



THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

Can You Tell Where He Mixes a Lie With the Truth?

That, then, *Pædagog* is the training of children (*παιδων ὁγωγή*), is clear from the word itself. It remains for us to consider the children whom Scripture points to; then to give the *pædagog* charge of them. We are the children. In many ways Scripture celebrates us, and describes us in manifold figures of speech, giving variety to the simplicity of the faith by diverse names. Accordingly, in the Gospel, “the Lord, standing on the shore, says to the disciples”—they happened to be fishing—“and called aloud, Children, have ye any meat?”—addressing those that were already in the position of disciples as children. “And they brought to Him,” it is said, “children, that He might put His hands on them and bless them; and when His disciples hindered them, Jesus said, Suffer the children, and forbid them not to come to Me, for of such is the kingdom of heaven.” What the expression means, the Lord Himself shall declare, saying, “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven;” not in that place speaking figuratively of regeneration, but setting before us, for our imitation, the simplicity that is in children.

The prophetic spirit also distinguishes us as children. “Plucking,” it is said, “branches of olives or palms, the children went forth to meet the Lord, and cried, saying, Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord;” light, and glory, and praise, with supplication to the Lord: for this is the meaning of the expression *Hosanna* when rendered in Greek. And the Scripture appears to me, in allusion to the prophecy just mentioned, reproachfully to upbraid the thoughtless: “Have ye never read, Out of the mouths of babes and sucklings Thou hast perfected praise?” In this way the Lord in the Gospels spurs on His disciples, urging them to attend to Him, hastening as He was to the Father; rendering His hearers more eager by the intimation that after a little He was to depart, and showing

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A Note From the Editor

Are You New to Voice of Elijah?

For the benefit of those who are receiving their first issue of *The Voice of Elijah*® and are curious about our organization's mission, audience, levels of instruction, outreach, etc., I'll be addressing a little bit of each in this article.

One Step at a Time

Larry Dee Harper, the author of the articles published in *The Voice of Elijah*®, was called by God in 1966 to restore and teach The Apostolic Teaching to True Believers. (He describes his calling in *The Voice of Elijah*®, October 2010, p. 19 ff.). That being the case—which many have already concluded from the evidence—your first step is to determine whether or not you are a member of our target audience. That is, have you been born again? For those who have not been born again, we offer a free seventy-page booklet titled *7 Simple Steps to Salvation* (see the Order Form). Step one of *7 Simple Steps to Salvation* reads:

You must believe there is a God Who will respond to you favorably if you repent:

And without faith it is impossible to please {Him}, for he who comes to God must believe that He is, and {that} He is a rewarder of those who seek Him. (Hebrews 11:6)

If you have been born again, you can undoubtedly identify with that passage. If you only “feel” you have been born again, the materials VOE distributes may tickle your ears and pique your interest, but they will ultimately be of no value to you.

So Much to Offer True Believers

The Voice of Elijah® has been in publication since October 1990. We have more than twenty years of back issues full of foundation-building material for you to read. The back issues are listed on the Order Form accompanying this issue. If you are truly interested in learning the Truth, reading the back issues is an excellent starting point. Many of the articles are also posted on our website (voiceofelijah.org) in the Library's Reading Room.

I have found it is normal for new subscribers to have questions regarding the Truth. But some ask to speak with Larry personally so that

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he can respond to their questions. I refuse all such requests for a couple of basic reasons. First of all, Larry does not work for *The Voice of Elijah*®. He has a research organization (The Elijah Project) that is totally separate from *The Voice of Elijah*®. But, if he did have a “Hot Line” where he answered questions: (1) he would be constantly distracted from his work and be left with little time to fulfill his calling and (2) he would be answering the same questions over and over again to one person at a time.

Instead, *The Voice of Elijah*® has an agreement with The Elijah Project that we will forward all questions to him to address in the “Questions & Answers” section of *The Voice of Elijah*® newsletter. Not only does this process not interrupt his work, it also provides answers in printed form so that one answer benefits many. That is a win-win situation! Many questions have already been addressed in previous issues of our newsletter. If you have a question that has not already been addressed, email it to me at webmaster@voiceofelijah.org or at marcia@voiceofelijah.org, and I will forward it to the Q&A Editor.

The Voice of Elijah® Update

The Voice of Elijah® Update is a publication much like the newsletter, that is published in the months between newsletter publications. Monthly Contributors to *The Voice of Elijah*® receive eight issues of *The Voice of Elijah*® Update each year. *The Voice of Elijah*® Update has been in publication since June 1992. See the Order Form accompanying this issue, if you would like to support *The Voice of Elijah*® by contributing a minimum of \$75 each month. Monthly Contributors receive an ongoing subscription to *The Voice of Elijah*® newsletter, *The Voice of Elijah*® Update, and receive all newly released publications that VOE distributes during the time they are actively contributing. Back issues of *The Voice of Elijah*® Update are listed on the Order Form that accompanies the mailings to Monthly Contributors.

The Monthly Contributors fund our outreach, alerting True Believers to the fact that they can learn the Truth of The Apostolic Teaching through *The Voice of Elijah*®. If you are a subscriber, you were undoubtedly reached as the result of the contributions of our Monthly Contributors.

What is The Next Step ... and Who Can “Take It”?

The Next Step is a discipleship program The Elijah Project offers to Monthly Contributors of Voice of Elijah. All Monthly Contributors can apply for admission, however acceptance is based on various prerequisites—one of which is having been a Monthly Contributor to *The Voice of Elijah*® for a minimum of six months. Instructions regarding where to download the application form are included on the Order Form that accompanies each mailing of *The Voice of Elijah*® Update.

Supporting Voice of Elijah

Our nonprofit mission is to provide insight into the Truth of the Scriptures so that True Believers have the opportunity to equip themselves with that Truth, providing them the means to overcome Satan’s delusion in the Last Days. If you are in agreement with our mission, I ask that you make it your own. You can support VOE’s mission by becoming an Outreach Volunteer—distributing our Free Offer booklets in your area. *The Voice of Elijah*® also has a Facebook page. If you have a Facebook account, please come to the Voice of Elijah, Inc. page and click on the “Like” button. In so doing, you will receive weekly posts from *The Voice of Elijah*® and provide increased visibility for our organization.

There is a lot to learn, and each day that passes draws us one day closer to the appearance of the Antichrist. If you believe that to be true, it’s time to get serious about preparing for that day, don’t you think?

In Him,

Marcia Woody

Belief Is All God Requires of You; He Provides “The Rest”

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 ten 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; “Just a Whiff of ‘The Aroma’ of ‘The Fragrance’ in ‘The Anointing,’” *The Voice of Elijah*®, July 2010; “Have You Ever Had a Dream About Being Naked in Public?” *The Voice of Elijah*®, October 2010; and “Give It Up, Foul-Mouth! God Has Already Sworn More Than You Ever Will,” *The Voice of Elijah*®, January 2011.] 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 final three chapters of the Book of Hebrews (Chapters 11–13). 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 focused 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, 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 the January 2011 issue, I 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, I already know 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

I told you in the January 2011 issue of *The Voice of Elijah*® that 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 the ancient Greek language is so much more concise in the communication of information than the English language, I gave you 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. I told you 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. I also showed you 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

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. Since translators 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:

[*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 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 *trans-fer*s 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 told you I take great delight in pointing that out by translating the text as it is rather than "as it should be." 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 *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*. You will have to bear with me until I am able to settle all of the issues related to the use of these verbal forms 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*. The two *kinds of action* that are 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."

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."

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. But I told 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.

Keywords

In the issues of *The Voice of Elijah*® prior to October 2010, I provided a combined list of the key-word 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. In the January 2011 issue of *The Voice of Elijah*®, I again began to aggregate the keywords I had already given you in the October 2010 issue. I continue that here:

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 "Comparison" (Hebrews 9), 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 "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 **“Conscience”** (Hebrews 9), 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.

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 “Intent.”)

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 **“Guarantee*”** (Hebrews 7), 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 **“The Heavenly Beings”** (Hebrews 8), 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 "**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 "**Intent**s" (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 "**Introduction***" (Hebrews 7), 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 "**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 "**Mediator**" (Hebrews 8), 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 "**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 "**Pattern**" (Hebrews 8), 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 "**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 "**The Annual Religious Cycle**" (Hebrews 9), 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 "**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 "**Shadow**" (Hebrews 8), 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.)

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 "**Testament**" (Hebrews 7), 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.)

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*. In this issue, I will conclude my explanation of that book. Perhaps you will then 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.

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*.

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.

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 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 that 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 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

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 because "The Body" of "The Flesh" is nothing more than "Earth" in which "The Seed" of the *Living Word* of God has been "planted." If Believers 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—Review

In Hebrews 7, the author continues focusing on the "*two* unchangeable actions" he mentions in Hebrews 6:18. I told you the "*two*" he has in mind are two very specific oaths that God issued 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 I told you it is the one in Psalm 110, in which God stated Jesus Christ would be a High Priest "according to the order of Melchizedek."

The author 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*. I told you that, in Galatians 3, Paul explains that 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*.

I told you 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, 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.

I also told you Paul's point in the Book of Galatians is foundational to your understanding of the things found in Hebrews 7–10. But you will never be able to understand what the author says 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.

Hebrews 8—Review

I told you 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*. That is true simply because, 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, He fulfilled the terms of that covenant just as He said He would in Matthew 5:17. Consequently, God has long since moved on to *fulfill* a few other *promises* He made along "The Way."

One of "The Promises" God made 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; in this chapter he tells you what I just told you. 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*. I also told you that, when God did *what He had promised*, the Jews were left believing the terms of the Mosaic Covenant were still in effect. But I told you that 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 can see the logic in what I am telling you.

Hebrews 9—Review

After I 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, I left it up to you—if you care to try—to figure out which one of those two "*testaments*" the author of the Book of Hebrews had in mind when he wrote Hebrews 9. I also told you that if you think both "*testaments*" became effective at the same time, you might want to rethink that.

I said Paul told you what you need to know in Galatians 4, but he blurred the edges a bit. In that passage, he is clearly *talking about* the "Sinai experience" that every True Believer has when he repents, believes the Gospel, and is born again; and I told you the author of the Book of Hebrews will get around to *talking about* that *parabolic imagery* as well—in Hebrews 12. But 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 Hebrews 10. His point is, the "Last Will and Testament" of Jesus Christ is "The Way" in which True Believers can now *inherit what was promised*.

Hebrews 10—Review

After telling 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 tells us that was God's plan all along. But I told you to keep one thing in mind as you read what he has written: 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 the first 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*. I told you that is what Jesus is *talking about* in John 10:1–18.

I told you 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. As Paul mentions in 2 Corinthians 3:1–18, Believers now have it written on their "hearts."

Paul's point is precisely the same point the writer of the Book of Hebrews makes in Hebrews 10. *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.

I told you that 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. I also told you 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 11—Commentary

The point the author makes in Hebrews 11 is very simple and easy to understand: You are not the first to hear and understand "*The Promise*." It has been *handed down* as an *oral blessing* from the time of Adam to our present time. Abel understood the Truth because he got it from his father. If you understand the Truth of "*The Promise*" today, it is only because you got it from an Evangelist who preached the Truth of the Gospel to which you responded. All I am doing, as a Teacher, is filling in the details so we can finally wrap up things all neat and tidy down here.

Dimwitted dullards who are desperately depending on the decidedly dopey "leap-of-faith" deception that the mentally deficient and demented Søren Kierkegaard dreamt up will never be able to decipher the point of Hebrews 11, so I will explain it for the benefit of those who have ears to hear. Just remember this: The Greek verb that is normally translated "believe" is

a *transitive* verb. That is, it must always take an object—either stated or implied. In the Greek Scriptures, the stated or implied object of the verb translated "believe" is always "*The Promise*." That is why the author of this text has repeatedly mentioned "*The Promise*."

You can believe what I just told you if you care to; you can disbelieve it if you dare to. What you decide to do is no skin off my teeth (an idiom) one way or the other, but no matter what you decide to do, I am absolutely, totally, and completely certain of this one thing: When the Truth finally "dawns" on you (a *parabolic image*) that I have been telling you the Truth, you will be either absolutely and completely overjoyed or totally terrified. Your response to "the dawning" of the Truth depends entirely on whether you decide to "wait and see" whether what I am telling you is true. If you take that "route," I can assure you of but one thing: You may "wait," but you won't "see"—until it is too late for what you "see" to do you any good.

Hebrews 11—Text

¹But [Belief] of [{things} that are hoped for] [is] [an Essence]—[a Scrutiny*]—of [Actions] [that are not seen]. ²[For] by [this], [The Elders] [had testimony provided]. ³By [Belief]: [We understand] [The Ages] [to have been made ready] by God's [Statement]—[so that [the {things} that are seen] would] come into being from [{things} [not] appearing]. ⁴By [Belief]: Abel [brought and presented] [much more] [Sacrifice] to [The {Living} God] than Cain, through [which] {sacrifice} [he was provided testimony] [to be] [just]—[The {Living} God] [providing testimony] about [The Offerings] [he had]—and through [this], [having died], [he [still] speaks].

⁵By [Belief]: Enoch [was changed] to [not] see [Death]; AND [HE WAS [NOT] FOUND] [BECAUSE] [THE {Living} GOD] [CHANGED] [HIM]. [For] before [The Change] [testimony was provided] that [he was well-pleasing] to [The {Living} God]. ⁶But [without] [Belief] {it is} [impossible] [to be well-pleasing], for [the {one} who approaches] [The {Living} God] [has to] [believe] that [He is] and {that} He becomes [One Who Pays Wages*] to [the {ones} who seek [Him] out]. ⁷By [Belief]: Noah—[having been given divine communication] concerning

[the {things} [not yet] seen] {and} [being reverent*]—[constructed] [a Box] for [The Salvation] of [The House] [he had]; through which {action} [he condemned] [The World] and became [an *Heir*] of [The Declaration of Not Guilty] in agreement with [Belief].

⁸**By [Belief]:** Abraham—[being called] [to go out] to [a Place] [which] [he was going to] [*receive*] for [an *Inheritance*]—[willingly listened]; and [he went out] [not] [being aware of] [where] [he was going]. ⁹**By [Belief]:** [He resided temporarily] in [an Earth] of [*The Promise*], as [of another] {Earth}, [residing] in [Tents] with Isaac and Jacob—[*The Joint Heirs*] of [*The Promise*]—[the {same} {promise}]. ¹⁰[For] [he was waiting for] [The City] [which has] [The Foundations], whose [Craftsman] and [Workman*] {is} [The {*Living*} God].

¹¹And **by [Belief]:** [barren] Sarah [herself]—[since] [she considered] [the {One} Who *promised*] [believable]—[*received*] [Power] for [Establishment] of [a *Seed*], even after [a Time] of [Age]. ¹²[Wherefore] also, from [one] [were engendered]—and [these] of [{One} Who had been put to death]: “[JUST AS] [THE STARS] OF [THE HEAVENS] FOR [THE MULTITUDE], AND AS [THE COUNTLESS SAND] [WHICH] {is} ON [THE LIP] OF [THE SEA].”

¹³[These] [all] [died] in agreement with [Belief], [not] [having *received*] [*The Promises*], [but] [having seen and [greeted] [them] [from far away], and [having made a binding statement] that [they were] [Strangers] and [Transients] on [The Earth]. ¹⁴[For] the {ones} who say [such {things}] [make {it} apparent] that [they are diligently seeking] [a Homeland]. ¹⁵And indeed, [if] [they had remembered] [that {one}] from which [they moved out*], [they would have had] [Time] [to go back]. ¹⁶But [now], [they aspire to] [a {better} {one}]—[that is], [a Heavenly Being]. [Wherefore], [The {*Living*} God] [is not ashamed of] [them]—[to be called] [their] God—[for] [He has prepared] [a City] for [them].

¹⁷**By [Belief]:** Abraham—[being tested]—[brought and presented] Isaac; and [the {one} who embraced] [*The Promises*] [was bringing and presenting] [the {only engendered} {son}] ¹⁸to [whom] [it was said]: “[YOUR] [*SEED*] [WILL BE

CALLED] IN ISAAC.” ¹⁹[He reckoned] that [The {*Living*} God] [was able] even [to awaken] from [Dead Ones]; [from which] also [he got [him] for himself]—in [a Comparison]. ²⁰**By [Belief]:** Isaac also [blessed] Jacob and Esau concerning [{things} that are going to {be}]. ²¹**By [Belief]:** Jacob—[dying]—[blessed] [each] of [The Sons] of Joseph, and [he bowed down] on [The Tip] of [The Staff] [he had].

²²**By [Belief]:** Joseph—[coming to an end]—[remembered] [The Exodus] of [The Sons] of [Israel] and [gave a commandment] concerning [The Bones] [he had]. ²³**By [Belief]:** Moses—[having been engendered]—[was hidden] [Three Months*] by [The Fathers] [he had] [because] they saw [The Kid] {was} [urbane], and [they were not afraid] of [The Edict*] of [The King]. ²⁴**By [Belief]:** Moses—having become [great]—[denied] {being} Pharaoh's [Daughter's] [Son], ²⁵[picking] [more] [to be treated awfully with*] [The People] of [The {*Living*} God] than [to have] [The [transitory] Enjoyment] of [Sin], ²⁶[considering] [The Ridicule] of [The Anointing] [a [greater] Wealth] than [The Treasures] of Egypt. [For] [he was focusing*] on [The Payment]. ²⁷**By [Belief]:** [He left] Egypt, [not] [being afraid] of [The Rage] of [The King]; [for] [he persisted] like {one} who was seeing [The Invisible]. ²⁸**By [Belief]:** He made [The Passover] and [The Pouring On] of [The Blood] so that [the {one} who devastated*] [The Firstborn] [would [not] touch them].

²⁹**By [Belief]:** [They stepped through] [The [Red] Sea] as through [a [dried-up] Earth], which [The Egyptians], [receiving] [a Try], [were swallowed]. ³⁰**By [Belief]:** [The Walls] of Jericho [fell], [having been encircled] for [seven] [Days]. ³¹**By [Belief]:** Rahab [The Harlot] [was [not] done away with together*] with [the {ones} who were not persuaded]—[having accepted] [The Spies*] with [Peace]. ³²And [what] [still] [should I say]? [For] [The Span of Time] for telling about Gideon*, Barak*, Samson*, Jephthah*, [both] David [and] Samuel, and [The Prophets] [will fail] [me].

³³These, **through [Belief]**, [contended against] [Kingdoms], [worked] [a Declaration of Not Guilty], [obtained] [*Promises*], [closed up]

[Lions'] [Mouths], ³⁴[extinguished] [Fire's] [Power], [fled] [a Sword's] [Mouth], [were made able] from [Weakness], [were made to become] [mighty] in [War], [allowed] [Fortifications] [of others] to nod off]. ³⁵[Women] [received] [the] [dead] {ones}} by [Resurrection], but [others] [were caned]—[not] [accepting] [The Complete Liberation]—[so that] [they could obtain] [a [better] Resurrection].

³⁶But [different {ones}}] [received] [a Try] at [Mockings*] and [Welts]; and [still] {others}, [Bonds] and [a Guard House]. ³⁷[They were stoned]; [they were sawed in two*]; [they died] by [Murder] with [a Sword]; [they went about] in [Sheepskins]—in [goats'] [skins]—[coming up short], [being constricted], [being treated awfully]— ³⁸of whom [The World]—[those who are being led astray] into [Deserted Places] and [Mountains] and [Caves] and [Rifts] of [The Earth]—[was] [not] [worthy]. ³⁹And [all] [these]—[having testimony provided] through [The Belief] [they had]—[did [not] get for themselves] [The Promise]— ⁴⁰[The {Living} God] [having put forward] [something] [better] for [us], so that [they would [not] be completed] [without] [us].

Hebrews 12—Commentary

In Hebrews 12, the author sums up the point of everything he has said about *the inheritance of the promise*—which Jesus Christ has now become as the *Living Word of God* Who resides as a "Spirit" in "The Word" of "*The Promise*" that is freely available to any and all who will *believe*. Keep in mind the fact that the author's purpose in writing the Book of Hebrews was to warn Believers that one can easily be persuaded to believe a lie that will allow him to do what he wants to do rather than what he should do. In this chapter, he issues one final warning just to make sure his reader gets the point.

The misguided mental midgets who are firmly in control of the Pretenders in the Church in our day won't get the point he makes, but perhaps you are one of those few who will. In direct contradiction of the stupid belief that God is some sort of doormat that people can walk all over and then demand that He give them anything and everything they could ever want or need,

the author makes it clear in this chapter that the True Believer can expect the Lord to give him the same treatment that Job got—if need be. That is not a reality that many in our generation are mentally prepared to accept, given the fact that, for the past century and a half, Satan has been avidly promulgating the absolutely idiotic notion that the jealous God of Abraham, Isaac, and Jacob has somehow become an imaginary god of unconditional love who is primarily interested in the financial and physical well-being of His "Children."

The Truth is, the angry God of Israel has but one interest. That is the salvation of your sorry soul. So whatever it takes to achieve that end is precisely what you can expect to receive from His "Hand." What that *means* in layman's terms is this: If you need to be taken on a ride through the very Pits of Hell on your way to Heaven, you had best buckle up. Unfortunately, if that is what you need, and your only interest is some stupid short-sighted focus on your financial and physical well-being in this life, there's not much chance of you ever attaining what God desires for you. Now you know why Satan has enticed so many doofus "Christians" into following the goofy god of unconditional grace preached by the "seed-money" hucksters you see on television.

In light of what the author states about the "Tutoring" of the Lord in this chapter, I feel I should mention a simple bit of wisdom I have been offering folks over the past thirty years: When you find yourself coming up short of the expectations of your own conscience, the only excuse that God will accept is this one: "I have no excuse." I would not try to turn the tables (an idiom) and take God for a ride (an idiom) by trying any other excuse, but you are certainly free to do whatever you think best. I have absolved myself of all complicity in such stupidity by telling you the Truth: The angry God of Israel is not a Person with Whom anyone with even a wee bit of intelligence would trifle. Needless to say, I make that statement knowing full well that most in our time are going to prove themselves to be just about as dumb as a board. If you intend to avoid their fate, you would do well to pay close attention to the last verse in this chapter.

When the writer says "The Birthright" he is referring to the fact that Esau stood first in line to inherit the promise from his father Isaac. Unfortunately, Esau sold his "Birthright" to Jacob, thereby angering God and*

providing Jacob a legitimate reason for deceiving Isaac into giving him "The Promise" that was rightfully his under the terms of "The Birthright" he had purchased from Esau. (See Genesis 25:31 ff.)

When the writer says "**not racially pure***" he is referring to the parabolic imagery of The Teaching in which Believers become "Children" of the Living Word of God through belief in that Living Word. His point is, if a Believer who has repented and believed the Truth of the Gospel mixes the Truth he has believed with a lie, he is no longer a "racially pure" "Child" of the Living Word of God. (See "from belief," "from law," "from works of law," and "unmixed.")

When the writer says "**Tutor**" and "**Tutoring**" he is referring to the parabolic imagery of The Teaching in which the Living Word of God is training Believers who have become "Children" of the Living Word of God but are still "minors" who have only **inherited the promise**. That is, they have not yet reached the age when they will **inherit what was promised**. Before they will be allowed to **inherit what was promised**, they must accept "tutoring" from a "Tutor." (See "**The Blessing**," "**The Image**," and "**The Promise**.")

When the writer says "**Zion**," he is referring to the parabolic imagery of The Teaching in which the Living Word of God is "The Woman" Who "engenders" "Children" for God. That is, She is the Heavenly Jerusalem—which the Prophets refer to as "Zion." (See Isaiah 40–66 and Galatians 4:21–31.)

Hebrews 12—Text

¹[So therefore] [we] also, [having] [so much] [a Cloud Bank*] of [Witnesses] [set around] [us]—[should set aside] [all] [Self-importance*] and [The [easily encompassing*] Sin] and [run] with [Perseverance] [The Competition] [lying before] [us], ²[focusing] on Jesus, [The Founder] and [Completer] of [The Belief], Who—for [The Joy] [lying before] [Him]—[continued on], [despising] [a Cross] of [Shame], [has sat down] [to {the} right] of [The Throne] of [The {Living} God]. ³[For] [you must carefully consider] [the {One} [such as this] Who continued on] under [The Sinners] to [His Own] [Dispute], [so that]

[you would [not] be weary]—[giving up] in [The Souls] [you have]. ⁴[You have [not yet] held out*] [up to the time of] [Blood] [contending against*] [The Sin]. ⁵And [have you completely forgotten*] [The Appeal] [which] [is addressed] to [you] as [Sons]?

"[MY] [SON], [DO [NOT] REGARD AS INSIGNIFICANT] [THE TUTORING] OF HIS MAJESTY, [NEITHER] [GIVE UP] {when} [BEING EXPOSED] BY [HIM]; ⁶[FOR] HIS MAJESTY [TUTORS] WHOMEVER [HE LOVES]; BUT [HE WHIPS] [EVERY] [SON] THAT [HE ACCEPTS AS LEGITIMATE]."

⁷[Continue on] in [Tutoring]! [The {Living} God] [is being brought and presented] to [you] as [Sons]! [For] what [Son] [does [a Father] [not] tutor]? ⁸[But if] [you are] [without] [Tutoring]—in which [all] have become [those who share]—[then] [you are] [not racially pure*] and [not] [Sons]. ⁹[Then] indeed, [we had] [The Fathers] of [The Flesh] [we have] {as} [Tutors], and [we were turned around]. [Should we [not] [much] [more] be subject] to [The Father] of [The Spirits] and [live]?

¹⁰[For] indeed [these] [were tutored]—as [seeming] to [them]—[a few] [Days]; but [He], for [The Advantage], [so as] [to receive some] of [The Holiness*] [He has]. ¹¹And indeed [all] [Tutoring], for [the {time}] [being present], [seems] [not] [to be] [Joy] but [Anguish]. But [afterwards], [it gives back] [a [peaceful] Fruit] of [a Declaration of Not Guilty] to [the {ones} who have been trained] through [Her]. ¹²[Wherefore], restore [The Hands] [that have been neglected] and [The Knees] [that have been paralyzed], ¹³and make [straight] [Tracks*] for [The Feet] [you have] [so that] [the [lame] {one}] [would [not] swerve], but be healed [more].

¹⁴[Pursue] [Peace] with [all], and [The Holiness], [without] which [nobody] will see [The Lord], ¹⁵[overseeing] [nobody] [who is coming up short] of [The Favor] of [The {Living} God]: [Nobody] [who is springing up] [above] [a Root] of [Bitterness]—[he would cause trouble] and through [her] [many] [be defiled]—

¹⁶[nobody] {who is} [a Sexually Promiscuous {Individual}] or [profane] like Esau, [who] for [one] [Eating] [gave back] [The Birthright*] [he had]. ¹⁷[For] [you are aware] [that] even [thereafter*]—[wanting] *[to inherit] [The Blessing]*—[he was rejected]; [for] [he did [not] find] [a Place] for [Repentance], [although] [he sought [it] out] with [Tears].

¹⁸[For] [you have [not] approached]: (1) [what is being felt]; and (2) [a Fire] [that has been made to burn]; and (3) [Murkiness*]; and (4) [Nether Gloom]; and (5) [a Tornado]; ¹⁹and (6) [a Report] of [a Trumpet]; and (7) [a Voice] of [Statements]—which [the {ones} who heard] [made excuses], so that [a Word] [was [not] added] to [them]. ²⁰[For] [they could not bear] [the {thing} being strictly ordered]: "[EVEN IF] [A BEAST] [TOUCHES] [THE MOUNTAIN], [IT MUST BE STONED]." ²¹And [the {thing} being made visible] [like this] [was] [frightening]. Moses said, "[I AM] [TERRIFIED] and [Quivering]."

²²[But] [you have approached] (1) Zion, [a Mountain] and [a City] of [a *living*] God—[a [heavenly] Jerusalem], and (2) [a Solemn Assembly*] of [Ten Thousands] of [Messengers], ²³and (3) [an *Ekklesia*] of [Firstborns] [who have been registered] in [Heavens], and (4) [a Judge]—God of [all], and (5) [Spirits] of [just {ones}] [who have been completed], ²⁴and (6) [a *Mediator*] of [a [young] Testament]—Jesus, and (7) [Blood] of [a Sprinkling] that speaks [better] than Abel's.

²⁵[Beware lest] [you make excuses] {to} the {One} speaking. [For] [if] [those] [who made excuses] {to} [the {one} given divine communication] on [Earth] [did not escape], [much] [more] [the {ones} who are turned away from] [the {One}] from [Heavens], ²⁶of [Whom] [The Voice] [moved [The Earth] back and forth] [at that time], but [now] [He has *promised*], saying, "[STILL] [ONE TIME] [I WILL SHAKE] [NOT ONLY] [THE EARTH], [BUT ALSO] [THE HEAVEN]." ²⁷But [the {statement}]—"[STILL] [ONE TIME]"—[makes obvious] [The Change] of [the {things} being moved back and forth]—as those that have been made—so that [the {things} that are [not] being moved back and forth] [may continue]. ²⁸[Wherefore], [having received] [an [immovable]

Kingdom], [we have] [a Favor], through which [we should serve {as priest}], [well pleasingly] to [The {*Living*} God], with [Reverence] and [Awe], ²⁹[for] [The {*Living*} God] [we have] {is} also [A FIRE] [THAT CONSUMES COMPLETELY*].

Hebrews 13—Commentary

Having repeatedly emphasized the need for Believers to cling tightly to the Truth of the *Living* Word of God they have heard, the author of the Book of Hebrews wraps up his exhortation in this, the final chapter of his work. He speaks in terms of the *parabolic imagery* of *The Teaching* up to the very end, so the point of what he says is easy to miss. Trust me; everything he says is in some way a restatement of a simple admonition every True Believer in our own day would do well to heed: If you are convinced you have heard the Truth, hold on to it for dear life—and don't *speculate* about things you do not yet understand. You will be just fine—as long as you accept the fact that you will always be considered an outcast by stupid folk who have no interest in the Truth.

Hebrews 13—Text

¹[Let [The Brotherly Love] continue]. ²[Do [not] forget] [The Kindness to Strangers], [for] [it has escaped notice] {that} through [this], [some] [have provided food and lodging to] [Messengers]. ³[Recall] [The Prisoners], as {if} [having been bound together], [the {ones} being treated awfully] also, as {if} [you] [were] in {one} [Body]. ⁴[A Wedding] {is} [valuable] in [all] {cases}, and [The Bed] is [without defilement]; for [The {*Living*} God] [will judge] [Sexually Promiscuous {Individuals}] and [Adulterers]. ⁵[The Turn] {is} [not loving money]—[being satisfied] with [the {things} being present]. [For] [He] said, "[I WILL [DEFINITELY NOT] LET GO] OF [YOU]; [NEITHER] [WILL I ABANDON] [YOU], [DEFINITELY NOT]."

⁶[So then], [we are confident] to say, "His MAJESTY {is} [MY] [RESCUER*]; [I WILL [NOT] BE AFRAID]. WHAT COULD [A MAN] DO TO [ME]?" ⁷[Remember] [the {ones} who are considered] by [you]—[those who] spoke [The Word] of [The {*Living*} God] to [you]—of whom, by

[carefully observing] [The Outcome] of [The Behavior], [imitate] [The Belief]. ⁸Jesus [Anointed], [the [same] {Person}] [Yesterday] and [Today]—and into [The Ages]. ⁹[Do [not] be carried off] by [various] and [strange] [Teachings]. [For] {it is} [excellent] for [The Heart] [to be confirmed] by [a Favor], [not] by [Foods] by [which] [the {ones} who walk] [do not benefit].

¹⁰[We have] [a Sacrificial Altar] from which [the {ones} who serve {as priests}] for [The Tent] [do [not] have] [Authority] [to eat]. ¹¹[For] of which {foods} [The Blood] of [Living Creatures] for [Sin] [was brought into] [the [holy] {things}] through [The High Priest]. Of [these], [The Bodies] [are burned up] [outside] [The Fortification]. ¹²[Wherefore] Jesus also, [so that] [He could make [The People] holy] through [His Own] [Blood], [suffered] [outside] [The Gate].

¹³[So now] [let's go out] to [Him], [outside] [The Fortification], [bearing] [The Ridicule] [He has]. ¹⁴[For] [we do [not] have] [a City] [that continues] [here], [but] [we are diligently seeking] [the {one} that is going to {be}]. ¹⁵Through [Him] [therefore], [let us bring up] [a Sacrifice] of [Lavish Praise*] to [The {Living} God]—through [everything]. [That is], [a Fruit] of [Lips]: [making a binding statement] in [The Name] [He has]. ¹⁶But [do [not] forget] [The Beneficence] and [Commonality], for [The {Living} God] [is well-pleased] with [such] [Sacrifices]. ¹⁷[Be confident] in [those [you have] who are considered] and [concede]—[for] [they] are looking out for [The Souls] [you have] [as] [those who will give back] [a Word]—[so that] [they may do] [this] with [Joy] and [not] [be groaning], [for] [this {groaning}] is [not useful] to [you]. ¹⁸[Pray] for [us], [for] [we are confident] [that] [we have] [an [excellent] Conscience], [wanting] [to turn about] [well] in [everything].

¹⁹But [I [exceedingly] make an appeal to] [you] to do [this] [so that] [I may be restored] to [you] [more quickly]. ²⁰But [The {Living} God] of [The Peace] {is} [the {One} Who brought up] from [dead {ones}] [The [great] Shepherd] of [The Sheep]—Jesus, [The Lord] [we have]—by [Blood] of [a [burning] Testament]. ²¹[May He make [you] ready] in [every] [good {thing}] [so

as] to do [The Will] [He has], by doing among [us] [the {thing}] {that is} [well-pleasing] [before] [Him] through Jesus [Anointed], to [Whom] is [The Glory] into [The Ages] of [The Ages]. [Without doubt]!

²²But [I make an appeal to] [you], [Brothers]: [Put up with] [The Word] of [The Appeal], [for] [I have sent a [little] letter] to [you] also. ²³[You know] Timothy, [The Brother] [we have], [has been released]. With [whomever] [he comes], I will see [you] [more quickly]. ²⁴[Greet] [all of those] [you have] [who are considered], and [all] [the [holy] {ones}]. [The {ones}] from Italy [greet] [you]. ²⁵[The Favor] {is} with [all] of [you].

Summary

Scholars find the Book of Hebrews impossible to understand just because the writer is speaking in terms of the *parabolic imagery* of *The Apostolic Teaching*. His simple message to those who can “see” the Truth of the *Living Word* of God is both a warning and an encouragement. In the first six chapters, he reminds his reader that Jesus Christ has already attained *what was promised*—creation in “The Image” and likeness of God—and has entered “the Rest” of the seventh (Sabbath) “day” of Creation. Christ has, in turn, made it possible for every Believer to *inherit the promise* by simply believing the Truth of the *Living Word* of God that He now is. But the author also warns of the ever-present danger a Believer will not enter “The Rest” of God just because the possibility exists that he will *choose* to believe something other than the Truth.

In Hebrews 6, the author mentions the oath that God issued concerning Jesus Christ as the High Priest Who officiates in the Heavenly Tabernacle. He then spends the next four chapters explaining the *significance* of that simple fact. His point is, the True Believer now has the opportunity to *inherit the promise* only because Jesus Christ *voluntarily chose* to die and pass through “The Veil” so as to invoke His *Last Will and Testament* as a means of legally conveying “*The Promise*” to the *heirs of the promise*.

The author concludes by reviewing the history of *the inheritance of the promise* and warning once again concerning the danger inherent in rejecting God’s “Tutoring.” Let the one who has ears to hear ■



The Voice of Elijah® publishes articles based on the findings of The Elijah Project, a private research group headed by Larry D. Harper. In this column we seek answers to general-interest questions concerning the findings, purpose, and philosophy of this project.

Editor: We have had several questions about your translation of Hebrew words in the Hebrew Scriptures. Here is the first one:

"In the Q&A for VOE Newsletter of July '01, you said the Hebrew term 'adam most of the time is used as a synonym for the word 'ish. You also said that in about one in four occurrences, 'adam has the definite article attached as a prefix 'the man'. In at least one instance (Ps. 80:17) you translated 'ish as "The Man." Does the prophet's choice of 'adam or 'ish reflect what part of The Teaching was on his mind?"

Elijah: When I get a question like this one, where a reader is telling me what I said, the first thing I do is check to see what I actually said. I've learned over the years that some folks who ask questions like this one tell me I said things I didn't actually say. That is, they try to foist off on me their own mistaken thoughts and ideas regarding what I said. In this case, the person who asked the question has actually taken his question right out of the text. Here is what I wrote:

The Hebrew term 'adam ("man") occurs just over 550 times in the Hebrew Scriptures. Most of the time, it is used as a synonym for the word 'ish ("man"). But in about one in four occurrences, 'adam has the definite

article attached as a prefix ("the man"). In those instances, "the man" nearly always refers to the first Adam, either as "the one" man or as "the many" men whom God still considers to be part of "the one" man, Adam. That is, it refers to the collective descendants of the man Adam.

("Questions & Answers," The Voice of Elijah®, July 2001, p. 23)

Later on in that column, I explained that the Hebrew text is sometimes referring to "The Man" Jesus Christ when it uses the definite article with the Hebrew term 'adam. At other times it is referring to the man Adam, our forefather. But that is not the issue with which this question is concerned. Instead, the reader asks about why I translate 'ish as "the man" in Psalm 80:17 and whether the Prophet's use of 'ish rather than 'adam has any special connection with a specific part of The Teaching.

The short answer to the question is, Yes, there is a connection with a specific part of The Teaching. But before I give you a longer answer, you need to know a few more things about the terms 'ish and 'adam. I translate 'ish as "man" because the only other possible translation is "male." That is because the Hebrew term 'ish is a masculine noun that was used to designate an adult man ('ish) in contrast to an adult woman ('ishah). But the Hebrew language has a specific term for "male" (zakar), and that term is the polar opposite of the term for "female" (negebah). So that leaves "man" as the only viable translation for the term 'ish.

The difficulty that we face—in trying to understand the ancient mind-set—has to do with the fact that the English language has only one term for "man." The Greek and Hebrew languages each had two terms. The Greeks used the term *aner* to refer to an adult male as opposed to a female or a boy who had not yet become an adult. They used the term *anthropos* to refer to man as opposed to a woman, God, and other creatures. The Hebrews used the two terms 'ish and 'adam in a similar way. That is, the Hebrew term 'ish refers to an adult male in contrast to a boy or a woman. The Hebrew term 'adam refers to a man—either Adam or a descendant of Adam—in contrast to God and the animals.

The difficulty that I face—in trying to produce a translation of the Hebrew and Greek Scriptures that will allow you to take on the ancient mind-set—has to

do with the fact that Jesus and the Apostles always use the Greek term *anthropos* as the equivalent of the Hebrew term *'adam*, but they also use that same Greek term as the equivalent of the Hebrew term *'ish*. The really interesting aspect of this issue resides in the fact that they refer to mankind in general as "the men." That designation is apparently intended to be the equivalent of the Hebrew expression "the sons of the *'adam*." Precisely what they had in mind is difficult to determine simply because the Septuagint translation of the Hebrew Scriptures is inconsistent in the way it translates "the *'adam*," "the sons of *'adam*," and "the sons of *the 'adam*." However, it sometimes translates "the *'adam*" into Greek as "the men," so one can assume that is at least partially what Jesus and the Apostles had in mind.

In my translation of the Hebrew Scriptures, I am going to begin using the transliteration "Adam" for the Hebrew term *'adam*, and I will reserve the translation "man" for the Hebrew term *'ish*. That complicates the one-for-one transition of the appellative "the Man" from the Old Testament to the New Testament, but I assume that anyone who is interested in understanding the Truth can make that slight jog without any problem. I'll say more in that regard when I respond to the next question I was asked. I will also give you the long answer to this question.

Editor: A second question on this subject is, "The Hebrew terms ben (son) and 'adam appear together a number of times in the Hebrew Scriptures. You translated their use in Psalm 80:17 as 'the Son of Adam.' The NASB variously translates them in 1 Sam. 26:19; Job 16:21; Ps. 49:2, 62:9; Prov. 15:11; Eccl. 2:8; Dan. 10:16. How should these uses (and any others I haven't found) be translated?"

Elijah: The sources I use for standardizing my translation of the Scriptures tell me the Hebrew terms *ben* and *'adam* occur together in the Hebrew Scriptures a total of 155 times. That is quite a few more occurrences than I can explain in this short space, so I will focus on the few basic examples you mentioned. In 107 of those 155 instances, the term *ben* is singular ("the son of *Adam*"); in the remaining 48 cases, it is plural ("the sons of *Adam*"). In only a third (16) of those occurrences, does *'adam* have the definite article ("the *Adam*"). In each and every occurrence where *'adam* has the definite

article, the term *ben* is plural ("the sons of the *Adam*"). The significance of that fact is this: The expression "the son of the *Adam*" never occurs in the Hebrew Scriptures. It is always "the son of *Adam*." Many of those can be found in the Book of Ezekiel where it is an appellative the *Living Word of God* uses to address Ezekiel.

The first reference the reader mentioned is in the context of David's estrangement from Saul. David is talking to Saul after David challenged Abner for failing to prevent David and Abishai from taking Saul's spear and a jug of water the night before:

"Now therefore, please let my lord the king listen to the words of his servant. If the LORD has stirred you up against me, let Him accept an offering; but if it is men, cursed are they before the LORD, for they have driven me out today that I should have no attachment with the inheritance of the LORD, saying, 'Go, serve other gods.'"
(1 Samuel 26:19) —NASB

"But [now], please let [My Master], [The King] hear [The Words] of his servant. If His Majesty has incited [You] against [me], [let Him smell] [a Cereal Offering]. But if [The Sons] of [The Adam], [they] [are cursed] before His Majesty because [they have disinherited] [me] [today] from [partaking] in [The Inheritance] of His Majesty, saying, 'Go! Serve other gods.'"
(1 Samuel 26:19) —my interim translation

In that verse, it is clear "the sons of *Adam*" is referring to men in general. The basic difficulty one faces in translating that construction as "men" rather than "the sons of *Adam*" is this: The result is a generic translation that completely conceals the meaning and significance of the singular form of the construction—"the Son of *Adam*." Consequently, translators have no idea the text is referring to Christ, as it is in the following verse. As you read my translation, notice how "the *Gibbor*" occurs in parallel with "the Son of *Adam*":

*"My friends are my scoffers;
My eye weeps to God.
O that a man might plead with God
As a man with his neighbor!
For when a few years are past,
I shall go the way of no return."*
(Job 16:20–22) —NASB

"[The Neighbors] [I have] [are scoffing at] [me],
 {So} {my} [Eye] [is weeping] to [God]
 That [He will provide direction] to [The **Gibbor**]
 {Who is} with [God];
 And [The Son] of [Adam], to [The Neighbor] [he has].
 Because [Years] of [a Number] [will come],
 But [I will walk] [a Path] [I will [not] return]."
 (Job 16:20–22) —my interim translation

Job is explaining that—in spite of his “friends” encouraging him to give up his belief in *The Teaching*—he is still praying the *Living Word* of God will **fulfill the promise** by sending Christ to be “the **Gibbor**” Who is going to *parabolically* “redeem” “the People” of God by “building a house,” “raising up a seed,” and “making a name” for God. Translators have no idea the Hebrew term **gibbor** is even in that verse, much less the *meaning* and *significance* of the term, because the Masoretes, in their ignorance of the things the Prophets have said regarding *The Teaching* of Moses, vocalized the term as *geber*. Consequently, the pathetic, pedantic, pin-headed penguins who *super-silly-us-ly* consider themselves to be “scholars,” blindly follow the Masoretes and translate **gibbor** generically as “man,” or something equally *insignificant*. The Truth in regard to their decidedly dogmatic dumbness is just as the Apostle Paul explained it:

[For] [The Word] of [The Cross] {is} [Stupidity] to [the {ones} who are being done away with], but to [the {ones} who are being saved]—to [us]—[it is] God’s [Power].
 [For] [it is written]:

“[I WILL DO AWAY WITH] [THE WISDOM]
 OF [THE [WISE] {ones}],
 AND [I WILL REJECT] [THE INSIGHT]
 OF [THE {ones} WHO HAVE INSIGHT].”

[Where] {is} [a [wise] {person}]? [Where] {is} [a Scribe]?
 [Where] {is} a debater of [This Age]? Has [not] [The {Living} God] made [The Wisdom] of [The World] [stupid]? [For] [since]—in [The Wisdom] of [The {Living} God]—[The World] [did [not] know] [The {Living} God] through [The Wisdom], [The {Living} God] [was delighted], [to save] [the {ones} who believe] through [The Stupidity] of [The Proclamation].
 (1 Corinthians 1:18–21) —my interim translation

That should be enough soapbox sarcasm for the time being; the next two verses the reader mentioned in his question deal with an issue I am not yet ready to address publicly. They also reveal translators are guilty of selectively filtering the data they allow the English reader to see:

Hear this, all peoples;
 Give ear, all inhabitants of the world,
 Both **low** and **high**,
 Rich and poor together.
 (Psalm 49:1b–2) —NASB

Listen to this, all [The Peoples];
 Give ear, all inhabitants of [Duration].
 Both [The Sons] of [Adam],
 And [Sons] of [a Man];
 Rich and poor together.
 (Psalm 49:1b–2) —my interim translation

Men of low degree are only vanity,
 and men of rank are a lie;
 In the balances they go up;
 They are together lighter than breath.
 (Psalm 62:9) —NASB

Surely [The Sons] of [Adam] {are} [Futility]
 [Sons] of [a Man] {are} [a Lie]
 On [a Set of Scales] [they] would ascend
 More than [Futility] altogether.
 (Psalm 62:9) —my interim translation

The translators of the New American Standard Bible clearly understand “the sons of **Adam**” in those two verses as a generic reference to all mankind and “sons of a man” as a specific reference to men who were born to privilege. It remains to be seen whether that assumption is correct, but this one thing is absolutely certain: Translators are by no means consistent in their translation of the construction that I have chosen to translate as “the sons of **Adam**.” However, they are consistent in at least one thing: They consistently hide the construction from the English reader. Most often, they translate it as “men”:

Sheol and Abaddon {lie open} before the LORD,
 How much more the hearts of **men**!
 (Proverbs 15:11) —NASB

[Sea of El] and [Abbadon] {are} in front of His Majesty, [How much more] [The Hearts] of [The Sons] of [Adam]? (Proverbs 15:11)—my interim translation

Also, I collected for myself silver and gold, and the treasure of kings and provinces. I provided for myself male and female singers and the pleasures of *men*—many concubines. (Ecclesiastes 2:8)—NASB

[I brought together] both [Silver] and [Gold] and [a Treasured Possession] of [Kings] and [Provinces]. [I made] for [myself] [{males} who sing] and [{females} who sing], and [The Exquisite Delights] of [The Sons] of [The Adam]—[a Mistress] and [Mistresses]. (Ecclesiastes 2:8)—my interim translation

The length to which translators will go to hide the construction “the sons of Adam” from the English reader can be seen in their translation of the final verse the reader mentioned:

And behold, one who resembled a *human being* was touching my lips; then I opened my mouth and spoke, and said to him who was standing before me, “O my lord, as a result of the vision anguish has come upon me, and I have retained no strength.” (Daniel 10:16)—NASB

Then [Look!] [A Likeness] of [The Sons] of [Adam] touched my lips, and I opened my mouth and I spoke. And I said to the one standing in front of me, “[My Master], because of the vision, my distresses have been turned over on me and I have not retained strength.” (Daniel 10:16)—my interim translation

The lesson to be learned from this brief survey of the various constructions based on the Hebrew term ‘*adam*’ is fairly straightforward: There is a whole lot more going on in the Hebrew text of the Old Testament than the mental midgets in charge of the Church would ever concede.

Editor: A reader who was reading the article you submitted for the March 1997 *The Voice of Elijah*® Update, “Just a Few Comments on Pyramids, Wine, and Ladders to Heaven” where Justin Martyr talks about the mysteries of Mithras, asked this question:

“Has Larry written about the actual birth of Christ?” She says, “I don’t have Christ being born on December 25th, I have Him being born on the Feast of Tabernacles; although, I do have Him being conceived around December 25th. 280 days later (which would be 40 weeks) would bring you to Tabernacles.” She also asks, “Can you help with this?”

Elijah: When I receive questions like this, the first thought I have is, “Why does it matter?” I personally see no value at all in determining when such things happened. It should be patently obvious from what I have written that *The Teaching* concerning the sacred calendar of God is concerned with centuries and millennia, not years and days. (See “When the Trumpet Sounds,” *The Voice of Elijah*®, April 1992.) The second thought I have when I consider how to respond to such questions is what Jesus said to the scribes and Pharisees—who considered such things to be important:

[At that time], Jesus [spoke] to [The Crowds] and [The Disciples] [He had], [saying]: “[The Scribes] and [The Pharisees] [have sat down] on [The Seat] of Moses. [Therefore], [you must do] and [keep] [all]—[as much as]—[they have said] to [you]; but [do [not] do] according to [The Works] [they have], [for] [they say] and [do [not] do]. And [they bind] [heavy] {and [hard to carry]} [Loads] and [place {them} on] [The Shoulders] of [The Men], but [they] [are [not] willing] [to move] [them] with even [The Finger] [they have]. And [they do] [all] [The Works] [they have] [in order to] [be seen] by [The Men]; [for] [they make wide] [The Phylacteries*] [they have] and [magnify] [The Hems]. And [they love] [The First Place] at [The Evening Meals], and [The First Seats] in [The Synagogues], and [The Greetings] in [The Public Squares], and [to be called] ‘[Rabbi]’ by [The Men]. But [you] [must [not] be called] ‘[Rabbi].’ [For] [One] [is] [The Teacher] [you have], and [you] [are] [all] [Brothers]. And [you must [not] call] [a Father] [yours] on [The Earth], [for] [One] [is] [The Father] [you have]—[the [heavenly] {One}]. [Neither] [be called] ‘[Leaders],’ [because] [your] [Leader] [is] [One]—[The Anointing]. And [the [greatest] {one}] of [you] [will be] [your] [Server]. But [whoever] [elevates] [himself] [will be humbled]; and [whoever] [humbles] [himself] [will be elevated]. But [Woe] to [you], [Scribes] and [Pharisees]—[Hypocrites]! [Because] [you shut] [The Kingdom] of [The Heavens] [in front] of [The

Men. [For] [you] [do [not] go in], [neither] [do you let [the {ones} who are going in] go in]. [Woe] to [you], [Scribes] and [Pharisees]—[Hypocrites]! [Because] [you travel around] [The Sea] and [the [dried-up] {area}] [to make] [one] [Proselyte]. And [when] he comes into being, [you make] [him] [twice as much] [a Son] of [Gehenna] as [you]. [Woe] to [you], [blind] [Guides]—[the {ones} who say]: ‘[Whoever] [swears an oath] by [The Sanctuary], [it is] [nothing]. But [whoever] [swears an oath] by [The Gold] of [The Sanctuary], [he has an obligation].’ [Stupid {ones}] and [blind {ones}]! [For] [Who] [is] [greater], [The Gold] or [The Sanctuary]—[the {One} Who made [The Gold] holy]? And: ‘[Whoever] [swears an oath] by [The Sacrificial Altar], [it is] [nothing]. But [whoever] [swears an oath] by [The Offering]—[The {one}] [on above] [it]—[he has an obligation].’ [Blind] {ones}! [For] [what] {is} [greater], [The Offering] or [The Sacrificial Altar]—[the {one} that makes [The Offering] holy]? [Therefore], (1) [the one who swears an oath] by [The Sacrificial Altar] [swears an oath] by [it] and by [all] [the {things}] [on above] [it]; and (2) [the {one} who swears an oath] by [The Sanctuary] [swears an oath] by [Him] and by [the {One} Who resides in] [Him]; and (3) [the {one} who swears an oath] by [The Heaven] [swears an oath] by [The Throne] of [The {Living} God] and by [the {One} sitting] [on above] [Him]. [Woe] to [you], [Scribes] and [Pharisees]—[Hypocrites]! [Because] [you give a tenth] of [The Mint] and [The Dill] and [The Cummin], and [let go of] [the [heavier] {parts}] of [The Law]—[The Sentencing], [The Mercy], and [The Belief]. But [one has to] [do] [these {things}] [and [not] [let go of] those {things}]. [Blind] [Guides]! [The {ones} who filter out] [a Gnat] and [swallow] [a Camel]! [Woe] to [you], [Scribes] and [Pharisees]—[Hypocrites]! [Because] [you cleanse] [the {thing}] [on the outside] of [The Cup] and [The Dish], but [on the inside] [they are full] of [Illegal Seizing] and [Self-indulgence]. [Blind] [Pharisee]! [First] [cleanse] [The Inside] of [The Cup] [so that] [The Outside] of [it] also may become [clean]. [Woe] to [you], [Scribes] and [Pharisees]—[Hypocrites]! [Because] [you are like] [Sepulchers] [that have been whitewashed]—[those that] [on the outside] [appear] [beautiful] but [on the inside] [are full] of [dead {ones’}] [Bones] and [all] [Uncleanness]. [So also], [on the outside] [you] [appear] [just] to [The Men], but [on the inside] [you are] [filled] with [Hypocrisy] and [Lawlessness]. [Woe] to [you], [Scribes] and [Pharisees]—

[Hypocrites]! [Because] [you build] [The Sepulchers] of [The Prophets] and [put together] [The Tombs] of [the {ones} who are just], and [you say], ‘[If] [we were] in [The Days] of [The Fathers] [we have], [we would [not] have been] [Partakers] with [them] in [The Blood] of [The Prophets].’ [So then], [you provide testimony] against [yourselves]—that [you are] [Sons] of [the {ones} who murdered] [The Prophets], and [you] [completely fill] [The Measure] of [The Fathers] [you have]. [Snakes]! [Descendants] of [Vipers]! [How] [will you flee] from [The Sentencing] of [The Gehenna]? [For this reason] [Look!] [I am sending] [Prophets] and [wise {ones}] and [Scribes] to [you]. Some of [them] [you will kill] and [you will crucify], and some of [them] [you will whip] in [The Synagogues] [you have] and [pursue] from [City] to [City]. [So thus], on [you] [will come] [all] [just] [Blood] [poured out] on [The Earth]—from [The [just] Blood] of Abel to [The Blood] of Zechariah, [Son] of Berechiah, [whom] [you murdered] [between] [The Sanctuary] and [The Sacrificial Altar]. [Without doubt] [I say] to [you], [these] [all] [will come] on [This Generation]. Jerusalem! Jerusalem! [The {one} who kills] [The Prophets] and [stones] [the {ones} who have been sent] to [her]! [How many times] [have I wanted] [to gather together] [The Children] [you have]—[in the same [Manner] as] [a Hen] [gathers together] [The Chicks] [she has] under [The Wings]—and [you were [not] willing]? [Look!] [The House] [you have] [is left] to [you] [deserted]. [For] [I say] to [you], you will [definitely not] see [Me] [from now on] [until] [you say], ‘[THE {One} WHO IS COMING] IN [THE NAME] OF HIS MAJESTY [HAS BEEN BLESSED].’”

(Matthew 23:1–39) —my interim translation

I chuckle (and sometimes laugh out loud) every time I read something Jesus said where He is clearly mocking not only the nitwits in His Own time but also those in every generation who have read (or tried to translate) what He said without any insight at all into what He *meant*. That is certainly the case in regard to what He said about Himself as “The Sanctuary” in which the Living Word of God was “residing” at that time. He did not say, “The Temple,” because the word for “Temple” (*hieros*) is a neuter noun; and He needed a masculine noun to mask the true *meaning* of what He said about Himself as “The Sanctuary” (*naos*) in which “The Spirit” of the Living Word of God was residing at that time.

Translators apparently don't even know there is a difference in *meaning* and *significance* between the Greek terms *hieros* and *naos*. I say that because they routinely translate both terms as "temple." The Truth is, *hieros* refers to the entire Temple complex; *naos* refers to the inner "Sanctuary" within the Temple complex. You know, the "Holy of Holies" where God resided in the Tabernacle and Solomon's Temple—before He withdrew from the Temple in the days of Ezekiel and Jeremiah. That's why the writer of the Book of Hebrews always uses the term *naos* and never *hieros*. It is also why Jesus refers to Himself as "The Sanctuary" (*naos*) in this passage:

[Therefore], the Jews [responded] and [said] to [Him], "[What] [Sign] [do You show] [us], that [You are doing] [these {things}]?" Jesus [responded] and [said] to [them], "[Undo] [This Sanctuary] and in [three] [Days] [I will awaken] [it]!" [Therefore], the Jews [said], "[This Sanctuary] [was {being}] built [Forty] and [six] [Years], and [You will awaken] [it] in [three] [Days]?" But [That {One}] [was speaking] concerning [The Sanctuary] of [The Body] [He had].
(John 2:18–21) —my interim translation

If you don't know why Jesus would refer to Himself as "The Sanctuary," go and read the account of His Baptism by John, especially the part about the dove; then read what I have written about the essential difference between the Old and New Covenants.

Even without insight into the masculine-versus-neuter sleight of hand that Jesus used in Matthew 23 to heap ridicule on the ignorant "Bible experts" of His day, any doofus wanna-be theologian in our own day should already know He was certainly not referring to "The Sanctuary" in the Temple. Ezekiel plainly says "The Glory" of the *Living* God moved out of those digs—lock, stock, and barrel—several hundred years earlier. If you were not aware of that extremely pertinent fact, shame on you. I wonder what else you don't know—but are absolutely certain you do.

As Jesus pointed out, there are three things that one had best not ignore on their "way" to "knowledge" of the Truth:

The Sentencing
The Mercy
The Belief

"*The Sentencing*" that awaits "The Guilty" at "The Judgment Seat" of the *Living* Word of God is a simple *parabolic image* that implies several other facts that really stupid people would rather go on ignoring. I have to admit that thinking about things like "Wrath," "Death," "Hell," and eternal damnation is not pleasant when one has no idea what the grave holds in store; but it only takes an instant for a person to repent and be born again. Then all that unpleasantness goes away.

The Truth is, all of us have already been found guilty of disagreeing with the *Living* Word of God. We're just "doing time" in this hell-hole of a "prison," waiting for "The Sentencing" based on what we have *chosen* to do in this life. Our only hope is clemency—either commutation of sentence or outright pardon. So who's the one being abjectly stupid? It has to be the one who denies the harsh reality that anyone with an ounce of common sense would be able to see: The goofy god of unconditional love—the one preached by all the prodigiously pudding-headed parrots perched in the pulpits today—would never allow all the nasty things that folks face down here.

The more mentally myopic morons among us blamed the Haitians for the completely arbitrary destruction caused by a hurricane, and they blamed the Japanese for the completely arbitrary destruction caused by a tsunami, yet they said nary a word concerning the wrath of the angry God of Israel when hundreds of tornadoes ripped up church buildings attended by all the good "God-loving" "Christians" in Mississippi, Alabama, and Georgia. How stupid is that?

The decidedly dimwitted dullards in our day who want to blame natural catastrophes on the actions of anyone other than our forefather Adam obviously have their head stuck in something other than the proverbial sand. They are clearly disregarding the point of the Book of Job, which is this: *God allows Satan to do bad things to His People just because He has confidence they will continue to believe the Truth—no matter what.* The hopeless half-wits who believe otherwise must want to make Jesus a liar:

And while [passing], [He saw] [a Man], [blind] from [Birth]. And [The Disciples] [He had] [asked] Him, [saying], "[Rabbi], who [sinned]—[this {one}] or [The Parents] [he has]—[so that] [he was engendered] [blind]?" Jesus answered, "[Neither] [this {one}] [nor] [The Parents] [he has] [sinned], [but] [so that]

[The Works] of [The {Living} God] [might be made apparent] in [him]."

(John 9:1–3) —my interim translation

A visit to the children's ward of a local hospital should enlighten even really dumb dorks to the fact that "good Christian" people here in the U.S. are by no means immune to the suffering that goes on all around the world—suffering that stems from the fact that our forefather Adam sinned and we are all held guilty. And any idiotic inane knucklehead who denies the Truth of that specific "doctrine" proves himself to be even more dimwitted if he claims to be "Christian." He is certainly not "Christian" in the historic sense of the term, but he is most definitely stupid. How can any rational person claim to be "Christian" when he denies a belief that was held by all segments of the "Christian" Church until just a couple of centuries ago? But I seriously doubt the dim lights who are trading on the Christian Church have ever read and understood what Paul says in the first chapter of Galatians about the simpletons who assume they can change the Gospel of the *Living* God without suffering serious consequences.

The Truth is, if you change the Truth in even the slightest way, you end up with a lie. Then you have to tell an even bigger lie to explain away that lie. Then you have to tell an even bigger lie to explain away that lie. Ergo, you eventually get the blowhard nonsense that exists in theological seminaries around the world today. "Speculative theology" is just that—speculation. Wake up, numbskulls! If the Church had not lost *The Apostolic Teaching*, there would be no need for speculation of any kind. Every born-again Believer would already have access to the Truth.

"*The Mercy*" that Christ mentions in the passage I quoted above implies the same things as "The Sentencing." But those who deny the certainty of "The Sentencing" that is yet to come will never consider "The Mercy" that the *Living* God of Abraham, Isaac, and Jacob offers anyone who will simply believe "*The Promise*" He made to Adam and Eve. Lacking "The Belief" that God requires, things will most definitely not go well for them at "The Sentencing."

"*The Belief*" that Christ mentions in Matthew 23 brings me at long last to my response to this particular question. So here it is: There are some very specific things with which True Believers need to concern themselves; there are other things they would do well

to ignore. The True Believer who gains wisdom from the Truth of *The Teaching* will be able to discern quite easily what is important and what is not important. The Truth is, this question is concerned with things that are completely unimportant. But the fact that it was asked is extremely important. So let me make myself perfectly clear.

The scribes and Pharisees are the stereotypical pattern of the person who ignores the important things in *The Teaching* and concerns himself with all sorts of unimportant things that are not part of *The Teaching*. This is what Jesus said about such folks:

"[Blind] [Guides]! [The {ones} who filter out] [a Gnat] and [swallow] [a Camel]!"

(Matthew 23:24) —my interim translation

Check the context. His point is, one should always take the time to inspect the contents of "The Cup" from which he is "drinking." But the only completely rational approach when one encounters a "Cup" that contains suspect contents is to filter out the bigger lies before focusing on the smaller ones. The biggest lie I have ever had the misfortune to encounter is the "camel" lie that everyone in our generation seems to be willing to "swallow," so here it is: *The Truth changes*. The "baby camel" lie that comes in a close second to that monstrous lie is this one: *The Early Church had the Truth, but it never lost the Truth; we're just arguing over which of two versions of the Truth is true*. Total boneheads readily swallow that ridiculous nonsense. Dogmatic disciples of the dunder-headed dolts who assiduously spread such stupidity can't even spell "rational" and "reason," much less understand their *meaning* and *significance*. They clearly have no "love of the Truth." Paul describes their fate this way:

But [we ask] [you], [Brothers], concerning [The Coming] of [The Lord] [we have], Jesus [Anointed], and [our] [Assembling] to [Him], [so that [you] would] [not] [be moved back and forth] [quickly] from [The Mind] nor [be alarmed]—either by [a Spirit] or by [a Word] or by [a Letter] [as] from [us], [as] [that] [The Day] of [The Lord] [presently is]. [Do [not] let [anybody] deceive] [you] in accordance with [a [nothing] Turn], [because] {that cannot be} [if] [The Apostasy] [does [not] come] [first], and [The Man] of [The Lawlessness] [is revealed]—[The Son] of [The Destruction]—[the {one} who is opposed] and [who

elevates himself] above [everything] [said] {to be} God or [an object of worship]. [So then], [he] [sits down] in [The Sanctuary] of [The {Living} God], [presenting himself {as} evidence] [that] [he is] God. [Do you [not] remember] [that] [I was saying] [these {things}] to [you] [being] [still] with [you]? And [now] [you are aware of] [the {thing} that is holding fast] [so that [he] may] [be revealed] in [The Time] of [his own]. [For] [The Mystery] of [The Lawlessness] [is working] [already]—{which is} [only] [the {one} holding fast] [at this time] [until] he comes into existence [out of the midst]. And [at that time] [the {one}] [without law] [will be revealed]: (1) [whom] [The Lord] [will put away] by [The Spirit] of [The Mouth] [He has] and [abolish] by [The Appearance] of [The Coming] [He has], (2) [of whom] [The Coming] [is]: (a) in agreement with [The In-working] of [The Satan] in [all] [Power] and [Signs] and [Wonders]—[Lies]—and in [every] [Deception] of [Injustice] for [the {ones} who are being done away with]; (b) against [those who] [did not accept] [The Love] of [The Truth] [so that [they] could] [be saved]. And [for this reason] [The {Living} God] [will send] to [them] [an In-working] of [a Deception] [so that [they] would] [believe] [The Lie], [so that] [all] of [the {ones} who did [not] believe] [The Truth] [but] [delighted] in [The Injustice] [would be judged]. But [we] [have an obligation] [to give thanks] [always] to [The {Living} God] for [you]—[Brothers] [who have been loved] by His Majesty—[because] [The {Living} God] [picked] [you] as [First Fruits] for [Salvation] in [Holiness] of [Spirit] and [Belief] of [Truth].

(2 Thessalonians 2:1–13) —my interim translation

I want to show you one more thing before I move on from this admonition that the True Believer forget about filtering inconsequential “gnats” out of the “Cup” from which they are “drinking.” Here again are the three things Jesus said we should focus on:

The Sentencing
The Mercy
The Belief

Keep those three things in mind as you read what Jesus said to His disciples right before He was crucified:

“[I have spoken] [these {things}] to [you] [so that] [you would [not] be offended]. [They will make] [you] [expelled from the synagogue], [but] [an Hour] [is coming] [so

that] [everyone who] [kills] [you] [will assume] [he is bringing and presenting] [a Priestly Service] to [The {Living} God]. And [they will do] [these {things}] [because] [they have [not] known] [The Father] [nor] [Me]. [But] [I have spoken] [these {things}] to [you] [so that] [when] [The Hour] [they have] [comes], [you would remember] about [them]—[that] [I] [said] {them} to [you]. But [I did [not] say] [these {things}] to [you] [at {the} Beginning], [because] [I was] with [you]. But [now], [I am going on] to [the {One} Who sent] [Me], and [nobody] from [you] [is asking] Me, ‘[Where] [are You going on]?’ [But] [because] [I have spoken] [these {things}] to [you], [Anguish] [has completely filled] [The Heart] [you have]. [But] [I] [am saying] [The Truth] to [you]: [It is advantageous] for [you] [that] [I] [am going away]. [For] [if] [I do [not] go away], [The Advocate] [will [not] come] to [you]; but [if] [I go], [I will send] [Him] to [you]. And when [that {One}] [comes], [He will expose] [The World] in regard to [Sin] and in regard to [a Declaration of Not Guilty] and in regard to [Sentencing]. In regard to [Sin], [because] [they do [not] believe] into [Me]; and in regard to [a Declaration of Not Guilty], [because] [I am going on] to [The Father] and [you observe] [Me] [no longer]; but in regard to [Sentencing] [because] [The Ruler] of [This World] [has been judged].”

(John 16:1–11) —my interim translation

If you carefully read what Jesus said here, you will find the same three things mentioned. In this case, Jesus puts them in this order:

The Belief
The Mercy
The Sentencing

Jesus makes a specific correlation between those three things and three other things. You would do well to make sure you understand what He had in mind:

The Belief — Sin
The Mercy — a Declaration of Not Guilty
The Sentencing — Judgment already imposed

The dimwitted “Christian” legalists in our own day have no basis at all for understanding why Jewish Believers would impose only three requirements on Gentile Believers at the Church council described in

Acts 15. That is because they don't know anything at all about "*The Promise, inheritance of the promise, or inheritance of what was promised.*" They don't even know that *what was promised* is creation in the image and likeness of the *Living Word of God*. Lacking that, they certainly don't know the *Living Word of God* is still "working" on the sixth "day" of Creation to transform Believers into His Own image and likeness. Given those circumstances, are you going to be so stupid as to listen to their ridiculous assertions that you "have to do this" and you "have to do that"? Total imbeciles! God requires *belief* in a specific *content*! If you focus on that *content* and stay away from stupid *speculation* about things that have no *significance* whatsoever, you will be able to "walk" in total freedom.

Let me make this easy for you. There are only three things with which you need to concern yourself:

The Sentencing
The Mercy
The Belief

If you have questions about anything other than those three things, trust me. Satan is working to entice you into rejecting "The Mercy," engaging in "The Sin," and going back under "The Judgment" that has already been imposed on him and his dimwitted followers. If you don't understand the *meaning* and *significance* of that statement, you need to go back and read what I have already explained about "The Sin."

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

If, after reading those things, you still don't understand what I said about Satan enticing you into engaging in "The Sin," you should probably check to make sure the "Spirit" residing in you is the "Spirit" of Christ and not some other "spirit." If you determine the "Spirit" of Christ is not in you, the first "step" in your "walk" with the Lord begins with the free booklet titled *7 Simple Steps to Salvation*.

Contrary to what the stupid, *speculating* simpletons who control the Church today would have you believe, the "Spirit" of Truth does not contradict Himself, so a small bit of simple logic tells you those who have that "Spirit" will all believe exactly the same things:

"[I [still] have] [many {things}] [to say] to [you], [but] [you are [not] able] [to carry] [at this time]. **But [when] [that {One}] [comes]—[The Spirit] of [The Truth]—[He will guide] [you] in [all] [The Truth]. [For] [He will [not] speak] from [Himself], [but] [as much as] [He hears], [He will speak]; and [He will report back] to [you] [the {things} that are coming]. [That {One}] [will glorify] [Me], [because] [He will receive] from [the {Word}] [I have], and [He will report back] to you. [All]—[as much as] [The Father] [has]—[is] [Mine]; [for this reason] [I said], '[He will **receive**] from [the {Word}] [I have], and [He will report back] to [you].'**"

(John 16:12–15) —my interim translation

Here is another small bit of simple logic every True Believer will do well to keep in mind: If someone who claims to be a Believer has a distinct tendency to "wander off" into areas of "study" that you can plainly see have no relevance at all to anything in *The Teaching*, don't let Satan confuse you. Be brutally honest. That person is a Pretender. Their primary interest is not understanding the Truth in regard to "*The Promise, inheritance of the promise, and inheritance of what was promised,*" it is instead *speculating* about "gnats" that have no *significance* whatsoever. That is precisely the sort of individual who caused the sons of Israel to lose *The Teaching of Moses* and the Church to lose *The Apostolic Teaching*. Is it any wonder the angry God of Israel absolutely hates the activity they love? Here is what He said about those who do not love the Truth of the *Living Word of God* that He is:

"And you know that His Majesty, the {Living} God You have, is the {Living} God, the true God Who guards the covenant and [The Loving Kindness] to a thousandth generation for those who love Him and for those who guard His commandments, but **He repays the one who hates Him to his face, to destroy him. He will not take long with the one who hates Him. He will repay him to his face.**"

(Deuteronomy 7:9–10) —my interim translation ■

Continued from front cover

them that it was requisite that they should take more unsparing advantage of the truth than ever before, as the Word was to ascend to heaven. Again, therefore, He calls them children; for He says, "Children, a little while I am with you." And, again, He likens the kingdom of heaven to children sitting in the market-places and saying, "We have piped unto you, and ye have not danced; we have mourned, and ye have not lamented;" and whatever else He added agreeably thereto. And it is not alone the Gospel that holds these sentiments. Prophecy also agrees with it. David accordingly says, "Praise, O children, the Lord; praise the name of the Lord." It says also by Isaiah, "Here am I, and the children that God hath given me." Are you amazed, then, to hear that men who belong to the nations are sons in the Lord's sight? You do not in that case appear to give ear to the Attic dialect, from which you may learn that beautiful, comely, and freeborn young maidens are still called παῖδες, and servant-girls παιδισκόρια; and that those last also are, on account of the bloom of youth, called by the flattering name of young maidens.

And when He says, "Let my lambs stand on my right," He alludes to the simple children, as if they were sheep and lambs in nature, not men; and the lambs He counts worthy of preference, from the superior regard He has to that tenderness and simplicity of disposition in men which constitutes innocence. Again, when He says, "as suckling calves," He again alludes figuratively to us; and "as an innocent and gentle dove," the reference is again to us. Again, by Moses, He commands "two young pigeons or a pair of turtles to be offered for sin;" thus saying, that the harmlessness and innocence and placable nature of these tender young birds are acceptable to God, and explaining that like is an expiation for like.

Clement of Alexandria, "The Instructor," Book i, Chap. 6, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1885), Vol. 2, p. 212.

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