he is referring to the belief that it doesn't matter what one believes. (See "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 "**lords**" (Ephesians 6), 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 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 Man**" (Ephesians 3), 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 "**Complete Man**" (Ephesians 4), 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 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/One} New Man**" (Ephesians 2), 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 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 Maturity**" (Ephesians 4), 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**" (Ephesians 4), he is referring to "The Truth" of the Living Word of God as a specific content that can "fill" True Believers.

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 Might**" (Ephesians 1), 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 "**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 Paul says "**minors**" (Ephesians 4), 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 they say "**The Mystery**" (Galatians), 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. (See "The Salvation.")

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 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 Partition-wall"* (Ephesians 2), 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 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 *"The Plainspokenness"* (Ephesians 3), 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 *"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 "**Pledge**" (Ephesians 1), 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 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. (See "The Strength.")

When Paul says "{The} **Praise**" (Ephesians 1), 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 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 Prisoner**" (Ephesians 3), 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 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 Property**" (Ephesians 1), 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 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 Responsibility"** (Ephesians 1), 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 **"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 **"Revelation"** (Ephesians 1), 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 **"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.)

When Paul says "**The Ruler**" (Ephesians 2), 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 "**The Rulers**" (Ephesians 3), 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.")

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 "**sealed**" (Ephesians 1), 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 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" (Matt. 22:14).

When Paul says "**The Sensuality**" (Ephesians 4), 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 "**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 Paul says "**serving**" (Ephesians 4), 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 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**" (Romans 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 Peter 1:22–2:10 and "{The/a} Corner {Stone}.")

When Paul says "**The Strength**" (Ephesians 1), 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 "**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 Romans 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 rely 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 Tactic**" (Ephesians 4), 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 "**The Tactics**" (Ephesians 6), he is referring to the way Satan uses various lies to get people to believe what he wants them to believe.

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 "**Holy Temple**" (Ephesians 2), 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 "**testify**" (Ephesians 4), 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 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." (See "The Tribulation.")

When Paul says "**The Times**" (Ephesians 1), 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 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. (See "The Violation.")

When Paul says "**The Transgressions**" (Ephesians 1), he is referring to the physical acts of men that result from "The Sin" of disbelief. (See "The Transgression.")

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. (See "The Testing.")

When Paul says "**The Tribulations**" (Ephesians 3), he is referring to the difficulties he faces in his ministry because of "The Testing" process all True Believers must endure. (See "The Tribulation.")

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

by "The Authority." (See "The Authority" and "The Authorities.")

When Paul says "**The Trickery**" (Ephesians 4), 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 "**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 "**The Understanding**" (Ephesians 2), 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 "**The Unity**" (Ephesians 4), he is referring to the unanimity with which all True Believers agree that The Apostolic Teaching is "The Truth."

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 "**walk**" (Ephesians 2), 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 "**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 Will"** (Ephesians 2), he is referring to the demands that **"The Flesh"** and **"The Understanding"** impose on us because of our ignorance of **"The Truth."**

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 **"Wisdom"** (Ephesians 1), 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 **"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 **"work"** (Ephesians 1), 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.

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 Colossians so you can see how often he assumes you already know what he is talking about. In most cases—but not in all—Paul 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 take a closer look at what he said.

Colossians 1—Commentary

The Book of Colossians contains a condensed version of what Paul says in the Book of Ephesians. From that, it appears Paul may have written both of the letters at about the same time, since they cover the same topics and, in some cases, say much the same thing. While it is an interesting study to compare and contrast the two letters, it is impossible to say with any certainty which of them was written first. But that should not be the focus of anyone who is seeking "The Truth" anyway. The purpose of any comparison of the two letters should be to see how the things stated in one rounds out and adds further detail to the statements made in the other.

In the first chapter of Colossians, Paul covers the same material that is found in the first two and a half chapters of Ephesians (Eph. 1:1–3:13). He begins by stating he is always praying for the Colossians, asking that they would continue to "grow" in "The Knowledge" of "The Truth" and demonstrate "The Insight" they have gained into "The Truth" by doing "Good Works." He makes just a brief mention of the Hebrew idiom "walking in *The Way*" before launching into a virtual litany of keywords that carry potent *meaning* when understood in the context of the *parabolic imagery* of *The Apostolic Teaching*.

Paul's point is, "The Belief" in "The Truth" of the *Living Word* of God has an incredibly powerful impact on the one who believes it. "The Word" "reconciles" the True Believer to God simply because God is the *Living Word* of God the Believer has *chosen* to believe. Therefore, every True Believer must constantly be aware of the things that would prevent him from remaining "in" "The Belief" in the *Living Word* of God.

As I went through this chapter looking for additional keywords, I discovered I had failed to point out Paul's use of "The Image" in Romans 8:29. In that case, he is referring to Believers being molded into "The Image" that "*The Man*" Jesus Christ took on when He was resurrected in "The Image" of the *Living Word* of God. Here, he is referring to "The Image" of the *Living Word* of God that Jesus Christ now "carries" as "*The Name*" of God.

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

When Paul says "**Contending**," he is speaking in terms of "*The Perseverance*" of True Believers as an Olympic contest in which "*The Prize*" is creation in "*The Image*" and likeness of God. (1 Cor. 9:24–27; Phil. 3:14.)

When Paul says "**Bearing Fruit**," he is referring to the parabolic image in which the *Living Word* of God is a "Seed" that has been "planted" or transplanted in "*The World*" and has now begun to "produce" "Fruit" through Corporate Israel—the collective *Body* of Jesus Christ. (See "*The Fruit*.")

When Paul says "**Growing**," he is referring to the parabolic image in which "*The Seed*" of the *Living Word* of God that has been "planted" in "*The World*" is "*Growing*." The parabolic image can be applied to either Corporate Israel—the collective *Body* of Jesus Christ—to depict new Believers being added, or the individual Believer to depict his "growth" in "*The Knowledge*" of "*The Truth*."

When Paul says "**The Image**," he is referring to **what was promised**—creation in "*The Image*" and likeness of God (Gen. 1:26–27). Jesus Christ was created in "*The Image*" and likeness of God; True Believers will be created in "*The Image*" and likeness of Christ at the Resurrection of the Righteous (Rom. 8:29).

When Paul says "**Insight**," he is referring to an understanding and comprehension of "*The Truth*" hidden in the Hebrew Scriptures. (See "*The Insight*.")

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

When Paul says "**Reconcile**," he is referring to "*The Reconciliation*" process whereby the *Living Word* of God is eliminating anything that contradicts "*The Truth*," not only in True Believers but also throughout "*The All*" of Creation.

When Paul says "**Server**," 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*."

Colossians 1—Text

¹Paul, an Apostle of "The Anointing" of Jesus through "The Will" of God, and Timothy our brother, ²To "The Holy Ones" in Colossae and the believing brothers in "an Anointed {One}": "Favor" to you, and peace, from God our Father.

³We always thank the {*Living*} God—the Father of our Lord, Jesus "Anointed"—while always praying for you, ⁴having heard of "The Belief" you have in "The Anointing" of Jesus and "The Love" that you have for all "The Holy Ones," ⁵because of "The Hope"—the one stored up for you in "The Heavens"—which you heard previously in "The Word" of "The Truth" of "The Gospel," ⁶the One which is coming to you just as even in all "The World" it is "Bearing Fruit" and "Growing," so also in you, from the day you heard and understood "The Favor" of the {*Living*} God in "Truth." ⁷Just as you learned from Epaphras, our beloved fellow "Slave," who is—more than us—a believing "Server" of "The Anointing," ⁸and the one who relates to us "The Love" you have in "spirit."

⁹For this reason we also, from the day we heard, have not stopped praying for you and asking that you would be "Filled" with "The Knowledge" of "The Will" He has in all "Wisdom" and spiritual "Insight," ¹⁰to "Walk" worthy of the Lord, pleasing in everything, "Bearing Fruit" in every "Good Work" and "Growing" in "The Knowledge" of the {*Living*} God, ¹¹being empowered, with all "Power" in agreement with "The Might" of "The Glory" He has, for all "perseverance" and longsuffering, with joy, ¹²giving thanks to "The Father," Who qualified us for "The Inheritance" of "The Holy Ones" in "The Light": ¹³(1) Who rescued us from "The Authority" of "The Darkness" and transferred {us} into "The Kingdom" of "The Beloved Son" He has, ¹⁴in Whom we have "The Liberation," "The Cancellation" of "The Sins"; ¹⁵(2) Who is "The Image" of the {*Living*} God—"The Invisible One"—"Firstborn" of all Creation.

¹⁶Because "The All" in "The Heavens" and on "The Earth" were created by Him, both "The Visible" and "The Invisible"—whether thrones or lordships or dominions or authorities. "The All"

were created through Him and for Him. ¹⁷And He is before "All," and "The All" endure in Him. ¹⁸And He is "The Head" of "The Body"—"The *Ekklesia*." (3) The One Who is a "Beginning"—a Firstborn from those who are dead—so that He would come to hold first place in "All." ¹⁹Because "All" of "The Fullness" was pleased to dwell in Him, ²⁰and through Him to "Reconcile" "The All" to Himself—whether the things on "The Earth" or the things in "The Heavens"—having made peace through the blood of His cross.

²¹You also were at one time estranged and hostile to "The Understanding"—in "The Evil Works"—²²but now He has "Reconciled" you in "The Body" of "The Flesh" He has through "The Death" in order to "present" you holy and blameless and without accusation before Him—²³if indeed you remain in "The Belief," firmly founded and steadfast, and not moved away from "The Hope" of "The Gospel" that you heard, the One that has been preached in all Creation under "The Heaven," the One of which I, Paul, have become a "Server."

²⁴I am now rejoicing in "The Sufferings" for your sake. And in "The Flesh" I have, I am "Filling" "The Lack" of "The Tribulation" of "The Anointed {One}," for the sake of "The Body" He has, which is "The *Ekklesia*," ²⁵of which I have become a "Server" in accordance with "The Responsibility" of the {*Living*} God which was given to me to "Fill" "The Word" of the {*Living*} God for you—²⁶"The Mystery," the one which had been "hidden" from "The Ages" and from "The Generations"; but has now been made apparent to "The Holy Ones" He has, ²⁷to those to whom the {*Living*} God desired to "make known" that which is "The Wealth" of "The Glory" of this, "The Mystery," in "The Gentiles"—which is, "an Anointing" in you, "The Hope" of "The Glory," ²⁸which {"Anointing"} we are proclaiming, warning every man and teaching every man with all "Wisdom" so that we may present every man "Complete" in "an Anointing." ²⁹For which I also struggle, "Contending" in agreement with "The In-working" He has, the One "working" within me in "Power."

Colossians 2—Commentary

In the second chapter of the Book of Colossians, the Apostle Paul *talks about* many of the same things he mentions in Ephesians 3:14–4:16. His concern in writing to them is that the Colossians might be deceived into believing a "way" of thinking that seems right to men (Prov. 14:12; 16:25) but is, in actual fact, nothing more than another deception of Satan. That is why he quickly reviews "The Truth" in regard to "The Gospel" he preached and they believed when they were born again. One of the specific deceptions he mentions is undoubtedly the most prevalent lie that men believe. That is, they ignorantly believe they can gain some kind of credit with God by adhering to a long list of do's and don'ts.

The pernicious lie in the commonly held belief that "Good Works" accrue benefit with God resides in the fact that God does not look first at *what* men do, He instead looks at *why* men do *what* they do. What that *means* is this: If a person believes a lie that Satan has disseminated and acts in accordance with that lie, his actions—no matter how commendable and loving they might be—gain him absolutely nothing at all with God. On the other hand, if a person believes "The Truth" of the *Living Word* of God and acts in accordance with "The Belief" he has in that *Living Word*, God credits his actions as evidence of "The Belief" he has in "The Truth."

The point is, actions only accrue benefit from God if they stem from "The Belief" in "The Truth." You can believe that if you care to; disbelieve it if you dare to; it makes no difference at all to me *what you choose to believe* because I am not the one responsible for *what you believe*. You alone are the one responsible for how you respond to "The Truth" you have opportunity to hear. But I know for a fact that every Pretender is going to act in accordance with what he *really* believes rather than what *he tells himself* he believes. And when he does that, God is going to be looking at *why* he did *what* he did rather than just looking at *what* he did. But the "payment" he will "receive" for his actions will still depend on *what he believed*:

*All "ways" of a man are pure in his own eyes,
But His Majesty "examines" "spirits."
(Proverbs 16:2) —my interim translation*

*Every "way" of a man is "right" in his own eyes,
But His Majesty "examines" "hearts."
(Proverbs 21:2) —my interim translation*

*So you say: "Look! We did not know this!
Won't the One Who examines 'hearts' understand?"
But the One Who guards your soul knows,
And He will repay a man in accordance with his "work."
(Proverbs 24:12) —my interim translation*

Once again, in going through this chapter looking for new keywords, I discovered three keywords that I failed to point out in connection with a translation I provided earlier. In commenting on the Book of Galatians, I did not mention the keyword *received* (Gal. 1:9, 12). I also did not point out the keyword I translate as "Elementary Beliefs" (Gal. 4:3, 9). Not only that, but I also realized I had somehow managed to overlook the Greek verb I have done my best to consistently translate as "Awakened" just because of the *parabolic imagery* Isaiah uses in Isaiah 50–52. Paul uses that verb in Galatians 1:1, throughout the Book of Romans (Rom. 4:24, 25; 6:4, 9; 7:4; 8:11, 34; 10:9; 13:11), and in Ephesians 1:20 as well. The same verb also occurs as a compound verb—that is, with the Greek preposition *meaning* "with" attached as a prefix—in this chapter and in Ephesians 2:6. I have translated that compound verb as "'Awakened' together" so as to emphasize the presence of the keyword "Awakened."

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

When Paul says "Awakened," he is referring to parabolic imagery in which ignorance of "The Truth" is "The Death," and coming to "The Knowledge" of "The Truth" of "The Gospel" IS LIKE "Awakening" from the "sleep" of "The Death" in the resurrection from the dead. That is, after being created in "The Image" and likeness of the Living Word of God one has chosen to believe.

When Paul says "'Awakened' together," he is referring to the fact that the Believer's parabolic (and literal) resurrection from the dead in "The Image" and likeness of God can only be brought about by union with Jesus Christ, the Living Word of God. That spiritual union can, in turn, only be achieved by believing the Living Word of God that Christ became after being resurrected in "The Image" and likeness of God "The Father."

When Paul says *"The Elementary Beliefs,"* he is referring to things that are "common knowledge" to most people, yet contradict some essential part of "The Truth" of The Apostolic Teaching.

When Paul says *"The Certainty,"* he is referring to the True Believer being "fully convinced" by "The Insight" he has into "The Knowledge" of "The Truth" of "The Mystery" to the point where he has absolutely no doubt that it is true. (See "fully convinced.")

When Paul says *"The Consumer,"* he is mocking the fact that unbelievers are constantly taking from others in order to "satisfy" themselves rather than giving to others.

When Paul says *"Deception/deceive,"* he is referring to the constant possibility that a Believer can be enticed into believing a lie that contradicts "The Truth" of The Apostolic Teaching. (See "The Deception.")

When Paul says *"The Decrees,"* 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 Document,"* he is referring to the stone tablets on which the Ten Commandments were engraved. The statutes and judgments related to the "ten words" engraved on stone tablets required Corporate Israel to die as a sacrifice for the sins of the members of Corporate Israel if the individual members of Corporate Israel did not maintain perfect obedience to "The Decrees" stated in "The Document." When Jesus Christ died, however, the requirement that Corporate Israel must die as a sacrifice for the sins of the individual members of Corporate Israel was met. Therefore, "The Requirements" of "The Document" no longer apply to the individual members of Corporate Israel "grafted in" to Corporate Israel after His death "fulfilled" "The Law."

When Paul says *"Established,"* he is referring to what should be the goal of every True Believer—to attain "The Certainty" of "The Belief" in "The Truth" of The Apostolic Teaching.

When Paul says *"The Growth,"* he is referring to parabolic imagery in which an increase in "The Knowledge" of "The Truth" of the Living Word of God on "The Earth"

is viewed parabolically as "The Growth" of a "Seed/Plant." "The Growth" of "The Seed/Plant" of the Living Word of God can occur through both an increase in the number of Believers and an increase in "The Knowledge" of individual Believers.

When Paul says *"The Divine Nature,"* he is referring to the essential characteristic of God that makes it possible for Him to be both God and "The Man" Jesus Christ. That is, He is "Spirit" (John 4:24).

When Paul says *"Received,"* he is using a technical term related to the "delivering/handing down" of an oral tradition from one generation to the next. He is referring to the fact that Believers have heard and believed his explanation of "The Truth."

When Paul says *"Rooted,"* he is referring to the parabolic image in which "The Truth" of the Living Word of God that the True Believer believes is a cutting from "The Tree" that Jesus Christ is. The "Scion" of "The Tree" that Corporate Israel has been "planted" in "The Ground" that is "The Body" of the Believer so as to "Bear Fruit" for God.

When Paul says *"Shadow,"* he is alluding to the parabolic image of "The Shadow" which the Prophets used to mock the ignorance of those who had no interest in "The Truth" of The Teaching of Moses.

When Paul says *"The Steadfastness,"* he is referring to essentially the same thing as "The Perseverance."

When Paul says *"The Teachings,"* he is using the plural form of The Teaching to emphasize the fact that ignorant people have a variety of beliefs about God, whereas those who know "The Truth" have only one—"The Belief" in "The Truth" of "The Teaching."

When Paul says *"The Oral Tradition,"* he is referring to the fact that most of the beliefs men hold are gained by hearing and believing things that are said rather than by reading what is written or "figuring out" things on their own.

When Paul says *"The Treasures,"* he is referring to "The Wealth" of "The Insight" into "The Knowledge" of "The Truth" of "The Mystery."

Colossians 2—Text

¹For I want you to know how great a struggle I have for you, and those in Laodicea, and all who have not seen my face in "flesh," ²so that "The Hearts" they have might be appealed to, having been joined together by love, even in all "The Wealth" of "The Certainty" of "The Insight" into "The Knowledge" of "The Mystery" of the {Living} God—"an Anointing" ³in which all "The Treasures" of "The Wisdom" and "The Knowledge" are "hidden."

⁴I say this so that no one may "Deceive" you by plausible arguments. ⁵For even if I am absent in "flesh," I am nevertheless with you in "The Spirit," rejoicing and seeing your {military} discipline and "The Steadfastness" of "The Belief" you have in "an Anointing." ⁶Therefore, just as you have "Received" "The Anointing" of Jesus the Lord, "Walk" in Him—⁷having been "Rooted," and being "Built" in Him, and being "Established" in "The Belief" just as you were "Taught"—abounding in thankfulness.

⁸See to {it} that no one is preying on you through philosophy and futile "Deception" in agreement with "The Oral Tradition" of "The Men"—{that is,} in agreement with "The Elementary Beliefs" of "The World"—and not in agreement with "an Anointing." ⁹Because in Him all "The Fullness" of "The Divine Nature" dwells in bodily form, ¹⁰and having been made "Complete," you are "in" Him, the One Who is "The Head" of every "Ruler" and "Authority," ¹¹"in" Whom you were also "Circumcised" with a "Circumcision" not made with hands—by the removal of "The Body" of "The Flesh" in "The Circumcision" of "The Anointing"—¹²having been "buried" with Him in "The Baptism" in which you were also "'Awakened' together" through "The Belief" of "The In-working" of the {Living} God—the One Who "Awakened" Him from those who are dead.

¹³And you, being "dead" in "The Transgressions" and "The Uncircumcision" of "The Flesh," He also "made alive" together with Him, having forgiven us all "The Transgressions," ¹⁴having erased "The Document" written against us in "The Decrees" which were hostile to us. And He

has taken it {"The Document"} out of the midst, having nailed it to the cross. ¹⁵Having "undressed" "The Rulers" and "The Authorities," He disgraced them with "Plainspokenness"—having been victorious over them in Himself.

¹⁶Therefore, don't let anyone condemn you with respect to food and drink, or in regard to a festival or new moon or Sabbath—¹⁷which {Sabbath} is a "Shadow" of the things coming, but "The Body" of "The Anointing." ¹⁸Don't let anyone who is pleased with self-abasement and worship of "The Messengers" "judge" you unworthy—{that is,} one who bases "Authority" on what he has seen, one who is puffed up for no reason by "The Mind" of "The Flesh" he has, ¹⁹and one who does not "grasp" "The Head" from Whom all of "The Body," being supported and held together by the "ligaments" and "muscles," causes "The Growth" of the {Living} God.

²⁰If you have "died" to "The Elementary Beliefs" of "The World" with "an Anointed {One}," why are you submitting to decrees—as though living in "The World": ²¹"Don't hold; don't taste; don't touch!"—²²which is all for "The Decomposition" of "The Consumer"—in agreement with "The Commandments" and "The Teachings" of "The Men"? ²³Which is indeed a "word" that has a "wisdom" in self-made religion, and in self-abasement, {and} harsh treatment of a body, {but} not in any benefit against gratification of "The Flesh."

Colossians 3—Commentary

In the third chapter, Paul issues basically the same exhortation he issued to the Ephesians in Ephesians 4:17–6:9. He speaks to the Believers at Colossae collectively because he is emphasizing "The Unity" of "The Body" of Christ that he treats more fully in Ephesians 4. His emphasis in both cases is, Believers' obligation to "The Word" that they believe is to "walk in" it continually, knowing that "The Belief" in "The Truth" of "The Gospel" will always find expression in "The Love." If it does not result in "Good Works," it is not really "The Belief" they claim it is.

Here are three more keywords you need to know before you can fully understand what Paul wrote:

When Paul says *"The Completion,"* he is referring to what should be the ultimate goal of every True Believer—to be "Complete" in "The Knowledge" of "The Truth" of the Living Word of God.

When Paul says *"Renewed,"* he is referring to "The Renewing" of "The Mind" that occurs when a True Believer hears more and more of "The Truth" of The Apostolic Teaching. (See *"The Renewing."*)

When Paul says *"The Reward,"* he is referring to the fact that men will be either punished or rewarded on the basis of actions. But that must be coupled with the fact that men will first be exonerated or condemned based on the content of their beliefs (John 3:16–21).

Colossians 3—Text

¹Therefore, if you {collectively} have been "Awakened" together" in "The Anointing," {collectively} seek the things above, where "The Anointed {One}" is sitting at the right hand of the {Living} God. ²Set your {collective} mind on the things above, not on the things on "The Earth." ³For {collectively} you have "died," and your {collective} "Life" has been hidden with "The Anointing" in the {Living} God. ⁴When "The Anointing"—"The Life" you {collectively} have—is made known, then you also will {collectively} be made known with Him in "Glory."

⁵Therefore, {collectively} put to "death" "The Members" {who have their mind set on} "The Earth"—sexual immorality, uncleanness, craving, evil desire, and "The Greed," which is worship of a false god. ⁶Because of these things "The Anger" of the {Living} God is coming on "The Sons" of "The Unbelief," ⁷among whom you also "Walked," once—when you were living among them.

⁸But now you must also {collectively} "take off" everything—anger, rage, hatefulness, accusation, foul language—from your mouth. ⁹{Collectively,} do not lie to one another, after "undressing" "The Old Man" along with his habits, ¹⁰and {collectively} "putting on" "The New {Man}"—the One Who is being "Renewed" to a "Knowledge" in agreement with "The Image" of the One Who created Him—

¹¹where there is not a Greek and a Jew, a "Circumcision" and an "Uncircumcision," a barbarian, a Scythian, a slave, a freeman; but "an Anointing" is "The All" and in "All."

¹²Therefore, {collectively} "putting on"—as "The Chosen" of the {Living} God, holy and beloved—"emotions" of compassion, goodness, humility, gentleness, patience; ¹³enduring one another, forgiving each other if anyone has a complaint against someone, just as His Majesty forgave you {collectively} likewise also should you {collectively}.

¹⁴But above all these things, {"put on"} "The Love," which is a bond of "The Completion."

¹⁵And {individually} let "The Peace" of "The Anointing" preside in your "hearts"—into which {peace} you were "called" "in" "One Body"—and be thankful. ¹⁶Let "The Word" of "The Anointing" abundantly "dwell" in you {collectively}, "Teaching" in all "Wisdom" and admonishing each other in psalms, hymns, spiritual songs—singing about "The Favor" in your "hearts" to the {Living} God. ¹⁷And all that any of you might do in word or deed—everything {done} in "The Name" of His Majesty Jesus—is {just} giving thanks to the {Living} God through Him.

¹⁸You females, be submissive to your males as is fitting in His Majesty. ¹⁹You males, love your females and don't be resentful toward them. ²⁰You children, listen to your parents in everything, for this is well-pleasing in His Majesty. ²¹You fathers, don't aggravate your children, so that they don't get discouraged. ²²You slaves, in all things listen to those who are your "lords" according to "Flesh," not outwardly as those who please men, but in "Generosity" of "Heart," fearing His Majesty.

²³Whatever you do, "Work" from soul as to "The Lord" and not to men, ²⁴knowing that from His Majesty you will "Receive" "The Reward" of "The Inheritance." You are "slaves" "in" His Majesty—"an Anointing." ²⁵For the one who does wrong will receive back what he has done wrong, and there is no partiality.

Colossians 4—Commentary

In this chapter, Paul finishes his exhortation to the Colossians with a reminder that they need to keep praying. He then concludes his letter with a few personal statements. In the mix are just a couple of new keywords you will find used elsewhere. Here they are:

When Paul says "The Door," he is referring to parabolic imagery in which Jesus Christ is "The Door" into "The Life" of the Living Word of God (John 10:1–9).

When Paul says "outside," he is referring to parabolic imagery in which the members of the Body of Christ are "in" Christ—the Living Word of God—because of "The Belief" they have in "The Truth" of that Living Word, and those who do not believe "The Truth" are "outside" the Body of Christ, which is Corporate Israel.

Colossians 4—Text

¹You "lords," grant the slaves the just and equitable {treatment} knowing that you also have a "Lord" in "Heaven."

²Persist in "The Prayer," "staying awake" during it in gratitude; ³at the same time also praying for us, so that the {Living} God might "open" "The Door" of "The Word" for us to speak "The Mystery" of "The Anointing," for which I also have been "bound"; ⁴so that I might make it known as I ought to speak. ⁵"Walk" in "Wisdom" toward those "outside," making the best use of "The Time." ⁶"The Word" you have is always in a "Favor," having been "seasoned" with "salt," {for you} to know how you ought to respond to each one.

⁷Tychicus, the beloved brother and believing "Server" and fellow "Slave" in His Majesty will make known to you "The All" about me. ⁸I sent him to you for this very reason—so that you would know our circumstances and he could appeal to your "hearts"—⁹with Onesimus, the believing and beloved brother who is one of you. They will make known to you all of the things here. ¹⁰Aristarchus, my fellow "captive," greets you; and Mark, the cousin of Barnabas—concerning whom you received instructions; if he should come to you, show him hospitality—

¹¹and Jesus, the one called Justus. These are—from "Circumcision"—the only fellow workers in "The Kingdom" of the {Living} God who have been a consolation to me.

¹²Epaphras, who is one of you, a "Slave" of "The Anointing" of Jesus, greets you—always "Contending" on your behalf in "The Prayers" so that you might be made to stand "Complete" and "Fully Convinced" in all "The Will" of the {Living} God. ¹³For I testify for him that he has much anguish for you and those in Laodicea and Hierapolis. ¹⁴Luke, the beloved healer, greets you—also Demas. ¹⁵Greet the brothers in Laodicea—and Nympha, and "The *Ekklesia*" that is in her house. ¹⁶And when the letter is read before you, make sure that it is also read in "The *Ekklesia*" of the Laodiceans and that you also read the one from the Laodiceans. ¹⁷And say to Archippus, "See to 'The Serving' that you 'Received' in His Majesty, so that you 'Fill' it." ¹⁸The greeting is in my {own}—Paul's—hand. Remember "The Bonds" I have. "The Favor" is with you.

Conclusion

To this point, I have given you my translation of Galatians, Romans, Ephesians, and Colossians. Along with those translations, I have tried to include a fairly comprehensive explanation of specific keywords that Paul uses in his letters to the churches. My purpose in doing that was two-fold: First, I wanted to provide you a basis for understanding things he 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 four 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 for himself.

Over the next several years, I intend to give you my translation of all the books of the New Testament along with an explanation of all the new keywords that occur in those texts. At the same time, I will give the Monthly Contributors my translation of select passages from the Old Testament in *The Voice of Elijah® Update*. By the time I have finished doing that, any fool should be able to see that life on this planet has lost a large part of its sheen.

If you can "see" "The Truth" in the things I have been explaining over the past two decades, you can rest assured there is a whole lot more of "The Truth" of *The Apostolic Teaching* than what I have explained so far. My calling is to provide "The Insight" into the "sealed" information the Prophet Daniel was told True Believers would have before the End of the Age:

"In that time Michael, the great prince who stands over the sons of your people, will stand; and there will be a time of distress that hasn't been seen since there was a nation until that time. In that time your people (everyone found written in the scroll) will be set free. Many will awaken from sleeping in the dust of the ground. These? To life of 'olam! But these? To reproach and repulsion of 'olam. Those who have insight will enlighten like the One enlightening the expanse, and those who lead 'The Many' to a declaration of not guilty like the stars to 'olam and beyond. But you, Daniel, shut up the words and seal up the scroll, until an End Time. Many will go seeking and the knowledge will increase." Then I, Daniel, looked; and Look! Two others were standing: One on this bank of the river; one on that bank of the river. And He said to a man dressed in linen (who was above the waters of the river), "How long until the end of the incomprehensible things?" Then I heard the man dressed in linen (who was above the waters of the river). He raised his right hand and his left hand to "The Sea of Waters," and He swore by the life of the 'olam that {it was} for "a festival, festivals, and a half." When finished, He will have broken the strength of the people of holiness; all these will be completed. Now I had heard, but I couldn't understand. So I said, "My Master! What is the culmination of these {things}?" But He said, "Go, Daniel! Because the words are locked up and sealed until an End Time. Many will be purified, made white, and refined. The guilty will condemn {themselves}, and all those who are guilty will not understand. But those with insight will understand." (Daniel 12:1–10) —my interim translation

If you are one of the True Believers "with insight" into the things Daniel was told to "seal up," you need to keep in mind the fact that those who do not have "The Insight" into the Truth that you have are not the least bit interested in having someone remove the "security blanket" of the lies that they believe. That is, the words of Isaiah are just as true today as they were in his own day:

*To whom would He teach knowledge?
Whom would He cause to understand a proclamation?
Those weaned from milk! {At least!}
Those removed from the breasts! {At least!}
Because: "A commandment {refers} to a commandment;
A commandment {refers} to a commandment.
An indicator {refers} to an indicator;
An indicator {refers} to an indicator.
A little bit is here; A little bit is there."
Because with a mocking lip—in another tongue—
He speaks to this people.
Because He told them:
"This is rest! Give it to the weary.
This is tranquility!" But I couldn't gain their attention.
So "The Word" of His Majesty to them will be:
"A commandment {refers} to a commandment;
A commandment {refers} to a commandment.
An indicator {refers} to an indicator;
An indicator {refers} to an indicator.
A little bit is here; A little bit is there."
So that they will walk, stumble backwards,
be broken, trapped, and captured.
Therefore, listen to "The Word" of His Majesty,
you mocking men
Who rule this people who are in Jerusalem:
Since you have said: "We've cut a covenant with Death.
We've made a deal with the Sea of El.
When the overflowing Flood passes, He won't enter us,
Because we've made a deception our place of shelter,
And we've hidden ourselves in a lie!"
Therefore, this is what My Master, His Majesty, has said:
"Look! I am going to lay a stone in Zion—a proven stone!
A valuable corner of the foundation—well-founded!
The one who believes {the Truth} won't hurry about.
I will establish a decision {to believe the Truth}
as a measure,
And innocence as a level.
Then Hail will sweep up a deceptive place of shelter,
And Water will overflow a secret place.
Your covenant with Death will be nullified.
Your deal with 'The Sea of El' won't stand.
When the overflowing Flood passes,
You will become His trampling-place.
As often as He passes, He will take you.
Morning after morning He will pass.
During the day and during the night!
Understanding what is heard will be nothing but terror!"
(Isaiah 28:9–19) —my interim translation ■*

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from the Barbarian philosophy, says that all the good are friends of one another. For Socrates says in the *Phaedrus*, "that it has not been ordained that the bad should be a friend to the bad, nor the good be not a friend to the good;" as also he showed sufficiently in the *Lysis*, that friendship is never preserved in wickedness and vice. And the Athenian stranger similarly says, "that there is conduct pleasing and conformable to God, based on one ancient ground-principle, That like loves like, provided it be within measure. But things beyond measure are congenial neither to what is within nor what is beyond measure. Now it is the case that God is the measure to us of all things." Then proceeding, Plato adds: "For every good man is like every other good man; and so being like to God, he is liked by every good man and by God."

At this point I have just recollected the following. In the end of the *Timaeus* he says: "You must necessarily assimilate that which perceives to that which is perceived, according to its original nature; and it is by so assimilating it that you attain to the end of the highest life proposed by the gods to men, for the present or the future time." For those have equal power with these. He, who seeks, will not stop till he find; and having found, he will wonder; and wondering, he will reign; and reigning, he will rest. And what? Were not also those expressions of Thales derived from these?

The fact that God is glorified for ever, and that He is expressly called by us the Searcher of hearts, he interprets. For Thales being asked, What is the divinity? said, What has neither beginning nor end. And on another asking, "If a man could elude the knowledge of the Divine Being while doing aught?" said, "How could he who cannot do so while thinking?"

Clement of Alexandria, "The Stromata," Book 6, Chap. xiv, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1885), Vol. 2, pp. 466-467.

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