



# THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

## “The Word” Became Flesh and Dwelt Among Us

This is the New Song, the manifestation of the Word that was in the beginning, and before the beginning. The Saviour, who existed before, has in recent days appeared. He, who is in Him that truly is, has appeared; for the Word, who “was with God,” and by whom all things were created, has appeared as our Teacher. The Word, who in the beginning bestowed on us life as Creator when He formed us, taught us to live well when He appeared as our Teacher; that as God He might afterwards conduct us to the life which never ends. He did not now for the first time pity us for our error; but He pitied us from the first, from the beginning. But now, at His appearance, lost as we already were, He accomplished our salvation. For that wicked reptile monster, by his enchantments, enslaves and plagues men even till now; inflicting, as seems to me, such barbarous vengeance on them as those who are said to bind the captives to corpses till they rot together. This wicked tyrant and serpent, accordingly, binding fast with the miserable chain of superstition whomsoever he can draw to his side from their birth, to stones, and stocks, and images, and such like idols, may with truth be said to have taken and buried living men with those dead idols, till both suffer corruption together.

Therefore (for the seducer is one and the same) he that at the beginning brought Eve down to death, now brings thither the rest of mankind. Our ally and helper, too, is one and the same—the Lord, who from the beginning gave revelations by prophecy, but now plainly calls to salvation. In obedience to the apostolic injunction, therefore, let us flee from “the prince of the power of the air, the spirit that now worketh in the children of disobedience,” and let us run to the Lord the saviour, who now exhorts to salvation, as He has ever done, as He did by signs and wonders in Egypt and the desert, both by the bush and the cloud, which, through the favour of divine love, attended the

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## *A Note From the Editor*

This is an exciting time of increased outreach here at *The Voice of Elijah*®. We began a new method of outreach last month and are hoping it will pay big “dividends” down the road. In addition to the individual booklets that we have been mailing out each week to fill online and phone requests, we began shipping whole boxes full of *The AntiChrist* booklets to ministries and organizations who distribute Christian materials domestically and overseas. Our volunteers have identified various entities who have well-established channels for distributing Christian materials, and after contacting them to discuss how many booklets they could distribute effectively, boxes filled with *The AntiChrist* booklets started heading out the door every week in June.

We shipped 2947 individual copies of *The AntiChrist* in June, plus 10,842 copies in box shipments. As you can see, the box shipments total more than tripled the individual shipment total for June. July’s total for box shipments promises to increase June’s considerably. In addition to the fact that many more booklets are being distributed, the box shipment postage costs much less per booklet than the USPS Bulk Rate postage paid to send copies to individuals. It has proven to be a prudent method of stretching the outreach funds that VOE receives.

## *Ministries and Organizations*

For the first time, our outreach has reached well beyond the borders of the United States. Here is a glimpse of some of the ministries and organizations that are now assisting us in distributing our Free Offer booklets both domestically and overseas, as of this writing:

*A church in Beaumont, Texas, has distributed a copy of The AntiChrist to each of its parishioners and is also including a copy in each bag of clothing they provide the needy (part of their weekly outreach program).*

*A Christian Gospel singing group requested a box of The AntiChrist booklets to distribute at their concerts, free of charge.*

*An interdenominational, evangelical nonprofit ministry whose mission is to bring new converts to Christian maturity to strengthen their faith and equip them to do the works of God by means of a Christian library discipleship. They accept donations of used and new Christian materials, which are used to supply the libraries in churches overseas.*

*A nondenominational, nonprofit Christian literature ministry shipping free materials to Bible schools, Bible colleges, seminaries, churches, missionaries and individuals worldwide. Their mission is to aid these people to mature in*

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*their faith and reach others for Christ.*

*A nonprofit organization that provides free Christian literature to converts and missionaries in many countries. Their mission is to share what they feel we, as Christians, have with one another and to work together to bring the Gospel of Jesus Christ to communities everywhere.*

*A Christian organization whose mission is to provide support for every branch of the Armed Forces, military families, the wounded, and families of the fallen. Care packages containing items from T-shirts to books are shipped to provide aid and comfort to those who serve our country.*

*A nonprofit book distribution ministry placing Christian books in prisons throughout the United States. Their research indicates that each book placed in chapel libraries and book carts at a confinement facility will reach an average of thirty people. This organization's mission is to introduce prisoners to a saving relationship with Jesus Christ and help them build a firm foundation of faith, whether or not they remain in prison.*

In the coming months, we will be sending box shipments to used book stores as well as to a book distributor who provides books free to libraries, our troops, schools, and many other people "in need." This particular book distributor has indicated that he is equipped to distribute an unlimited number of books ("the sky is the limit"). I ask you to pray that he will be an ongoing distribution partner for *The Voice of Elijah*®.

In providing the above entities with copies of *The AntiChrist*, we are by no means indicating total agreement with any organization's point of view. What we are doing is getting as many copies of our free offer "out there" so that these booklets have the opportunity to make their way into the hands of True Believers, wherever their location and whatever their circumstances may be. *The Voice of Elijah*® website address is printed on the back of each copy

of *The AntiChrist* booklet so that those who are interested will know where they can find more of the Truth they seek. The Holy Spirit can surely take it from there.

Those who faithfully make monthly contributions to *The Voice of Elijah*® are the sole source of funding that makes our outreach possible. So if you feel you are benefiting from the materials we provide, I encourage you to prayerfully consider becoming a Monthly Contributor. (See the Order Form.) We have come a long way in the twenty-two years we've been at this, but we have a lot more progress to make before our mission is accomplished. Please join us in prayer for the successful completion of our goal of reaching all True Believers with the Truth so that they will be prepared for the appearance of the Antichrist.

In Him,

*Marcia Woody*

P.S. Here is an excerpt from a letter VOE just received from a ministry distributing donated books to U.S. prisons. I add my thanks to his, for your generous support of the mission of VOE and its outreach programs:

*"Thank you for the 3 skids of 'The AntiChrist' books ... donated to [our ministry]. More and more inmates are beginning to get deeply involved in 'end times' study. This material will add fuel to the fires that are burning brightly already. I get excited about being able to supply the material that inmates are begging to get. After 15 years of getting feedback letters, I know how important good reading material is to those behind bars. It is no small thing to touch a life in a good and positive way. What a joy it is to help somebody and expect nothing in return, just doing what the LORD said to do!!! It is a joy to know that we have pleased HIM. ...As near as we can tell, we are serving about 2 million people on the first line. Since there is a large rotation of people, the actual number is much higher. We have received letters about books that we haven't had in stock for 10 years. God is obviously using BOOKS as 'harvesters' in these last days. Isn't it great to be a part of HIS big plan????"*

# Just a Whiff of “The Aroma” of “The Fragrance” in “The Anointing”

**T**wo 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.) Since that time, I have provided an interim draft of my translation of the Book of Romans, the Book of Ephesians, and the Book of Colossians. [See “Be Stupid: Judge Others, Go to Hell,” *The Voice of Elijah*®, July 2009; “Freedom Is Not Freedom if You Are Not Free,” *The Voice of Elijah*®, October 2009; “No Interpretation Is Necessary if You Can Understand the Language,” *The Voice of Elijah*®, January 2010; and “Jesus Christ ‘Is’ (Not ‘Was’) ‘The Image’ of God,” *The Voice of Elijah*®, April 2010.] In those five 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 Philippians. 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, Colossians, and Philippians available to *The Voice of Elijah*® for distribution to the participants in the Monthly Contributor program. I also plan to provide The Next Step participants a more in-depth explanation of the entire text of the New Testament on CD and DVD.

I am currently focusing 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 for use in *theWord*® software program. I had hoped to have that completed by the end of this year so they could then do word studies for

themselves. But that is looking less and less likely as I get deeper into the process. Before I can finalize my translation of any one book of the New Testament, I not only have to settle various issues regarding the best “way” to treat the key terms the Apostles used to refer to specific concepts in *The Apostolic Teaching*, I also have to standardize my translation of Greek words and phrases. That is becoming an increasingly more difficult task.

Over the past three months, as I worked to refine my translation, I was suddenly able to identify a major flaw in the methods that biblical translators use when translating the Scriptures. For some reason that I have not yet been able to fathom, translators erroneously assume they can pull out the *meaning* of the text based solely on grammatical principles and a general *meaning* of the terms used. That is not true. The Apostles not only used specific terms with specific *meaning*, they also attached specific *significance* to the terms they used. Unfortunately, translators continue to ignore the fact that any valid translation must begin with a consistent translation of the words and phrases in the original text. To do otherwise is to hide the fact that the author of the original text is *talking about* precisely the same concept when he uses the same word or set of words.

I now realize every translator of the biblical text has done precisely what I did when I began to translate the Scriptures. That is, when a translator encounters difficulty understanding the *meaning* of a particular text, he resorts to a lexicon and arbitrarily picks one of several *acceptable meanings* for the word, or words, in question. The result is, translators routinely use several different English words to translate the same Greek word, while at the same time using the same English



word to translate several different Greek terms. The result of that practice is a generic translation that has muddled *meaning* and no specific tie to the *significance* of the words found in the original text.

When I realized the lack of logic in the normal approach to translating, I began trying to use a single set of English words consisting of a noun, verb, adjective, and adverb that come from the same root to translate a single set of Greek words that come from the same root. To my knowledge, that has never been done before; and it is incredibly time-consuming. I find myself spending a lot of time trying to find a set of English words that fit all of the contexts in which the set of Greek words occur. Quite often, after I have settled on a set of English words and spent hours changing my translation of all the instances where those Greek words occur, I find another set of words that is better at conveying the nuances of the original text. Needless to say, when that happens, it does not make my day.

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 that I use to highlight things in the biblical text. The difficulty I face in that regard 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.

At the moment, I am working to standardize the way in which I indicate which words are nouns. I will do that by capitalizing nouns and leaving all other keywords lowercase. I am also seriously considering using asterisks instead of quotes to indicate the keywords and phrases I have standardized. If I decide to make that change, it will entail a huge amount of additional work on my part; but I continue to believe it will provide the reader with a much more useable translation. So I ask you to be patient until I have finalized my translation. I also ask that you remember this: 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 the interim translation

you find there, but I will continue to revise the translation that will eventually be released in electronic form.

Unfortunately, there are going to be mistakes in the interim translation I provide. That is inevitable. There will also be mistakes in my interim explanation of the keywords. I recently came across a serious mistake I made in my translation of Ephesians 3:19. That mistake was so serious that it needs immediate correction. Here is the final text:

*For this "Favor," I bend my knees before the Father—from Whom the whole "family," in "Heaven" and on "Earth," is being "named"—(1) so that, in accordance with "The Wealth" of "The Glory" He has, He might give you "Power" to be "strengthened" in "The Inner Man" through "The Spirit" He has; "The Anointing" "dwelling"—through "The Belief"—in your "hearts," being "rooted" and "founded" in "Love"; (2) so that you might be able to "comprehend"—with all "The Holy Ones"—{the One} Who is the breadth, length, height, and depth, and to "know" "The 'immeasurable' Love" of "The Knowledge" of "The Anointing"; {and} (3) so that you might be "filled" to all "The Fullness" of the {Living} God.*  
(Ephesians 3:14–19) —my interim translation

The keyword you will not find in that translation is "The Incomprehensibility." It has been replaced by the translation "The 'immeasurable' Love." I have also removed that keyword from the list of keywords in this issue. I based my earlier understanding of the Greek term in question on my own faulty translation of the text (in overlooking the term *love*) and a definition of the term that I found in a lexicon.

I quit looking to other translations for guidance several years ago when I realized how easily I could be misled by their mistaken assumptions as to the *meaning* of the text. I have now stopped looking to lexicons for the *meaning* of individual terms because I realize they do not provide much insight at all into the mind-set that stands behind the terms they define. I have instead begun looking at all the contexts in which a set of the original terms occurs. Then I try to come up with a set of English terms that will cover all the nuances of the original set of terms in the biblical text. The freedom in that approach is rather exhilarating, but it is also somewhat akin to walking a tightrope without benefit of a net. I will inevitably make even more mistakes that I

will have to correct in the future; but the insight that comes from a more precise understanding of the *meaning* of individual terms can sometimes be absolutely mind-boggling. Some of you already know precisely what I *mean* by that.

Immediately following this introduction, you will find a combined list of the definitions I have already given you with my earlier translations. It is my hope that born-again Believers will not take what I provide here as a definitive means of understanding the biblical text on their own but will instead use it as a "Way" to develop a mind-set in which they begin to think *parabolically* rather than *philosophically* when they read the Scriptures. I do not expect anyone to use the things I provide here as a "way" to "figure out" *The Teaching* of Moses on their own, and I do not plan to fully explain the *parabolic imagery* on which these things are based until I have completed 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.

When Paul says "**awakened**" (Colossians 2), 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**" (Colossians 2), 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."

## 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 Elementary Beliefs**" (Colossians 2), 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 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 "The Remnant" of 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 Certainty"** (Colossians 2), 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 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 Completion" (Colossians 3), 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 "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 "The Consumer" (Colossians 2), 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 "contending" (Colossians 1), 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 "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 Paul says "**Deception/deceive**" (Colossians 2), 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 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 "**The Decrees**" (Colossians 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 "**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 "**The Document**" (Colossians 2), 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 "**The Door**" (Colossians 4), 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 "**Drunkennes**" (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 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 "**Established**" (Colossians 2), 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 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 "bearing Fruit" (Colossians 1), 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 "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 'immeasurable' 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.

When Paul says "**growing**" (Colossians 1), 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 Growth**" (Colossians 2), 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.

## 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 "**The Image**" (Colossians 1), 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 "**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 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 "**Insight**" (Colossians 1), he is referring to an understanding and comprehension of "The Truth" hidden in the Hebrew Scriptures. (See "The Insight.")

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 comes to life in True Believers when they are 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 Divine Nature**" (Colossians 2), 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 "**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**" (Colossians 4), 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.

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 "**Power**" (Colossians 1), 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 "**{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 "**received**" (Colossians 2), 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 "**reconcile**" (Colossians 1), 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 "**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 Remaining**" (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 Remnant**" (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 "**renewed**" (Colossians 3), 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 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 Reward"** (Colossians 3), 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).

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 **"rooted"** (Colossians 2), 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 is has been "planted" in "The Ground" that is "The Body" of the Believer so as to "Bear Fruit" for God.

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 "**Server**" (Colossians 1), he is referring to a parabolic image in which those who minister to "The House" of Israel are "serving" the Living Word of God (which is The Teaching of Moses) as a sacrificial meal at "The Table" of "The Lord."

When Paul says "**The Serving**" (Romans 11), he is refer-

ring 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 Paul says "**Shadow**" (Colossians 2), 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 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 Hebrew Scriptures very carefully; there is an extremely specific subset of revelation hidden 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 Steadfastness**" (Colossians 2), he is referring to essentially the same thing as "The Perseverance."

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 "**The Teachings**" (Colossians 2), 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 "**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 Oral Tradition**" (Colossians 2), 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 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 Treasures**" (Colossians 2), he is referring to "The Wealth" of "The Insight" into "The Knowledge" of "The Truth" of "The Mystery."

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 Philippians 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 says to the Philippians.

## Philippians 1—Commentary

Paul's letter to the Philippians contains more general communication than explanation of things in *The Apostolic Teaching*. That is, it is more like his letters to Timothy and Titus than his letters to the churches in Rome, Galatia, Ephesus, and Colossae. In many ways, what he wrote speaks for itself, with no need for further explanation.

*When Paul says "made to believe," he is referring to the fact that he has somehow become "convinced" that something is true. The word he uses comes from the same root as the Greek verb meaning "to believe," the Greek noun meaning "belief," and the Greek adjective meaning "believable"/"believing."*

*When Paul says "The Bonds," he is referring to either "The Bonds" by which he has been held as a physical prisoner of the Roman government or "The Bonds" by which he is being held as a spiritual "prisoner" "in" "The Truth" of "The Anointing." (See "The Bond.")*

*When Paul says "complete," he is referring to a parabolic image in which the Living Word of God is "working" to "complete" the final part of His Creation, which is "The Man" Whose "Members" are still being "formed" in "The Image" and likeness of God.*

*When Paul says "The Confirmation," he is referring to parabolic imagery in which "The Gospel" lays out "The Confirmation" of the legal evidence that confirms True Believers are entitled to a "Declaration of Not Guilty" at "The Judgment Seat" of God.*

*When Paul says "The Defense," he is referring to parabolic imagery in which "The Gospel" lays out "The Defense" that will be presented on behalf of all True Believers at "The Judgment Seat" of God.*

*When Paul says "Good Intention," he is referring to the motivations of "The Heart."*

*When Paul says "The Mention," he is referring to a verbal "Mention" of something rather than just a mental recollection or remembrance. However, the Greek noun does come from the same root as the Greek verb meaning "to remember."*

*When Paul says "have a Mind-set," he is referring to what should be the goal of every True Believer: "The Mind" of Christ.*

## Philippians 1—Text

<sup>1</sup>Paul and Timothy, "Slaves" of "The Anointing" of Jesus. To all "The Holy Ones" "in" "The Anointing" of Jesus—those who are in Philippi with "Overseers" and "Servers": <sup>2</sup>"Favor" to you, and "Peace," from God our Father and His Majesty, Jesus "Anointed."

<sup>3</sup>I "give thanks" to the {Living} God I have on "The every Mention" of you, <sup>4</sup>always in my every "Petition" concerning all of you, making "The Petition" with "Joy" <sup>5</sup>for "The Commonality" you have in "The Gospel"—from the first day until now; <sup>6</sup>being "made to believe" this very thing: That the One Who began a "Good Work" in you will "complete" until "The Day" of "The Anointing" of Jesus.

<sup>7</sup>So it is "right" for me to have this "Mind-set" concerning all of you because I have you in "The Heart" I have, both in "The Bonds" I have and in "The Defense" and "The Confirmation" of "The Gospel," since you are all those who have "Commonality" with me in "The Favor." <sup>8</sup>For the {Living} God is my "Witness," how I "yearn" for all of you with "The Emotions" of "The Anointing" of Jesus.

<sup>9</sup>And I pray this: That "The Love" you have may "exceed" still more and more in "Full Knowledge" and all perception, <sup>10</sup>for you to "Approve of" the things that "matter" so that you are "judged by daylight" and "not stumbling" in a "Day" of "Anointing," <sup>11</sup>having been "filled" with "Fruit" of a "Declaration of Not Guilty"—the one which is through Jesus "Anointed" for "The Glory" and "Praise" of God.

<sup>12</sup>But I want you to know, "Brothers," that my circumstances have come about for the greater progress of "The Gospel," <sup>13</sup>in that "The Bonds" I have in "an Anointing" have become "apparent" among the whole palace guard as well as to all "The Remaining." <sup>14</sup>And the majority of "The Brothers" "in" His Majesty, having been "made to believe" by "The Bonds" I have, dare to speak "The Word" "exceedingly" without fear.

<sup>15</sup>Indeed, some are "preaching" "The Anointing" because of "Envy" and "Contention"; but some also because of "Good Intention." <sup>16</sup>Indeed, these {do it} out of "Love," knowing that I am set on "The Defense" of "The Gospel." <sup>17</sup>But the others proclaim "The Anointing" out of "Self-centeredness" (not purely), hoping to "awaken" "Tribulation" in "The Bonds" I have.

<sup>18</sup>So what?! Only that in every way, whether in "Pretense" or in "Truth," "an Anointing" is proclaimed; and in this I rejoice. But I will also rejoice <sup>19</sup>because I "know" that this will lead to "Salvation" through "The Petitions" you make and the additional supply of "The Spirit" of Jesus "Anointed," <sup>20</sup>in accordance with the earnest expectation and "The Hope" I have that I will be shamed in nothing; but {that} with all "Plainspokenness" (as always, even now) "an Anointing" will be magnified in "The Body" I have, either through "Life" or through "Death"; <sup>21</sup>because for me "The Living" is "an Anointing" and "The Dying" is "Gain."

<sup>22</sup>But if "The Living" is in "Flesh," this is (for me) a "Fruit" of "Work"; so I don't know what I will choose. <sup>23</sup>But I am pressured by both of them—having "The Desire" to depart and be with "an Anointed {One}," because {that} is so much better, <sup>24</sup>but remaining in "The Flesh" is more necessary for you. <sup>25</sup>And being "made to believe" this, I realize that I will "remain" and continue with all of you in "The Progress" and "The Joy" you have in "The Belief," <sup>26</sup>so that "The Boast" you have in "The Anointing" of Jesus may "exceed" by means of "The Coming" of me again to you.

<sup>27</sup>Just live as citizens "worthy" of "The Gospel" of "The Anointing" so that, whether coming and seeing you or being away, I may

hear about the things concerning you, that you are: (1) "standing firm" in "One Spirit," (2) "contending" together with "One Soul" in "The Belief" of "The Gospel," <sup>28</sup>and (3) not being at all intimidated by "The Opponents"—which is for them "Evidence" of "Destruction," but {evidence} of "The Salvation" you have (and this is from God!). <sup>29</sup>Because the things concerning "an Anointing" were freely given to you—not only the {opportunity} to "believe" into Him, but also the {opportunity} to "suffer" for Him, <sup>30</sup>having "The Competition"—the same one that you saw in me and are now hearing by me.

## Philippians 2—Commentary

When Paul says "**Drink Offering**," he is referring to a parabolic image in which he is a "Member" of Jesus Christ, "The One," Who was crucified as the Passover "sacrifice." (See "The Sacrifice" and "The Cereal Offering.")

When Paul says "**faultless**," he is referring to a condition in which the True Believer believes nothing but "The Light" of "The Truth" because he has refused to "mix" it with other thoughts and ideas. (See "unmixed.")

When Paul says "**The Sacrifice**," he is referring to a parabolic image in which Jesus Christ, "The One," was crucified as the Passover "sacrifice." (See "Drink Offering" and "The Cereal Offering.")

When Paul says "**{Priestly} Service**," he is referring to a parabolic image in which Jesus Christ is High Priest and True Believers are "Levites" who are ministering in the "outer court" of a heavenly sanctuary.

When Paul says "**The Shortage**," he is referring to a situation in which someone has "come up short" either financially or physically. "The Shortage" is the opposite of "The Excess." (See "come up short," "have an Excess," and "The Excess.")

When Paul says "**Speculations**," he is referring to the reasoning processes whereby foolish individuals try to "figure out" "The Truth" of the Living Word of God for themselves. (See 2 Cor. 10:5.)

## Philippians 2—Text

<sup>1</sup>Therefore, if {there is} any "Appeal" in "an Anointing," if any incentive of "Love," if any "Commonality" of "Spirit," if any "Emotions" and "Compassion," <sup>2</sup>"fill" "The Joy" I have, so that you have the same "Mind-set," having "The same Love"—those of one "Soul," those who have the one "Mind-set"—<sup>3</sup>{having} nothing in conformity with "Self-centeredness" or conceit, but in "The Self-denial" "consider" others to be "superior" to yourselves; <sup>4</sup>not each one looking out for their own things, but everyone also the things of others.

<sup>5</sup>Have this "Mind-set" in you, which is also in "The Anointing" of Jesus, <sup>6</sup>Who, beginning in "The Form" of God, did not "consider" being equal with God something rightfully His; <sup>7</sup>rather, He "emptied" Himself, taking a "Slave's" "Form," being engendered in men's "Likeness"; <sup>8</sup>and being found in "Outward Appearance" as a man, He "humbled" Himself by being "willing to listen" until death—even death on a cross. <sup>9</sup>For this reason, the {Living} God highly exalted Him and freely gave Him "The Name" which is above every "Name," <sup>10</sup>so that "in" "The Name" that Jesus has EVERY KNEE WOULD BEND—of the heavenly beings, the earthly beings, and those beings under "The Earth"—<sup>11</sup>and every tongue would "openly confess" that His Majesty is Jesus "Anointed" to "The Glory" of God "The Father."

<sup>12</sup>So, my "Brothers," just as you have always "willingly listened" (not just in "The Coming" of me only, but now much more in my absence), work out "The Salvation" you have with "Fear" and "Trembling," <sup>13</sup>because God is the One "working" in you both "The Wanting" and "The Working" of "The Good Intention."

<sup>14</sup>Do everything without "Grumbling" and "Speculations" <sup>15</sup>so that you may be "faultless" and "unmixed," God's "Children," "faultless" in the midst of A CROOKED AND PERVERSED GENERATION, among whom you "appear" as stars in the world; <sup>16</sup>fixing attention on a "Word of Life" for my "Boast" in a "Day" of "Anointing"—that I have not run in vain nor labored in vain. <sup>17</sup>Instead, if I am being offered as a "Drink Offering," in addition to "The Sacrifice" and

"{Priestly} Service" of "The Belief" you have, I rejoice. And I rejoice together with all of you. <sup>18</sup>So you must likewise rejoice and rejoice together with me.

<sup>19</sup>But, I am "hoping" "in" His Majesty Jesus to send Timothy to you quickly, so that I, too, may be encouraged by knowing the things concerning you: <sup>20</sup>(1) because I have nobody of equal "Soul" who will sincerely be "concerned" about the things concerning you, <sup>21</sup>{and} (2) because everyone is seeking their own things, not the things of Jesus "Anointed." <sup>22</sup>But you know "The Approval" he has, that he "slaved" with me for "The Gospel" like a "Child" with a "Father." <sup>23</sup>Therefore, I do indeed "hope" to send this one immediately after I clearly see the things concerning me.

<sup>24</sup>Yet I am "made to believe" in His Majesty that I will myself be coming quickly; <sup>25</sup>but I "considered" it necessary to send to you Epaphroditus—my "Brother," co-worker, and fellow-soldier, but your "Apostle" and minister of "The Need" I have—<sup>26</sup>since he was "yearning" for all of you and "distressed" because you heard that he was sick. <sup>27</sup>For indeed he was sick—nearly the same as dead! But the {Living} God "showed Mercy" on him, and not only on him, but also on me, so that I would not have "Anguish" upon "Anguish."

<sup>28</sup>Therefore, I sent him more earnestly so that, seeing him again, you would rejoice and I would be without "Anguish." <sup>29</sup>Therefore, "welcome" him in His Majesty with all "Joy" and hold those like him "in Honor," <sup>30</sup>because he came near to death because of "The Work" of "Anointing," risking "The Soul" to "fill up" "The Shortage" of "The {Priestly} Service" you have for me.

## Philippians 3—Commentary

When Paul says "**Firm Belief**," he is referring to an inner "conviction" that something is true based on external facts.

When Paul says "**The City-State**," he is referring to parabolic imagery in which True Believers are "citizens" of the new Jerusalem.



When Paul says "*The Dogs*," he is referring to a sarcastic parabolic image in which those who will be lost are depicted as "dogs" and "pigs." (See 2 Pet. 2:22.)

When Paul says "*Pattern*," he is referring to a parabolic image in which the Tabernacle is a "Pattern" God is following as He creates "The Members" of "The Man" in "The Image" and likeness of God.

When Paul says "*The Prize*," he is referring to mental imagery in which he is competing in the Olympics. (See also 1 Cor. 9:24.)

When Paul says "*Zeal*," he is referring to a passionate resolve to do what is perceived to be in one's own self-interest. The same word is also used to denote jealousy.

## Philippians 3—Text

<sup>1</sup>"The Remaining," My "Brothers": Rejoice in His Majesty. To write the same things to you is certainly not bothersome to me, but a safeguard for you. <sup>2</sup>Watch out for "The Dogs"! Watch out for the evil workers! Watch out for the mutilation; <sup>3</sup>because we are "The Circumcision"—those who "serve" {as Priests} "in" "The Spirit" of God, and "boast" "in" "The Anointing" of Jesus, and are not "made to believe" "in" "Flesh." <sup>4</sup>Although I do have a "Firm Belief" even "in" "Flesh." If anyone else seems to be "made to believe" "in" "Flesh," I more so: <sup>5</sup>Circumcised the eighth day, from "The People" of Israel, the tribe of Benjamin, a Hebrew from Hebrews. In accordance with "Law," a Pharisee; <sup>6</sup>in accordance with "Zeal," persecuting "The *Ekklesia*"; in accordance with a "Declaration of Not Guilty"—the one by "Law"—being "faultless."

<sup>7</sup>But whatever was—to me—a "Gain," these things I "considered" a "Loss" because of "The Anointing." <sup>8</sup>But of course, I also "consider" all to be a "Loss" because of "The Superior" {value} of "The Knowledge" of "The Anointing" of Jesus, "The Lord" I have, through Whom I "lost" "The All," and I "consider" {it} as filth, so that I might "gain" "an Anointing" <sup>9</sup>and be found in Him, not having my own "Declaration of Not Guilty"—the one "from" "Law"—but the one through "The Belief" of "an Anointed {One},"

{that is,} "The Declaration of Not Guilty" "from" God on the basis of "The Belief": <sup>10</sup>To "know" Him, and "The Power" of "The Resurrection" He had, and "The Commonality" of "The Sufferings" He had, being conformed to "The Death" He had, <sup>11</sup>if somehow I might attain "The Resurrection"—the one from those who are dead. <sup>12</sup>Because I have not already grasped nor already been "completed," but I am striving so that I may also grasp completely that for which I was completely grasped by "The Anointing" of Jesus.

<sup>13</sup>"Brothers," I do not "reckon" I have completely grasped but one thing: Forgetting the things behind, and stretching out to the things in front, <sup>14</sup>I am pursuing a goal—for "The Prize" of "The upward Call" of the {*Living*} God—"in" "The Anointing" of Jesus. <sup>15</sup>Therefore—as many as are "complete"—let's have this "Mind-set" (and if anyone has a different "Mind-set," the {*Living*} God will reveal even this to you): <sup>16</sup>Only to "stand in {military} formation" in the One to Whom we came.

<sup>17</sup>Become my fellow "Imitators," "Brothers," and look out for those "walking" in this manner just as you have us as a "Pattern": <sup>18</sup>(1) Because many are "walking" who—as I have often told you, yet now I say weeping—are the enemies of "The Cross" of "The Anointed {One}," <sup>19</sup>of whom "The Completion" is "Destruction," of whom the {*Living*} God is "The Belly" and "The Glory" is in "The Shame" they have—those who have the earthly things as a "Mind-set"; <sup>20</sup>(2) Because "The City-State" exists in "Heavens," from which we are also eagerly looking forward to a "Savior," His Majesty, Jesus "Anointed," <sup>21</sup>Who will "transform" "The Body" of "The Humiliation" we have into conformity with "The Body" of "The Glory" He has, in accordance with "The In-working"—the one that makes Him powerful and "subjects" "The All" to Him.

## Philippians 4—Commentary

When Paul says "*an 'Aroma' of a 'Fragrance,'*" he is using exactly the same expression that I translated as "*fragrant Aroma*" in Ephesians 5:2. He is alluding to the

same parabolic imagery. (See also 2 Cor. 2: 14–16.)

When Paul says "**Book of Life**," he is referring to parabolic imagery in which God has taken a census of "The Members" of Corporate Israel and has recorded their names on a scroll.

When Paul says "**Crown**," he is referring to parabolic imagery in which True Believers will reign as kings with Christ. "The Crown" that each one **receives** will be in accordance with "The Works" they have done in "The Flesh."

When Paul says "**have an Excess**," he is referring to a situation in which someone has more than he needs either financially or physically. "Have an Excess" is the opposite of "come up short." (See "The Shortage.")

When Paul says "**The Thoughts**," he is referring to what goes on in "The Mind"/"The Heart" of a person.

## Philippians 4—Text

<sup>1</sup>Therefore, my beloved and longed-for "Brothers," my "Joy" and "Crown," "stand firm" like this "in" His Majesty, beloved. <sup>2</sup>I "make an Appeal to" Euodia, and I "make an Appeal to" Syntyche, to have the same "Mind-set" "in" His Majesty. <sup>3</sup>Yes, I am even asking you, "genuine" yoke-fellow: Unite them—whoever contended together with me "in" "The Gospel," as well as with Clement and the "remaining" co-workers I have, "The Names" of whom are in a "Book of Life."

<sup>4</sup>Rejoice "in" His Majesty always. Again I say, rejoice. <sup>5</sup>Let the "fair-minded" {characteristics} you have be "known" to all men. "The Lord" is near! <sup>6</sup>Don't be "concerned" about anything. Rather, let "The Requests" you have be "known" before the {Living} God in everything, by "The Prayer" and "The Petition," with "Thanksgiving," <sup>7</sup>and "The Peace" of the {Living} God which is "superior" to every "Mind" will "watch over" "The Hearts" you have, and "The Thoughts" you have, "in" "The Anointing" of Jesus.

<sup>8</sup>"The Remaining," "Brothers": Whatever is "truthful," whatever "respectable," whatever

"right," whatever "pure," whatever "lovely," whatever "commendable," if any "Virtuous Characteristic" and if any "Praise," "reckon" these things. <sup>9</sup>Also, the things you "learned," and "**received**," and "heard," and "saw" by me—do these things, and the {Living} God of "The Peace" will be with you.

<sup>10</sup>Yet I rejoice greatly "in" His Majesty that now, at last, you have again begun to develop a "Mind-set" concerning me. Indeed you had a "Mind-set," but you were busy. <sup>11</sup>Not that I am speaking because of "Shortage," because I myself have learned to be content in whatever {circumstances} I am in. <sup>12</sup>I also know being "humbled," and I know "having an Excess." In each and every thing I have learned the secret (whether being satisfied or being hungry, whether "having an Excess" or "coming up short"): <sup>13</sup>I am strong enough for everything "in" the One Who empowers me.

<sup>14</sup>Nevertheless, you have done well by having "Commonality" with me in "The Tribulation." <sup>15</sup>Yet you yourselves also know, Philippians, that in "The Beginning" of "The Gospel," when I left Macedonia, no "**Ekklesia**" had "Commonality" with me in a "Word" of "giving" and "**receiving**" except you alone. <sup>16</sup>Because even in Thessalonica you sent once or twice for "The Need" I have. <sup>17</sup>Not that I am seeking "The Present," rather, I am seeking "The Fruit" which increases in your "Word."

<sup>18</sup>Yet I am in receipt of everything, and I "have an Excess." I have been "filled," having gotten from Epaphroditus the things from you—an "Aroma" of a "Fragrance," an acceptable "Sacrifice," well-pleasing to the {Living} God. <sup>19</sup>And the {Living} God I have will fill every "Need" you have according to "The Wealth" He has in "Glory" "in" "The Anointing" of Jesus; <sup>20</sup>and "The Glory" is to the {Living} God and Father we have into the Ages of the Ages. Without doubt!

<sup>21</sup>Greet every "Holy One" "in" "The Anointing" of Jesus. "The Brothers" who are with me greet you. <sup>22</sup>All "The Holy Ones" greet you, especially those from "The House" of Caesar. <sup>23</sup>"The Favor" of "The Lord," Jesus "Anointed," is with "The Spirit" you have. ■

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Hebrews like a handmaid. By the fear which these inspired He addressed the hard-hearted; while by Moses, learned in all wisdom, and Isaiah, lover of truth, and the whole prophetic choir, in a way appealing more to reason, He turns to the Word those who have ears to hear. Sometimes He upbraids, and sometimes He threatens. Some men He mourns over, others He addresses with the voice of song, just as a good physician treats some of his patients with cataplasms, some with rubbing, some with fomentations; in one case cuts open with the lancet, in another cauterizes, in another amputates, in order if possible to cure the patient's diseased part or member. The Saviour has many tones of voice, and many methods for the salvation of men; by threatening He admonishes, by upbraiding He converts, by bewailing He pities, by the voice of song He cheers. He spake by the burning bush, for the men of that day needed signs and wonders.

He awed men by the fire when He made flame to burst from the pillar of cloud—a token at once of grace and fear: if you obey, there is the light; if you disobey, there is the fire; but, since humanity is nobler than the pillar or the bush, after them the prophets uttered their voice, —the Lord Himself speaking in Isaiah, in Elias, —speaking Himself by the mouth of the prophets. But if thou dost not believe the prophets, but supposest both the men and the fire a myth, the Lord Himself shall speak to thee, “who, being in the form of God, thought it not robbery to be equal with God, but humbled Himself,” —He, the merciful God, exerting Himself to save man. And now the Word Himself clearly speaks to thee, shaming thy unbelief; yea, I say, the Word of God became man, that thou mayest learn from man how man may become God. Is it not then monstrous, my friends, that while God is ceaselessly exhorting us to virtue, we should spurn His kindness and reject salvation?

Clement of Alexandria, “Exhortation to the Heathen,” Chap. i, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1885), Vol. 2, pp. 173–174.

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