



Restoring the hearts of the fathers to the children

A Pompous Panegyric in Praise of a Buffoon

An excellent thing has silence proved itself in many another person on many an occasion, and at present it befits myself, too, most especially, who with or without purpose may keep the door of my lips, and feel constrained to be silent. For I am unpractised and unskilled in those beautiful and elegant addresses which are spoken or composed in a regular and unbroken train, in select and well-chosen phrases and words; and it may be that I am less apt by nature to cultivate successfully this graceful and truly Grecian art.

Besides, it is now eight years since I chanced myself to utter or compose any speech, whether long or short; neither in that period have I heard any other compose or utter anything in private, or deliver in public any laudatory or controversial orations, with the exception of those admirable men who have embraced the noble study of philosophy, and who care less for beauty of language and elegance of expression. For, attaching only a secondary importance to the words, they aim, with all exactness, at investigating and making known the things themselves, precisely as they are severally constituted. Not indeed, in my opinion, that they do not desire, but rather that they do greatly desire, to clothe the noble and accurate results of their thinking in noble and comely language.

Yet it may be that they are not able so lightly to put forth this sacred and godlike power (faculty) in the exercise of its own proper conceptions, and at the same time to practise a mode of discourse eloquent in its terms, and thus to comprehend in one and the same mind—and that, too, this little mind of man—two accomplishments, which are the gifts of two distinct persons, and which are, in truth, most contrary to each other. For silence is indeed the friend and helpmeet of thought and invention. But if one aims at readiness of speech and beauty of discourse, he will get at them by no other discipline than the study of words, and their constant practice.

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A Note From the Editor

"Questions and Concerns"

VOE recently received the following email addressing questions and concerns that come up routinely. I'm providing the unedited text of the email I received and my response, for the benefit of those who may have the same questions themselves:

I just got my free copy of The Antichrist in the mail today with some other materials and have been reading through them all. I have some immediate questions and concerns that I would like to share. My purpose is not to point a finger or make assumptions, but to send my honest thoughts as a truth seeking believer who desires solid teaching, and to not be led astray.

The newsletter by Allen Friess explains how there is hidden knowledge in the Bible in parabolic image and Hebrew idiom. Agreed. But, to obtain this knowledge one must subscribe to the newsletter and send money. The Antichrist book is a condensed version of The Advent of Christ and Antichrist, which you can get the full version if you are a monthly contributor and send money. Did Hippolytus charge Theophilus money for his sharing his teaching of the Bible? If the information is pertinent to believers shouldn't it be made free? I think of how we cannot serve God and money.

I am not well versed nor studied in the historic dealings claimed in the book The Antichrist, nor an educated man. I simply want God's unadulterated truth and teaching. It has been a long and difficult journey to find good teachers for myself, so I am weary in this area. Please respond. Thank you for your time.

My Response

*Thank you for contacting **The Voice of Elijah®** with your concerns and questions. I am happy to address them by first providing you a little background about our 23-year-old organization.*

*In a nutshell, **The Voice of Elijah®** is a nondenominational, nonprofit Christian organization with the mission of educating the public with respect to Early Church beliefs. VOE's mission to distribute materials cannot be accomplished without funding. People like you would never be reached were it not for the contributions of others. It costs money to have a presence on the internet and to print and distribute materials.*

In 2010, 77 percent of VOE's annual contributions were used for outreach and printing/publications expenses. We cut costs wherever possible, for example, using bulk mail to send out our Free Offer booklet cuts the mailing cost from \$1.56 per booklet to \$.39 per booklet.

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Even though it costs VOE to distribute this literature, we do not hold the literature hostage to those who do not have the means to contribute to our organization. There are many individuals who are not in a position to contribute to our organization, yet desire to receive the materials we offer (elderly, prisoners, unemployed, etc.). VOE has a sponsorship program whereby those who desire to receive our materials receive what they request, at no cost to them. The Lord knows who is willing and able to contribute to His work and who is not, and we are happy to leave it at that. As sponsored individuals' financial situations improve, the True Believers among them contribute to our mission so that others are able to benefit from the materials as they have. It is not a matter of dollars and cents to us. We have a critical mission to accomplish in these Last Days. Whether or not someone is in a position to support our mission is immaterial—getting the Truth into the hands of Truth-seeking Believers, is.

Many articles from **The Voice of Elijah®** newsletter are available to read on our website www.voiceofelijah.org Library's Reading Room. By reading the material posted on our website, individuals have the opportunity to equip themselves with more than enough information to determine whether or not they would like to support our mission before they contribute at all.

It was true in 1992 (when *The AntiChrist* was initially published) that *The Advent of Christ* and *AntiChrist* was only available to Monthly Contributors of **The Voice of Elijah®**. VOE was in its infancy, and needed contributions to grow its outreach. As VOE got on its feet, financially, *The Advent of Christ* and *AntiChrist* was made available for a one-time contribution of \$15 to recipients of our Free Offer booklet.

If you are sincere in your search for "God's unadulterated truth and teaching," I can assure you that you have finally found it. Many other "weary" searchers through the years have expressed their joy in finally finding the Truth here. I invite you to read the online articles Larry D. Harper has published in our quarterly newsletter, **The Voice of Elijah®**

(voiceofelijah.org/reading.html). You alone can determine whether or not the Truth in them resonates within you. If it does, there is much more available.

Speaking of "More Available"

VOE's Monthly Contributors have recently received two booklets just added to our Free Offer Outreach Program: *7 Simple Steps to Salvation* and *Wanna Hear a Whopper?* Both booklets contain previously published materials. *7 Simple Steps to Salvation* contains a reprint of the Gospel message in the article "What's Left of the Right That Stayed Down When He Went Up," **The Voice of Elijah® Update**, September 1995. This article has been combined with a listing of seven things one must believe to be born again. *Wanna Hear a Whopper?* is a reprint of the article "Wanna Hear the Whopper the Liar Came Up With? (I Doubt You'll Believe It!)" **The Voice of Elijah®**, October 1996, which examines Satan's big lie of Dispensationalism.

If you would like to participate in VOE's outreach by distributing our Free Offer booklets, please email me at: marcia@voiceofelijah.org, call: 972-635-2021, or write to: Voice of Elijah, P.O. Box 2257, Rockwall, TX 75087-2257. Indicate how many of each booklet (*7 Simple Steps to Salvation*, *The AntiChrist*, *Wanna Hear a Whopper?*) you would like to receive and if you are making a one-time request or would like the specified quantity sent to you each month. I thank you in advance for your efforts to reach those who are seeking the Truth!

In Him,

Marcia Woody

Give It Up, Foul-Mouth! God Has Already Sworn More Than You Ever Will.

Two years ago this past July, 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 New Testament 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 Romans, Ephesians, Colossians, Philippians, and the first six chapters of the Book of Hebrews. [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; “Jesus Christ ‘Is’ (Not ‘Was’) ‘The Image’ of God,” *The Voice of Elijah*®, April 2010; and “Just a Whiff of ‘The Aroma’ of ‘The Fragrance’ in ‘The Anointing,’” *The Voice of Elijah*®, July 2010; and “Have You Ever Had a Dream About Being Naked in Public?” *The Voice of Elijah*®, October 2010.] In those 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 next four chapters of the Book of Hebrews (Chapters 7–10). I will once again include a list of *significant* keywords for each chapter along with my comments on the text. I am hoping to (eventually) make a much longer written commentary on Romans, Ephesians, Colossians, Philippians, and Hebrews 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. Unfortunately, that looks more and more like it may be a few years off.

I am currently focusing nearly all of my attention on completing a translation of the New Testament so that I can make a digital copy of that translation available to The Next Step participants for use in *theWord*® software program. I had hoped to have that completed by the end of last year so they could then do word studies for themselves. But as I get deeper into the process, I realize how much work I must do 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 all the Greek words and phrases used in the New Testament. That is becoming an increasingly more difficult task.

Let's Review

Over the past year, as I have worked to refine my translation, I have identified several major flaws in the methods that translators use when translating the Scriptures. For some obtuse reason that I have yet to fathom, they 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 or Hebrew word, while at the same time using the same English word to translate several different Greek and Hebrew terms. The result of that practice is a generic translation of the Bible 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 the biblical text, 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 an incredibly time-consuming process. I find myself spending a lot of time trying to find a single set of English words that fits all of the contexts in which a single 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 started out using bolding, italics, quotes, and capitalization to indicate which words and phrases have special *significance*. But I gradually began to use other techniques to bring out *meaning* that would otherwise remain hidden in the text. As I have already told you, I started routinely translating phrases like "His Name" as "*The Name He has*" in order to bring out the *parabolic image* of "*The Name*" of God. I am now doing that for all nouns that have the definite article so that you can tell which nouns are definite and which are not. For example, I now translate the definite noun with the possessive pronoun as "*The Name He has*" and the indefinite noun with the possessive pronoun as "*His Name*."

I am continually expanding and revising the techniques 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.

Beginning with this issue, I have started using square brackets to enclose my translation of the words and grammatical expressions that I have standardized throughout the whole New Testament. I still use an asterisk to indicate when a word occurs only once in the biblical text. I have also settled on the convention of capitalizing all the nouns I have standardized and leaving all other standardized words (verbs, adjectives, and adverbs) lowercase. But I am still trying to come up with even better ways to convey pertinent information.

When I decide to make a change, it entails a huge amount of additional work; but I believe the result will be a much more useable translation for those who want to take on the mind-set of the ancient Greeks. So I ask you to be patient until I have completed my work and finalized my entire 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 translations I provide, but I will continue to revise my translation even after it has been released in an electronic form.

Unfortunately, there are going to be mistakes in any translation I provide. That is inevitable. There will also be mistakes in my explanation of the keywords. I am continually coming across instances where I have been taken in by "conventional wisdom." I quit looking to other translations for guidance several years ago when I realized how easily I could be misled by the mistaken assumptions of other translators as to the *meaning* of the text. I have now stopped relying on Biblical Greek lexicons for the *meaning* of individual terms because I realize they do not provide much insight at all into the ancient mind-set that stands behind the terms they define. Instead, I use a classical Greek lexicon to see how terms were used in the Greek culture at large.

I continue to look at all the biblical 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. That approach makes it almost inevitable that I will 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 what I *mean* by that.

Current Conventions

With this issue, I have begun to indicate how I have translated each individual word in the Greek text by putting my translation of each word inside its own set of square brackets. Those things that are implied in the text but not actually stated are indicated by pointed brackets. In the case of definite nouns, adjectives, and participles, I have also put the definite article inside the square bracket with the noun, adjective, or participle that it defines. In an amazing number of cases, the authors of the biblical text use a stand-alone article to refer back to a person, place, or thing they have already mentioned. In those instances, I have put the stand-alone article inside square brackets along with its antecedent inside pointed brackets.

Since translators tend to completely ignore the definite article (oh, there's one of those dastardly split infinitives that I dearly love), I have uncovered a wealth of hidden information just by identifying the antecedent of stand-alone articles. For those who want to know how I can be sure I have identified the correct antecedent, I can only tell you this: In the wisdom of God, the authors of the biblical text did not use plural masculine articles to refer to singular feminine antecedents. When you add singular and plural forms of the neuter article into the mix, there are not a whole lot of instances where there is any doubt.

The ancient Greek language in which the New Testament was written is called Koine Greek. I will at times simply call it "Greek" and assume you know I am referring to the Greek text of the New Testament. The designation "Koine Greek" differentiates it from both classical Greek dialects and modern Greek. The term *Koine* simply means "common." It was a "common" (that is, standard) Greek language that could be understood by all Greeks in the same way that standard Arabic can be understood by all Arabs even though they speak in various dialects of the Arabic language. I was told while studying Arabic that some Arabs find it impossible to communicate with others who speak Arabic if they speak in their own dialect. If you think in terms of the English language as it is spoken in England, Ireland, Scotland, New Zealand, Australia, and the various regions of the United States, you can get some idea of what I am *talking about*.

My formal education was in classical Greek with an emphasis on the ways in which the various Greek dialects (Attic, Doric, Ionic, Aeolic) differ from Koine

Greek. Unfortunately, I can't say I remember all that much of what I was taught since my interest was always the Koine Greek of the New Testament, but I am at least familiar enough with the subject to navigate a classical Greek lexicon.

Since the ancient Greek language is so much more concise in the communication of information than the English language, it has occurred to me that you might benefit from a brief explanation of the various nuances of *meaning* in the original text that I am trying to convey by means of the rather verbose English translation I am producing. This short excursion into the field of linguistics is by no means intended to be comprehensive or essential to your understanding of *The Teaching*. My intention is to give you a bit more insight into why my translation is at times wooden and stilted. So take it for what it is worth. I will begin by giving a very brief explanation of Greek nouns, pronouns, and adjectives.

All Greek nouns, pronouns, and adjectives are defined by a *case ending* affixed to the end of the word. The *case ending* indicates the number (singular/plural) and gender (feminine/masculine/neuter) of the noun, pronoun, or adjective to which it is attached. Here is the basic *meaning* that is indicated by the four most frequently occurring *case endings*:

Nominative case: indicates the noun, pronoun, or adjective is **the subject or predicate nominative/adjective** of a sentence or independent clause.

Genitive case: indicates the noun, pronoun, or adjective **possesses whatever it modifies**.

Dative case: indicates the noun, pronoun, or adjective is **the indirect object** of a verb.

Accusative case: indicates the noun, pronoun, or adjective is **the direct object** of a verb.

These four cases determine the relationship that exists between most nouns, adjectives, and verbs. So my translation of the grammatical relationship that exists between two nouns is primarily determined by the case in which each one occurs; but it is also, in very large part, determined by whether or not the modified and its modifier have the definite article. For example, when a noun in the *genitive* (possessive) case modifies another noun, four different combinations are possible.

That is, one, both, or neither may have the definite article. In each instance, I try to convey that nuance via my translation. Here is an example of what I am talking about:

[The Glory] of [The {Living} God] —(both nouns are definite)

[The Glory] of God —(only the modified noun is definite)

[The {Living} God's] [Glory] —(only the modifying noun is definite)

[God's] [Glory] —(neither noun is definite)

For the benefit of any knucklehead who might be tempted to check to see if all four of those examples occur in the New Testament, I would only say this: Get a life. They are only an example. Three of the four do occur; I didn't take the time to check for the fourth because I doubt it does. If you think that comment reveals I have a chip on my shoulder (an idiom), believe me, it does. More than one pompous, pious, preening, pretentious parrot has tried to pass along to me his "special insight" into the biblical text without even bothering to read the things I have written. Hence, I am well aware that the nonsense that masquerades as "truth" in the Church at large is surpassed only by the stupidity that passes for "truth" in the minds of arrogant individuals. But enough soapbox sermonizing, let me get back to what I was saying.

Koine Greek grammar dictates that a Greek noun and its modifying pronoun or adjective must agree in both number and gender, so those are fairly easy to translate. But when it comes to translating possessive pronouns modifying a noun, the situation gets far too complex for simple explanation simply because the Koine Greek language used either a personal pronoun in the genitive, a possessive pronoun, or an adjective that means "one's own" to indicate possession. Each use has its own special nuance of meaning. I have not yet settled on the best conventions to use in translating the last two mentioned, but here are the general conventions I am working with at this point:

[His] [Name] —an indefinite noun with a personal pronoun in the genitive case

[The Name] [He has] —a definite noun with a personal pronoun in the genitive case

[His Own] [Name] —not yet settled

[The Name] of [His Own] —not yet settled

[The Name]—[His Own] —not yet settled

The way I indicate the use of adjectives in my translation is a little more complicated since the ancient Greeks routinely used the definite article to indicate emphasis. That is especially obvious when they use the article with personal names. I haven't yet been able to bring myself to translate names with the article. That is, "The Jesus" and "The Paul" seem a bit overdone to me; but it may eventually come down to that as well. Another way the Greeks appear to have indicated emphasis is the placement of an adjective in relation to the noun it modifies (before or following), but there is no way I can indicate that in translation. The English language is just not flexible enough to accommodate it.

Since translators completely ignore the presence of the definite article (*the*), you can't tell anything at all about emphasis from their translations. Here are the basic conventions I use to indicate emphasis or the lack thereof:

[a [good] Man] —both noun and adjective are indefinite

[The [good] Man] —both noun and adjective share the definite article

[The Man]—[the [good] {one}] —both noun and adjective have the definite article

[the [good] {man}] —the adjective has the definite article with an implied noun

When it comes to understanding my translation of verbs, there are a few things you need to understand about them before you can glean all that much from my translation. First of all, every Greek verb is either *transitive* or *intransitive*. If a verb is *transitive*, it transfers its action to a direct object, as the verb **built** does in this example:

The man **built** the house.

If a verb is *intransitive*, it does not *trans-fer* its action to a direct object, as *stands* does in this example:

The house still stands.

It should be fairly obvious that, generally speaking, a Greek verb must always agree with its subject in person and number. That is not always what one finds in the text, and I take great delight in pointing that out by translating the text as it is rather than “as it should be.” A verse that I especially like is the one where Jesus tweaks the noses of all “politically correct” language teachers by using some especially “bad” grammar:

*“[The Spirit] [is] [The {One} giving life]; [The Flesh] [does **[not]** benefit] [**[nothing]**]. [The Statements] that [I] have spoken to [you] [**[is]**] [Spirit] and [**[is]**] [Life].”*
(John 6:63) —my interim translation

That is by no means the only example of “bad” grammar in the biblical text. As I got more and more into standardizing all the negatives the Greeks used to indicate “no one,” “nobody,” “nothing,” and “never”—to name just a few—I found that double negatives are a fairly frequent occurrence. As in ordinary English, they are intended to intensify a negative statement, so you would do well to understand them that way when you find them in my translation. I certainly don’t *mean* nothing disparaging to the Author/authors by tellin’ it like it is.

The lack of agreement in number between noun and verb, on the other hand, could be due to something the author/speaker had in mind that you don’t yet know. That certainly appears to be the case with what Jesus said about “The Statements” to which He refers. But if you find grammatical violations of any sort in the last half of 2 Corinthians, you might want to attribute them to the intensely trying experience that Paul was evidently going through at the time. At this point, I can only tell you his cryptic grammar in that letter rivals anything I have found in the Book of Job. But that’s another matter. Let me get back to explaining a few more things about verbs.

The form of the Greek verb not only indicates the number and person of the verb, it also tells you the verb is to be understood in terms of one of three different *voices*: the *active voice*, the *middle voice*, and the *passive voice*. These three *voices* reveal how the subject of

the verb relates to the action described by the verb. Here is a very simplistic explanation of how they differ:

Active voice: *The subject of the verb does the action described by the verb.*

*“But [The {Living} God] [**[knows]**] [The Hearts] [you have].”*
(Luke 16:15b) —my interim translation

Middle voice: *The subject of the verb does the action of the verb to himself.*

[He hanged himself].
(Matthew 27:5b) —my interim translation

Passive voice: *The subject of the verb receives the action described by the verb.*

*But they said to [him], “In Bethlehem of Judea, [for] [**[it has been written]**] by the Prophet [like this]:”*
(Matthew 2:5) —my interim translation

Greek verbal forms also reflect one of four different *moods*. I am still trying to settle how best to convey these by means of standard conventions. You will have to bear with me until I settle all of the issues related to their use in the biblical text. For informational purposes only, here they are:

Indicative mood: *The **indicative mood** deals with an assertion of fact—that is, the certainty of reality. However, it does not address the issue of whether or not the statement itself is true.*

Imperative mood: *The **imperative mood** is used to issue an entreaty of one sort or another. Whether or not the entreaty is a direct command depends on what person the subject of the verb is in. If the verb is in the second person, I normally translate it, “do not.” If the verb is in the third person, I normally translate it, “let him not,” or “he must not.” Likewise, if the verb is in the first person, I translate it “let us not,” or “we must not.” (I am still not settled on this standardization, so it may well change in the future.)*

Subjunctive mood: *The **subjunctive mood** is used to indicate something is probable, conceivable, or potential. It is frequently used in “if-then” statements. I have still not*

settled on a standard translation, but I tend to translate verbs in this mood with the words *would* and *should*.

Optative mood: The *optative mood* is used to indicate something is only possible. I prefer to translate verbs in this mood with the words *may* and *might*.

Greek verbal forms mix and match those four *moods* with the three different *voices*, giving a total of twelve possible combinations before one adds in the following six “verbal tenses.” I say “verbal tenses” simply because they are more accurately called “verbal aspects.” That is because the Greek language one finds in the Scriptures used verbs to indicate the *kind of action* rather than *time of action*. In that, the Greek is similar to Biblical Hebrew. The English language is concerned with verbal “tense”—that is, *time of action*—rather than verbal “aspect”—that is, *kind of action*. For that reason it is not always easy to translate a specific Greek verbal form into English and retain its intended *meaning*. All I can say is, I do the best I can.

The two *kinds of action* indicated by the Greek verbal form are *completed* and *linear*. The *linear aspect* (think: “continuing” action) of the Greek verb is as close as it comes to indicating “tense”—that is, *time of action*. Without getting into all the various nuances of *meaning* carried by the Greek verb, here are the six possible “aspects” a verbal form will indicate, along with a simple example of their *meaning*:

Present: indicates an existing or continuing action. Translates into English as *present tense*. A basic difficulty in translating these verbs revolves around whether the author meant “I do” or “I am doing.”

Future: indicates an action that has not yet begun. Translates into English as *future tense*: “I will do.”

Imperfect: indicates an action that was once continuing but has now been completed: “I was doing” or “I used to do.”

Aorist: indicates an action that has been completed with no reference at all to when: “I did.”

Perfect: indicates an action that continued to a point where it was completed with results that still continue: “I have done.”

Pluperfect: indicates an action that continued to a point where it was completed with results that continued: “I had done.”

If you mix and match verbal *voice* with verbal *mood* and verbal *aspect*, there are a total of ninety-six possible combinations. To add still more complexity to the issue, some verbs have the same form for two of those different combinations. Fortunately, there are not all that many cases in which there is any question as to which *meaning* is intended.

Two other verbal forms add even more flexibility to the way the ancient Greeks communicated pertinent information. The first verbal form is the *participle*; the second is the *infinitive*. The first basic distinction between the two forms has to do with the *kind of action* each conveys. The *participle* indicates *linear* (continuing) action whereas the *infinitive* indicates an action that has only the potential of beginning. The second basic difference between the Greek *participle* and the Greek *infinitive* has to do with the fact that the *participle* is routinely used as a *verbal adjective* or *adjectival phrase*, whereas the *infinitive* is used as a *verbal noun*.

Since the *participle* is a verb, its form takes on one of the three *voices* and one of the six verbal *aspects* of the verb. In its function as a verb, the word it modifies becomes its subject, and it may or may not take an object. But because it also functions as an adjective, it carries the case endings of an adjective to indicate which word it modifies. Here are the basic ways I translate *participles* when they are used as adjectives:

[a Man] [who built] [a House] — both the noun (“a Man”) and the participle (“who built”) are indefinite

[The Man] [who built] [a House] —the noun (“The Man”) is definite, the participle (“who built”) is indefinite

[The Man]—[the {one} who built] [a House] —both the noun (“The Man”) and the participle (“the {one} who built”) are definite

The final verbal form—the *infinitive*—is the least understood by translators, and it is far and away the most difficult for them to translate, especially when it occurs with the definite article. As I told you above, the *infinitive* is used as a verbal noun. As a verb, its form continues to represent one of the three *voices* and one of the

six verbal *aspects* of the verb—just like the *participle*. However, the *infinitive* has no case ending. What you see is what you get. By way of reminder, the *infinitive* takes the verbal form with “to”—that is, “to do,” “to see,” etc. Since it is a verb that functions as a noun, it is quite often the object of another verb:

God [wanted] [to build] [His] [House] —the infinitive (“to build”) is the object of the verb “wanted.”

Everything I have told you about Greek grammar up to this point is fairly straightforward. The *meaning* of the biblical text can be determined just by making sure you pin down the *meaning* of the various words used; match up the case ending of nouns, adjectives, and participles; parse the verbs correctly and match them up with their appropriate subject, object, and indirect object; and the *meaning* of the text falls right into place. The difficulty translators face is, they have a distinct penchant for translating nouns as adjectives, adjectives as nouns, and both nouns and adjectives as verbs. That is why I do my best to identify all of those by way of the conventions I have already outlined.

Here is where I come to the place where most of the really interesting information has been hidden in the text of the New Testament. It is concealed behind the *infinitive* with the definite article. In most cases, translators don’t know what the text is *talking about* simply because they don’t understand the *parabolic imagery* of *The Teaching*. But they also seem to be thinking so completely in terms of grammatical rules that they overlook the simple *meaning* of the text. The bone I have to pick with translators (an idiomatic expression) is this: They leave the vibrancy of the biblical text behind every time they restate things in “good English.”

I am not absolutely certain that what I am about to tell you is true in all cases simply because I haven’t yet completed my translation of the New Testament. But I can tell you the Greek infinitive is used with the definite article to indicate where an implied subject is not stated. First, let me show an example of how the Greek infinitive is commonly used without the article:

*But [as many as] [received] [Him], to [them]—[to the {ones} who believe] into [The Name] [He has]—He gave [Authority] to become God’s [Children].
(John 1:12) —my interim translation*

In that verse, the infinitive “to become” is used as a noun that modifies another noun. An example of a noun modifying another noun is this: “I was a House Painter.” *House* modifies *Painter* in the same way that *to become* modifies *Authority* in John 1:12. That is, it defines what sort of authority was given.

Here are just a few examples where the definite article indicates you need to supply the implied noun that the infinitive modifies:

*[For] I know that [good] [does [not] reside] in [me]—[that is], in [The Flesh] [I have]—[for] [the {tendency} to want] is present in [me], but [The Producing] of [the [excellent] {fruit}] {is} [not].
(Romans 7:18) —my interim translation*

I have translated an infinitive with the definite article as “the {tendency} to want.” The text actually only says “the to want.” Here is another example:

*Because [the {things}] concerning [an Anointing] [were granted as a favor] to [you]—[not] [only] [the {opportunity} to believe] into [Him], [but] also [the {opportunity} to suffer] for [Him].
(Philippians 1:29) —my interim translation*

The two infinitives “to believe” and “to suffer” have “opportunity” as the implied noun they modify. But now that you know the definite article refers to an implied noun, let me show you a verse where that little bit of knowledge sits on a powder keg:

*[Have [this] as a mind-set] in [you], which {is} also in [The Anointing] of Jesus, Who, [existing] in God’s [Form], [did [not] consider] [the {????} to be] [equivalent] to God [Illegal Seizure].
(Philippians 2:5–6) —my interim translation*

What do you suppose the implied noun modified by the infinitive “to be” might be? The answer quite obviously turns on the term I have translated “illegal seizure.” That term is cognate with a term that has a negative connotation in Matthew 23:25 and Luke 11:39. Every other part of the verse is what it is. Even the verb translated “consider” occurs in other contexts where it obviously *means* “to consider one thing as another” (2 Peter 2:13; 3:15). And the term I have translated “equivalent” clearly *means* “the same as” in other contexts:

And some, [having arisen], [were providing false testimony] against [Him], saying that “we [heard] [Him] saying that ‘[I] [will destroy] [The Temple]—[this] {one}—[the {one} made by human hands]; and through [three] [Days] [I will build] [another] [not made by human hands].’” And neither [like this] [was] [The Testimony] [they had] [equivalent].

(Mark 14:57–59) —my interim translation

[For this reason], [therefore], the Jews [were seeking] {all the} [more] [to kill] [Him], because [not] [only] [was He undoing] [The Sabbath] [but] also He was saying [The {Living} God] {was} [His Own] [Father], making [Himself] [equivalent] to [The {Living} God].

(John 5:18) —my interim translation

I’ll let stupid folk sort out what they think Paul had in mind when he wrote Philippians 2:6. I haven’t yet been able to see the *parabolic imagery* he had in mind, but I am sure there is no shortage of imbeciles who are absolutely certain they know what he *meant*.

Now that I have totally confused some of you with all this grammar talk, let me assure you none of this information is necessary for you to understand the things I am going to explain about the *meaning* and *significance* of the biblical text. My intention was to provide information for those who might wonder why I put brackets in one place rather than another. But I have also given fair warning to any know-it-all arm-chair theologian who might be reading, that he had best bring something more than the vagaries found in current Greek grammars, lexicons, and study aids if he wants to understand the biblical text. The fellows the Lord called to do His work back then were *talking about* things that modern mental midgets would not believe even if they had opportunity to hear them—and that ain’t gonna happen for most of them.

Before I get back into explaining what the text of the Book of Hebrews is *talking about*, I should probably say one more thing about the translation I provide. I am doing my best to find unique words that will best convey the *meaning* carried by the original Greek words rather than going with generic English words that lead you to believe several Greek words *carry* the same *meaning*. As I rummage around in my handy, dandy classical Greek lexicon trying to pin down the *meaning* of a particular word, I occasionally find things that the good “Christian” translators have conveniently

hidden from view because they did not find the *meaning* of a particular word acceptable to their “good” “Christian” mind-set. When that happens, I most often get a good chuckle out of my discovery and go with the definition I have found.

One of the *meanings* I found recently gave me a bit more than a good chuckle, I have to admit, just because it was so obvious why “Christian” translators would never use it. But I immediately decided against using the definition I found, even though there was no doubt as to the *meaning* of the word in question. That is, the word obviously *meant* but one thing; it was just used occasionally to refer to something else. If I were trying to impress you, I could tell you the way the word was used is a prime example of synecdoche, in which a part of a person was used to refer to the whole. Since I’m not, I won’t. ;-) The only reason I bring it up is because, as I was doing a final once-over of the passages of Scripture I included in this issue, I came across the word again. This time, it occurred to me that I was doing precisely the same thing that every other translator has done. That is, I was making an “executive decision” to hide the cold, hard Truth from you. So that’s why you will find the word in question in my translation of Galatians 3:28 in this issue.

As best I have been able to determine, the term was used to refer to a woman who was of child-bearing age. Jesus used it twice (Matt. 19:4; Mark 10:6), but He was quoting Genesis 1:27 and combining that verse with Genesis 2:24 to mock numbskulls who had no idea the first verse refers to His Creation in “The Image” and likeness of God while the second refers to the creation of the first Adam. In Galatians 3:28, Paul also uses the term as part of a phrase that occurs repeatedly in the Septuagint translation of the early chapters of Genesis. In Romans 1:26–27, however, Paul appears to be using it as a derogatory term. That’s the passage I was looking at when I discovered the true *meaning* of the term.

The way that Paul used the term in Romans 1:26–27 is what gave me cause for pause in the first place. But I’m over that now. If the *meaning* of the term was good enough for Jesus and Paul, why should I question their good judgment? Let me know when you get back from looking up my translation of Galatians 3:28. I’ll be waiting right here, desperately hoping my decision has caused more than a few pompous, pious, proudly “politically-correct” “Christians” to give up their fake search for “the truth.”

Keywords

In the issues of *The Voice of Elijah*® prior to October 2010, I provided a combined list of the keyword definitions I had already given you with earlier translations. I did not do that in the October 2010 issue because the list of keywords had gotten so long that combining them into a single list would have left no space for anything else. So I suggested that you refer to the keyword definitions in the July 2010 issue until *The Voice of Elijah*® is able to release a supplemental publication containing a list of all the keyword definitions I have given you. In this issue, I will again begin to aggregate the keywords I have already given you:

When the writer says **"Anointed"** (Hebrews 1), he is referring to parabolic imagery in which the Living Word of God found in The Teaching is the "Oil" with which Jesus Christ was parabolically "Anointed" at His Baptism by John the Baptist and actually "Anointed" as King and High Priest of "The People" of Israel at His Coronation, when He **inherited what was promised**—creation in "The Image" and likeness of that Living Word. (See "The Image" and "Oil.")

When the writer says **"The Anointing"** (Hebrews 3), he is referring to a parabolic image in which Jesus Christ **received** "The Truth" of the Living Word of God as an "Anointing" when He was resurrected in "The Image" and likeness of God. (See "Anointed," "The Image," and "Oil.")

When the writer says **"make Atonement"** (Hebrews 2), he is referring to parabolic imagery in which Jesus Christ died as a "Sacrifice" to "atone" for "The Sins" of "The Members" of Corporate Israel. (See "The Members" and "The Sin.")

When the writer says **"Beginning"** (Hebrews 2), he is referring to the fact that the Living Word of God is "The Beginning" from which all other things derive. The term translated "Beginning" is also used to refer to "Authorities" who have the final say regarding any matter. The Greek expression "from a Beginning" has essentially the same sense as the English expression "from the beginning"; however, the noun is never definite. (See "The Authorities" and "The Beginning.")

When the writer says **"The Beginning"** (Hebrews 3), he is referring to the Living Word of God in Whose image and likeness Jesus Christ was resurrected.

When the writer says **"Belief"** (Hebrews 6), he is referring to the second essential ingredient that is required for a legitimate new-birth experience. That is an honest "Belief" in the content of the Living Word of God. (See "The Belief," "The Gospel," and "Repentance.")

When the writer says **"The Binding Statement"** (Hebrews 3), 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 the writer says, **"The Civilization"** (Hebrews 1), he is referring to created living beings as distinct from the inert elements of Creation. He says "The Civilization" instead of "The World" to include both "The Visible" and "The Invisible" parts of Creation. (See "The World.")

When the writer says **"complete"** (Hebrews 2), he is referring to parabolic imagery in which the Living Word of God is still "working" to "complete" the last—and greatest—part of this Creation: A "People" created in "The Image" and likeness of the Living Word of God they have freely chosen to believe. The parabolic imagery applies to both the goal of the Believer in this life—to be "complete" in full knowledge of **"The Promise"**—and the goal of the Believer in the next life—to be "completed" through resurrection in "The Image" and likeness of God. (See "The Completion" and "The Image.")

When the writer says **"confirmed"** (Hebrews 2), he is referring to the fact that the Living Word of God always "confirms" "The Truth" of "The Word" that He is in one "Way" or another. In these Last Days, "The Word" will do so by means of the rational cogency of "The Truth" that lies hidden in the Scriptures.

When the writer says **"The Contemplations"** (Hebrews 4), he is referring to thoughts in which a person is considering the possibility of doing something. (See "Intents.")

When the writer says **"The Curtain"** (Hebrews 6), he is referring to parabolic imagery in which "The Heaven" in which the Living Word of God resides and "The Earth" on which we live are separated by a "Curtain" which prevents us from "seeing" "The Truth" of that Living Word of God.

When the writer says **"Dead Ones"** (Hebrews 6), he is referring to one of two things: He either has in mind the physical bodies of those who have physically died—that is, their corpses rather than their souls and/or spirits—or he is parabolically referring to the physical bodies of those who are alive physically but do not know "The Truth" of the Living Word of God. Context alone determines how the term is being used. (See Matthew 8:22 and Luke 9:60.)

When the writer says **"The Decision"** (Hebrews 6), he is referring to "The Decision" of the Living Word of God to "take" a Man and create Him in His Own image and likeness.

When the writer says **"The Essence"** (Hebrews 1), he is referring to all the attributes of God "The Father" that make up the Person that He is.

When the writer says **"Establishment"** (Hebrews 4), he is referring to the process God used to "establish" this Creation. The root of the word literally says "put down," in contrast to the word used to describe "The Foundation" of "The House" of God, which refers to the static base on which "The House" is "built" rather than the dynamic process by which it is "built." (See "The Foundation.")

When the writer says **"present as evidence"** (Hebrews 6), he is referring to "The Evidence" contained in "The Truth" of the Living Word of God that "The Witnesses" who "testify" at "The Judgment Seat" will present. (See "The Evidence," "The Judgment Seat," "testify," and "Testimony.")

When the writer says **"The Founder"** (Hebrews 2), he is referring to parabolic imagery in which Jesus Christ is "The One" Who began "The Salvation" process whereby

"The Many" are "saved." The root of the word translated "Founder" does not come from the same root as the word translated "Foundation." Instead, it comes from the same root as the word translated "Beginning." (See "The Many," "The One," and "The Salvation.")

When the writer says **"Heir"** (Hebrews 1), he is referring to parabolic imagery that describes how Jesus Christ became Corporate Israel, **the Heir of the promise**—"The One" Who **inherited what was promised** when God raised Him from the dead.

When the writer says **"holy"** (Hebrews 2), he is referring to parabolic imagery in which "The Truth" of the Living Word of God is "clean" and "pure"; and it must not be contaminated by being appropriated for personal use. That is, one cannot change "The Truth" or use it for personal gain without falling under "The Ban." Those who believe "The Truth" of the Living Word of God are "made holy" through their belief in that "Holy Spirit." (See also "The Ban," "The Holy Ones," "The Spirit," and "The Truth.")

When the writer says **"The House"** (Hebrews 3), he is referring to the parabolic image in which Corporate Israel is not only "The People" of God but also God's "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.")

When the writer says **"inherit"** (Hebrews 1), he is referring to either **the inheritance of the promise** or **the inheritance of what was promised** or both.

When the writer says **"Intents"** (Hebrews 4), he is referring to things a person has considered as a possibility and has decided to do. (See "The Contemplations.")

When the writer says **"left behind"** (Hebrews 4), he is referring to the fact that "The Completion" of "The Man" Jesus Christ has already occurred and the eternal timeless "Rest" of the "Sabbath" "day" of Creation has already begun. However, "The Members" of His "Body" have been "left behind" in time and space and will not "enter" "The Rest" until "The Completion" of the Body of Christ at the End of "The Age."

When the writer says **"The Limbs"** (Hebrews 3), he is referring to a parabolic image in which "The Members"

of Corporate Israel are viewed as “Limbs” on a tree or a body. (See “The Many,” “The Members,” and “The One.”)

When the writer says “**became a Mediator***” (Hebrews 6), he is referring to the fact that God swore to Abraham that, if need be, He would die as a sacrifice in order to **fulfill the promise** He made to Adam and Eve.

When the writer says “**The Messengers**” (Hebrews 1), he is referring to the created beings whose “name” in both Hebrew and Greek (Hebrew: **malak**; Greek: **aggelos**) describes their basic function—which is to **deliver** the messages the Living Word of God wants **delivered**.

When the writer says “**The Offer**” (Hebrews 6), he is referring to what I have previously translated as “The Present” (Romans 5). That is, he is referring to God’s offer of “The Truth” of “The Gospel.”

When the writer says “**Oil**” (Hebrews 1), he is referring to parabolic imagery in which the Living Word of God found in The Teaching is the “Oil” with which Jesus Christ was parabolically “Anointed” at His Baptism by John the Baptist and actually “Anointed” as King and High Priest of “The People” of Israel at His Coronation, when He **inherited what was promised**—creation in “The Image” and likeness of that Living Word. (See “Anointed” and “The Image.”)

When the writer says “**Promise**” (Hebrews 4), he is referring to “**The Promise**” that God gave Adam and Eve when He put them out of the Garden of Eden. The introductory part of “**The Promise**” known as “The Gospel” has been **handed down** through the centuries to our own time. (See The Inheritance of the Believer, Volume 1.)

When the writer says “**The Rain**” (Hebrews 6), he is referring to parabolic imagery in which the words of the Prophets are depicted as “Rain.”

When the writer says “**Repentance**” (Hebrews 6), he is referring to the first essential ingredient that is required for a legitimate new-birth experience. That is an honest sorrow for sins that derives from hearing “The Truth” that all of us have already been found guilty and are currently awaiting “The Sentencing.” (See “Belief,” “The Belief,” and “The Gospel.”)

When the writer says “**The Rest**” (Hebrews 3), he is referring to a parabolic image in which God is going to “rest” on the seventh parabolic “day” of Creation—after He has “completed” “The Work” He is currently doing—that is, “making” “The Members” of “The Man” Jesus Christ in His Own image and likeness through “The Belief” in “The Truth” of the Living Word of God that He is.

When the writer says “**share**” (Hebrews 1), he is referring to the fact that someone “shares” something in common with someone else. In the case of True Believers, what they “share” is a “Holy Spirit” which they have attained through “Repentance” and “Belief” in “The Truth” of the Living Word of God. (See also “Commonality,” “Partaker,” and “The Spirit.”)

When the writer says “**Slavery**” (Hebrews 2), he is referring to parabolic imagery in which Satan exerts control over mankind through their ignorance of “The Truth” of the Living Word of God. Christ provides “Liberation” from Satan’s “Bondage” to those who choose to believe “The Truth” of the Living Word of God that He is.

When the writer says “**The Suffering**” (Hebrews 2), he is referring to everything that mankind “suffers” as a result of “The Sin” of Adam that left us all in “The Darkness,” which is also called “The Death.” (See also “The Darkness,” “The Death,” and “The Sin.”)

When the writer says “**tested**” (Hebrews 2), 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 Testing.”)

When the writer says “**Testimony**” (Hebrews 3), he is referring to “The Evidence” contained in “The Truth” of the Living Word of God that “The Witnesses” who “testify” at “The Judgment Seat” will present. (See “The Evidence,” “The Judgment Seat,” and “testify.”)

When the writer says “**The Ways**” (Hebrews 3), he is referring to either the various concepts explained in The Teaching of Moses or the actions by which those concepts are manifested.

When the writer says “**Weaknesses**” (Hebrews 4), he is referring to all of the ways in which “The Flesh” falls far

short of “The Strength,” “The Power,” and “The Might” of “The Spirit.” (See “The Might,” “The Power,” “The Spirit,” and “The Strength.”)

The Book of Hebrews

Of all the books in the New Testament, the Book of Hebrews is considered to be one of the more difficult to understand; and it is. But the Truth is, it isn't all that difficult to understand if one has insight into just a few things that Moses and the other Prophets of Israel wrote about “*The Promise*” and Jesus Christ as *the Heir of the promise*. Lacking that, the Book of Hebrews is not just difficult to understand, it is absolutely impossible to understand. So, in the October 2010 issue, I told you I would explain what the author of the Book of Hebrews is *talking about*. Perhaps now you can appreciate just how far the Church has gone astray from the Truth since the loss of *The Apostolic Teaching*.

Hebrews 1—Review

I told you that, in the first chapter of the Book of Hebrews, the writer is setting the stage for what he plans to say about *The Apostolic Teaching* in subsequent chapters. To understand his mind-set, one first needs to know that God *created* Christ in “The Image” and likeness of the *Living Word of God* when He resurrected Him from the dead. That is, God “took” the *physical* body of Jesus Christ and “made” an entirely new Creature Who is none other than the same *Living Word of God* that God is. Don't even try to wrap your mind around that statement; it is based on *parabolic imagery* that describes a reality you cannot even begin to understand.

I told you that theological morons will dispute the Truth I just stated, but what do they know? They can't even get through the first two chapters of the Book of Genesis before they start contradicting themselves. They adamantly insist their forefather Adam was created in “The Image” and likeness of God, yet “*The Man*” described in Genesis 1 is obviously not their forefather Adam. The biblical text of Genesis 2 plainly states “The Adam” from which mankind descended was created *before* God created the animals, not *after*.

My point is, in the first chapter of the Book of Hebrews, the author is basing his argument on the fact that, when God resurrected Jesus Christ in “The

Image” and likeness of the *Living Word of God*, He finally fulfilled “*The Promise*” found in Genesis 1:26–31.

Hebrews 2—Review

I told you that, in the second chapter of the Book of Hebrews, the author begins to admonish his readers to “hold to” the *Living Word of God* they have heard taught in the Church. His mind-set is completely foreign to the “theological smorgasbord” mind-set you find in the Church today, so I explained it for you. I told you the role of the Teacher was absolutely essential to the Church carrying out its mission. That is, the mission of the Church was to *hand down the promise* from one generation to the next, so someone had to *receive The Apostolic Teaching* by carefully listening to what the Apostles taught and then *hand down* the things they had been taught without changing them in any way. That did not leave any room at all for the “private interpretation” of the Scriptures that one finds running rampant in the Church today. As a matter of fact, it eliminated it completely.

I told you that logic alone should tell you it is impossible for someone to legitimately *hand down* “The Truth” of “The Gospel” if he has not first *received* “The Truth” of “The Gospel” through repentance and belief in “The Gospel” message he heard from an Evangelist. The Truth is, “private interpretation” of the Scriptures began only after the leaders of the Early Church lost *The Apostolic Teaching* they were supposed to be *handing down*. Consequently, theologians have been striving mightily to regain what the leaders of the Early Church lost, never realizing the Apostles were granted supernatural insight into the message of the Hebrew Scriptures, which remained sealed.

But I also told you there is still more to the author's mind-set that you need to understand, and that pertains to the role of the Holy Spirit in the Believer's life. To put it as simply as possible, the Holy Spirit does not *teach* the True Believer anything new, He simply *reminds* the True Believer concerning things he has already been taught and gives him the ability to “connect the dots.” I told you that is what Jesus was *talking about* in John 14:15–26 and John 15:26–16:15.

I also told you that dullards and dimwits will adamantly insist the role of the Holy Spirit is to reveal “Truth” to the individual Believer. Those who follow that crooked “path” have somehow managed to overlook

the obvious: If what they want to believe were true, God would never have revealed the Truth to the Apostles in the first place; and He certainly would not have had any reason to establish the Teacher as one of the offices in the Church. The Truth is, the role of the Evangelist is to “preach” “The Gospel” to unbelievers, and the role of the Teacher is to “teach” *The Teaching* to Believers who have already responded to “The Gospel” message they *received* from an Evangelist.

Legitimate Evangelists have always—up until recently—had the basic Truth of the Gospel message to “preach.” But there has long since ceased to be any place in the Church for the role of the Teacher simply because Early Church leaders lost *The Apostolic Teaching* some eighteen hundred years ago. To put it in terms that even a moron should be able to understand, there has not been all that much, if anything, for a legitimate Teacher to teach. Fortunately, that sad circumstance is now in the process of changing. But with all the modern technology that is currently available for producing a permanent audio recording of *The Teaching*, there really isn’t any need for God to ever call more than just one Teacher. That individual will undoubtedly just record *The Teaching* one time and make duplicate copies of it for distribution to all who believe.

I told you that what I just stated is just a word to the “wise,” and I also gave fair warning to everyone who has ears to hear: Those who think they can do a “better” job of explaining the things they gain from me should first ask themselves where they got their definition of “better.” Then, since they are “wise” enough to see the things I teach could be explained “better,” they might want to consider the fact that God has always done things to confound the “wise.” That was just my way of saying, “Don’t be stupid.”

Hebrews 3—Review

I told you that, in the third chapter of the Book of Hebrews, the writer begins to warn Believers concerning the tremendous danger inherent in neglecting “The Truth” of *The Apostolic Teaching* they have already heard and believed. He is concerned that the “Salvation” process may be interrupted. So he warns his readers to be “diligent” to “hold fast” the things they have heard while it is still “today”—that is, the sixth *parabolic* “day” of Creation. He alludes to the *parabolic imagery* related to the Hebrew idiom “build a house” to remind them

they are currently in the process of being “built” into “*The House of God*,” but he reminds them that they can easily be deceived into believing a lie if they are not carefully examining everything they believe in “*The Light*” of “The Truth” they have already heard. I also told you that is precisely the same thing Peter had in mind when he wrote 1 Peter 1:22–2:5.

After reminding his reader that True Believers must be diligent to “continue in” “*The House of God*”—which “House” is nothing other than a *parabolic* description of the *Living Word of God* that Jesus Christ is—the writer of the Book of Hebrews reminds them that “The Completion” of “*The House*” will not be attained until the seventh *parabolic* “day” of Creation arrives and all who have allowed themselves to be “transformed” into “The Glory” of “The Image” and likeness of God enter into “The Rest” enjoyed by the *Living Word of God*. I told you “The Completion” he has in mind is the result of “The Salvation” process whereby True Believers are being transformed through the ministry of teaching from “The Glory” of “the man” Adam into “The Glory” of “*The Man*” Jesus Christ—the One Who is the *Living Word of God* they have *chosen* to believe. I also told you that is what Paul is explaining in 2 Corinthians 3:1–18.

Hebrews 4—Review

I told you that, in the fourth chapter of the Book of Hebrews, the author ratchets up the intensity of his warning concerning the possibility of a Believer being deceived to the point where he chooses to believe something other than “The Truth” of *The Apostolic Teaching*. His point is, the creation of “*The Man*” in “The Image” and likeness of God is not yet finished. God is still “working” on the sixth *parabolic* “day” of Creation to create “The Members” of *Corporate Israel*—that is, “The Members” of “*The Man*” Jesus Christ—in His Own image and likeness.

The writer stringently warns his reader that, when the final part of Creation is “complete,” the seventh *parabolic* “day” of Creation will begin and all “Hope” of ever “entering” “The Rest” of God will be lost. I told you that if you read the text very carefully, you can “see” he quietly tiptoes around the knotty little issue of how a timeless God can still be “working” in time and space after “The Works” are already “complete” in the timelessness of “The Rest.” I also told you to take note of what he says about Jesus “passing

through” “The Heavens” after His Resurrection. I told you he refers to the same *parabolic imagery* in Hebrews 6:19–20 and again in Hebrews 9:11–12.

Hebrews 5—Review

I told you that, in the fifth chapter, the writer of the Book of Hebrews begins to explain how the High Priestly role of Christ fits in with what he has already said about paying close attention to *The Apostolic Teaching*. But I also said that if you don’t know—and keep in mind—one crucial piece of pertinent information, what the writer says will zoom right over your head. Then I told you that essential bit of information is this: *God appointed the priests as the Teachers of “The People” of Israel.* (See *The Mystery of Scripture, Volume 1.*) The High Priest was the one responsible for making sure all the other priests were teaching “The Truth” of *The Teaching of Moses* and not distorting it.

I warned you not to get confused by the concepts you encounter in Hebrews 5. I said the focus of the writer is on the fact that the High Priest was the source of *The Teaching* to which all other priests were to resort when they had a question regarding “The Truth.” But there was another basic difference between the High Priest and all the other priests. That difference resided in the fact that, on the Day of Atonement, the High Priest alone was qualified to go “behind” “The Curtain” in the sanctuary and sprinkle the blood of a sin offering on the mercy seat. Then I showed you what Moses says about that in Leviticus 16:1–34a.

I told you that one of the keys to understanding what the writer says in the Book of Hebrews is insight into the *meaning* and *significance* of the *parabolic pantomime* the High Priest conducted on the Day of Atonement. But I said that to understand the point of the *parabolic pantomime*, you have to keep in mind the fact that every sacrificial ritual the priests conducted was for the purpose of *teaching* “The People” by graphically illustrating some aspect of *The Teaching of Moses*. (See *The Mystery of Scripture, Volume 1.*)

I told you the *parabolic pantomime* the High Priest conducted on the Day of Atonement was a *parabolic* depiction of the time when “*The Man*” God created in His Own image and likeness would cleanse the sanctuary in “Heaven” of all “The Sins” committed by mankind. To understand the *meaning* and *significance* of the *parabolic pantomime*, however, one needs to know

that all the other sacrificial rituals mandated by the Mosaic Covenant *parabolically* atoned for “The Sins” of individual “Members” of *Corporate Israel* by *parabolically* “cleansing” those *individuals*. Those rituals did nothing to cleanse the sanctuary or *Corporate Israel*. Therefore, while the sacrificial rituals provided immediate atonement for “The Sins” of “The People,” “The Sins” that “The People” committed continued to reside on *Corporate Israel*, constantly accumulating, and their presence made *Corporate Israel* guilty of all “The Sins” of “The People.”

Under the terms of the Mosaic Covenant, God demanded that *Corporate Israel* die as a sacrifice for “The Sins” of “all Israel” if *Corporate Israel* broke the terms of that covenant. (See Leviticus 26 and Deuteronomy 28–29.) I reminded you the historical record indicates “The People” of Israel broke the terms of that covenant time and time again. So there should be no doubt that *Corporate Israel* would one day be required to die as a sacrifice; the only question was, When? The stage for that event was set when all the Jews except Jesus Christ were “cut off from” *Corporate Israel*. At that time, Jesus Christ not only became *Corporate Israel*, He also became a single Individual Who was guilty of “The Sins” of all “The People” whose sins resided on *Corporate Israel*.

When Jesus Christ died, “The Death” of *Corporate Israel* atoned for “The Sins” of all who were “in Him” at the time of His death. But some who were “in Him” when He died did not become “One” with Him under the terms of the Mosaic Covenant; they did so under the terms of the New “Testament.” I told you that is what Jesus was *talking about* in John 17:1–26. But I warned you that it is extremely important that you understand that “The Resurrection” of Jesus Christ under “The Curse” of the Old Covenant included not only those who became “One” with Him under the terms of that covenant but also those who have since become “One” with Him under the terms of the New Covenant. I concluded by telling you that is what Paul is explaining in Romans 6:1–23.

Hebrews 6—Review

I told you that, in the sixth chapter, the writer continues his warning to those Believers who claim to believe but are not continually striving to understand and master “The Truth” of the *Living Word* of God they

“say they believe. He alludes to the *parabolic image* of *The Woman*” in verses 7 and 8 to remind the laggards that “The Body” of “The Flesh” is nothing more than “Earth” in which “The Seed” of the *Living Word* of God has been “planted.” If they do not allow that “Seed” to “grow” and “produce” “The Fruit” that God desires, “The Body” in which they place so much confidence is going to end up being “burned.”

The writer insists that he has every confidence that his readers will “continue on” in “The Truth” of *The Apostolic Teaching* they have heard. He concludes the chapter by mentioning the fact that the Scriptures contain more than enough evidence to convince them that what they have heard is true. Not only do they explain what “*The Promise*” is, they also explain how God confirmed “*The Promise*” in the oath He made to Abraham. Therefore, all True Believers can have “The Certainty” of “The Hope” that they will *inherit what was promised*.

Hebrews 7—Commentary

In Hebrews 6, the author mentions one thing that sends him off into a diatribe that will occupy his attention for the next four chapters:

But [we desire] [each] of [you] [to present as evidence] [The [same] Diligence] toward [The Certainty] of [The Hope] until [Completion], so that you would [not] become [sluggish], but [Imitators] of [the {ones} who are inheriting] [The Promises] through [Belief] and [Patience]. [For], [having promised] Abraham, [The {Living} God] [swore an oath] by Himself—[since] [He had] [nobody] [greater] [to swear an oath] by—saying: “INDEED, [IF] [BLESSING], [I WILL BLESS] [YOU], THEN [MULTIPLYING] [I WILL MULTIPLY] [YOU]!” And [like this]—by [being patient]—[he obtained] [The Promise]. [For] [Men] [swear an oath] by [the greater], and for [them] [The End] of [every] [Dispute] is [The Oath]—for [Confirmation]. By which, [The {Living} God]—[deciding] [to show] [more exceedingly] to [The Heirs] of [The Promise] [the [unchangeable] {nature}] of [The Decision] [He had]—[became a Mediator] by [an Oath]! So that, {as} [the {ones} who have taken refuge] [to hold on to] [The Hope] [lying before] {us}, [we would have] [a [mighty] Appeal] through [two] [unchangeable] [Actions] in which {it is} [impossible] for [The {Living} God] [to lie], which {hope} [we have] as [an*

Anchor] for [The Soul]—both [certain] and [confirmed], and {which} [goes in] into [The Inside] of [The Curtain], [where] Jesus [went in] {as} [a Scout] for [us], becoming [a High Priest] “INTO [THE AGE] ACCORDING TO [THE ORDER] OF MELCHIZEDEK.” (Hebrews 6:11–20) —my interim translation*

Did you see it? The key phrase is “*two* unchangeable actions.” The “*two*” he has in mind are two very specific oaths that God took down through the history of “*The Promise*.” He mentions the first oath specifically. It is the oath God took in Genesis 15. But he only briefly refers to the second, so let me make clear for you what he had in mind. The second oath is the one in which God stated Jesus Christ would be a High Priest “according to the order of Melchizedek.” Here it is:

*A Psalm to {Messianic} David.
This is what His Majesty said to My Master:
“Sit at My right hand
Until I make Your enemies
A footstool for Your feet.”
His Majesty will stretch out
The scepter of Your strength—from Zion—
Ruling in the midst of Your enemies.
Your people will be willing
In The Day of Your hayil.
In the splendor of holiness,
From a womb of dawn,
Your children will be Your dew.
His Majesty has sworn
And He will not relent,
“You are a priest for ‘olam,
After the manner of Melchizedek.”
(Psalm 110:1–4) —my interim translation*

Let me spell it out for you: If one does not know about “*The Promise*,” or the fact that “*The Promise*” was *handed down* as *an inheritance* from one *heir of the promise* to the next *heir of the promise* until Jacob divvied up “*The Promise*” among his sons and grandsons, it will be impossible for him to understand what the author of the Book of Hebrews says in the next four chapters. But if one does not know that Jesus Christ became *Corporate Israel* as a result of all other Jews being “cut off from” *Corporate Israel* and that Christ died under the curses of the Mosaic Covenant, it will be even more impossible for him to understand what

the author of the Book of Hebrews says in the next four chapters. However, if one does not know *what was promised*, and the fact that Jesus Christ has already *inherited what was promised* as *the Heir of the promise*, it will be absolutely, totally, completely, without-a-doubt impossible for him to understand what the author of the Book of Hebrews says in the next four chapters. But I won't go on, you get the idea.

Fortunately, over the past twenty years I have explained much of what you need to know about "*The Promise*" and *the inheritance of the promise*. But if you are not aware of those things and do not believe them, you might just as well go read *Mother Goose*, because the things I am going to explain here will not provide you any benefit at all. But there is also no need for you to assimilate all that information today. I'll wait right here until you get back. As for the proverbial sluggard who is too lazy to raise a spoon to his ever-yappin' mouth, your day for understanding is well on its way.

In Hebrews 7, the writer is concerned with responding to an erroneous assertion by some that the Levitical priesthood still had a legitimate claim to the priesthood. Their argument was, since Jesus Christ was not a Levite, He could not be High Priest. In the true elliptical fashion that is so characteristic of the Apostle Paul—who is my choice as the most likely author of the Book of Hebrews—the author harks back to the fact that "*The Promise*" God made to Abraham was in place long before the Law made *Corporate Israel* "*The Mediator*" of "*The Promise*."

To cut to the chase and tell you what I am going to tell you just so I can say I told you so later on, you are going to find Hebrews 7–10 covers more or less the same ground as Romans 3–5 and Galatians 3–4. But you are also going to have to wait until Hebrews 9 before the writer gets into the really good stuff. That's when he starts *talking about the parabolic imagery* that connects the dots between the *parabolic imagery* related to the sacrificial rituals related to the Tabernacle, "*The Death*" that Paul *talks about* in Romans 3–5, and "*The Testament*" that he *talks about* in Galatians 3–4. So, rather than keeping you in suspense, I'll go ahead and explain a few things you need to know so that you can follow the logic in what the writer of the Book of Hebrews says and see for yourself if he doesn't agree with what I tell you.

He picks up the track of "*The Promise*" in Hebrews 6 by referring to the fact that Abraham knew

he held title to "*The Promise*," but he didn't have a son to whom he could *hand down the promise* before he died. (See *The Inheritance of the Believer*, Volume 1.) That is when God stepped in and swore that Abraham would not only have a son, he would have a multitude of descendants who would eventually *inherit the promise*. That is the CliffsNotes' version of Genesis 15; but before I show you that passage, let me issue a brief warning to any blockhead who might happen to come across this information.

In the Scriptures, one of the games the Lord appears to have taken a great delight in playing is a sort of intellectual "Three-Card Monte." That is, the *Living Word of God* is constantly outwitting every dim-wit who is dumb enough to play His game, thinking he can beat The Dealer by interpreting the Scriptures for himself. The dumb clucks who engage in the charade the Lord has crafted will find they have been duped from the very start. The Scriptures have never been open for "private interpretation"—that is, until the seals recently came off the text.

Having said that by way of introduction, let me show you how the *Living Word of God* tells you everything you need to know, then uses a bit of sly misdirection to dupe anyone stupid enough to think they can beat Him at His Own game. Watch closely, and don't let anything He says make you take your eye off The Dealer. He is going to swap out cards on anyone dumb enough to play the game:

After these things, "The Word" of His Majesty came to Abram in a vision, saying:

*"Don't be afraid, Abram,
I am a shield for you;
Your reward is exceedingly abundant."*

Then Abram said: "My Master, Your Majesty, why would you give me {anything}? I am walking stripped {naked}, and the {designated} son of the acquisition of 'The House' I have is Eliezer of Damascus." And Abram said: "Look! You have not 'given a Seed' to me, so look! The son of 'The House' I have is going to 'inherit' me." But look! "The Word" of His Majesty was to him, saying, "This one will not 'inherit' you, because One Who comes from your 'Abdomen'—that One—will 'inherit' you!" And He brought him outside and said, "Please look toward

'The Sea of Waters' and count the stars—if you are able to count them." And He said to him, "This is what 'The Seed' you have will be." And he "believed" His Majesty, and He "reckoned" it to him as a "Declaration of Not Guilty." Then He said to him, "I am His Majesty, Who brought you out of Ur of the Chaldeans to give you 'The Earth'—this one—to 'inherit' it." And he said, "My Master, Your Majesty, how will I know that I will 'inherit' it?" So He said to him, "Acquire for Me a three year old heifer and a three year old goat and a three year old ram and a turtledove and a pigeon." So he acquired all these for Him, and he cut them in two in the middle, and he put each half opposite the other. But he did not cut the birds in two. And the birds of prey came down on the carcasses, but Abram drove them away. Then, when the sun was setting, a deep sleep fell on Abram, and look! Terror and great darkness were falling on him! Then He said to Abram: "Know for certain that 'The Seed' you have will be a stranger in an 'Earth' that is not theirs, and they will enslave them and oppress them four hundred years. But I am also going to judge the nation that they will serve, and after that they will go out with a great possession. But as for you, you will go to your fathers in peace. You will be buried at a good old age."

(Genesis 15:1–15) —my interim translation

Did you see what the Lord did to mislead all the theologically minded twits down through the centuries who have been confidently interpreting that passage for themselves? The Living Word of God left them thinking He "cut a covenant" with Abraham. The first part of that statement is true; God did "cut a covenant." But He "cut a covenant" for (not with) Abraham. Let me explain how He swapped out cards on the dimwits who have written voluminous volumes on the subject: The Hebrew word (*berith*), which is rather routinely translated "covenant," denotes nothing more than a legal agreement of one sort or another. So what kind of legal agreement do you suppose the Master of All Misdirection might have ratified through all the sacrificial rigmarole He had Abraham arrange? Paul tells you in this passage:

[Senseless] Galatians! Who [cast a spell on] [you]—before whose [Eyes] Jesus [Anointed] [was written earlier] as [having been crucified]? [This] [alone] [I want] [to learn] from [you]: [Did you receive] [The Spirit] from [Works]*

of [Law] or from [hearing] with [Belief]? [Are you] [senseless] [like this]: [Having made a beginning] in [Spirit], [are you [now] being completed] in [Flesh]? [Did you suffer] [so much] for [no reason]—[if] [indeed] even for [no reason]? [Therefore], {is} [the {One} Who abundantly provides] [The Spirit] to [you] and [works] [Powers] among [you] from [Works] of [Law] or from [hearing] with [Belief]? [Just as] Abraham "[BELIEVED] [THE {Living} GOD], AND [IT WAS RECKONED] TO [HIM] FOR [A DECLARATION OF NOT GUILTY]," [then] [you know] that [the {ones}] from [Belief], [these] [are] Abraham's [Sons]. But [The Writing]—[foreseeing] that, from [Belief], [The {Living} God] [is declaring] [The Gentiles] not guilty)—[preached the gospel in advance] to Abraham, that "[ALL] [THE GENTILES] [WILL BE BLESSED] IN [YOU]." [So then] [the {ones}] from [Belief] [are being blessed] with [the [believing] {one}], Abraham. [For] [as many as] [are] from [Works] of [Law] [are] under [a Curse]. [For] [it is written], "[CURSED] {is} [EVERYONE] WHO [DOES [NOT] CONTINUE IN] [ALL] [THE {things} WRITTEN] IN [THE SCROLL] OF [THE LAW], TO DO [THEM]." But {the fact} that [nobody] [is declared not guilty] by [Law] before [The {Living} God] {is} [obvious], because "[THE [JUST] {One}] [WILL LIVE] FROM [BELIEF]." But [The Law] [is] [not] from [Belief]; [but], "THE {One} WHO DOES [THEM] [WILL LIVE] IN [THEM]." [An Anointed {One}] [bought [us] back] from [The Curse] of [The Law], having become [a Curse] on our behalf—because [it is written], "[ALL] [THE {One} WHO HANGS] ON [A TREE] {is} [CURSED]"—(1) so that [The Blessing] of Abraham could come into [The Gentiles]—in [The Anointing] of Jesus, (2) so that [we could receive] [The Promise] of [The Spirit] through [The Belief]. [Brothers], I am speaking in terms of [Man]; [nevertheless], [nobody] [rejects] [a [validated] Testament] of [a Man], or [adds a codicil]. But [The Promises] were spoken to Abraham and to [The Seed] [he has]. He does [not] say, "And to [The Seeds]," as of [many]; [but] as of [One]: "And to [The Seed] [you have]," which [is] [an Anointed {One}]. But I am saying [this]: [The Law]—the {one} that came after [four hundred] and [thirty] [years]—[does [not] invalidate] [a Testament] [validated earlier] by [The {Living} God], so as [to abolish] [The Promise]. [For] [if] [The Inheritance] {is} from [Law], {it is} [no longer] from [a Promise]; but [The {Living} God] [granted a favor] to Abraham through [a Promise]. [Therefore], why [The Law] of [The Violations]? [A Favor] [was added] [up to the time] [in which] [The Seed] [could come] to Whom [it*

had been **promised**, [directions having been given] through [Messengers] into [a Mediator's] [Hand]. But [The Mediator] [is] [not] for [one], but [The {Living} God] [is] [One]. Therefore, {is} [The Law] against [**The Promises**] of [The {Living} God]? [Certainly not!] [For] [if] [a Law]—[the {one} that was able] [to give life] had been given, [The Declaration of Not Guilty] certainly [would have been] from [Law]. [But] [The Writing] [has confined] [The All] under [Sin], so that [**The Promise**]—from [The Belief] of Jesus [Anointed]—could be given to [the {ones} who believe]. But before [The Belief] [came], [we were being watched over] under [Law], [being confined] to [The Belief] [that was going to] [be revealed]. [So then], [The Law] had become [our] [Tutor] in [an Anointing], so that [we could be declared not guilty] from [Belief]. But [The Belief] [having come], [we are] [no longer] under [a Tutor]. [For] [you are] [all] God's [Sons] through [The Belief] in [The Anointing] of Jesus. [For] [as many [of you] as] [have been baptized] into [an Anointing] [have dressed yourselves] with [an Anointing]. A Jew [does not] exist. [Neither] {does} a Greek. [A Slave] [does not] exist. [Neither] {does} [a [free] {person}]. [A Male] and [a Nipple] [does not] exist. [For] [all] of [you] [are] [One] in [The Anointing] of Jesus. **But if] [you] {are} of [an Anointing], [then] [you are] [Seed] of Abraham—[Heirs] in accordance with [a Promise].**

(Galatians 3:1–29) —my interim translation

You might want to read that passage again—especially the really good part—*very carefully*. What you will find Paul saying, provided you have an honest desire to know the Truth, is this: God “granted a favor” to Abraham by making *what was promised* a part of His Own “Last Will and Testament.” Therefore, when God “cut a covenant” with the sons of Israel at the foot of Mt. Sinai, all He did was define the terms under which Corporate Israel—the *Heir of the promise*—would be allowed to *inherit what was promised* and “The Members” of Corporate Israel—the *Heir of the promise*—could *inherit the promise*.

Let me put it this way: Under the terms of the Mosaic Covenant, Corporate Israel was made *the Heir of the promise*. But Corporate Israel could not *inherit what was promised* if all of “The Members” of Corporate Israel did not adhere to the terms of the Covenant perfectly. If they did not, Corporate Israel would never be allowed to *inherit what was promised*. The Jews today—and all the dimwitted Christians who agree with them—have

conveniently overlooked that simple fact. It is true nonetheless. *The blessings* of the Mosaic Covenant were conditioned on *perfect obedience*—the *perfect obedience* of Corporate Israel. And the author of the Book of Hebrews knows that. The Jews no longer have any claim to anything simply because their ancestors never kept the terms of the Mosaic Covenant *perfectly*. So God “cut off” the whole lot of them “from” Corporate Israel in the time of Christ.

Jews today are basing their hopes completely on the restatement of “*The Promise*” in Deuteronomy 30. Little do they know “*The Promise*” in that passage is directed at Corporate Israel rather than the individual members of Corporate Israel. God *fulfilled* a part of “*The Promise*” stated in that chapter when He resurrected Jesus Christ—Corporate Israel—in His Own image and likeness. He will *fulfill* the remainder of “*The Promise*” given there when “*The Remnant*” of Corporate Israel—the Body of Jesus Christ—is raptured at the End of the Age. Lacking an understanding of those things, the pathetic proverbial pinheads in the Church today will continue to wander around in the wilderness of their own ignorance.

The author of the Book of Hebrews could have stated the facts regarding the circumstances of the Jews as bluntly as I just did. But if he had, all the pompous, pious, pulchritudinously preening pea-brained parrots precariously perched in the pulpit today would be able to easily understand things that God never intended for them to see—until it is too late for them to change their “ways.”

You see, all the *parabolic pantomimes* that Moses instituted in the wilderness were part of what could easily be called “The Curious Cult of the Closed Casket.” ;-) That is, the Tabernacle and all the priestly rituals were nothing more than a “remembering” of “The Death” of Corporate Israel until the time when He actually became incarnate, “carried the sins” of “all Israel,” and died as a Passover sacrifice, thus “fulfilling” all that “The Law” and “The Prophets” required of Corporate Israel. You know what I mean? If not, maybe you can understand it better if Jesus says it:

“[Do [not] presume] that [I came] [to break apart] [The Law] or [The Prophets]. [I did [not] come] [to break apart], [but] [to fill].”

(Matthew 5:17) —my interim translation

There is more than one nugget of Truth hidden in the verb I translated “break apart.” Remind me to tell you about it some time. My point here is, all the blood and guts, the flies swarming everywhere, and the overpowering stink of burnt flesh were just part of the gory version of what one finds in the sanitized *parabolic pantomimes* of baptism and the Lord’s Supper. But the only real difference between them is, the gory version was looking forward to “The Death” of Jesus Christ rather than back at it. Some might say “looking ahead” would have been a better choice of words than “looking forward”; but knowing what I know about “The Death” of Christ, I’ll stay with “looking forward.” I can hardly wait for the encore.

The real kicker in the “Three-Card Monte” with which the Lord has duped a whole big bunch of blind blowhards is the fact that the Mosaic Covenant did absolutely nothing to change the “*Last Will and Testament*” with which the *Living Word of God* bequeathed “*The Promise*” to Abraham and his *heirs* as “a Favor.” That is why Paul makes such a big deal of it in the Book of Galatians while cutting the props out from under the doltish legalistic Jews who had somehow wormed their way into the local church at Galatia.

Mindless moronic mental midgets in Paul’s day were insisting everybody had to go back to observing all the *parabolic pantomimes* that God instituted *after* He made His “*Last Will and Testament*.” Can you imagine the stupidity that took? Why would anyone want to go back to “doing” when all you have to “do” to be saved is believe the Truth? Maybe they didn’t actually believe what Jesus said about the Truth setting you free. You think?

The knuckleheaded, theologically minded, absolutely vacuum-headed descendants of those boneheads would undoubtedly insist you still have to observe one day of rest each week. Some might even go so far as to insist the day you have to observe is Saturday. The vapid wares who dwell on such things are doing precisely what Jesus described as filtering out gnats and swallowing camels. (I get a chuckle every time I read that verse.) They obviously haven’t read what the Apostle Paul said about some good Christian folks in his day observing every day the same, so I won’t bother telling them. But that’s enough soapbox sermon—for now.

Here’s the short version of what I just told you: Paul tells the Galatians that “*The Way*” in which one

becomes an *heir of the promise* is precisely the same as it was back in the day when Abraham *handed down the promise* to Isaac: All you have to “do” is hear “*The Promise*,” “*receive*” “*The Promise*,” and continue to believe “*The Promise*” with all your “heart,” “soul,” “understanding,” and whatever else you have available. ;-) That is, you can “do” your best to please God if you want to give that stupidity a good go, but you will still end up in Hell if you don’t “repent and believe the Gospel.” In case you missed it, that is the simple message that legitimate Evangelists have been telling folks for centuries. Trouble is, dimwits can’t see that *content* is King when it comes to believing the *Living Word of God*. Believe a lie, and you will still end up in Hell.

Paul’s point in the Book of Galatians is foundational to your understanding of the things the author of the Book of Hebrews says in Hebrews 7–10. But if you don’t know—or can’t accept the fact—that the Tabernacle and all the rituals associated with it were nothing more than *parabolic pantomimes* that Moses instituted to provoke a “remembering” of “The Death” of *Corporate Israel* until Jesus Christ came along to fulfill the requirements of the Mosaic Covenant, I wish you nothing but the best of luck. You are going to need all the luck you can get, since luck is all you have. It is more than obvious that you don’t know it—yet—but you are going up against the Fellow Who invented the Three-Card Monte. So if you haven’t yet gotten the point of what I am telling you, let me be the first to give the clueless a clue: The Master of Misdirection has already swapped out cards on you.

Here are a few more keywords that might help you better understand some of the statements made in Hebrews 7:

*When the writer says “**Guarantee***,” he is referring to the fact that God **fulfilled the promise** and granted Jesus Christ **what was promised** when He resurrected Him in His Own image and likeness. Therefore, those who have **inherited the promise** and are looking forward to **inheriting what was promised** can rest assured that “*The Hope*” they have is not in vain.*

*When the writer says “**Introduction***,” he is referring to the fact that “*The Law*” was nothing more than a “*Tutor*” that explained what one needs to know about “*The Purpose*” of God in “*The Death*” and “*The Resurrection*” of Jesus Christ.*

When the writer says “*Testament*,” he is using a Greek term that originally referred to nothing other than a “Last Will and Testament.” However, the Jews who produced the Septuagint translation of the Hebrew Scriptures into Greek used the term to translate the Hebrew term that is normally translated “covenant.” As a result, the Apostles were able to use the term to conceal the fact that a “covenant” is actually nothing more than a legal document of one sort or another. The twist in that is this: The New Covenant between Jesus and God was a legal contract; the New Covenant that Jesus ratified with His disciples at the Last Supper was a detailed renewal of the terms originally stated in His “Last Will and Testament.” (See “Did Jesus Leave a Will?” *The Voice of Elijah*®, July 1991.)

Hebrews 7—Text

¹[For] [this {one}], Melchizedek, [King] of Salem, [Priest] of [The {Living} God]—[the highest {God}]—[the {one} who met] Abraham [returning] from [The Butchery*] of [The Kings] and [blessed] [him], ²to whom Abraham also [divided] [a tenth] from [all {things}], [is translated] [first] “[King] of [a Declaration of Not Guilty],” [then] also “[King] of Salem,” which [is] “[King] of [Peace].” ³[No father*], [no mother*], [no genealogy*], [neither] [Beginning] of [Days] [nor] [Completion] of [Life], but [portraying*] [The Son] of [The {Living} God], [he continues] [a Priest] [permanently]!

⁴But [observe] [how important] [this {one}] is, to whom Abraham [The Patriarch] gave [a tenth] from [The Best Booty*]! ⁵And even [the {ones}] from [The Sons] of Levi [who receive] [The Priesthood] [have] [a Commandment] for [The People]—[that is], [The Brothers] [they have]—[to give a tenth] in accordance with [The Law], [although] [they have come out] from [The Loins] of Abraham! ⁶But Abraham [gave a tenth] {to} [the {one} who doesn’t trace descent*] from [them]; and [he] {Melchizedek} [blessed] [the {one} who had] *[The Promises]!* ⁷But [without] [any] [Dispute], [the lesser] [is blessed] by [the better]. ⁸And [here], [Men] [who are dying] [receive] [tenths]; but [there], [testimony is provided] that [He lives]. ⁹And [as] [a Maxim*] it says, “Through Abraham, Levi—[the

{one} who receives] [tenths]—also [gave a tenth]”; ¹⁰[for] [he was] [still] in [The Loins] of [The Father] when Melchizedek [met] [him].

¹¹[Therefore], [if] [Completing] [was] indeed through [The [Levitical*] Priesthood]—[for] [The People] [made law] by it—why {was there} [still] [a Need] for [another] [Priest] [to arise] “ACCORDING TO [THE ORDER] OF MELCHIZEDEK,” and it was not said, “according to [The Order] of Aaron”? ¹²[For] [a changing] of [The Priesthood]—out of [Constraint]—also becomes [a Change] of [Law]!

¹³[For] {the One} of Whom [these {things}] are said [shares] [another] [Tribe], from which [nobody] [has held to] [The Sacrificial Altar]. ¹⁴[For] {it is} [very obvious] that [The Lord] [we have] [has risen] from Judah, [a Tribe] to whom Moses said [nothing] concerning [Priests]! ¹⁵And [it is] [still] [exceedingly] [extremely obvious*] [if], in accordance with [The Likeness] of Melchizedek, [another] [Priest] [should arise] ¹⁶Who has [not] become {priest} in accordance with [a Law] of [a Commandment] [of flesh], [but] in accordance with [a Power] of [an [indissoluble*] Life]. ¹⁷[For] [testimony is provided] that:

“[YOU] {are} [A PRIEST] INTO [THE AGE] ACCORDING TO [THE ORDER] OF MELCHIZEDEK.”

¹⁸[For] indeed [a Rejection] of [a Commandment] [that went before] has occurred—[because] {it was} [weak] and [useless]! ¹⁹[For] [The Law] [completed] [nothing] but [an Introduction*] to [a [better] Hope]—through which [we draw near] to [The {Living} God]. ²⁰And {the hope is better} by [as much as] {it is} [not] [without] [a Sworn Oath]. [For] indeed, the {ones} who become [Priests] [are] [without] [a Sworn Oath], ²¹but [He] after [a Sworn Oath] through the {One} Who says to Him:

“HIS MAJESTY [HAS SWORN AN OATH],
AND [HE WILL NOT RELENT],
‘[YOU] {are} [A PRIEST] INTO [THE AGE]!’”

²²And in accordance with [so much], Jesus became [a Guarantee*] of [a [better] Testament].

²³And indeed, the {ones} who have become [Priests] [are] [many], [because] [continuing with] {their ministry} [is prevented] by [Death].

²⁴But [He], [because] [He continues] "INTO [THE AGE]," [has] [The Priesthood] [irrevocably*].

²⁵[From which] also [He is able] [to save] [completely] [the {ones} who approach] [The {Living} God] through [Him], [always] [living] [to file petitions] for [them].

²⁶[For] [such] [a High Priest] [is appropriate] for [us] also—[devout], [without guile], [without defilement], [having been separated] from [The Sinners] and having become [higher] than [The Heavens]—²⁷{One} Who [does [not] have] [a Constraint] [day after day]—[just as] [The High Priests] [formerly]—[to bring up] [Sacrifices] for [The Sins] of [their own], [then] for [the {sins}] of [The People]. [For] He did [this] [only one time]—{when} [He brought [Himself] up]. ²⁸[For] [The Law] [appoints] [Men]—[High Priests] [who have] [a Weakness]. But [The Word] of [The Sworn Oath]—[the {one}] [coming] after [The Law]—{appoints} [a Son] [Who has been completed] into [The Age].

Hebrews 8—Commentary

Not that I am ever inclined to cut short any of my verbose diatribes prematurely, but the Truth is, the basic thing you need to take out of Hebrews 8 is this: When Jesus Christ died, the Mosaic Covenant ceased to be a binding contract between the sons of Israel and the *Living Word of God*. If you have to ask why the Old Covenant became as worthless as a neat little pile of toenail clippings, let me point out the obvious.

When God ratified the Mosaic Covenant with *Corporate Israel*, He said, "If You break My covenant, You will die as a sacrifice for the sins of 'all Israel' under the curses of My covenant." When Jesus Christ became *Corporate Israel*—*the Heir of the promise*—and died under the curses of the Mosaic Covenant, guess what? He fulfilled the terms of that covenant just as He said He would in Matthew 5:17 (which I quoted above). Consequently, God has long since moved on to *fulfill* a few other *promises* He made along "The Way." So here's a bit of advice from someone who tries very hard not to give advice: You would do well to move on yourself.

One of the oaths that God made along "The Way" was an oath in which He swore Jesus Christ would be High Priest "according to the order of Melchizedek." The writer has already told you that oath provides a hope that is a firmly fixed "anchor" for your soul; now he is going to tell you what I just told you. So don't go doing a witless waffle on this one point: The Jews have absolutely no claim to anything under either the terms of the Mosaic Covenant or "*The Promise*" that God made to Abraham.

Jesus Christ has already *inherited what was promised*—that is, He has already been created in "The Image" and likeness of the *Living Word of God*. And when God did *what He had promised*, He left the Jews holding the bag. So get over it. You can still participate in both "*The Promise*" (in this life) and *what was promised* (in the next life) under the terms of the New Covenant—provided you have enough intelligence to see the logic in what I am telling you. The author of the Book of Hebrews is going to confirm that what I am telling you is true, so listen up. Here are a few more keywords that might help you understand what he says in this chapter:

When the writer says "The Heavenly Beings," he uses an adjective that can also be used to mean "heavenly {things}." The meaning of the term in any given instance is signified by context, as it is in 1 Corinthians 15:40, and by the use of the neuter gender ("heavenly {things}"), as it is in John 3:12. The writer's use of this term in this context is as close as he comes to letting us know that he knows the Tabernacle is a parabolic image of the "heavenly" Body of Jesus Christ. For the benefit of any arm-chair theologian who insists his study aid indicates the form is neuter here, check what it says about the same form in Philippians 2:10. In that case, precisely the same form undoubtedly refers to living creatures of one sort or the other, and your study aid just as undoubtedly says the form is masculine. Solution to the problem: Masculine and neuter have the same form in the plural. Lesson to be learned: Your study aids reflect the biased understanding of the people who created them.

When the writer says "Mediator," he is referring to what he says in Hebrews 6:17 about "The Decision" of God to "become a mediator" by means of an oath. He is pointing to the fact that the Living Word of God, in making a "Last Will and Testament" "swore an oath" to Abraham that, if

need be, He would die in order to make sure that Abraham's "Seed" **inherited what was promised**. In Galatians 3:19 ff., Paul explains a bit more about how the Living Word of God "became a mediator." Basically, what He did was tie up "**The Promise**" in the terms of the Mosaic Covenant by making Corporate Israel **the Heir of the promise**, but also making **inheritance of what was promised** conditioned on terms that were impossible for Corporate Israel to meet. Then, after the Living Word of God became flesh in the Person of Jesus Christ, God "cut off from" Corporate Israel everyone except Jesus Christ, leaving Himself open to **handing down the promise** to others by means of His Own "Last Will and Testament."

When the writer says "**Pattern**," he is referring to the fact that the Tabernacle complex was parabolically depicting something that exists in a spiritual reality that we cannot comprehend by any means other than physical reality. The Truth concerning the reality being depicted by "**The Pattern**" was contained in The Teaching of Moses. When you think you have a grasp on that, let me know.

When the writer says "**Shadow**," he is referring to the parabolic rituals mandated by "**The Law**." He has in mind the fact that The Teaching concerning those things explained things that would happen later on. (See Hebrews 10:1.)

Hebrews 8—Text

¹But [a Sum] of the {things} said: [We have] [such] [a High Priest], Who [SAT DOWN] [TO THE RIGHT] of [The Throne] OF [THE MAJESTY] in [The Heavens], ²{as} [a Minister] of [the {holy} {things}] and [The Tent]—[the {real} {One}], which [The Lord] [pitched*], [not] [Man]. ³[For] [every] [High Priest] [is appointed] to [the {right}] to bring and present both [Offerings] and [Sacrifices]. [From which] {it is} [necessary] for [this {One}] [to have] what [He might bring and present] also.

⁴[Therefore], indeed, [if] [He were] on [Earth], [neither] [would He be] [a Priest]—[those being] [the {ones} who bring and present] [The Offerings] according to [Law]; ⁵who [serve {as priest}] in [a Pattern] and [a Shadow] of [the {heavenly} {beings}], [just as] Moses [had been given divine communication] {as he} [is going

to] [complete] [The Tent]. [For] "SEE!" He says, "YOU MUST MAKE EVERYTHING ACCORDING TO [THE PATTERN]—[THE {one}] THAT WAS SHOWN] TO [YOU] IN [THE MOUNTAIN]!" ⁶But [now] [He has obtained] [a {much different} {priestly} Ministry], by [as much as] [He is] also [Mediator] of [a {better} Testament] which [has been made law] on [better] [**Promises**]. ⁷[For] [if] [that {one}]—[the {first} {testament}]—[was] [faultless], [a Place] for [a second {testament}] [would] [not] have been sought. ⁸[For] [finding fault] with [them], He says:

"LOOK! [DAYS] ARE COMING," SAYS HIS MAJESTY, "AND [I WILL COMPLETE] [A {NEW} TESTAMENT] WITH [THE HOUSE] OF ISRAEL AND WITH [THE HOUSE] OF JUDAH, ⁹[NOT] IN ACCORDANCE WITH [THE TESTAMENT] THAT I MADE WITH [THE FATHERS] [THEY HAD] IN [THE DAY] {when} I [TOOK HOLD OF] [THE HAND] [THEY HAD], [TO LEAD [THEM] OUT] FROM EGYPT'S [EARTH]. BECAUSE [THEY] [DID NOT CONTINUE IN] [THE TESTAMENT] [I HAD], I ALSO [PAID NO ATTENTION] TO [THEM]," DECLARES HIS MAJESTY, ¹⁰"BECAUSE [THIS] [IS] [THE TESTAMENT] [I WILL MAKE {as} A TESTAMENT] FOR [THE HOUSE] OF ISRAEL AFTER THOSE—[THE DAYS]," SAYS HIS MAJESTY; "{while} PUTTING MY [LAWS] INTO [THE UNDERSTANDING] [THEY HAVE], [I WILL INSCRIBE] [THEM] ALSO ON [THE HEARTS] [THEY HAVE]. AND [I WILL BE] TO [THEM] FOR GOD, AND [THEY WILL BE] TO [ME] FOR [A PEOPLE]. ¹¹AND [EACH {one}] [WILL] [NOT] TEACH [THE CITIZEN] [HE HAS], AND [EACH {one}] [THE BROTHER] [HE HAS], SAYING, '[KNOW] [THE LORD]!' BECAUSE [ALL] [WILL KNOW] [ME], FROM [THE LITTLEST] TO [THE GREATEST] OF [THEM], ¹²BECAUSE [I WILL BE] [GRACIOUS] TO [THE INJUSTICES] [THEY HAVE], AND [I WILL] [NOT] [STILL] RECALL [THE SINS] [THEY HAVE]!"

¹³In saying, "[NEW]," [He has made [the {first} {testament}] grow old]; but [the {thing}] [being made to grow old] and [become aged] {is} [close] to [Disappearance*].

Hebrews 9—Commentary

Now that I have told you what you need to know about the "**Last Will and Testament**" that God made and

how that fits together with the “*Last Will and Testament*” that Jesus made, let’s see if you can figure out which one of those two “*testaments*” the author of the Book of Hebrews had in mind when he wrote this next chapter. If you think both “*testaments*” became effective at the same time, you might want to rethink that. Paul told you what you need to know right after he says the things he says in Galatians 3, but he blurred the edges a bit:

But I am saying, [for as long [a Span of Time] as] [The Heir] [is] [a Toddler]—[he is [nothing] different] than [a Slave] [Who is] [Lord] of [all {things}]}. [But] [He is] under [Administrators] and [Managers] [up to the time] of [The Appointed Time] of [The Father]. [Like this] [we] also, [when] [we were] [Toddlers]—[having been made slaves]—[we were] under [The Elementary Beliefs] of [The World]. But [when] [The Fullness] of [The Span of Time] [came], [The {Living} God] [sent out] [The Son] [He has], engendered from [a Woman]—engendered under [Law]—so that [He could buy back] [the {ones}] under [Law], so that [we could receive] [The Adoption]. But because [you are] [Sons], [The {Living} God] [sent out] [The Spirit] of [The Son] [He has] into [The Hearts] [you have] [shouting], “[Abba]! [Father]!” [So then] [you are] [no longer] [a Slave], but [a Son]. But [if] [a Son], also [an Heir]—through God. (Galatians 4:1–7) —my interim translation

In that passage, Paul is clearly talking about the “Sinai experience” that every True Believer has when he repents, believes the Gospel, and is born again. The author of the Book of Hebrews will get around to talking about that parabolic imagery as well—in Hebrews 12. But I am not talking about how that parabolic imagery applies to True Believers, I am talking about how it applies to the experience that “*the Heir*” had right after His Baptism. At that point, the parabolic “Toddler” Who was “Lord of all” came into possession of *what was promised*. But if that be true, the question you might want to ask yourself is this, “When did ‘The Death’ of the Living Word of God occur in this parabolic pantomime?” I’ll let you figure that one out on your own. Over the past two decades, I’ve given you all the clues you need to understand the basics. Whenever “The Death” occurred, it must have taken a mighty big casket to hold His remains. But maybe not. Maybe all He needed was a little box. ;-)

Here are a few keywords you might find useful in understanding what the writer says in this chapter:

When the writer says “*The Annual Religious Cycle*,” he is referring to the annual cycle of Jewish festivals that were to be observed according to the sacred calendar. The annual cycle began with Passover. When the Living Word of God became incarnate in the Person of Jesus Christ, one of the things He came to do was “[to preach] His Majesty’s [acceptable] [Annual Religious Cycle]” (Luke 4:19). (See “When the Trumpet Sounds,” *The Voice of Elijah*®, April 1992.)

When the writer says “*Comparison*,” he is referring to what is normally called a “parable.” I translate the Greek word **parabole** as “comparison” because that is what it meant to the ancient Greeks. That translation also draws attention to the fact that God always describes spiritual reality by telling us how it “compares” to the physical reality in which we live. (See *The Way, The Truth, The Life*.) The point is, the symbolic rituals of the Tabernacle cult were parabolic pantomimes that illustrated things taught in The Teaching of Moses. (See *The Mystery of Scripture*, Volume 1.)

When the writer says “*Conscience*,” he is using a word that refers to not only what we call a “conscience” but also to what we call “mental awareness.” The cleansing of both of those two is accomplished in the experience of the new birth. Consequently, the True Believer is not only free from guilt, he is also able to understand the Truth of The Teaching.

Hebrews 9—Text

¹[Therefore] indeed, [the [first] {testament}] also [had] both [Requirements] of [a Priestly Service] and [the [holy] [worldly] {place}]. ²[For] [a Tent], [the [first] {tent}], [was constructed]—in which [were] both [The Lampstand] and [The Table], and [The Purpose] of [The Loaves of Bread]—which is said, “[holy].” ³But after [The [second] Curtain] {was} [a Tent]—the {one} that was said, “[A [holy] {place}] of [holy {things}]”—⁴[having] [an Incense Altar*] [made of gold], and [The Box] of [The Testament] [covered around] [everywhere] with [Gold], in which {were} [a Jar] [made of gold] [having] [The Manna], [The

Staff] of Aaron—[the {one} that sprouted]—and [The Tablets] of [The Testament]. ⁵And [up above] [her], [Cherubim*] of [Glory] [{were} overshadowing] [The Mercy Seat]—concerning which [it is] [not] [now] {appropriate} to speak with respect to [a Part].

⁶And [these {things}] [having been constructed] [like this], [The Priests] [enter] [The {first} Tent], [completing] [The Priestly Service]. ⁷But [only] [The High Priest] {enters} into [the second] {tent}, [one time] during [The Annual Religious Cycle], [not] [without] [Blood], which [he brings and presents] for himself and [The Ignorant Deeds*] of [The People]. ⁸[This] is [The Spirit]—[the {holy} {One}]—[making obvious] [The Way] of [the {holy} {ones}] [has [not yet] been made apparent] while [The {first} Tent] [still] [has] [Standing]; ⁹which is [a Comparison] for [The Time] [that presently is], according to which {comparison} both [Offerings] and [Sacrifices] [are brought and presented] which [are [not] able]—with respect to [Conscience]—[to complete] [the {one} who serves {as priest}].

¹⁰{They are} [only] [Requirements] of [Flesh] [being laid on] [Food], [Beverage], and [Baptizings] [up to the time of] [a {different} Time]. ¹¹But {when} [an Anointed {One}]—[a High Priest] of [the {good} {things}] becoming—[arrived] by means of [The {greater} and {more complete} Tent] [not] [made by human hands]—[that is], [not] of [this], [The Creation]—¹²[neither] by means of [Blood] of [Goats] and [Calves], but by means of [The Blood] of [His Own], [He went in] into [the {holy} {things}] [only one time], [finding] [a {burning} Liberation].

¹³[For] [if] [The Blood] of [Goats], [Bulls], and [Ashes] of [a Heifer*] [sprinkling] [the {ones} who have had sexual intercourse] [makes holy] with regard to [The Cleanness*] of [The Flesh], ¹⁴[how much] [more] {will} [The Blood] of [The Anointed {One}]—Who, by means of [a {burning} Spirit], [brought and presented] [Himself] [unblemished] to [The {Living} God]—[cleanse] [The Conscience] [we have] from [dead] [Works] [to serve {as priest}] for [a {living} God]?

¹⁵And [for this reason], [He is] [Mediator] of [a {new} Testament], [so]—[a Death] having

occurred for [The Complete Liberation] from [The Violations] against [The {first} Testament]—[the {ones} who have been called] [might receive] [The Promise] of [The {burning} Inheritance]. ¹⁶[For] [where] {there is} [a Testament], {there is} [a Constraint] [to bear] [a Death]—{that} of [the {one} who made the testament]. ¹⁷[For] [a Testament] [is confirmed] by [dead {ones}], [since] [not once] [does it have might] [when] [the {one} who made the testament] [is living].

¹⁸[From which] {fact} [neither] [was] [the first] {testament} begun anew] [without] [Blood]. ¹⁹[For] [every] [Commandment] [having been spoken]—in accordance with [The Law]—by Moses to all [The People], taking [The Blood] of [The Calves] and [The Goats], with [Water] and [scarlet] [Wool] and [Hyssop], [he sprinkled] both [The Scroll] [itself] and [all] [The People], ²⁰saying, “[THIS] {is} [THE BLOOD] OF [THE TESTAMENT] WHICH [THE {Living} GOD] [GAVE {as} A COMMANDMENT] BEFORE YOU].”

²¹And [likewise] [he sprinkled] [The Tent] and [all] [The Containers] of [The {priestly} Service] with [The Blood].

²²And [nearly] [all {things}] [is cleansed] by [Blood]—in agreement with [The Law]—and [without] [Bloodshed*], [Cancellation] does [not] occur. ²³[Therefore], {there is} indeed [a Constraint] for [The Patterns] of [the {things}] in [The Heavens] [to be cleansed] by [these {sacrifices}], but [The Heavenly Things] with [better] [Sacrifices] than [these].

²⁴[For] [an Anointed {One}] [did not go in] into [holy {things}] [made by human hands]—[Copies] of [the {real} {ones}]—[but] into [The Heaven] [Himself], [now] [to be made apparent] to [The Face] of [The {Living} God] on behalf of [us], ²⁵so that [neither] [would He bring and present] [Himself] [often], [just as] [The High Priest] [goes in] into [the {holy} {things}] with [Blood] [of another], according to [an Annual Religious Cycle], ²⁶[since] [He] [would have to] [suffer] [often]—from [World’s] [Establishment]. But [He has been made apparent] [one time] [now]—at [The Completion] of [The Ages]—for [a Rejection] of [The Sin] through [The Sacrifice] [He had]. ²⁷And in [as much as] [it is held in

store] for [The Men] [to die] [one time] and with [this], [a Sentencing], ²⁸[like this] [The Anointed {One}], [having been brought and presented] [one time] [to bring up] [Sins] of [Many], [will be seen] [a [second] {time}]—[without] [Sin]—by [the {ones} who eagerly look forward to] [Him] for [Salvation].

Hebrews 10—Commentary

The main point the writer makes in Hebrews 9 has to do with the fact that Jesus Christ died so that *the heirs of the promise* could *inherit the promise* under the terms of His “*Last Will and Testament*.” In so doing, He provided what the writer is going to call “a recently slain and living Way through The Curtain” in this next chapter. His point is, the “*Last Will and Testament*” of Jesus Christ is “*The Way*” in which True Believers can now *inherit what was promised*. The keyword in that sentence is *True*. If you don’t really believe the Truth, you are setting yourself up for one Hell of an eternity.

It isn’t actually necessary at this point that you understand all of the things the writer says about “The Comparison” (parable) related to the Tabernacle as a *parabolic* depiction of the heavenly Body of Jesus Christ. We can—and will—*talk about* all the “ins” and “outs” of those things later on. Right now, all you need to know is that when Christ died, He made it possible for you and me to *inherit the promise* and, in so doing, experience the most amazing transformation one could ever imagine. So if you don’t know what I am *talking about* and someone tries to tell you that you have been born again, trust me: You haven’t. It is impossible for anyone to be born again and not know it. But you can be born again whenever you are ready to make the big commitment. All it takes is sincere repentance and a firm belief in the Gospel. (See the booklet titled *7 Simple Steps to Salvation*. It’s free.)

Now that the writer has told us the *symbolic rituals* mandated by *The Law of Moses* were nothing more than part of a *parabolic pantomime* that describes how Jesus Christ would one day transfer title to “*The Promise*” to His *heirs*, he is going to tell us that was God’s plan all along. As you read what he has written, just keep this one thing in mind: Jesus did not have to die—ever. That is, when He came into possession of *what was promised* at the time of His Baptism by John, He became what Adam was before he fell—the “Carrier” of “*The Name*” of

God. Consequently, He died for but one reason: So that you and I could become *heirs of the promise* and thereby go on to *inherit what was promised*. If you didn’t know that Jesus Christ did not have to die, you obviously haven’t been reading your Bible:

“[Without doubt]! [Without doubt] I say to [you], [the {one} who does [not] go in] through [The Door] into [The Courtyard] of [The Sheep], [but] [who is ascending] [somehow other*], [that {one}] [is] [a Thief] and [a Robber]. But [the {One} who goes in] through [The Door] is [a Shepherd] of [The Sheep]. [The Doorkeeper] [opens] to [this {One}], and [The Sheep] listen to [The Voice] [He has]. [He calls out to] [His Own] [Sheep] by [Name] and [leads [them] out]. [When] [He takes out] [all] [His Own], [He goes on] [in front] of [them]; and [The Sheep] [follow] [Him] because [they are familiar with] [The Voice] [He has]. But [they will [not] follow] [the voice] [of another], [but] [will flee] from [him], because [they are [not] familiar with] [The Voice] [of the others].” Jesus spoke [this]—[The Comparison]—[to them], but [these {men}] [did [not] know] what [it was] that He was saying [to them]. [Therefore], Jesus said [again]: “[Without doubt]! [Without doubt] I say [to you], [I] [am] [The Door] of [The Sheep]. [All]—[as many as]—[came] before [Me] [are] [Thieves] and [Robbers], [but] [The Sheep] [did [not] listen to] [them]. [I] [am] [The Door]! [If] anyone [goes in] through [Me], [he will be saved]; and [he will go in], and [he will go out], and [he will find] [a Legacy]. [The Thief] [does [not] come] [except] that [he could steal], and [he could sacrifice], and [he could do away with] {people}. [I] [came] so that [they could have] [Life], and [they could have] [an Excess]. [I] [am] [The [excellent] Shepherd]. [The [excellent] Shepherd] lays down [The Soul] [He has] for [The Sheep]. And [The Hired Hand] of whom [The Sheep] [is] [not] [his own]—[not] [being] [a Shepherd]—[he observes] [The Wolf] [coming] and [he leaves] [The Sheep] and [he flees]; and [The Wolf] [snatches] [them] and [he disperses] {them}, because [he is] [a Hired Hand] and [it is [not] a concern] [to him] about [The Sheep]. [I] [am] [The [excellent] Shepherd], and [I know] [the {ones}] [I have]; and [the {ones}] [I have] [know] [Me]. [Just as] [The Father] [knows] [Me], [I also] [know] [The Father]. And I lay down [The Soul] [I have] for [The Sheep]. But also, [I have] [Sheep] that [are] [not] from [The Courtyard]—[this {one}]. [Also those] [I] [have to] [lead], and [they will listen to] [The Voice] [I have], and they will

become [one] [Flock]—[One] [Shepherd]. [For this reason] [The Father] [loves] [Me]—because [I] [lay down] [The Soul] [I have], so that [I could receive] [her] [again]. [Nobody] [takes] [her] from [Me], [but] I lay [her] down from [Myself]. [I have] [Authority] to lay [her] down, and [I have] [Authority] [to receive] [her] [again]. [I received] [this]—[The Commandment]—from [The Father] [I have].”
(John 10:1–18) —my interim translation

The point that Jesus was making on that occasion may have escaped your notice, so let me point it out for you. “The Door” He mentions is precisely the same as “The Way” into “behind” “The Curtain” that the writer of the Book of Hebrews has already mentioned. That is, it is the *Living Word* of God that takes up residence in the True Believer when he is born again. The reason Jesus mentions laying down His soul is because that event provides “The Door” and “The Way” through “The Death”—*parabolically* speaking. The first of two “flocks” that He mentions is those who were True Believers under the terms of the Old Covenant; the second is those who become True Believers under the terms of the New Covenant after Christ *handed down the promise* on the Day of Pentecost. His point in mentioning the “other flock” is, He could not begin gathering that “flock” until He had laid down His soul, taken it again, and “passed through the heavens” into the Tabernacle in Heaven.

The author of the Book of Hebrews is now going to tell you the things that I have told you about “The Death” of Christ were God’s intention all along. That is, God’s plan was that Jesus Christ would give up the eternal existence He gained at His Baptism so that others could *inherit the promise* from Him. That is, God’s intention all along was to make *the inheritance of the promise* available to everyone. Therefore, the *parabolic pantomimes* related to the Mosaic Covenant and the covenant that instituted circumcision were nothing more than *symbolic rituals* that illustrated *The Teaching* related to the Incarnation and death of Jesus Christ. The biggest difference between the Old and New Covenants lies in the fact that True Believers under the Old Covenant had “*The Promise*” written in stone. True Believers now have it written on their “hearts”:

[Are we beginning] [to commend] [ourselves] [again]? Or [do we [not] need], as [some], [Letters] of [Commendation]

for [you] or from [you]? [You] [are] [The Letter] [we have]—[a letter] that was inscribed in [The Hearts] [we have], [a letter] that is known and [read] by [all] [Men]—[those who are being made apparent] that [you are] [a Letter] of [an Anointing]—[a letter] that was served by [us], [a letter] that was inscribed: (1) [not] in [black], [but] in [a Spirit] of [a [Living] God]; (2) [not] in [Tablets] [made of stone], [but] in [Tablets] of [Hearts] [of flesh]. But [we have] [such] [a Firm Belief] through [The Anointing] before [The {Living} God], [not] because [we are] [qualified] of [ourselves] to [reckon] [anything] as from [ourselves], [but] [The Qualification*] [we have] {is} from [The {Living} God], Who also [made [us] qualified] {as} [Servers] of [a [new] Testament]—[not] of [a Written Thing], but of [a Spirit]. For [The Written Thing] [kills], but [The Spirit] [gives life]. But [if] [The Serving] of [The Death] in [a Written Thing] [engraved*] on [Stones] happened in [Glory] [so then] [The Sons] of Israel [were [not] able] [to stare] at [The Face] of Moses because of [The Glory] of [The Face]—[the [abolished] {face}]—[he had], [how] [could [The Serving] of [The Spirit] [not] be] [more] in [Glory]? [For] [if] [Glory] {was} in [The Serving] of [The Declaration of Guilty], [The Serving] of [The Declaration of Not Guilty] [exceeds] [much] [more] in [Glory]. [For] [the {face} that had been glorified] in [this {person}]—[The Part]—[had [not] {actually} been glorified] [on account of] [The [extraordinary] Glory]. [For] [if] [the [abolished] {face}] {is} because of [Glory], [the {face} that continues] {is} [much] [more] in [Glory]. [Therefore], [having] [such] [a Hope], [we make use of] [much] [Plainspokenness], and {are} [not] [just like] Moses. He used to put [a Covering] over [The Face] [he had] so that [The Sons] of Israel [could [not] stare] at [The Completion] of [the [abolished] {face}]. [But] [The Thoughts] [they had] [were turned to stone]. [For] [up to the time of] [The Day] [today], [The [same] Covering] [continues] upon [The Reading] of [The [old] Testament]—[not] [having been uncovered] that in [an Anointing] [it is abolished]. [But] [until] [today], [whenever] Moses [is read], [a Covering] lies on [The Hearts] [they have]. But [whenever] [one turns back] to His Majesty, [The Covering] is [taken away]. But [The Lord] [is] [The Spirit], and [Freedom] {is} [where] [The Spirit] of His Majesty {is}. But [we] [all]—with [a Face] [having been uncovered], [looking at] [The Glory] of His Majesty as [a reflection in a mirror*]—[are being transformed] into [The [same] Image] from [Glory] to [Glory], [just like] [a Spirit] from His Majesty. (2 Corinthians 3:1–18) —my interim translation

Paul's point is precisely the same point the writer of the Book of Hebrews makes in this chapter. *The Teaching of Moses* was inscribed on tablets of stone under the terms of the Old Covenant. That same *Teaching* is now being inscribed on human "hearts"—minds—under the terms of the New Covenant. But the one thing that arrogant individuals have never been able to accept is this: God has ordained that "the writing" of *The Teaching* on the "hearts" of True Believers can only be done by those who are legitimately called or appointed to the task. That is, God ordained the office of the Teacher in the Church so that the Truth of *The Teaching* would not be contaminated with lies—as the sons of Israel did more than three thousand years ago and the Church did some eighteen hundred years ago.

Stupid folk have been appointing themselves to the task of teaching others what they claim to be "the truth" for more than thirty-five hundred years, so I am well aware that more than a few dimwits are going to take the things they learn from me and "teach" them to others. They would do themselves and others an immense "favor" if they simply kept their mouths shut. But according to the description of the fool that one finds in the Book of Proverbs, there is not much chance of that ever happening.

Hebrews 10—Text

¹[For] [The Law], [having] [a Shadow] of [the [good] {things}] [that are going to {be}]—[not] [The Image] itself of [The Actions] in [The [same] Sacrifices], which [they bring and present] according to [an Annual Religious Cycle]—[is [never] able] [to complete] [permanently] [the {ones} who approach]. ²[Since]: [Would they [not] have stopped] [bringing and presenting] {sacrifices} [because] [no one]—[the {ones} who had been cleansed] [one time] by [the {ones} who serve {as priests}]—[would [still] have] [a Conscience] of [Sins]? ³[But] [a Remembering] of [Sins] {is} in [them]—according to [an Annual Religious Cycle].

⁴[For] [Blood] of [Bulls] and [Goats] {is} [unable] [to take away] [Sins]. ⁵[Wherefore], [going in] into [The World], He says:

"[YOU DID [NOT] WANT] [A SACRIFICE]
AND [A CEREAL OFFERING],

BUT [YOU PREPARED] [A BODY] [FOR ME].

⁶[YOU WERE [NOT] DELIGHTED]

WITH [BURNT OFFERINGS]

AND {a cereal offering} FOR [SIN].

⁷[AT THAT TIME] I SAID, 'LOOK! [I AM COMING]!

IN [A SECTION*] OF [A SCROLL],

[IT IS WRITTEN] CONCERNING ME: "THE {One}

TO DO [THE WILL] [YOU HAVE], O GOD.'"

⁸{While} saying [higher up] that "[A SACRIFICE] AND [A CEREAL OFFERING]," and "[YOU DID [NOT] WANT] [BURNT OFFERINGS] AND {a cereal offering} FOR [SIN]," [neither] "[WERE YOU DELIGHTED]" with those [brought and presented] in agreement with [Law], ⁹[at that time] He said, "LOOK! [I AM COMING] {as} THE {One} TO DO [THE WILL] [YOU HAVE]." [He does away with] [the [first] {will}] so that [the [second] {will}] [will stand]. ¹⁰In which [Will] [we have been made holy] through [The Cereal Offering] of [The Body] of Jesus [Anointed] [only one time].

¹¹And indeed [every] [Priest] [stands] [day after day] [ministering], and [often] [bringing and presenting] [The [same] Sacrifices]—which [never] [are able] [to take away] [Sins]. ¹²But [this] [One], [having brought and presented] [one] [Sacrifice] for [Sins], [permanently] [SAT DOWN] [TO {the} RIGHT] OF [THE {Living} GOD], ¹³[waiting for] [The Remaining] {part of the quote}: "[UNTIL] [THE ENEMIES] [HE HAS] ARE PUT {as} [A FOOTSTOOL] FOR [THE FEET] [HE HAS]." ¹⁴[For] in [one] [Cereal Offering] [He has completed]—[permanently]—[the {ones} who are being made holy]. ¹⁵But [The Spirit]—[the [holy] {One}]—also [provides testimony] to [us]. [For] after having said:

¹⁶"[THIS] {is} [THE TESTAMENT] WHICH [I WILL

MAKE {as} A TESTAMENT] FOR [THEM]

AFTER [THOSE]—[THE DAYS]," HIS MAJESTY SAYS,

"PUTTING [MY] [LAWS] ON [THE HEARTS]

[THEY HAVE],

[I WILL INSCRIBE] [THEM] ALSO ON

[THE UNDERSTANDING] [THEY HAVE].

¹⁷AND [I WILL [NOT] [STILL] RECALL]

[THE SINS] [THEY HAVE]

AND [THE LAWLESSNESS] [THEY HAVE]."

¹⁸But [where] {there is} [a Cancellation] of [these {two things}], {there is} [no longer] [a Cereal Offering] for [Sin]. ¹⁹[Therefore], [Brothers], [having]: (1) [a Plainspokenness] into [The Entry] of [the {holy} {things}] in [The Blood] of Jesus, ²⁰Who [began anew] for [us] [a [recently slain*] and [living] Way] through [The Curtain]—[that is], [The Flesh] [He had]—²¹and (2) [a [great] Priest] over [The House] of [The {Living} God], ²²(a) [we must approach] with [a [real] Heart], in [Certainty] of [Belief], [The Hearts] [we have] [having been sprinkled] from [an [evil] Conscience], and [The Body] [having been washed] with [clean] [Water]; ²³(b) [we must hold fast] [The Binding Statement] of [The Hope] [unbending*], for [the {One} Who *promised*] {is} [believable]; ²⁴and (c) [we must take note of] [one another]—for [a Provocation] of [Love] and [excellent] [Works]—²⁵[not] [abandoning] [The Assembling] of [ourselves], [just as] {is} [The Custom] of some, [but] [making an appeal]; and [so much] [more] as [you see] [The Day] [drawing near].

²⁶[For] [those [of us] who are sinning] [deliberately] after [*receiving*] [The Full Knowledge] of [The Truth], [no longer] {is} [a Sacrifice] for [Sins] [left behind], ²⁷but [a [certain] [frightening] Expectation*] of [Sentencing] and [A FIRE]—[A JEALOUSY]—[THAT IS GOING TO] [EAT] [THE {ones} OPPOSED]. ²⁸Anyone [who rejects] Moses' [Law] [dies] [without] [Compassion] on {the testimony of} [two] or [three] [Witnesses]. ²⁹[How much] [worse] [Retribution*] [do you assume] (1) [the {one} who trampled on] [The Son] of [The {Living} God], (2) [the {one} who considered] [common] [The Blood] of [The Testament] by which [he was made holy], and (3) [the {one} who insulted*] [The Spirit] of [The Favor] [will be deemed worthy]? ³⁰[For] we know the {One} Who said:

"[VENGEANCE] IS [MINE]; [I WILL REPAY],"

And [again],

"HIS MAJESTY [WILL JUDGE] [THE PEOPLE]
[HE HAS]."

³¹[Falling into] [a [living] God's] [Hands] {is} [frightening]. ³²But [be reminded] of [The Days] [formerly] in which, [having been provided light], [you continued on {under}] [much] [Challenging*] by [Suffering]. ³³Indeed [this {one}]: [being brought up on the stage] for [Ridicules] and [Constriction]; and [this {one}]: becoming [Partakers] with [the {ones} who are being turned about] [like this]. ³⁴[For] [you sympathized] also with [The Prisoners], and [you accepted] with [Joy] [The Illegal Seizing] of [the {things} [you had] that exist], [knowing] [you have] [a [better] and [continuing] Existence].

³⁵[Therefore], [do [not] throw off] [The Plainspokenness] [you have], which [has] [a [great] Payment]. ³⁶[For] [you have] [Need] of [Perseverance], so that, having done [The Will] of [The {Living} God], [you might get for yourselves] [*The Promise*]. ³⁷[FOR] {in} [STILL] [A LITTLE {while}]—[AS LONG AS {it takes}], [AS LONG AS {it takes}]—THE {One} WHO IS COMING [WILL COME], AND [HE WILL NOT TAKE HIS TIME]. ³⁸BUT [THE JUST] {one} [I HAVE] [WILL LIVE] FROM [BELIEF], AND [IF] [HE SHOULD DRAW BACK], [THE SOUL] [I HAVE] [DOES [NOT] DELIGHT] IN [HIM]. ³⁹But [we] [are] [not] of [a Drawing Back] into [Destruction], [but] of [a Belief] for [Acquisition] of [a Soul].

Conclusion

The point of what the writer says in Hebrews 7–10 is easy to understand: Jesus Christ voluntarily gave up His life so that anyone who is willing to listen to, and believe, the Truth can *inherit what God promised* Adam. Moses tells us God reaffirmed "*The Promise*" to Abraham when He made him beneficiary of His "*Last Will and Testament*." What he did not spell out in detail is the fact that God must have also told Abraham that He would eventually become *the Heir of the promise* and die so that Abraham and his "*seed*" could also *inherit what was promised*.

The focus of the writer of the Book of Hebrews in these four chapters is on the oath that God swore in Psalm 110, where He *promised* that Jesus Christ would become a High Priest "according to the order of Melchizedek." That is, Christ would forever do away with the need for anyone to "do" anything other than repent and believe the Truth to be saved. ■

Continued from front cover

Moreover, another branch of learning occupies my mind completely, and the mouth binds the tongue if I should desire to make any speech, however brief, with the voice of the Greeks; I refer to those admirable laws of our sages by which the affairs of all the subjects of the Roman Empire are now directed, and which are neither composed nor learnt without difficulty. And these are wise and exact in themselves, and manifold and admirable, and, in a word, most thoroughly Grecian; and they are expressed and committed to us in the Roman tongue, which is a wonderful and magnificent sort of language, and one very aptly conformable to royal authority, but still difficult to me. Nor could it be otherwise with me, even though I might say that it was my desire that it should be.

And as our words are nothing else than a kind of imagery of the dispositions of our mind, we should allow those who have the gift of speech, like some good artists alike skilled to the utmost in their art and liberally furnished in the matter of colours, to possess the liberty of painting their word-pictures, not simply of a uniform complexion, but also of various descriptions and of richest beauty in the abundant mixture of flowers, without let or hindrance.

But we, like any of the poor, unfurnished with these varied specifics—whether as never having been possessed of them, or, it may be, as having lost them—are under the necessity of using, as it were, only charcoal and tiles, that is to say, those rude and common words and phrases; and by means of these, to the best of our ability, we represent the native dispositions of our mind, expressing them in such language as is at our service, and endeavouring to exhibit the impressions of the figures of our mind.

Gregory Thaumaturgus, “The Oration and Panegyric Addressed to Origen,” in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1886), Vol. 6, pp. 21–22.

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