



THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

Stupidity Repeats Itself—Again

But it is here sufficient that the extreme perversity of their god is probed from the mere exposition of his lonely goodness, in which they refuse to ascribe to him such emotions of mind as they censure in the Creator. Now, if he is susceptible of no feeling of rivalry, or anger, or damage, or injury, as one who refrains from exercising judicial power, I cannot tell how any system of discipline—and that, too, a plenary one—can be consistent in him. For how is it possible that he should issue commands, if he does not mean to execute them; or forbid sins, if he intends not to punish them, but rather to decline the functions of the judge, as being a stranger to all notions of severity and judicial chastisement?

For why does he forbid the commission of that which he punishes not when perpetrated? It would have been far more right, if he had not forbidden what he meant not to punish, than that he should punish what he had not forbidden. Nay, it was his duty even to have permitted what he was about to prohibit in so unreasonable a way, as to annex no penalty to the offence. For even now that is tacitly permitted which is forbidden without any infliction of vengeance.

Besides, he only forbids the commission of that which he does not like to have done. Most listless, therefore, is he, since he takes no offence at the doing of what he dislikes to be done, although displeasure ought to be the companion of his violated will. Now, if he is offended, he ought to be angry; if angry, he ought to inflict punishment. For such infliction is the just fruit of anger, and anger is the debt of displeasure, and displeasure (as I have said) is the companion of a violated will. However, he inflicts no punishment; therefore he takes no offence.

He takes no offence, therefore his will is not wronged, although that is done which he was unwilling to have done; and the transgression is now committed with the acquiescence of his will, because whatever offends not the

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A Note From the Editor

A few days ago, I sent the following email to all of the subscribers and contributors to *The Voice of Elijah*® whose email addresses we have on file:

Monday, October 10, 2011

Subscribers and Contributors to The Voice of Elijah®,

We're doing our best to keep you informed using social media! This afternoon, Larry D. Harper, of The Elijah Project, started using Twitter to broadcast his progress with his translation project. If you would like to follow his progress and hear what he has to say on a regular basis, log on to www.voiceofelijah.org and click on the link to "Follow The Elijah Project" on Twitter. It is easy enough to setup a Twitter account... and it is free! You've already missed his first tweet.

Voice of Elijah has a Facebook page and you are invited to check it out, as well. You will find us at: www.facebook.com/voiceofelijahinc! While you are there, click on the "LIKE" button and you will receive VOE's posts on a regular basis. Those who've already "liked" VOE's Facebook page have already heard about how to find Larry D. Harper on Twitter. Thank you all for supporting the mission of Voice of Elijah.

*Sincerely in Him,
Marcia Woody*

One of VOE's Monthly Contributors promptly replied via email:

"Your guys can't even get a July issue out by October... are you sure you need to be on Twitter? Have we been caught up into the world?"

Anyone who knows me well, knows that it takes A LOT to get me riled up. Well, this little two-liner did just that. I'm steamed because this individual doesn't have a clue regarding the Truth of the situation with VOE, The Elijah Project, or Larry Harper. Let me clarify, point by point:

"Your guys can't even get a July issue out by October."

Did he even read the July 2011 newsletter (mailed to subscribers on 9/20/11)? Larry was talking about folks like him and he didn't even see it:

"At various times over the past two decades, some of the individuals who were helping me at the time indicated they thought I should always make sure my articles were completed 'on time' so the newsletter would go out when they thought it should. It was clearly easy for them to be an 'arm-chair quarterback'

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in that regard, but they probably would not have had that same perspective if they had been sitting where I sat."

*"It Takes Two to 'Tango,'" The Voice of Elijah®,
July 2011, page 1*

"Are you sure you need to be on Twitter?"

"Are you sure you" want to judge the actions of someone who shows convincing evidence of having been called by God to teach and prepare His Elect for the End of the Age? *"Are you sure you"* know better than he does how to fulfill his calling? *"Are you sure you"* know social media will not make many more aware that The Teaching is being restored and made available, and that the time to prepare is now?

Social media outlets are free. So it costs VOE nothing to have a presence on those sites. And these days, that's where people are increasingly searching for information. So it sounds to me like using Twitter to further our reach makes a lot of sense.

For those of you who haven't yet gone up to see what Larry is tweeting, let me fill you in. You will not find the run-of-the-mill tweets like, "I'm hungry, should I go to McDonald's or Burger King?" No, he is taking maybe five minutes each day to tweet what he has accomplished that day. I dare say that one day he may ask True Believers to pray about some translation difficulty he has. I, for one, will gladly spend a few minutes of my time to be there, regular as clockwork, to make sure I'm praying for whatever he needs.

"Have we been caught up into the world?"

I am a first-hand witness to Larry's dedication to his calling. I met him in January of 1981, a full seven years before VOE was formed. In all the years since, I have seen him day in and day out trying to accomplish his calling (even before he was completely certain what the Lord had called him to do). For years, he spent money he didn't have to buy equipment to print *The Voice of Elijah®* newsletter and publish his books. He worked

through physical challenges that would have made a less-dedicated individual admit defeat. He is not getting any younger, yet he is devoting longer hours than ever before to provide the information True Believers need to prepare themselves for the appearance of the Antichrist.

I can assure you that the total focus of Larry's life is to make the Truth of the Scriptures available, because of the calling God has given him. "Caught up into the world?" Not hardly. If that were to have happened, my guess is it would have happened a long time ago. Larry was called when he was 18. I don't know about you, but the world had a pretty strong latch on me at that age. Yet Larry turned away from all that he had planned to do with his life and followed the call of the Lord. He follows that calling to this very day—working day in and day out at his computer in his office, in faded jeans, a decades-old T-shirt, and worn-out shoes. He is absolutely content following the calling of the Lord. Believe me when I tell you that nothing else in this life matters to him.

So, when VOE receives mail from people who imply Larry is just like the televangelist-types who are "only in it for the money," I get riled up. I know better. I also firmly believe the Antichrist will arrive on the scene before too much longer, and the Truth I will need to understand before that time is becoming more and more available every day because of Larry's dedication to his calling. That "treasure" has nothing to do with dollars and cents!

A Word of Advice

I have learned—from someone far wiser than I am—not to give advice. But, in this case I feel a bit of advice may be warranted, no, mandatory: If you see no value in the information provided by *The Voice of Elijah®*, your best move would be to move on. Support the feel-good organization of your choice. There are millions of them out there. See where that gets you when the Lord returns for His Own.

In Him,

Marcia Woody

When God Is Finished With Them, There Won't Be a Coal Left to Warm Them

In the “Questions & Answers” section of this issue, I was asked to explain what I teach regarding water baptism. The Truth is, I have never taught much of anything in that regard simply because I have been focused on various other *parabolic images* in *The Teaching* that have a whole lot more *significance* for born-again Believers. However, since I was asked the question, I will respond. I seriously doubt that my response will come anywhere close to satisfying anyone who has already settled the issue of the *proper method* of baptism in their own mind. That’s because I don’t really care whether a person has been sprinkled, dipped, dunked, or poured. If the person who is baptized doesn’t understand the *meaning* and *significance* of the *symbolic ritual*, he may as well have spent his time wallowing in a hog mire. The question one should be asking is, “What does the *symbolic ritual* mean and signify,” rather than “How should one be baptized?”

Now that I have stirred up all the contentious, knot-headed, know-nothing Pretenders who are ever-so-eager to argue about *external* details rather than live life with a “heart” completely dedicated to the Lord, I will explain the basics in regard to *what* one needs to know about the *meaning* and *significance* of the *external parabolic ritual* of water baptism. To do that, let’s first of all take a look at the Greek verb *baptizo*. Since you can easily see that Greek term has been *transliterated* as “baptize” rather than being *translated*, you can bet your bottom dollar (that’s an idiom) that Satan had his agents hide something from those who really want to know the Truth. You should also have a fairly good idea where all the confusion concerning the *meaning* and *significance* of the *symbolic ritual* of water baptism crept in.

Just to get things straight from the outset, I want to show you a “baptism” that you have most likely never heard about:

But in order [to speak] {with Him}, [a Pharisee] [asks] [Him] [so thus] [he could eat breakfast] with [Him]. But [{when He} comes in], [He leans back]; and [{when} [The Pharisee] saw], [he was amazed] [that] [He is [not] baptized] [first], before [The Breakfast]. So [The Lord] [said] to [him]: “[Now] [you] [Pharisees] [cleanse] [the {thing}] [on the outside] of [The Cup] and [The Platter], but [the {thing}] [on the inside] of [you] [is full] of [Illegal Seizing] and [Evil Intentions]. [Mindless {Ones}]! [The {One} Who made] [the {thing}] [on the outside], [did He [not] [also] make] [the {thing}] [on the inside]? [Yet] [you must give] [the {things} that are within] {as} [a Contribution to the Less Fortunate], and [Look!] [All] [is] [clean] in [you].”*
(Luke 11:37–41) —my interim translation

Isn’t it interesting what you find in the Scriptures when you get past the sly *interpretation* that translators put on the text? But just to make sure we are all on the same page (that’s another idiom), did you see what I saw in that passage? I do believe the biblical text is trying to tell us that all the hoity-toity folks living back then made sure they were always “baptized” right before they ate. That must *mean* they were “baptized” a whole lot, or else they were mighty skinny. I’ll let you decide. Before you do that, you might also want to take a look at this passage:

And [they were gathered] before [Him]—[The Pharisees] and [some] of [The Scribes] [who came] from Jerusalem and [saw] [that] [some] of [The Disciples] [He had] [are

eating] [The Loaves of Bread] with [common]—[that is], with [unwashed]—[Hands]. ([For] [The Pharisees] and [all] [The Jews], [if] [they do [not] wash] [The Hands] [up to the elbow*], [they do [not] eat]—[holding on to] [The Oral Tradition] of [The Elders]. **And from [a Public Square]: [If] [they do [not] baptize themselves], [they do [not] eat]. And [there is] also [many] [other] {things} [which] [they have taken to themselves] [to hold on to]—[a Baptizing] of [Cups] and of [Pitchers] and [Copper Pots].)**

(Mark 7:1–4) —my interim translation

Now, I realize some folks would prefer another reading for the verb *baptizo* in verse 4, but those are the same folks who are forced to duplicitously avoid a rather harsh reality by translating the noun *baptisma* (“baptism”) as “washing” or some such thing. (Oops! I just split another infinitive.) The Truth is, when folks in those days “baptized” something, they were basically just “washing” it to make sure it was “clean.” That can be seen from the meaning of the root form of the verb *baptizo*. That root form is the verb *bapto*, which means “to dip.” You will find that verb used in these passages:

But when [The Pharisees] [heard] [these] {things}—[existing] {as} [money-loving]—[they were sneering at] [Him]. And [He said] to [them]: “[You] [are] [the {ones} who declare [yourselves] not guilty] [before] [The Men], but [The {Living} God] [knows] [The Hearts] [you have]. [Because] [the [high] {thing}] in [Men] [is] [an Abomination] [before] [The {Living} God]. [The Law] and [The Prophets] {were} [up to the time of] John. [From then on], [The Kingdom] of [The {Living} God] [is being preached as the gospel] and [everyone] [is being forced] into [Her]. But [it is] [easier] for [The Heaven] and [The Earth] [to pass on] than for [one] [Horn] of [The Law] [to fall]. [Everyone who] [releases] [The Woman] [he has] and [marries] [a [different] {one}] [commits adultery], and [the {one} who marries] [{one} who has been released] from [a Male] [commits adultery]. But [a [certain] Man] [was] [rich], and [he regularly dressed in] [Purple Cloth] and [Fine Linen]—[rejoicing] [splendidly] [daily]. But [a [certain] [poor] {one}]—Lazarus by [Name]—[who had been sorely wounded*], [had been thrown] at [The Gate] [he had]. And [he desired] [to be satiated] from [the {things} that were falling] from [The Table] of [the [rich] {one}], [but also] [The Dogs] [that were coming] [were licking*] [The Sores] [he had]. But [it

came about] when [the [poor] {one}] [died] and [he] [was carried away] by [The Messengers] into [The Lap] of Abraham, then [the [rich] {one}] also [died] and [was buried]. And [existing] in [Torments] in [The Hades], [raising] [The Eyes] [he had], from [at a distance] [he sees] Abraham, and Lazarus in [The Lap] [he has]. **And [calling out], [he] [said], ‘[Father] Abraham, [show mercy] on [me] and [send] Lazarus [so that] [he may dip] [The Tip] of [The Finger] [he has] in [Water] and [cool*] [The Tongue] [I have], [because] [I am being caused great sorrow] by [This Flame].’** But Abraham [said], ‘[Child], [you recall] [that] [you received] [the [good] {things}] [you had] during [The Life] [You had], and Lazarus [likewise] [the [awful] {things}]. But [now] [he has an appeal made] [here], and [you are being caused great sorrow]. And in {addition to} [all] [these] {things}, [between] [you] and [us] [a [great] Chasm] [has been established] [so thus] [the {ones} who want] [to step through] [from here] to [you] [are [not] able], [nor] [can they cross over] [from there] to [us].’ But [he said], ‘[Therefore], [I ask] [You], [Father], [that] [You would send] [him] to [The House] of [The Father] [I have]—[for] [I have] [five] [Brothers]—[so thus] [he may provide convincing testimony] to [them], also [so that] [they do [not] come] into [This Place] of [The Torment].’ But Abraham [says]: ‘[They have] Moses and [The Prophets]. [Let them listen to] [them].’ But [he] [said], ‘[No], [Father] Abraham! [But] [if] [someone] from [dead {ones}] [were to go] to [them], [they will apologize].’ But [he said] to [him], ‘[If] [they do [not] listen to] Moses and [The Prophets], [neither] [will they be convinced] [if] [someone] [were to arise] from [dead {ones}].’”

(Luke 16:14–31) —my interim translation

When Jesus [had said] [these] {things}, [He was disturbed] in [The Spirit] and [provided testimony] and [said], “[Without doubt]! [Without doubt]! [I say] to [you] [that] [one] of [you] [will hand [Me] over].” [The Disciples] [were looking] at [one another], [being perplexed] about [whom] [He is saying] {this}. [One] of [The Disciples] [He had]—[whom] Jesus [loved]—[was] [lying back and relaxing] in [The Lap] of Jesus. [Therefore], Simon Peter [nods] to [this] {one} [to inquire] [who] [it might be] about [whom] [He is saying] {this}. [Therefore], [that] {one}—[who was leaning back] [like this] on [The Chest] of Jesus—[says] to [Him], “[Your Majesty], [who] [is he]?” **Jesus [responds], “[That] {one} [is] {him} for [whom] [I will dip] [The Morsel] and [give] to [him].”**

[Therefore], [having dipped] [The Morsel], [He takes] {it} and [gives] {it} to Judas, of Simon Iscariot. And [at that time], after [The Morsel], [Satan] [went in] to [that] {one}. [Therefore], Jesus [says] to [him], "[What] [you do], [do] [more quickly]." But [none] of [the {ones}] who were lying back and relaxing] [knew] [why] [He said] [this] to [him]. [For] [some] [were assuming]—[since] [Judas] [had] [The Money Bag]—[that] Jesus [is saying] to [him], "[Buy] [the {things of which}] [we have] [a Need] for [The Feast]," [or] [so that] [he might give] [something] to [the {poor}] {ones}. [Therefore], [taking] [The Morsel], [that {one}] [went out] [straight-away]; and [it was] [Night].

(John 13:21–30) —my interim translation

And [I saw] [The Heaven] [had been opened], and [Look!] [A [white] Horse!] And [the {One}] sitting] on [him] [is called] [Believable] and [Real]. And [He judges] by [a Declaration of Not Guilty] and [wages war]. But [The Eyes] [He has] {are} [like] [Fire] of [a Flame], and on [The Head] [He has] {are} [many] [Diadems] [that have] [a Name] [that has been written] [which] [nobody] [is aware of] [except] [Him] and {a Name} [that has been wrapped] with [an Overgarment] [that has been dipped] in [Blood]. And [The Name] [He has] [is called] [The Word] of [The {Living} God].

(Revelation 19:11–13) —my interim translation

In those three passages, I translated the Greek verb *bapto* the same way that it is translated in every other translation that is not playing some silly "let's assume everybody is as abjectly stupid as we are in trying to make the biblical text more readable" game. That is, I translated the verb *bapto* as "dip." Do you have any idea why they would translate it that way? How about this one: They translate it that way because that is what the word *means*? That can be seen not only from the way *bapto* is used but also from the way the Greek verb *embapto* is used. That verb is a compound verb resulting from a combination of the preposition *en* ("in") and the verb *bapto* ("to dip"). Not surprisingly, those two words taken together *mean* "to dip in." The verb *embapto* occurs in the following two passages:

And [it came about] [when] Jesus [completed] [all] [These Words], [He said] to [The Disciples] [He had], "[You are aware] [that] [The Passover] [is coming about] after [two] [Days], and [The Son] of [The Man] [is being handed over] [in order to be crucified]." [At that time], [The High

Priests] and [The Elders] of [The People] [were gathered] into [The Courtyard] of [The High Priest]—[the {one} being called] Caiaphas; and [they gave themselves advice] [so that] by [Pretense] [they could hold on to], and [kill], Jesus. But [they said repeatedly], "[Not] during [The Feast], [so that] [a Disturbance] [not] [come about] among [The People]." But while Jesus [was] in Bethany, in [{The} House] of Simon [The Leper], [a Woman] [who has] [an Alabaster Container] of [very expensive*] [Perfume] [approached] [Him], and [she poured {the perfume} down] on [The Head] [He had] [while {He} was lying back and relaxing]. But [The Disciples] [were indignant], [saying]: "For [what] {was} [This Destruction]? [For] [this] [would have been able] [to be sold] for [much] and [to be given] to [poor] {ones}." But Jesus—[knowing]—[said] to [them]: "[Why] [do you present] [Labors] to [The Woman]? [For] [she has worked] [an [excellent] Work] in [Me]. [For] [you [always] have] [the {poor}] {ones}] with [yourselves], but [you do [not] [always] have] [Me]. [For], when [she] [put] [This Perfume] on [The Body] [I have], [she did] {it} [in order to] [prepare [Me] for burial]. [Without doubt] [I say] to [you], [wherever] [The Gospel] [is preached] in [The Entirety {of}] [The World], [what] [she] [has done] [will be spoken] also for [her] [Memorial]." [At that time], [one] of [The Twelve]—[the {one} called] "Judas Iscariot"—[having gone] to [The High Priests], [said]: "[What] [are you willing] [to give] [me]? [I also] [will hand [Him] over] to [you]." And [they] [stood] [him] [thirty] [Silver {Pieces}]. And [from then on], [he began seeking] [a Good Opportunity], [so that] [he could hand [Him] over]. But on [the [first] {day}] of [the [unleavened] {days}], [The Disciples] [approached] Jesus, [saying], "[Where] [do You want] [us] [to prepare] for [You] [to eat] [The Passover]?" And [He] [said], "[Go on] into [The City] to [The (One I cannot name*)] and [say] to [him], '[The Teacher] [says], '[The Time] [I have] [is] [near]; [I am making] [The Passover] for [You] with [The Disciples] [I have].'" And [The Disciples] [did] [as] Jesus [arranged with] [them], and [they prepared] [The Passover]. But when [it had become] [Evening], [He was lying back and relaxing] with [The Twelve]. And [while [they] were eating], [He said], "[Without doubt] [I say] to [you] [that] [one] of [you] [will hand [Me] over]." And [being [extremely] in anguish], [each] [one] [began] [to say] to [Him], "[I] [am] [certainly not], [am I], [Your Majesty]?" But [responding], [He] [said]: "[The {one} who has dipped [The Hand] in] [The Crockery] with [Me] [will hand [Me] over]. Indeed, [The Son] of [The Man] [is going on] [just as] [it is written] concerning

[Him]; but [Woe] to [That Man] through [whom] [The Son] of [The Man] [is being handed over]. [If] [That Man] [had [not] been engendered], [it would be] [excellent] for [him].” But [responding], Judas—the {one} who was handing [Him] over—[said], “[I] [am] [certainly not], {am I}, [Rabbi]?” [He says] to [him], “[You] [said] {it}.” But while [they] [are eating], Jesus, [having taken] [a Loaf of Bread] and [having blessed], [broke] and—[having given] to [The Disciples]—[said]: “[Take]. [Eat]. [This] [is] [The Body] [I have].” And [having taken] a [Cup] and [having given thanks], [He gave] to [them], [saying]: “[You must [all] drink] from [it]. [For] [this] [is] [The Blood] of [The Testament] [I have]—[the {blood} that is being poured out] on behalf of [many] for [a Cancellation] of [Sins]. But [I say] to [you], [I will [definitely not] drink] from [This Descendant] of [The Vine] [from now on] [until] [That Day], [when] [I drink] [it] with [you] [new] in [The Kingdom] of [The Father] [I have].” And [having sung a hymn], [they went out] into [The Mountain] of [The Olives].

(Matthew 26:1–30) —my interim translation

But [The Passover] and [the {unleavened} {days}] [were] after [two] [Days]. And [The High Priests] and [The Scribes] [were seeking] [how] [to hold on to] [Him] by [Pretense] [to kill] {Him}. [For] [they said repeatedly], “[Not] during [The Feast], [{so that} [there is] not once] [a Disturbance] of [The People].” And while [He] [was] in Bethany, in [The House] of Simon [The Leper], while [He] [was lying down], [a Woman] [who had] [an Alabaster Container] of [an {expensive} {authentic} [Nard] Perfume] [came]. [Breaking apart] [The Alabaster Container], [she poured {the perfume} down] on [The Head] [He had]. But [some] [were] [being indignant] among [themselves]: “For [what] [has [The Destruction] {of} [This Perfume] come about]? [For] [This Perfume] [would have been able] [to be sold] for [on above] [three hundred] [64-cent Pieces] and [to be given] to [the {poor} {ones}].” And [they were admonishing] [her]. But Jesus [said]: “[Leave [her] alone]! [Why] [do you present] [Labors] to [her]? [She has worked] [an {excellent} Work] in [Me]. [For] [you [always] have] [the {poor} {ones}] with [yourselves], and [whenever] [you want] [you are able] [to do] [a Good Thing] for [them], but [you do [not] [always] have] [Me]. [What] [she has], [she has done]. [She has taken {it} {upon herself} beforehand] [to apply perfume on*] [The Body] [I have] for [The Preparation for Burial]. But [without doubt] [I say] to [you], [wherever]

[The Gospel] [is preached] in [The Entirety {of}] [The World], [what] [she] [has done] [will be spoken] also for [her] [Memorial].” And Judas Iscariot—the {one} of [The Twelve]—[went away] to [The High Priests] [so that] [he could hand [Him] over] to [them]. But [the {ones} who heard] [rejoiced] and [they promised] [to give] [him] [Silver]. So [he was seeking] [how] [he could hand {Him} over]. And on [The {first} Day] of [the {unleavened} {days}], [when] [they were sacrificing] [The Passover], [The Disciples] [He had] [say] to [Him], “[Where] [do You want] {that}, [having gone away], [we should prepare] [so that] [You may eat] [The Passover]?” And [He sends] [two] of [The Disciples] [He had], and [He says] to [them]: “[Go on] into [The City], and [a Man] [who is carrying] [an Earthenware Container] of [Water] [will meet] [you]. [Follow] [him], and [wherever] [he goes in], [say] to [The Householder] [that] [The Teacher] [says], ‘[Where] [is] [The Guest Room] [I have] [where] [I may eat] [The Passover] with [The Disciples]?’ And [he] [will show] [you] [a {great} {big} Upstairs Room] [that has been spread out] [ready]. [Prepare] for [us] [there].” And [The Disciples] [went out] and [came] into [The City], and [they found] {it} [just as] [He said] to [them]. And [they prepared] [The Passover]. And when [it had become] [Evening], [He comes] with [The Twelve]. And while [they] [are lying back and relaxing] and [eating], Jesus [said], “[Without doubt] [I say] to [you] [that] [one] of [you]—[the {one} who is eating] with [Me]—[will hand [Me] over].” [They began] [to be in anguish] and [to say] to [Him] [one] by [one], “[Certainly not] [I]!” But [He] [said] to [them]: “[One] of [The Twelve], [the {one} who is dipping in] to [The Crockery] with [Me], [because] indeed [The Son] of [The Man] [is going on] [just as] [it is written] concerning [Him]; but [woe] to [That Man] through [whom] [The Son] of [The Man] [is being handed over]. [Excellent] for [him] [if] [That Man] [had [not] been engendered].”

(Mark 14:1–21) —my interim translation

Now that you know the Greek verb *bapto* means “to dip,” and the verb *embapto* means “to dip in,” do you have any idea what the verb *baptizo* might mean? Here’s a clue: In the Greek language, verbs that end in *izo* tend to emphasize the agency of the action of the verbal root in one way or another. That is, the *izo* ending indicates the subject of the verb somehow assists in the action denoted by the verbal root. For example, the verb *gameo* means “to marry,” while the verb *gamizo*

means “to *give* in marriage.” The *izo* ending on the verb *gamizo* indicates the subject of the verb plays the role of an agent in the action described by the verbal root *gam*. Both *gameo* and *gamizo* are used together in the following two passages:

[On That Day], [Sadducees]—[who say] [a Resurrection] {is} [not] [to be]—[approached] [Him] and [asked] [Him] a question, [saying]: “[Teacher], Moses [said], ‘[If] [ANY-ONE] [WHO DOES] [NOT] HAVE [CHILDREN] [SHOULD DIE], [THE BROTHER] [HE HAS] [MUST, AS NEXT OF KIN, MARRY*] [THE WOMAN] [HE HAD], AND [A SEED] [WILL ARISE] FOR [THE BROTHER] [HE HAS].’ So [seven] [Brothers] [were] with [us]; and [the] [first] {one}, [having married], [came to an end]; and [not] [having] [a Seed], [he left] [The Woman] [he had] to [The Brother] [he had]. [Likewise] also [the] [second], and [the] [third], [until] [the] [seven]. [Afterwards], [The Woman] {that} [all had] [died]. [Therefore], of [the] [seven], [whose] [Woman] [will she be] in [The Resurrection], [for] [all] [had] [her]?” But [responding], Jesus [said] [to them]: “[Not] [being familiar with] [The Writings], [nor] [The Power] of [The {Living} God], [you are being led astray]. [For] in [The Resurrection], [they] [neither] marry [nor] [are given in marriage]; [but] [they are] [like] [Messengers] in [The Heaven].”

(Matthew 22:23–30) —my interim translation

“And [at that time], [The Sign] of [The Son] of [The Man] [will appear] in [Heaven]; and [at that time], [all] [The Tribes] of [The Earth] [will cut themselves]; and [they will see] [THE SON] OF [THE MAN] [COMING] ON [THE CLOUDS] OF [THE HEAVEN] with [Power] and [much] [Glory]. And [He will send] [The Messengers] [He has] with [A [GREAT] TRUMPET], and [THEY WILL GATHER TOGETHER] [the] [chosen] {ones} [He has] from [The] [four] Winds—from [Tips] of [Heavens] to [their] [Tips]. But from [The Fig Tree] [learn] [The Comparison]: [When] [The Branch] [She has], [has] [already] become [tender] and [is putting forth] [The Leaves], [you know] [that] [The Summer] {is} [near]. [So also], [you], [when] [you see] [all] [these] {things}, [you know] [that] [it is] [near]—at [The Door]. [Without doubt], [I say] to [you] [that] [This Generation] [will] [definitely not] pass on [until] [she becomes] [all] [these] {things}. [The Heaven] and [The Earth] [will pass on], but [The Words] [I have] [will] [definitely not] pass on]. But concerning [That Day] and [Hour] [nobody] [is aware], [neither] [The Messengers] of

[The Heavens] [nor] [The Son], [except] [The Father] [alone]. [For] [indeed, just as] [The Days] of Noah, [The Coming] of [The Son] of [The Man] [will be] [like this]. [For] [as] [they were] [in Those Days]—[the {ones}] before [The Flood]—[munching] and [drinking], [marrying] and [giving in marriage], [up to] [a Day] in [which] Noah [went in] into [The Box], and [they did] [not] know [until] [The Flood] [came] and [took] [everyone]. [The Coming] of [The Son] of [The Man] [will be] [like this].”

(Matthew 24:30–39) —my interim translation

So now you know the verb *gamizo* emphasizes an agency of the verbal action (“to *give* in marriage”) rather than the verbal action itself (“to marry”), which is denoted by the verb *gameo*. That same thing applies to the Greek verb *ploutizo*. The verb *plouteo* means “to be/become rich” while the verb *ploutizo* means “to make someone rich.” *Plouteo* is used in this passage:

[As many [Slaves] as] [are] [under a yoke] must [consider] [their personal] [Masters] [worthy] of [all] [Honor], [so that] [The Name] of [The {Living} God] and [The Teaching] [does] [not] have false religious claims made about {them}. But [the {ones} who have] [believing] [Masters] [must not despise] {them} [because] [they are] [Brothers], [but] [they must be] [more] {than} slaves [because] [the {ones} who receive back] from [The Good Deed] [are] [believing] and [beloved]. [Teach] [these] {things} and [make an appeal]. [If] [anyone] [teaches something different] and [does] [not] approach [with] [sound] [Words]—[the] {words} of Jesus [Anointed], [The Lord] [we have]—and [The Teaching] concerning [Godliness], [he has been enshrouded in a fog]—[being aware] of [nothing]—[but] {is} [one who has a disease*] related to [Discussions] and [Arguments about Words*]—from [which] [come about] [Envy], [Contention], [False Religious Claims], [evil] [Conjectures*]—[Useless Studies*] of [Men] [who have been thoroughly corrupted] and [deprived] of [The Truth], [who] [also] presume [The Mind] [to be] [a Way to Gain] [The Godliness]. But [The Godliness] with [Contentment] [is] [a] [great] Way to Gain [Wealth]—[for] [we brought] [nothing] into [The World]—[because] [neither] [are we able] [to bring] [anything] out]. But [having] [Nourishment*] and [Shelter*], [we will be satisfied] with [these]. But [the {ones} who are determined] [to become rich] [fall into] [Testing] and [a Snare] and [many] [senseless]

and [hurtful*] [Desires]—[those that] [cause [The Men] to sink deep] into [Devastation] and [Destruction]. [For] [a Root] of [all] [the [awful] {things}] [is] [The Love of Money*], by [which] [some] [who aspire to] {it} [have been led astray from] [The Belief] and [impaled*] [themselves] with [many] [Great Sorrows].

(1 Timothy 6:1–10)—my interim translation

Paul is using the verb *plouteo* in that context to warn True Believers against the destructive temptation to focus on accumulating the wealth of this Age rather than the wealth of the Age to come. That is excellent advice; you might want to take it. But that has nothing at all to do with my point here, so I will continue on. As I told you earlier, the Greek verb *ploutizo*, which means “to make rich,” contrasts with *plouteo*, which means “to be/become rich.” The verb *ploutizo* occurs in the following context, where Paul defines the source from which true “wealth” comes:

Paul—[a [called] Apostle] of [The Anointing] of Jesus through [The Will] of God—and [The Brother] Sosthenes. To [The **Ekklesia**] of [The {Living} God]—[the {one} that is] in Corinth—to [those who have been made holy] in [The Anointing] of Jesus; to [called] [holy] {ones}, with [all of those] [who make an appeal to] [The Name] of [The Lord] [we have]—Jesus [Anointed]—in [every] [Place], [theirs] and [ours]. [Favor] to [you], and [Peace], from [God] [our] [Father] and [His Majesty], Jesus [Anointed]. [I [always] give thanks] to [The {Living} God] [I have] for [you], for [The Favor] of [The {Living} God]—[the {one} that was given] to [you] in [The Anointing] of Jesus—[because] in [everything] [you were made rich] [in Him]—by [every] [Word] and by [all] [Knowledge]—[just as] [The Testimony] of [The Anointing] was [confirmed] in [you].

(1 Corinthians 1:1–6)—my interim translation

Let's review. I first showed you how the verbs *bapto* and *embapto* are used so that you would understand that the root meaning of *baptizo* is “to dip.” Then I showed you how the meaning of the verbs *gamizo* and *ploutizo* is reflected in the *izo* ending. Here's my point in showing you those things: The verb *baptizo* carries the basic meaning of the verb *bapto* (“to dip”) but it focuses on the agency of the action of the verb in the same way that both *gamizo* and *ploutizo* do. What that

means is: The verb *baptizo* does not mean “to dip.” Instead, it most likely means something like “to cause/help someone/something to dip.”

Now that you know those few basic things about the meaning and form of the verb *baptizo*, I can show you several other interesting things related to the meaning and significance of the parabolic pantomime described in the New Testament that folks call “water baptism.” But if you truly want to understand those things, you need to keep the following three bits of information in mind:

1. A person can “baptize” himself or be “baptized” “by” another person. When a person “baptizes” another person, he is the subject of the verb *baptizo* and the verb is in the active voice. When a person “baptizes” himself, he is the subject of the verb *baptizo*; and the verb is in the middle voice, which carries a reflexive meaning. When a person is “baptized” “by” another, he is once again the subject of the verb *baptizo*, which is in the passive voice; and the person who actually does the “baptizing” is indicated by the Greek preposition **upo** (English: “by”).
2. The person who is “baptizing” and the person who is being “baptized” always conduct that activity “in” some location. The location of the activity of “baptizing” is always indicated by the Greek preposition **en** (English: “in”) or by a locative form of the noun that designates the location of the “baptizing.” What that means is this: A person does not “baptize” another person “with” water, as most translations would have you believe. He merely “baptizes” him “in” water.
3. A person who is “baptized” is always “baptized” “into” someone, some place, or something—which may be either stated or unstated. The person, place, or thing “into” which the person is “baptized” is always indicated by the Greek preposition **eis** (English: “into”) when it is stated.

Since the best way to determine the meaning and significance of any given term is to see how the term is used in various contexts, let's do that. The Greek verb *baptizo* occurs seventy-seven times in the New Testament. Of those seventy-seven occurrences, two are in the middle voice (someone reflexively “baptizing” themselves), thirty are in the active voice (someone actively “baptizing” someone else), and forty-five are in the passive voice (someone passively being “baptized”

“by” someone else). Let’s take a look first at the two occurrences in which the verb is in the middle voice—that is, when a person “baptizes” himself. I have already shown you the first one.

And [they were gathered] before [Him]—[The Pharisees] and [some] of [The Scribes] [who came] from Jerusalem and [saw] [that] [some] of [The Disciples] [He had] [are eating] [The Loaves of Bread] with [common]—[that is], with [unwashed]—[Hands]. ([For] [The Pharisees] and [all] [The Jews], [if] [they do [not] wash] [The Hands] [up to the elbow], [they do [not] eat]—[holding on to] [The Oral Tradition] of [The Elders]. And from [a Public Square]: [If] [they do [not] baptize themselves], [they do [not] eat]. And [there is] also [many] [other] {things} [which] [they have taken to themselves] [to hold on to]—[a Baptizing] of [Cups] and of [Pitchers] and [Copper Pots].)*

(Mark 7:1–4) —my interim translation

The only other instance where the verb *baptizo* is used in the middle voice is found in the Apostle Paul’s account of his conversion. In that instance, it refers to Paul “baptizing” himself:

“[Males]—[Brothers] and [Fathers]—[listen to] [The Defense] [I have] before [you] [right now].” So, [when they heard] [that] [he was addressing] [them] in [The [Hebrew] Language], [they presented] [more] [Silence] and [he declares]: “[I] [am] [a Male] [Jew] [who was engendered] in Tarsus of Cilicia but [was raised] in [This City], [who was tutored] at [The Foot] of Gamaliel in accordance with [{The} Strictness] of [The [paternal] Law], [who was] [zealous] for [The {Living} God] [just as] [you] [all] [are] [Today], [who] [pursued] [This Way] [up to] [Death], [binding] and [handing over] both [Males] and [Women] to [a Guard House], [as] also [The High Priest] and [all] [The Council of Elders] [can provide testimony] for [me], from [whom] also [I, having accepted] [Letters] for [The Brothers], [was going] to Damascus [to lead] to Jerusalem [the {ones} who were] [there] [who had been bound] [so that] [vengeance would be taken]. But as [I] [was going] and [drawing near] to Damascus around [Midday], [all of a sudden] [a [qualified] Light] [happened] [to flash] from [The Heaven] around [me]. [I [both] fell] to [The Ground*] and [heard] [a Voice] [saying] to [me], ‘Saul! Saul! [Why] [are you pursuing] [Me]?’ So [I] [responded], ‘[Who] [are You], [Lord]?’ And [He said] to [me], ‘[I] [am] Jesus [The*

Nazarene] [Whom] [you] [are pursuing].’ And [the {ones} who were] with [me] [saw] [The Light] briefly], but [they did [not] hear] [The Voice] of [the {One} Who spoke] to [me]. So [I said], ‘[What] [should I do], [Lord]?’ And [He said] to [me], ‘[Arise] and [go] into Damascus [and there] [it will be spoken] to [you] concerning [all] [that] [has been assigned] to [You] [to do].’ But [as] [I could [not] see very well] because of [The Glory] of [That Light]—[I came] into Damascus, [led by the hand] by [the {ones} who were with] [me]. And [a certain] Ananias, [a [reverent] [Male] in accordance with [The Law], [whose testimony is being provided] by [all] [The Jews] [who are residing in] {Damascus}, [who came] to [me] and, [standing in front of] {me}, [said] to [me], ‘[Brother] Saul, [regain sight]!’ In [This Hour] [I also] [regained sight]. And [he] [said]: ‘[The God] of [The Fathers] [we have] [has hand-picked] [You] [to know] [The Will] [He has] and [to see] [the [just] {One}] and [to hear] [a Voice] from [The Mouth] [He has] [because] [you will be] [a Witness] for [Him] to [all] [Men] concerning [what] {things} [You have seen] and [heard]. So [now] [what] [are You going to] {do}? [Arise], [baptize yourself] and [wash off] [The Sins] [you have], [making an appeal to] [The Name] [He has].’”

(Acts 22:1–16) —my interim translation

That’s interesting, isn’t it? The biblical text says Paul “baptized” himself to “wash off” his sins. But you won’t find that verse translated that way in any other translation simply because the translators do not understand the meaning and significance of the parabolic pantomime in which a person is “baptized.” So let me give you a clue. Paul “baptized” himself because nobody preached the Gospel to him. He got his insight into *the promise* directly from Jesus Christ Himself, and he tells us that in Galatians 1:11–12. All of the other Apostles were “baptized” by Christ Himself because they *received* the Truth from Him. Everybody since that time has gotten the Truth of the Gospel from someone who had the authority of an Evangelist.

If you didn’t know that Christ “baptized” “The Twelve,” you obviously don’t know your Bible very well. He “baptized” them; and they “baptized” all the other disciples:

After [these] {things}, Jesus—and [The Disciples] [He had]—[came] into [The Earth] of Judea; and [there] [He was staying] with [them], and [He was baptizing]. And John also [was] [baptizing] in Aenon [near]*

Salim*, [because] [there was] [many] [Waters] [there]. And [they were arriving] and [being baptized], [for] John [had [not yet] been thrown] into [The Guard House]. [Therefore], [a Discussion] concerning [Cleansing] [came about] from [The Disciples] of John with [a Jew]. So [they came] to John and [said] to [him]: “[Rabbi], [the One Who] [was] with [You] [beyond] [The Jordan]? [The One about Whom] [You provided testimony]? [Look! [He] [is baptizing], and [all] [are going] to [Him]!” John [responded] and [said]: “[A Man] [is [not] able] [to receive] [nothing] [if] [it is] [not] [what has been given] to [him] from [The Heaven]. [You] [yourselves] [are providing testimony] for [me] [that] [I said] [that] [I] [am] [not] [The Anointed] {One}}, [but] [that] [I am] [{one} who has been sent] [in front] of [that] {One}! [The {One} Who has] [The Bride] [is] [The Bridegroom]. But [The Friend] of [The Bridegroom]—[the {one} who stands] and [hears] [Him]—[rejoices] with [Joy] because of [The Voice] of [The Bridegroom]. [Therefore], [This Joy] [I have] [has been completely filled]. [That] {One} [has to] [grow], but [I], {have to} [be made less]. [The {One} Who comes] [from above] [is] [on above] [all] {things}. [The {one} who is] from [The Earth] [is] from [The Earth], and [he speaks] from [The Earth]. [The {One} Who comes] from [The Heaven] [is] [on above] [all] {things}. [He provides [this] testimony] concerning [what] [He has seen] and [heard], and [nobody] [receives] [The Testimony] [He has]. [The {One} Who received] [The Testimony] [He has], [has sealed] [that] [The {Living} God] [is] [truthful]. [For] [the {One} Whom] [The {Living} God] [sent] [speaks] [The Statements] of [The {Living} God], [for] [He does [not] give] [The Spirit] from [a Measure]. [The Father] [loves] [The Son], and [He has given] [all] {things} in [The Hand] [He has]. [The {one} who believes] into [The Son] [has] [a [burning] Life]. But [the {one} who is not persuaded] by [The Son] [will [not] see] [Life], [but] [The Anger] of [The {Living} God] [continues] on [him].” [Therefore], [as] {soon as} Jesus [knew] [that] [The Pharisees] [had heard] [that] Jesus [is making] and [baptizing] [more] [Disciples] [than] [John]—[although*] Jesus [Himself] [was [not] baptizing], [but] [The Disciples] [He had] {were}—[He left] [The Jordan] and [went away] [again] into Galilee.

(John 3:22–4:3)—my interim translation

In that entire passage, the Apostle John is talking about things related to the parabolic image of “baptism.”

But did you understand what John the Baptist *meant* by what he said about “The Testimony” that Jesus had and he didn’t? Probably not, so I will explain it for you. Both John the Baptist and the disciples of Jesus were “baptizing” folks who came out to be “baptized,” but they had a slightly different teaching regarding the nature of their “baptism.” So the disciples of John got into a discussion with a Jew in regard to the nature of the “cleansing” that was afforded by the *parabolic ritual* of water baptism. That’s when John’s disciples came to him concerned about the fact that Jesus was “baptizing” more people than John was. So John told them not to worry about it, and he went on to explain the nature of the role of “The Testimony” in the “baptism” of Jesus. He also let his disciples know in no uncertain terms that he had not been given the right to “baptize” people “into” “The Testimony” as Jesus had.

To understand John the Baptist’s response to his disciples, you need to know Jesus was conducting a *parabolic pantomime* in which His disciples were *literally* “baptizing” people “in” water after He had *parabolically* “baptized” them “in” the “fire” of “The Testimony” that is contained in the *Living Word of God*. It’s been that way ever since, but some rather slow-witted folks tend to forget the fact that their role in the *symbolic ritual* of “baptism” is not nearly as important as the role the *Living Word of God* plays. So they get all puffed up with pride and play the fool in the pulpit—saying nothing meaningful while prancing, dancing, and jumping around like a chicken with its head cut off.

John the Baptist knew he was just conducting a *parabolic pantomime* in which he “baptized” the Jews who were accepting the terms of the first New Covenant. He also knew Jesus was conducting a *parabolic pantomime* in which He played the role of the *Living Word of God* Who comes down from Heaven to “baptize” those who are willing to *receive* the “fire” of the *Living Word* under the terms of the second New Testament. When those fortunate few make the crucial decision to *receive* that *Living Word*, they “take a bath” “in” the “fire” of that *Living Word*. That’s what Paul had in mind when he wrote the following two passages:

[But] as [The **Ekklesia**] [is subject] to [The Anointed {One}], [so also] [The Women] {are} to [The Males]—in [everything]. [The Males]: [Love] [The Women], [just as] [The Anointed {One}] also [loved] [The Ekklesia] and [handed [Himself] over] for [Her] [so that] [He might

make [Her] holy—[having cleansed] {Her} in [The Bath] of [The Water] in [a Statement]—[so that] [He could present] [The Ekklesia] to [Himself] in [Glory], [not] [having] [a Stain] or [wrinkle] or [such {things}], [but] [so that] [She would be] [holy] and [unblemished].

(Ephesians 5:24–27) —my interim translation

But [when] [The Benevolence] and [The Kindness] of [The {Living} God], [our] [Savior], [were made to appear], [He saved] [us], [not] from [Works]—[the {ones}] [that] [we] [did] in [a Declaration of Not Guilty]—[but], in accordance with [The Mercy] [He has], through: (1) [a Bath], (2) [a New Birth], and (3) [a Renewing] of [a {holy} Spirit], [which] [He poured out] on [us] [richly] through Jesus [Anointed]—[The Savior] [we have]—[so that], [having been declared not guilty] in [The Favor] of [that] {One}, [we could become] [Heirs] in accordance with [a Hope] of [a {burning} Life].

(Titus 3:4–7) —my interim translation

Now that you are aware of the things I just told you, let me point out again what Ananias told Paul he needed to do to prepare for his calling:

“[Arise], [baptize yourself] and [wash off] [The Sins] [you have], [making an appeal to] [The Name] [He has].”

(Acts 22:16b) —my interim translation

The verb translated “wash off” in that verse (*apolouo*) comes from the same root (*lou*) as the verb that I have standardized as “to bathe” (*louo*) and the noun that I have standardized as “Bath” (*loutron*). The verb *apolouo* occurs in the following passage as well:

[Or] [are you {not} aware] [that] [unjust {ones}] [will not inherit] [God’s] [Kingdom]? [Do {not} be led astray]; [neither] [Sexually Promiscuous] [nor] [Idolaters] [nor] [Adulterers] [nor] [delicate {males}] [nor] [Homosexual Males] [nor] [Thieves] [nor] [selfish] {persons}, [not] [Alcoholics], [not] [Revilers], [not] [vicious] {persons}, [will inherit] [God’s] [Kingdom]. And [you were] [some] of [these], [but] [you were washed off], [but] [you were made holy], [but] [you were declared not guilty] in [The Name] of [The Lord] Jesus [Anointed] and in [The Spirit] of [The {Living} God] [we have].

(1 Corinthians 6:9–11) —my interim translation

Did you happen to notice the *location* “in” which Believers are “washed off”? Paul says that *parabolic* activity occurs “in” “The Name” of Jesus Anointed and “in” “The Spirit” of the Living God. Remember that; I will come back to it later. Right now, I need to move on to explain the *meaning* and *significance* of the *parabolic* *pantomime* that is called “baptism.”

As one would logically expect, when the Greek verb *baptizo* is used in the *passive* form (one person being “baptized” “by” another) it occurs in connection with the activities of John the Baptist:

But in [Those Days] John—[the {one} who was baptizing]—[arrives], [preaching] in [the {deserted} {area}] of Judea and [saying], “[Apologize], for [The Kingdom] of [The Heavens] [has drawn near].” [For] [this {one}] [is] [the {one} who was spoken] through [The Prophet] Isaiah [saying]: “[A VOICE] OF [{one} CRYING OUT] IN [THE {DESERTED} {Area}]: ‘[PREPARE] [THE WAY] OF [HIS MAJESTY]! [MAKE] [THE PATHS] [HE HAS] [A STRAIGHTAWAY]!’” But John [himself] [had] [The Clothing] [he had] from [Hairs] of [a Camel] and [a Belt] [made of leather] around [The Loins] [he had], and [The Foodstuff] [he had] [was] [Locusts] and [wild] [Honey]. [At that time], Jerusalem—and [all] Judea and [all] [The Area Around] [The Jordan]—[was coming out] to [him]; and [they were being baptized] in [The {Jordan} River] by [him], [openly confessing] [The Sins] [they had]. But [seeing] [many] of [The Pharisees] and [Sadducees] [coming] for [The Baptism] [he had], [he said] to [them]: “[Descendants] of [Vipers]! [Who] [indicated] to [you] [to flee] from [The Anger] [that is going to {be}]? [Therefore], [make] [Fruit] [worthy] of [The Apology], and [do {not} assume] [to say] in [yourselves], ‘[We have] [a Father]—Abraham.’ [For] [I say] to [you], [The {Living} God] [is able] [to awaken] [Children] for Abraham from [These Stones]. But [The Axe] [is {already} laid] at [The Root] of [The Trees]. [Therefore], [every] [Tree] [that does {not} make] [excellent] [Fruit] [will be cut off] and [thrown] into [a Fire]. Indeed, [I] [am baptizing] [you] in [Water] into [an Apology], but [the {One} Who is coming] [behind] [me] [is] [mightier] than [I], of [Whom] [I am] [not] [qualified] [to carry] [The Sandals]. [He will baptize] [you] in [a {holy} Spirit] and in [a Fire]. Of [Whom] [The Winnowing Fork] [is] in [The Hand] [He has], and [He will thoroughly clean] [The Threshing Floor] [He has], and [He will gather] [The Wheat] [He has] into [The Storehouse], but [He will burn up] [The Chaff] in

[an **unquenchable**] Fire]." [At that time], Jesus [arrives] from Galilee at [The Jordan], **to John, [to be baptized] by [him]**. But John [was actively preventing] [Him], [saying], "[I] [have] [a Need] **[to be baptized] by [You]**, and [You] [come] to [me]?" But [responding], Jesus [said] to [him], "[Let {it} go] [at this time], [for] [it is appropriate] for [us] [to completely fill] [every] [Declaration of Not Guilty] [like this]." [At that time], [he lets] [Him]. **But [having been baptized], Jesus [ascended] from [The Water] [straightaway]; and [Look!] [The Heavens] [were opened], and [He saw] [The Spirit] of [The {Living} God] [descending] [as if it were] [a Dove] and coming on [Him]. And [Look!] [A Voice] from [The Heavens] {was} [saying], "[This] [is] [The Son] [I have]—[the {beloved}] {One}] in [Whom] [I am delighted]."** (Matthew 3:1–17) —my interim translation

That passage tells us Jesus was "baptized" "**by**" John the Baptist, who was "baptizing" people "**into**" an apology "**in**" the Jordan River. But John also said Jesus would "baptize" "**in**" a holy Spirit and "**in**" a fire. That's the easy part to understand. So let me make the hard part a little bit easier for you. The "Baptism" of Jesus was a *parabolic pantomime*. If you understand the *meaning* and *significance* of that *parabolic pantomime* and what it depicts, you can understand what John said to the Pharisees and what God *meant* by what He said about Jesus as His beloved Son. If you don't, you won't. It's that simple. For the benefit of those who are a wee bit slow on the uptake (that's an idiom), I will try to connect the dots (another idiom) as simply as possible.

The *symbolic ritual* that Christians call "baptism" started out as a simple *parabolic pantomime* in which a person "took a bath" to *symbolically* "wash off" past sins and start a new life "**in**" the Truth of the *Living Word* of God that Jesus Christ is. The link between the verbs *bapto*, *embapto*, and *baptizo* indicates the original ritual involved a person being "dipped" "**in**" the water of the River Jordan "**by**" John the Baptist. That is because the ritual of "baptism" gains its *meaning* and *significance* from the *parabolic image* in which the Believer crosses a body of water "**in**" which he "takes a bath." Don't misunderstand me. I am well aware of the fact that dogmatic dullards will insist the "baptismal" "bath" that occurs "**in**" that body of water can only be conducted in one specific way or another. But that is only because the *tradition* they have *chosen* to believe provides them a security blanket that makes them feel safe and secure.

The Truth is, some folks "take a bath" one way, others prefer another. I personally prefer to "take a bath" in a shower, so I haven't *literally* "taken a bath" in years. That's why I said I don't care whether a person has been sprinkled, dipped, dunked, or poured. As long as they understand the *meaning* and *significance* of the *parabolic pantomime* and the person who "baptizes" them makes sure they get thoroughly wet and soaking while crossing to the other side of the water, that's what really matters. The easiest way to do that is to "take a dip" (an idiom) in the water. But that is not the only *significant* part of the *symbolic ritual*. Crossing to the other side is just as important.

By now, some contentious nitwit has probably come to the conclusion that I believe a "baptism" can only be conducted in a river. I don't rightly remember saying anything even remotely close to that, but if I somehow did that without my personal knowledge, let me quickly correct myself. It is possible to conduct a "baptism" in a bathtub—as long as you can get into the water on one side of the tub and get out on the other. That is, after all, an essential part of the *symbolic ritual*.

You see, in the *parabolic imagery* depicted by the *parabolic pantomime* of "baptism," the person being "baptized" is *parabolically* dying and being led by his "baptizer" as he makes his trek through the burning fire of the "Sea of El" "**in**" the realm of the dead and "**into**" the resurrection on the other side of the body of water "**in**" which he is "baptized." But this is key: The *parabolic pantomime* of "baptism" is nothing more than a *parabolic* depiction of what happened inside the Believer when he *received* the Gospel he heard the "baptizer" speak. That's what Paul is *talking about* in this passage:

[Therefore], [what] [will we say]? [Should we continue on] in [The Sin] [so that] [The Favor] [might increase]? [Certainly not!] [How] [could we [who] [have died] {to} [The Sin] [still] live] in [it]? [Or] [do you not understand] [that] [as many as] [have been baptized] into [The Anointing] of Jesus [have been baptized] into [The Death] [He has]? [Therefore], [we have been buried together] in [Him] through [The Baptism] into [The Death] [so that] [indeed, just as] [an Anointed {One}] [was awakened] from [dead {ones}] through [The Glory] of [The Father], [so also] [we might walk] in [newness] of [Life]. [For] [if] [we have been planted together with*] {Him} in [The Likeness] of [The Death]

[He had], [but also] [we will be] in [The Resurrection], [knowing] [this]: [That] [The {old} Man] [we have] [was crucified together with] {Him} [so that] [The Body] of [The Sin] [would be abolished] [so that [we] would [no longer] be slaves] to [The Sin]. [For] [the {One} Who has died] [has been declared not guilty] of [The Sin]. [But if] [we have died] with [an Anointed {One}], [we believe] [that] [we will live together] with [Him] also, [being aware] [that] [an Anointed {One}]—[having been awakened] from [dead] {ones}—[is dying] [no longer]. [Death] [is [no longer] lord over] [Him]. [For] [what] [He died], [He died] to [The Sin] [only one time]. But [what] [He lives], [He lives] in [The {Living} God]. [So also] [you] [must reckon] [yourselves] [to be] [dead] {ones} indeed to [The Sin] but [living] in [The {Living} God] in [The Anointing] of Jesus.

(Romans 6:1–11) —my interim translation

The key to understanding what Paul says about the “baptism” he has in mind is found in his statement that Believers are “baptized” “into” “The Death” of Christ and wind up living “in” “The Anointing” on the other side. “The Anointing” is just another way of referring to “The Name” and “The Spirit” that Paul mentioned in 1 Corinthians 6:11 above. When Paul uses those designations, he is referring to the *parabolic image* in which Jesus Christ is not only Corporate Israel—the *Heir of the promise*—but also the *Living Word of God* Who is *the promise*. However, you also need to know there is a bit of a twist to the *parabolic imagery* related to Corporate Israel.

Corporate Israel is not just “The One” Person Jesus Christ, Who has already been resurrected and *inherited what was promised*—He is also “The Many” members “in” Corporate Israel who have *received the promise* but have not yet been resurrected. Those True Believers who have actually been born again through the Truth of the Gospel become members of Corporate Israel; and although they have not yet been resurrected, they still share in *the inheritance of what was promised*. When Paul says what he says in Romans 6, he assumes you already know that; and you do, provided you understand what he wrote about “The One” and “The Many” in Romans 3–5. If you don’t understand those things, you certainly won’t understand what he says about the *parabolic imagery* that describes the mechanics of salvation in Romans 8–12. So let me tread very carefully on that ground (an idiom) as well.

The “Baptism” of Jesus “by” John the Baptist is a *parabolic* depiction of the first part of the Passover Parable. That is, it *parabolically* depicts Corporate Israel—Jesus Christ—once again “passing through” the Sea of Reeds on “The Way” to resurrection on the Mountain of God. (See *The Passover Parable*.) Paul is referring to that *parabolic imagery* when he uses the verb *baptizo* to say this:

[For] [I do [not] want] [you] [to not understand], [Brothers], [that] [The Fathers] [we have] [were] [all] under [The Cloud], and [all] [passed through] [The Sea], and [all] [were baptized] into Moses in [The Cloud] and in [The Sea].

(1 Corinthians 10:1–2) —my interim translation

If you don’t know what Paul *meant* when he wrote that, you might want to go back and check what I said about the *second* Old Covenant in *The Inheritance of the Believer, Volume 1*, and what Moses wrote about the cloud in which the *Living Word of God* rode herd (an idiom) over a scraggly bunch of misfits. Paul understands “all Israel” was *parabolically* “baptized” “into” Moses “in” both the water and the fire that John the Baptist mentions. So you might want to take a moment here to consider the *significance* of the “Spirit” descending on Christ “as if it were” a dove immediately after He came up out of the Jordan River. He was, after all, being *parabolically* “baptized” “in” (and “into”) the “fire” of the *Living Word of God*.

My point is, the “Baptism” of Jesus was a *parabolic* reenactment of the first part of the Passover Parable. That is, it *parabolically* depicts the Exodus of Corporate Israel from Egypt. The Passover Parable is, in turn, a *parabolic equivalency* that depicts the entire history of mankind, beginning with Adam’s exile from the Garden of Eden and concluding with Adam’s resurrection at the End of the Age. Yep. That’s what I said: “Adam’s resurrection.”

Most folks tend to forget the Scriptures clearly state the fact that all the descendants of Adam—“all Adam”—are going to be resurrected. Trouble is, the folks who participate in the Resurrection of the Righteous will feel right at home “in” “The Fire” of the *Living Word of God*; the others, not so much—to tell the Truth, not at all. The Truth is, you have to “walk” through Hell to get to Heaven, and “The only Way” to avoid an eternity lost in that fiery inferno is to “pass through the fire” “in” Jesus Christ, “The One” Who has

already been “baptized” “*in*” (and “*into*”) the wrath of the Living Word of God:

And James and John, [The Sons] of Zebedee, [go on up to*] [Him], [saying] to [Him], “[Teacher], [we want] [so that] [whatever] [we might request], [You] [would do].” But [He] [said] to [them], “[What] [do you want] [I should do] for [you]?” But [these] [said] to [Him], “[Give] to [us] [so that] [we may sit down]—[one] [to [Your] right], and [one] [to [Your] best]—in [The Glory] [You have].” But Jesus [said] to [them]: “[You are [not] aware of] [what] [you are requesting]. **[Are you able] [to drink] [The Cup] [that] [I] [drink], [or] [to be baptized] with [The Baptism] with [which] [I] [am baptized]?**” But [they] [said] to [Him], “[We are able].” But Jesus [said] to [them]: “**[You will drink] [The Cup] [that] [I] [drink], and [you will be baptized] with [The Baptism] with [which] [I] [am baptized].**” But [the {right} to sit down] [to [My] right] [or] [to [My] well-named] [is] [not] [Mine] [to give], [but] to [the {ones} who have been prepared].”

(Mark 10:35–40) —my interim translation

The key to understanding what Jesus said to His disciples about “baptism” on that occasion resides in the fact that True Believers who become “One” with Christ through belief in the Truth “pass through the fire” “*in* Him.” But Jesus mentioned that same “baptism” on another occasion as well. Luke tells us He said the following about the “fire” “*in*” which He would one day “baptize” those who believe:

“[I came] [to throw] [a Fire] upon [The Earth]; and [what] [would I want] [if] [it had [already] been ignited]? **But [I have] [to be baptized] with [a baptism], and [how] [restrained I am] [until that] [has been completed]!**”

(Luke 12:49–50) —my interim translation

Luke also describes the occasion on which Jesus actually “threw” the “fire” that He mentioned in that passage. It happened after He had been “baptized” “*in*” that “fire” Himself:

And [after [The Day] of [The Pentecost] had been totally filled], [all] [were] [together] in [the [same] {place}], **then [there [suddenly] came about] [a Report] from [The Heaven]—[indeed, just like] [a [gale-force*] Breath] [that was being borne]—and [it completely filled]**

[The Entirety {of}] [The House] [where] [they were sitting]. And [Tongues] [that were being distributed] [were seen] by [them] [as if they were] [a Fire], and [it sat down] on [each] of [them]. And [all] [were filled full] with [a [holy] Spirit] and [began] [to speak] with [different] [Tongues] [just as] [The Spirit] [was giving] to [them] [to speak loud and clear]. But [there were] [Jews] [residing in] Jerusalem, [reverent] [Males] from [all] [Nations]—[the {ones}] under [The Heaven]; and while [This Voice] [was occurring], [The Multitude] [came together] and [were confounded] [because] [each] [one] [was hearing] [them] [speaking] in [his personal] [Language]. So [they were beside themselves] and [amazed], [saying]: “[Look!] [Are] [not] [every one of] [these]—[the {ones} who are speaking]—Galileans? And [how] [do [we] [each] hear] in [our personal] [Language] in [which] [we were engendered]? Parthians* and Medes* and Elamites*, and [the {ones} who reside in] Mesopotamia, Judea and Cappadocia, Pontus and Asia, both Phrygia and Pamphylia, Egypt and [The Parts] of Libya* around Cyrene*, and [The Romans] [who are at home]—both [Jews] and [Proselytes]—Cretans and Arabs, [we hear] [them] [speaking] [The Magnificence*] of [The {Living} God] in [our own] [Tongues].” And [all] [were beside themselves] and [at a loss], [saying] [to one another*], “[Why] [does He want] [this] [to be]?”

(Acts 2:1–12) —my interim translation

The folks who witnessed Jesus Christ “throwing” “fire” on the Earth that day asked a very good question. So let me explain *why* God did *what* He did on the Day of Pentecost. Jesus Christ had died, and God was settling His estate. The only thing that Jesus had in His possession when He died was *the promise*. So God wanted to make sure *the heirs of the promise received* what they had coming to them under the terms of the oral testament that Jesus made when He said this:

While [He was [still] speaking] to [The Crowds], [Look!] [The Mother] and [The Brothers] [He had] [were standing] [outside], [seeking] [to speak] to [Him]. And [someone] [said] to [Him], “[Look!] [The Mother] [You have] and [The Brothers] [You have] [are standing] [outside], [seeking] [to speak] to [You].” But [He], [responding], [said] to [the {one} who was speaking] to [Him], “[Who] [is] [The Mother] [I have], and [who] [are] [The Brothers] [I have]?” And [stretching out] [The Hand] [He had] toward [The Disciples] [He had], [He said]: “[Look!] [The

Mother] [I have] and [The Brothers] [I have]! [For] [whoever] [does] [The Will] of [The Father] [I have]—[the {One}] in [Heavens]—[he] [is] [My] [Brother] and [Sister] and [Mother].”

(Matthew 12:46–50) —my interim translation

I have already long since explained the meaning and significance of what Christ did on that occasion. (See “Did Jesus Leave a Will?” *The Voice of Elijah*®, July 1991.) He *disinherited* the members of His Own family so that He could instate other *heirs* before them. As I explained, that was a pro forma procedure required under Roman laws governing *inheritance* to make sure family members could not contest the terms of His will. But just in case there might be some reading this who are not yet aware of the fact that *the heirs of the promise received the promise* on the Day of Pentecost, perhaps I should point that out as well. This is how Jesus explained what God planned to do on the Day of Pentecost:

But while [they] [were speaking] [these] {things}, [He] [stood] in [the midst] of [them], and [He says] to [them], “[Peace] to [you]!” But [being apprehensive] and [becoming] [very fearful], [they were assuming] {they were} [observing] [a Spirit]. And [He said] to [them]: “[Why] [are you] [disturbed], and [why] [are] [Thoughts] ascending] in [The Heart] [you have]? [See] [The Hands] [I have] and [The Feet] [I have]—[that] [I] [am]. [Feel] [Me] and [see], [because] [a Spirit] [does] [not] have] [Flesh] and [Bones] as [you observe] [I have].” And [having said] [this], [He showed] [them] [The Hands] and [The Feet]. But when [they] [still] refused to believe] because of [The Joy] and [being amazed], [He said] to [them], “[Do you have] [anything] [edible] [in here]?” So [they] [handed] [Him] [Part] of [a roasted*] Fish; and [taking] {it}, [He ate] [before] [them]. Then [He said] to [them], “[These] {are} [The Words] [I have], [which] [I spoke] to [you] [while I was] [still] with [you], [that]: ‘[All] [the {things}] written] about [Me] in [The Law] of Moses and [The Prophets] and [Psalms] [had to] [be completely filled].’” [At that time], [He opened up] [The Mind] [they had] [to comprehend] [The Writings]. And [He said] to [them]: “[It is written] [like this]: [that] [The [Anointed] {One}] is [to suffer] and [to arise] from [dead {ones}] [The [third] Day] and [to be preached] over [The Name] [He has] {as} [Apology] for [Cancellation] of [Sins] for [all] [The Nations]—[beginning] in Jerusalem. [You] {are}

[Witnesses] of [these] {things}. So [Look!] [I] [am sending out] [The Promise] of [The Father] [I have] upon [you], but [you] [must sit down] in [The City] [until the time when] [you have been dressed] with [Power] from [on high].” Then [He led] [them] out] [outside], [as far as*] Bethany; and [raising] [The Hands] [He had], [He blessed] [them]. And [it came about] [after] [He] had blessed] [them], [He stood at a distance] from [them] and [was being brought up] into [The Heaven]. And [having bowed down to] [Him], [they returned] to Jerusalem with [great] [Joy]; and [they were] [at all times] in [The Temple], [blessing] [The {Living} God].

(Luke 24:36–53) —my interim translation

In the first chapter of the Book of Acts, Luke gives another account of the Ascension and once again explains the significance of what God did on the Day of Pentecost:

[O] Theophilus, [I made] [The [first] Word] concerning [all] [that] Jesus [began] [both] [to do] [and] [to teach] [up to] [a Day] in [which]—[having given a commandment] through [The [holy] Spirit] to [The Apostles] [whom] [He had chosen]—[He was taken up]. To [them] also [He presented] [Himself] [living], after [He suffered], [being seen] by [them] in [many] [Sure Signs] over [forty] [Days], and [saying] [the {things}] related to [The Kingdom] of [The {Living} God]. And [assembling with*] {them}, [He instructed] [them] [not] [to separate] from Jerusalem, [but] [to wait around] for [The Promise] of [The Father]: “[Which] [you heard] of [Me], [because] [indeed] John [did baptize] in [Water], but [you] [will be baptized] in [a [holy] Spirit] [not] [many] [Days] after [these].” [Therefore], [having come together], [they were asking] [Him], [saying], “[Your Majesty], [are You restoring] [The Kingdom] to Israel in [This Span of Time]?” But [He said] to [them], “[It is] [not] for [you] [to know] [Spans of Time] or [Times] [The Father] [has put down] by [His Own] [Authority], [but] [you will receive] [Power] when [the [holy] Spirit] [comes upon] [you]; and [you will be] [The Witnesses] [I have] in [both] Jerusalem [and] all Judea and Samaria, and [until] [the last] of [The Earth].” And [having said] [these {things}] [while] [they] were watching], [He was raised] and [a Cloud] took [Him] away from [The Eyes] [they had].

(Acts 1:1–9) —my interim translation

If you are not securely locked into believing a lie, several things should be evident from what Luke tells us in that passage:

1. The "baptism" **"in"** the Holy Spirit that Jesus mentioned on that occasion is the same "baptism" to which John the Baptist referred when he said Jesus would "baptize" **"in"** a Holy Spirit and **"in"** a fire.
2. The "baptism" **"in"** the Holy Spirit that Jesus mentioned is also **the inheritance of the promise**.
3. On the Day of Pentecost, **the promise** was **"handed down"** to the Church as the Living Word of God that took up residence within Believers just as He had resided in Christ.
4. The disciples who were gathered in Jerusalem on the Day of Pentecost were born again when the Holy Spirit took up residence within them and "cleansed" them by "washing away" past sins.

I am well aware of the fact that a certain segment of the Church teaches that the "Baptism of the Holy Spirit" is a "second definite work of grace." That particular doctrine is a lie concocted by ignorant men who had no knowledge at all of *the promise, what was promised, and the inheritance of the promise*. The Truth is, if you have been born again, you have already *received the promise*—which is a down payment on your eternal *inheritance*—in the form of a "Holy Spirit" Who took up residence within you when you were born again. That Spirit has the ability to speak through you in every language imaginable, even if you didn't know that until now. So much for speaking in tongues as a sign of a "second definite work of grace." But the speculative nonsense of men who knew absolutely nothing about *the promise, the inheritance of the promise, or what was promised* is not my concern here. I want to show you what Paul says about the "baptism" **"in"** the "fire" of the Living Word of God that both John the Baptist and Jesus mentioned. But first, let me restate what you need to keep in mind if you want to understand the symbolic ritual called "water baptism":

1. A person can "baptize" himself or be "baptized" **"by"** another person. When a person "baptizes" another person, he is the subject of the verb **baptizo** and the verb is in the

active voice. When a person "baptizes" himself, he is the subject of the verb **baptizo**; and the verb is in the middle voice, which carries a reflexive meaning. When a person is "baptized" **"by"** another, he is once again the subject of the verb **baptizo**, which is in the passive voice; and the person who actually does the "baptizing" is indicated by the Greek preposition **upo** (English: **"by"**).

2. The person who is "baptizing" and the person who is being "baptized" always conduct that activity **"in"** some **location**. The **location** of the activity of "baptizing" is always indicated by the Greek preposition **en** (English: **"in"**) or by a **locative** form of the noun that designates the **location** of the "baptizing." What that means is this: A person does not "baptize" another person **"with"** water, as most translations would have you believe. He merely "baptizes" him **"in"** water.

3. A person who is "baptized" is always "baptized" **"into"** someone, some place, or something—which may be either stated or unstated. The person, place, or thing **"into"** which the person is "baptized" is always indicated by the Greek preposition **eis** (English: **"into"**) when it is stated.

Let me summarize: There are three very important prepositions to which you need to pay close attention when the subject of "baptism" comes up. Those prepositions are **"in," "by,"** and **"into."** Now, let's see what Paul says about "baptism" **"in"** "fire":

But concerning [the [spiritual] {things}], [Brothers], [I do [not] want] [you] [to not understand]. [You are aware] [that] [as] [you were being led] [when] {you were} [Gentiles], [you were] [being led away] to [The Idols]—[the {ones}] without a voice]. [Wherefore], [I make known] to [you] [that] [nobody] [speaking] by [The Spirit] of [God] [says], "Jesus {is} [One Under the Ban]." And [nobody] [is able] [to say], "Jesus {is} [His Majesty]," [except] by [a [holy] Spirit]. So [there are] [distinctions] between [Gifts], but [The [same] Spirit]. And [there are] [distinctions] between [Servings], and [The [same] Lord]. And [there are] [distinctions] between [In-workings], but [The [same] God]—[the {One} Who is working [The All] in] [all]. But for [The Advantage] {of all} [The Manifestation] of [The Spirit] [is given] to [each]: [For] indeed, to [{the one} whom] [a Word] of [Wisdom] [is given] through [The Spirit], but to [another] [a Word] of [Knowledge] in agreement with [The [same] Spirit], to [a [different] {one}],

[Belief] in [The [same] Spirit], to [another] [Gifts] of [Healings] in [The [One] Spirit], but to [another] [In-workings] of [Powers], to [another] [Prophecy], to [another] [Distinctions] between [Spirits], to [a [different] {one}] [Kinds] of [Tongues], but to [another] [a Translation] of [Tongues]. But [The One] and [The [same] Spirit] [is working in] [all] [these], [distributing] to [each] [His personal {choice}] [just as] [He determines]. [For] [indeed, just as] [The Body] is [One] and [has] [many] [Members], and [all] [The Members] of [The Body], [being] [Many], [are] [One] [Body], [so also] {is} [The Anointing]. [For] in [One] [Spirit], [all] of [us] [were [also] baptized] into [One] [Body], [whether] Jews [or] Gentiles [or] [Slaves] [or] [free {ones}]. And [we were [all] given [One] [Spirit] to drink]. [For] [The Body] [is] also [not] [One] [Member], [but] [Many]. [If] [The Foot] [says], "[Because] [I am] [not] [a Hand], [I am] [not] one of [The Body]," [it is] [not], [because of this], [not] one of [The Body]. And [if] [The Ear] [says], "[Because] [I am] [not] [an Eye], [I am] [not] one of [The Body]," [it is] [not], [because of this], [not] one of [The Body]. [If] [The Entirety {of}] [The Body] {is} [an Eye], [where] {is} [The Ear]? [If] [The Entirety] {is} [an Ear], [where] {is} [The Sense of Smell]? But [right now], [The {Living} God] [has put down] [The Members]—[each] of [them]—[in] [The Body] [just as] [He wanted]. [But if] [The All] [was] [One] [Member], [where] {is} [The Body]? But [now] {there are} indeed [Many] [Members], but [One] [Body]. And [The Eye] [is] [not] [able] [to say] to [The Hand], "[I do [not] have] [Need] of [you]." [Or] [again], [The Head] to [The Feet], "[I do [not] have] [Need] of [you]."

(1 Corinthians 12:1–21) —my interim translation

It should be clear to anyone with an IQ above the temperature in an igloo that Paul is speaking *parabolically* in that passage. If you have read what I have written over the past two decades, you already know he is *parabolically* referring to Jesus Christ as Corporate Israel. Knowing that, it should also be clear from what he says that there is only one "Way" to become a member of that Corporate "Body." You have to be "baptized" "into" Him "in" the "Spirit" of the Living Word of God that He is. Paul puts it this "Way":

[For] in [One] [Spirit], [all] of [us] [were [also] baptized] into [One] [Body].

(1 Corinthians 12:13a) —my interim translation

In another place, Paul explains the connection that exists between *the inheritance of the promise* and the "baptism" "in" the Holy Spirit:

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

[The Law]—the {one} that came into being after [four hundred] and [thirty] [years]—[does [not] invalidate] [a Testament] [validated earlier] by [The {Living} God], [so as to abolish] **[The Promise]**. [For] [if] **[The Inheritance]** {is} from [Law], {it is} [no longer] from [a **Promise**]; but [The {Living} God] [granted a favor] to Abraham through [a **Promise**]. [Therefore], [why] [The Law] of [The Violations]? [A Favor] [was added] [up to the time] [in which] [The Seed] [could come] to [Whom] [it had been **promised**], [directions having been given] through [Messengers] into [a Mediator's] [Hand]. But [The Mediator] [is] [not] for [one], but [The {Living} God] [is] [One]. [Therefore], {is} [The Law] against **[The Promises]** of [The {Living} God]? [Certainly not]! [For] [if] [a Law]—[the {one} that was able] [to give life]—[had been given], [The Declaration of Not Guilty] [really] [would have been] from [Law]. [But] [The Writing] [has confined] [The All] under [Sin], [so that] **[The Promise]**—from [The Belief] of Jesus [Anointed]—[could be given] to [the {ones} who believe]. But before [The Belief] [came], [we were being watched over] under [Law], [being confined] to [The Belief] [that was going to] [be revealed]. [So then] [The Law] [had become] [our] [Tutor] in [an Anointing], [so that] [we could be declared not guilty] from [Belief]. But [{since} [The Belief] came], [we are] [no longer] under [a Tutor]. [For] [you are] [all] [God's] [Sons] through [The Belief] in [The Anointing] of Jesus. **[For] [as many [of you] as] [have been baptized] into [an Anointing] [have dressed yourselves] with [an Anointing]**. [A Jew] [does [not] exist]. [Neither] {does} [a Greek]. [A Slave] [does [not] exist]. [Neither] {does} [a [free] {person}]. [A Male] and [a Female] [does [not] exist]. **[For] [you] [all] [are] [One] in [The Anointing] of Jesus. [But if] [you] {are} of [an Anointing], [then] [you are] [Seed] of Abraham—[Heirs] in accordance with [a Promise]**. (Galatians 3:1–29) —my interim translation

Did you see what Paul said about being “dressed” in the Truth of the Living Word of God with which Jesus was “anointed”? He is just speaking *parabolically*. You may not have noticed, but Jesus spoke in terms of the same *parabolic image* when He spoke to His disciples right before He ascended:

And [He said] to [them], “[It is written] [like this]: [that] [The [Anointed] {One}] is [to suffer] and [to arise] from [dead {ones}]] [The [third] Day] and [to be preached] over

[The Name] [He has] {as} [an Apology] for [a Cancellation] of [Sins] for [all] [The Nations]—[beginning] in Jerusalem. [You] {are} [Witnesses] of [these] {things}. **So [Look!] [I] [am sending out] [The Promise] of [The Father] [I have] upon [you], but [you] [must sit down] in [The City] [until the time when] [you have been dressed] with [Power] from [on high].”**

(Luke 24:46–49) —my interim translation

My point is, if you have been born again, you have been *parabolically* “baptized” “*into*” and “dressed” “*in*” Jesus Christ. That happened when you “took a bath” “*in*” Jesus Christ—the One Who is the Truth of the Living Word of God. Those *parabolic images* depict the reality of the same experience that is depicted by the *parabolic image* in which a Believer is said to be “born again.” Jesus had that in mind when He told the following parable about a fool who rather stupidly kept right on pretending until all hope was gone:

And [responding], Jesus [said] to [them] [again] in [Comparisons], [saying]: “[The Kingdom] of [The Heavens] [is like] [a Man]—[a King]—[Who] [made] [a Wedding Feast] for [The Son] [He had]. And [he sent] [The Slaves] [He had] [to call] [the {ones} who had been called] to [The Wedding Feast], and [they did [not] want] [to come]. [Again] [he sent] [other] [Slaves] [saying], ‘[Say] to [the {ones} who have been called]: “[Look!] [I have prepared] [The Breakfast] [I have]! [The Bulls] and [the [grain-fed] {cattle}] [I have] [have been sacrificed] and [all] {is} [ready]! [Come hither] to [The Wedding Feast]!’” But [the {ones} who paid no attention] [went away], [one] to [his personal] [Field], [one] to [The Trade*] [he had]. But [The Others], [who held on to] [The Slaves] [He had], [insulted] and [killed] {them}. And [The King] [was made angry], and [sending] [The Troops] [He had]—[He did away with] [Those Murderers] and [set] [The City] [they had] on fire. [At that time], [He says] to [The Slaves] [He had]: ‘[The Wedding] [is] [ready], but [the {ones} who have been called] [were] [not] [worthy]. [Therefore], [go] to [The Intersections] of [The Ways], and [call] [as many as] [you can find] to [The Wedding Feast].’ And [Those Slaves]—[going out] into [The Ways]—[gathered] [all] [they found], [both] [evil] [and] [good], and [The Wedding] [was filled full] of [those who were lying back and relaxing]. **But when [The King] [came in] [to briefly see] [the {ones} who were lying back and**

relaxing, [he saw] [a Man] [there] [who had [not] dressed himself] in [Clothing] for [a Wedding]. And [he says] to [him], '[Friend], [how] [did you come in] [here] [not] [having] [Clothing] for [a Wedding]?' But [he was muzzled]. [At that time], [The King] [said] to [The Servers]: '[Bind] him [Hand] and [Foot] and [throw [him] out] into [The Darkness]—[the {one}] [farther outside]. [The Weeping] and [The Gnashing] of [The Teeth] [will be] [there].' [For] [many] [are] [called], but [few] [chosen].'" (Matthew 22:1–14) —my interim translation

The point is, there is a *specific content* to the Living Word of God that Jesus Christ is. And it will be nobody's fault but your own if you are not "dressed" "*in*" that *specific content* when the time comes for the Marriage Supper of the Lamb:

After [these {things}], [I heard] {something} [like] [a [great] Voice] of [a Crowd] of [many] in [The Heaven], [saying]: "[Praise His Majesty!] [The Salvation], [The Glory], and [The Power] belong to [The {Living} God] [we have], [BECAUSE] [THE SENTENCES] [HE HAS] {are} [TRUE] AND [JUST]! [Because] [He has judged] [The Harlot]—[the [great] {one}] [who] [was corrupting] [The Earth] by [The Sexual Promiscuity] [she had]! [HE HAS TAKEN VENGEANCE] FOR [THE BLOOD] OF [THE SLAVES] [HE HAS] FROM [HER] [HAND]!" And [a [second] {time}] [they said]: "[Praise His Majesty!] [THE SMOKE] [SHE HAS] [ASCENDS] INTO [THE AGES] OF [THE AGES]!" And [The [twenty]-[four] Elders] and [The [four] Living Creatures] [fell] and [bowed down] to [The {Living} God]—[the {One} Who is sitting] on [The Throne]—[saying], "[Without doubt], [Praise His Majesty!]" And [a Voice] [came out] from [The Throne] [saying], "[You—all] [The Slaves] [He has], [the {ones} who are afraid] {of} [Him], [the [little] {ones}] [and] [the [great] {ones}]—must praise [The {Living} God] [we have]!" And [I heard] {something} [like] [a Voice] of [a Crowd] of [many], and [like] [a Voice] of [many] [Waters], and [like] [a Voice] of [a [mighty] Rolling Thunder], [saying]: "[Praise His Majesty!] [Because] [His Majesty], [The {Living} God], [The Almighty], [is king]! [Let's rejoice] and [be jubilant] and [give] [Him] [The Glory], [because] [The Wedding] of [The Lamb] [has come] and [The Woman] [He has] [has prepared] [Herself]!" And [it was given] to [her] [so that] [she might wrap herself] in {something} [made of fine linen]—[splendid] and [clean]! [For] [the {thing}] [made of fine linen] [is] [The Judicial

Decisions] of [the [holy] {ones}]! And [he says] to [me], "[Write]! [Fortunate] {are} [the {ones} who have been called] to [The Evening Meal] of [The Wedding] of [The Lamb]!" And [he says] to [me], "[These] [are] [The [real] Words] of [The {Living} God]!" And [I fell] [in front] of [The Feet] [he had] [to bow down] to [him] and [he says] to [me]: "[No]! [See]! [I am] [a Fellow Slave] with [You] and [The Brothers] [you have]—[the {ones} who have] [The Testimony] of Jesus! [Bow down] to [The {Living} God], [for] [The Testimony] of Jesus [is] [The Spirit] of [The Prophecies]." And [I saw] [The Heaven] [had been opened], and [Look!] [A [white] Horse]! And [the {One} sitting] on [him] [is called] [Believable] and [Real.] And [He judges] by [a Declaration of Not Guilty] and [wages war]. But [The Eyes] [He has] {are} [like] [Fire] of [a Flame], and on [The Head] [He has] {are} [many] [Diadems] [that have] [a Name] [that has been written] [which] [nobody] [is aware of] [except] [Him] and {a name} [that has been wrapped] with [an Overgarment] [that has been dipped] in [Blood]. And [The Name] [He has] [is called] [The Word] of [The {Living} God]. And [The Troops] in [The Heaven] [were following] [Him] on [white] [Horses], [dressed] in {something} [made of fine linen]—[clean] and [white]. [A [keen] Saber] [came out] out of [The Mouth] [He had], [so that] [He might repeatedly strike] [The Gentiles] with [her]. [He] [will shepherd] [them] with [a Staff] of [Iron]! And [He] [is trampling] [The Wine Press] of [The Wine] of [The Rage] of [The Anger] of [The {Living} God], [The Almighty]! And [He has] [a Name] [that has been written] on [The Overgarment] and on [The Thigh*] [He has]: "[KING] OF [KINGS] AND [LORD] OF [LORDS]." And [I saw] [one] [Messenger] [standing] in [The Sun] and [shouting] in [a [great] Voice], [saying] to [all] [The Birds] [that are flying] in [Midheaven]: "[Come hither]! [Be gathered] into [The [great] Evening Meal] of [The {Living} God]—[so that] [you may eat] [Flesh] of [Kings], [Flesh] of [Commanders of a Thousand], [Flesh] of [mighty] ones and [Flesh] of [Horses] and [the {ones} sitting] on [them], as well as [Flesh] of [everyone] both [free] and [Slave], [little] {ones} and [great] {ones}]!" (Revelation 19:1–18) —my interim translation

I really shouldn't have to tell you, but I will: That is a *parabolic* depiction of events that are only just now beginning. If you were paying attention when you read the quote above from Matthew 22, you should already know that the "meal" served to the sons of

Israel was “breakfast.” That “meal” was tasty to be sure, but those who *choose* to attend the “evening meal” of the sixth “day” of Creation will find it completely wipes out civilization as we know it. The Prophet put it this way:

[The Word] of [His Majesty] which was to Zephaniah, [Son] of Cushi, [Son] of Gedaliah, [Son] of Amariah, [Son] of Hezekiah, in [The Days] of Josiah, [Son] of Amon, [King] of Judah:

“[I will [most definitely] bring [everything] to an end] From the surface of [The Ground],”
[declares His Majesty].

“[I will bring [Adam] [and] [Beast] to an end].
[I will bring [The Flyer] {of} [The Sea of Waters]
to an end],

Even [The Fish] of [The Sea],
Even [The Stumbling-blocks] along with
[the [guilty] {ones}].

And [I will cut off] [The Adam] from the surface of
[The Ground],” [declares His Majesty].
(Zephaniah 1:1–3) —my interim translation

The words of Zephaniah have been hanging over our heads for more than two millennia, but they are well on their way to fulfillment in our generation. And there is absolutely nothing that anyone can do to thwart what the *Living Word* of God has planned all along. Mankind is stupid, and stupid is what stupid does. Take a look around you. Do you see anything other than contention? I don't think so.

Let me conclude by plainly stating something else you need to keep in mind. I am not trying to *convince* anyone that what I am telling you is true. God did not call me to *convince*; He called me to *restore* the Truth of the *Living Word* of God that ignorant men have twisted and distorted. The Truth of the *Living Word* of God will convince you, provided you are willing to listen. So I don't have to do anything but explain the things I see stated in the Scriptures. But I realize that those who are enamored by Satan's lies will never be convinced, no matter what I say. To them I say, “Hold on tight, because you have one hell of a ride coming.”

The Truth is, the *parabolic pantomime* of water “baptism” is nothing more than a *parabolic* depiction of the internal transformation that occurs when a person *chooses* to give up the lies of Satan and be born again by

believing the Truth of the Gospel and apologizing to God. At the point of the new birth, the “fire” of the *Living Word* of God comes in and “baptizes” the person “*in*” and “*into*” the “fire” of the Gospel. That “fire” removes everything that does not agree with the basic Truth of the Gospel. In reality, there is nothing “miraculous” about the new birth. It is nothing more than a surrender of the will. Unfortunately, some folks will hold on to their pride, arrogance, and pretense up to the bitter end, thinking they can get by without submitting their will to His. Too bad for them. I have not been called to tell them, but there are some who can see them for exactly what they are—stupid. God will let them know that in His Own good time, and they won't be able to say they were not warned:

“[Go in] through [The [restricted] Gate], [because] [The Gate] {is} [a Thoroughfare] and [The Way]—[the {one} leading away] into [The Destruction]—{is} [spacious]; and [the {ones} who go in] through [her] [are] [many]. For [The Gate] is [restricted], and [The Way]—[the {one} leading away] into [The Life]—[has been constricted]; and [the {ones} who find] [her] [are] [few]. [Hold back from] [The False Prophets]—[{those} who] [come] to [you] in [Sheep's] [Clothing] but [are] [vicious] [Wolves] [on the inside]. [You will recognize] [them] by [The Fruits] [they have]. [They do [certainly not] collect] [Bunches of Grapes] from [Thorns], or [Figs] from [Thistles], {do they}? [Like this], [every] [good] [Tree] [makes] [excellent] [Fruit]; but [The [rotten] Tree] [makes] [evil] [Fruit]. [A [good] Tree] [is [not] able] [to make] [evil] [Fruit], [nor] [a [rotten] Tree] [to make] [excellent] [Fruit]. [Every] [Tree] [not] [making] [excellent] [Fruit] [is cut off] and [thrown] into [a Fire]. [So then], [indeed], [you will recognize] [them] from [The Fruits] [they have]. [Everyone who] [says] to [Me], ‘[Your Majesty]! [Your Majesty]!’ [will [not] go in] into [The Kingdom] of [The Heavens], [but] [the {one} who does] [The Will] of [The Father] [I have]—[The {One}] in [The Heavens]. [Many] [will say] to [Me] [on That Day], ‘[Your Majesty]! [Your Majesty]!’ [Did we [not] prophesy] in [The Name] [You have], and in [The Name] [You have] [put out] [Demons], and [do] [many] [Powers] in [The Name] [You have]?’ And [at that time] [I will make a binding statement] to [them]: ‘[I [never] knew] [you]. [DEPART] FROM [ME]—[THE {ones} WHO ARE WORKING] [THE LAWLESSNESS].”*

(Matthew 7:13–23) —my interim translation ■



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: A newer reader, who has been with The Voice of Elijah® for about a year and a half now, knows she still has a long way to go to read all of your articles and books but wants to ask you a question. She says:

“Maybe you have an answer somewhere in your materials that I did not have a chance to read yet. If you do please let me know. My question is about baptism. I was talking with my grandmother the other day and I told her that I found a teacher of The Apostolic Teaching—Larry Harper. (She is a True Believer and has the Holy Spirit, and the Living Word of God dwells in her). She did not get as excited as I was, but she said: ‘Ask Larry Harper what his teaching is about baptism.’ She meant water baptism, because there are different teachings about water baptism now a days. I wanted to ask this question too, a long time ago, but at the same time I did not want to bother Larry knowing he is very busy. Please answer this question for me. I’m looking forward to your response. Thank you.”

Elijah: I’ll respond to this question in the main article so that I don’t take up this entire column.

Editor: A woman who read a newsletter article concerning Jesus’ use of parables wrote saying that she does not

understand something regarding why Jesus spoke in parables. She asked the question, “Why would God want to ‘hide or conceal’ The Word of God from us?” Would you answer this question for her?

Elijah: Jesus has already given a partial response to her question. When His disciples asked why He spoke in parables, He said it was so that some people would understand and others wouldn’t. This is Matthew’s account of what Jesus said:

And [when [The Disciples] approached], [they said] to [Him], “[Why] [do You speak] to [them] in [Comparisons]?” And [He], [responding], [said] to [them] [that] “[you] [have been given] [to know] [The Mysteries] of [The Kingdom] of [The Heavens], but to [those] [it has [not] been given]. [For] [whoever] [has], to [him] [it will be given], and [he will have an excess]; but [whoever] [does [not] have], even [what] [he has] will be taken away from [him]. [For this reason] [I speak] to [them] in [Comparisons], [because] [those who are watching] [are [not] watching], and [those who are hearing], [are [not] hearing], [nor] [are they comprehending]. And in [them], [The Prophecy] of Isaiah [is being filled up] [which] [says]:

*‘[YOU WILL HEAR] [A MESSAGE],
AND [YOU WILL [DEFINITELY NOT] COMPREHEND];
AND [WATCHING], [YOU WILL WATCH],
AND [YOU WILL [DEFINITELY NOT] SEE].
[FOR] [THE HEART] OF [THIS PEOPLE] [HAS BECOME FAT],
AND WITH [THE EARS] [THEY HEAR] [HEAVILY].
AND [THEY HAVE CLOSED] [THE EYES] [THEY HAVE]
[SO THAT NOT ONCE] [WOULD THEY SEE]
WITH [THE EYES],
AND [HEAR] WITH [THE EARS],
AND [COMPREHEND] WITH [THE HEART]
AND [TURN BACK],
AND [I WOULD HEAL] [THEM].’*

But [The Eyes] [you have] {are} [fortunate], [because] [they are watching]; and [The Ears] [you have], [because] [they are hearing]. [For] [Without Doubt] [I say] to [you] [that] [many] [Prophets] and [just {ones}] [desired] [to see] [what] [you are watching], and [they did [not] see], and [to hear] [what] [you are hearing], and [they did [not] hear].”

(Matthew 13:10–17) —my interim translation

The point that Jesus was making on that occasion has to do with the fact that different people see and hear different things when they hear someone explain *The Teaching*. Most people are so locked into the things they already believe that they simply cannot “see” and “hear” the Truth. But some, like Judas Iscariot, have no interest at all in the Truth simply because they are completely focused on how they can use it to their own advantage. I find it absolutely amazing that Jesus must have known Judas was nothing but a common thief, yet He never confronted him about it or tried to get through to him:

[Therefore], Jesus—[six] [Days] before [The Passover]—[came] into Bethany, [where] Lazarus, [whom] Jesus [had awakened] from [dead {ones}], [was]. [Therefore], [they made] [an Evening Meal] for [Him] [there]; and Martha [was serving]. But Lazarus [was] [one] of [the {ones} who were lying back and relaxing] with [Him]. [Therefore], Mary, [having taken] [12 ounces] of [a [highly valued] [authentic] Nard Perfume], [smeared {it} on] [The Feet] of Jesus and [wiped off] [The Feet] [He had] with [The Hair] [she had]. So [The House] [was completely filled] with [The Aroma] of [The Perfume]. But Judas Iscariot—[one] of [The Disciples] [He had], [the {one} who is going to] [hand [Him] over]—[says], “[Why] [was [This Perfume] [not] sold] for [three hundred] [64-cent Pieces] and [given] to [poor {ones}]?” **But [he said] [this], [not] [because] [it was a concern] [to him] about [the {poor} {ones}], [but] [because] [he was] [a Thief], and [having] [The Money Bag], [he was carrying] [the {pieces of money} that are thrown].** [Therefore], Jesus [said]: “[Leave [her] alone] [so that] [she may keep] [it] for [The Day] of [The Preparation for Burial] [I have]. [For] [you [always] have] [the {poor} {ones}] with [yourselves], but [you do [not] [always] have] [Me].”

(John 12:1–8) —my interim translation

The thing I find almost incomprehensible about Judas is the fact that he was one of “The Twelve” to whom Jesus privately explained the *meaning* and *significance* of the parables that He told in public. So Judas had the most amazing opportunity to learn the Truth, but he simply could not “see” and “hear” what Jesus said. But Matthew’s account of the icy-cold way that Jesus sent him off to carry out Satan’s stupid plan should send cold chills up the spine of anyone who has half a brain and one eye open:

[At that time], [one] of [The Twelve]—[the {one} called] “Judas Iscariot”—[having gone] to [The High Priests], [said]: “[What] [are you willing] [to give] [me]? [I also] [will hand [Him] over] to [you].” And [they] [stood] [him] [thirty] [Silver {Pieces}]. And [from then on], [he was seeking] [a Good Opportunity], [so that] [he could hand [Him] over]. But on [the [first] {day}] of [the [unleavened] {days}], [The Disciples] [approached] Jesus, [saying], “[Where] [do You want] [us] [to prepare] for [You] [to eat] [The Passover]?” And [He] [said], “[Go on] into [The City] to [The (One I cannot name*)] and [say] to [him], ‘[The Teacher] [says], “[The Time] [I have] [is] [near]; [I am making] [The Passover] for [You] with [The Disciples] [I have].”’” And [The Disciples] [did] [as] Jesus [arranged with] [them], and [they prepared] [The Passover]. But when [it had become] [Evening], [He was lying back and relaxing] with [The Twelve]. And [while] [they] were eating], [He said], “[Without doubt] [I say] to [you] [that] [one] of [you] [will hand [Me] over].” **And [being [extremely] in anguish], [each] [one] [began] [to say] to [Him], “[I] [am] [certainly not], {am I}, [Your Majesty]?”** But [responding], [He] [said]: “[The {one} who has dipped [The Hand] in] [The Crockery] with [Me] [will hand [Me] over]. Indeed, [The Son] of [The Man] [is going on] [just as] [it is written] concerning [Him]; but [Woe] to [That Man] through [whom] [The Son] of [The Man] [is being handed over]. [If] [That Man] [had [not] been engendered], [it would be] [excellent] for [him].” **But [responding], Judas—[the {one} who was handing [Him] over]—[said], “[I] [am] [certainly not], {am I}, [Rabbi]?”** [He says] to [him], “[You] [said] {it}.”

(Matthew 26:14–25) —my interim translation

Judas knew full well that he was the one who was planning to turn Jesus over to the Jewish leaders, yet he maintained his pretense right up to the end. That’s because he did not believe that Jesus knew who he was and what he was up to. But that, in turn, was because he was unable to “see” Who Jesus was or “hear” what Jesus taught. His only interest was in how he could use it to further his own stupid ends. That’s why I have absolutely no sympathy at all for Judas and his ilk. They *choose* to be who they are. So I find it somewhat humorous that Jesus said, “You said it,” and Judas had no idea what He *meant*.

Jesus was referring to the fact that Judas called Him “Rabbi” after all the other disciples had called Him

"*kurios*." The term *kurios* ("lord") is "*The Way*" the Jews translated "*The Name*" *YHWH* into Greek in the Septuagint translation of the Hebrew Scriptures. All of the other disciples were using "*The Name*" *kurios* in precisely that way because they believed what Jesus had taught them. Judas didn't use that term because he "saw" Jesus as just another teacher—a "Rabbi." So he could not "hear" the Truth in the things Jesus taught. But that was only because he wasn't "looking" for Truth. He was just looking for an opportunity to do what he was accustomed to doing—finding every opportunity to rake in the cash by any and all means.

Judas and those like him are the stereotypical "imbecile" that God ridicules in the Book of Proverbs. The following passage is "ground zero" for the scathing derision that God heaps on them:

Like [Snow] in [Summer]
 and like [Rain] during [Harvest],
 Thus [Glory] {is} [not] [appealing] to [an Imbecile].
 Like [a Bird] [moving back and forth],
 Like [a Sparrow] [flying],
 Thus [a Curse] [will] [not] [come] [to nothing].
 [A Whip] {is} for [a Horse],
 [A Bit] for [a Male Donkey],
 But [a Branch] {is} for [The Back] of [Imbeciles].
 [Do] [not] [respond to] [an Imbecile]
 in accordance with [his] [Idiocy]
 [So that] [You] [not] also [be comparable] to [him].
 [Respond to] [an Imbecile]
 in accordance with [his] [Idiocy]
 [So that] [he is] [not] [wise] in [The Eyes] [he has].
 [One who scrapes off] [Feet]
 {is} [one who drinks] [Malice]—
 {Is} [one who sends] [Words]
 by [The Hand] of [an Imbecile].
 [Thighs] [draw water] from [The Passover],
 But [a Parable] in [The Mouth] of [Imbeciles]
 {Is} like [a Stone] [bound up] in [a Slingshot*].
 Thus [one who gives] [Glory] to [an Imbecile]
 {Is} [a Thistle] [that goes up]
 in [The Hand] of [a Drunk].
 And [a Parable] in [The Mouth] of [Imbeciles]
 {Is} [an Archer] [who pierces] [everyone].
 And [{one} who hires] [an Imbecile]—
 Even [{one} who hires]
 [those who are crossing over]—
 {Is} Like [a Dog] [returning] to [his] [Vomit*].

[An Imbecile] [will do so again] in [his] [Idiocy].
 [Do You see] [a Man] [wise] in [The Eyes] [he has]?
 {There is} more [Hope] for [an Imbecile] than [Him].
 (Proverbs 26:1–12) —my interim translation

To understand what Solomon said in that passage about the proverbial "imbecile" who wants to use *The Teaching* for his own advantage, you first need to know "*The Glory*" of the *Living Word* of God is "*The Light*" of *The Teaching* of Moses. That's what Solomon is *talking about*—*The Teaching*. But the key that unlocks the *meaning* of what he says can be found in this line:

[Thighs] [draw water] from [The Passover],
 (Proverbs 26:7a) —my interim translation

That statement is referring to the "thighs" that were the priests' portion from the peace offerings. But that probably won't *mean* much to you unless you know the Passover lamb was a peace offering. His point is, if you know the *meaning* and *significance* of that part of the *parabolic pantomime*, you just got yourself a big "drink" of "water." But let me make this easy for you. The "one who scrapes off feet" is a person who doesn't take responsibility for protecting *The Teaching*. So he authorizes an "imbecile" to take *The Teaching* and teach others. The problem with that is, an "imbecile" isn't qualified to explain the *parabolic imagery*. So *The Teaching* IS LIKE a "stone" "bound up" in a "slingshot." It won't come out no matter what. But what does the "imbecile" do then? Like the abject idiot he is, he takes the little bit of *The Teaching* he can understand and becomes an "archer." You can read the rest for yourself. He ends up killing people left and right simply because he isn't up to the task. So he "spews" this, that, and the other out of his mouth, not caring whether it is true or not. Before long, he is right back picking over his own "vomit." The Apostle Peter clearly had Proverbs 26:1–11 in mind when he wrote this:

But [False Prophets] also [came to be] among [The People]; [as] also [False Teachers*] [will be] among [you], [those who] [will secretly introduce] [Sects] of [Destruction]—even [denying] [The Master] [Who bought them]—[bringing upon] [themselves] [a [quick] Destruction]. And [many] [will follow in] [The Licentiousness] [they have]—through [whom] [The Way] of [The Truth] [will have false religious claims made about

{it}]—and in [Selfishness], [they will trade on] [you] with [fabricated*] [Words]. For [them], [The Judgment] [from long ago] [is [not] not working*], and [The Destruction] [they have] [is [not] nodding off]. [For] [if] (1) [The {Living} God] [did not spare] [Messengers] [who sinned], but [handed {them} over] to [The Chains] of [The Nether Gloom] of [Tartarus*], [being kept] for [Sentencing], and (2) [He did not spare] [an [ancient] World], [but] [He guarded] [an [eighth] {person}], Noah, [a Herald] of [a Declaration of Not Guilty], [while bringing [a Flood] upon] [a World] of [ungodly {ones}], and (3) [He condemned] [Cities] to [an Overthrow]—[having burned to ashes*] Sodom and Gomorrah—[while putting down] [a Pattern] for [those who are going to] [be ungodly], and (4) [He delivered] [just] Lot, [who was worn out] by [The Behavior] of [the {ones}] [morally corrupted] by [Licentiousness]—[for] [the [just] {one}], by [Seeing] and [Hearing] [while residing among*] [them] [Day after Day*], [was tormenting] [a [just] Soul] by [Works] [without law]—{then} [His Majesty] [is aware of] how [to deliver] [a [godly] {one}] from [Testing] and [to keep] [the [unjust] {ones}] [who have been pruned] for [a Day] of [Sentencing], but [especially] [the {ones} who go] [after] [Flesh] in [a Desire] for [Defiling*], and [those who despise] [Lordship]. [Stubborn] [Risk Takers*] [do [not] tremble] [when making false religious claims about] [Glory], [where] [Messengers], [who are] [greater] in [Might] and [Power], [do [not] bear] [a Sentence] {for} [making false religious claims] against [them] before [His Majesty]. But [these] also [will be corrupted] by [the [perishable] {body}] [they have]—[like] [natural] [Living Creatures] [without reason], [who have been engendered] for [Capture*] and [What is Perishable], [who are making false religious claims] about [{things} that] [they do not understand], [who are being treated unjustly] as [a Wage] for [an Injustice], [who consider] [The Luxury] in [a Day] [a Pleasure], {who are} [Stains] and [Blemishes*], [who are reveling in] [The Deceptions] [they have], [who are feasting together] with [you], [who have] [Eyes] [filled] with [an Adulteress] and [unhindered] by [Sin], [who are enticing] [unsettled] [Souls] [who have] [a Heart] [trained] in [Selfishness]. [Children] of [a Curse] [who [straightaway] left] [a Way], [they have been led astray], [having followed in] [The Way] of Balaam of Beor, [who] [loved] [a Wage] of [Injustice]. But [he had] [a Going-over*] for [his personal] [Illegality*]: [A Pack Animal] [without a voice], [speaking loudly] in [a [Man's] Voice], [prevented] [The Madness*] of [The Prophet]. [These]

[are] [Springs] [without water] and [Mists] [propelled] by [a Gale], for [whom] [The Nether Gloom] of [The Darkness] [has been kept]. [For] [loudly speaking] [pompous] [Futility], [they are enticing]—by [Desires] of [Flesh] for [Licentiousness]—[the {ones} who have fled] [just a little] from] [the {ones} who are being turned about] by [Deception], [who promise] [them] [Freedom] [while existing] {as} [Slaves] of [The Perishable] [themselves]. [For] by [what] [someone] [is overcome], to [this] [he has been made a slave]. [For] [if] [those who have fled from] [The Defilements*] of [The World] in [The Full Knowledge] of Jesus [Anointed], [The Lord] and [Savior] [we have], but [who are [again] entangled] by [these {people}], [are overcome], [the [last] {things}] [has become] [worse] than [the [first] {things}] for [them]. [For] [it would have been] [better] for [them] [not] [to have recognized] [The Way] of [The Declaration of Not Guilty] [than], [having recognized], [to have returned] {to them} from [The [holy] Commandment] [that was handed over] to [them]. **[The {reality}] of [The [truthful] Proverb] [has happened] to [them]:**

**“[A DOG] [THAT TURNS BACK]
TO [HIS PERSONAL] [VOMIT],”**

And

**“[A SOW] [THAT HAS BEEN BATHED],
TO [A WALLOW] OF [MUD].”**

(2 Peter 2:1–22) —my interim translation

I have repeatedly told you that God called me to restore and teach *The Apostolic Teaching*. You can believe that if you care to; disbelieve it if you dare to. But if you say you believe it, you need to keep this in mind: I am not granting anyone the authority to teach the things I teach. The reason for that is fairly easy to understand. Everything I teach is going to be recorded in one way or another. So there is no need for anyone to teach what I teach. Anyone who is interested in the Truth can get it from the source. But I am under no illusion as to what is going to happen to the things I teach. More than one “imbecile” is going to feel up to the task of restating what they gain from me. Nothing I could say would ever dissuade them, so I—sarcastically—wish them all the “luck” in the world. They are certainly going to need it. But the logic in that course of action eludes me. They say they “see” the Truth in what I teach, except when I warn them of the consequences of teaching others? That reminds me of Judas.

There are people like Judas in The Next Step program. They don't really believe God called me. They certainly can't "see" that He is at work in what I am doing because they can only "hear" what they want to "hear." They have no idea that born-again Believers can "see" right through them (that's an idiom). In that, the Truth is exactly "The Way" Jesus describes it:

"And in [them], [The Prophecy] of Isaiah [is being filled up] [which] [says]:

*'[YOU WILL HEAR] [A MESSAGE],
AND [YOU WILL [DEFINITELY NOT] COMPREHEND];
AND [WATCHING], [YOU WILL WATCH],
AND [YOU WILL [DEFINITELY NOT] SEE].
[FOR] [THE HEART] OF [THIS PEOPLE] [HAS BECOME EAT],
AND WITH [THE EARS] [THEY HEAR] [HEAVILY].
AND [THEY HAVE CLOSED] [THE EYES] [THEY HAVE]
[SO THAT NOT ONCE] [WOULD THEY SEE]
WITH [THE EYES],
AND [HEAR] WITH [THE EARS],
AND [COMPREHEND] WITH [THE HEART]
AND [TURN BACK],
AND [I WOULD HEAL] [THEM].'"*
(Matthew 13:14-15) —my interim translation

Now that I have pointed out the stupidity that makes up the basic nature of "imbeciles," let's take another look at the question that was asked:

"Why would God want to 'hide or conceal' The Word of God from us?"

To which I would respond if I were merely being sarcastic: "In saying 'us,' you have included yourself in a specific group of people. So which group of 'us' did you have in mind?"

The Truth is, God hid the Truth in the Scriptures as a "Way" to provide a system of checks and balances. The sons of Israel were given *The Teaching of Moses*, which they were instructed to *hand down* as an *oral tradition*. They failed to do that. So the Hebrew Scriptures provide testimony against them by explaining the Truth that they were instructed to *hand down* orally. The Truth found in the Scriptures can easily be compared to the lies the Jews have ended up *handing down* as the Truth. Likewise, the Church was given *The Apostolic Teaching*, which the leaders of the Church

were instructed to *hand down* as an *oral tradition*. They failed to do that. So the Hebrew and Greek Scriptures are now providing testimony against them by explaining the Truth that they were instructed to *hand down* orally. That Truth can, and will, be compared to the lies they are now *handing down* as the Truth.

The "imbeciles" who blame God for hiding the Truth in the Scriptures need to take a good, hard look at where the blame actually lies. It resides with the leaders of the Church who failed to *hand down* the *oral tradition* that was entrusted to them. One of the reasons that happened is because "imbeciles" were ordained to teach when they were not qualified to teach. Others stepped up and volunteered. That should give pause to "imbeciles" who want to teach today. They should consider the consequences of their actions, but they won't. That's because, like Judas, the only thing they can "see" is how they can use *The Teaching* to their own *extremely shortsighted* "advantage."

Editor: Another of our readers has this question for you:

"I have been reading Mr. Harper's literature for a couple of months now, and even though I am sure it's truth, I haven't read every article yet. I'm sure he's explained it somewhere, I just don't know where; but I really need to know NOW. In the newsletter of October, 1997, page 12, he says, '... folks in the Church today think they are worshipping the God of Abraham, Isaac, and Jacob. They aren't ...' I teach a ladies' Bible study class, and when I ask God in prayer to reveal His truth to us, I pray specifically to the 'God of Abraham, Isaac, and Jacob.' I would like to know WHY I am not praying to the God of Abraham, Isaac, and Jacob. Just exactly WHO should I be praying to? And WHY is it not the God of Abraham, Isaac, and Jacob? If I wait until I've read nearly twenty years of information, I will not be teaching truth until I get that information read. I am in a panic until I hear his explanation."

Will you explain why you wrote that so this woman will know what you meant?

Elijah: Those who can actually "see" that what I teach is true can also "see" this woman has a much larger problem she needs to solve. But I was not asked to

address that so I won't. I will merely respond to the question that was asked. The issue of which "god" a person prays to depends on what they believe about that "god." If they consider Him to be a namby-pamby, doormat sort of god that one can walk all over and not have a worry at all, they are not praying to the God of Abraham, Isaac, and Jacob. That God destroyed Sodom and Gomorrah when that cesspool of human stupidity failed to meet the minimum five-soul buy-in. Folks today don't know anything at all about that God, so can they honestly say they are praying to the God of Abraham, Isaac, and Jacob? I don't think so.

Let me put this in simple terms that even the most vacuous, vapid "imbecile" should be able to understand. Due to my mother's religiosity, my father hated the very thought of an all-powerful God with a vitriolic hatred that I have encountered in very few since. He used to say that a fence post was his god, and when he felt the need to pray, he would just pray to a fence post. Here's the point: If my father had called his fence-post god "the God of Abraham, Isaac, and Jacob," would that have made it so? I don't think so.

Editor: A man who just discovered The Voice of Elijah® website asked how an Evangelist is supposed to make an invisible God real to unbelievers. He is "currently wrestling with this question and truly wants to know what tact/approach/message to use." What advice would you give him?

Elijah: My advice is, he should probably consider finding a new line of work. I am going to record the Gospel and make it available for free on CD and on the internet to anyone who is interested in being born again. So if this fellow or anyone else wants to take what I provide and "preach" it themselves rather than just passing a CD along to those who need to hear, they have done nothing more than reveal themselves as one of the proverbial "imbeciles" whose idiocy is ridiculed in the Book of Proverbs. The Truth is, if anyone takes the Gospel that I record and changes it to fit in with his own thoughts and ideas, I have done all I can do by warning him not to do so. The Church lost the Truth as a result of such idiocy. So take a guess as to how the angry God of Abraham, Isaac, and Jacob might view his actions? Unless, of course, the God of Abraham, Isaac, and Jacob is not actually the God Who is. Then they have nothing to worry about.

Editor: A man sent in a writing called Holy Writ and asked if you have seen it before. He stated he did not write it, but would like to know your opinion of it:

"This is to remind you how much God loves you. He gave His Only Begotten Son as a gift of love to us all. Through His gift mercy satisfies justice. We receive God's grace when we are truly repentant, and humble to his will and Holy Spirit, following the example of our Redeemer. Do we show God the same devoted love, trusting His guiding light? All that is necessary is to ask God to guide our life, and He shall send His inner peace to dwell in our heart ... thus our sins are washed away by water and spirit, through the grace of God. Except we are born again, we cannot see the Kingdom of God. Except we are born of water and spirit we cannot enter the Kingdom of Heaven. Through the Savior all are resurrected, good and evil, but unless we are born of spirit, justice is satisfied. Our reward is then according to our acts, and mercy cannot satisfy justice. Is it very reasonable if we profess to believe in God, then have not faith and trust in Him to guide our lives? Is our belief positive if we believe, we are born, we live and die, ending our existence, believing there is no God, or we reject His gift of mercy? If we desire to serve God, no longer rebelling against Him, by serving, instead, others or playing god, we must sacrifice all we are and have to Him, with faith and trust He shall provide our needs. The yoke is light. If we take up our cross and follow Christ's humility and service to God's will, we shall inherit the Kingdom of Heaven, Eternal Glory. To put on the spiritual we must take off the carnal self as a snake sheds it's skin. Cannot we become God pleasers instead of people pleasers? The universe is eternal and in it is the eternal positive and negative. Our reward is according to which we follow, tune into or choose. If we do good or evil it returns to us. Should we blame God and Christ for those that profess their names and do not their works? Were we not warned there would be many wolves in sheep's clothing? Deceivers that would deceive even the elect. This is why we need to make direct contact with God, following the Holy Spirit and not the arm of flesh. Then we need not worry about being deceived by men, when we only put our trust in God, and are reborn of spirit. The Christ personified, even laying down His life for the will of God. None come to the Father but

through Christ. Please look up and invite God into your heart to dwell eternally with you, giving a place to you in His Kingdom and His peace."

Elijah: Those who have been born again can see right through the drivel that this pseudo-intellectual Pretender has written. There is absolutely nothing in the entire text that is not contaminated by a lie. But that is typical of those who believe the illogical nonsense that Satan has foisted off on the Church today. It is obvious that the person who wrote it knows nothing at all about what God requires for one to be born again. He warns his readers to beware of wolves in sheep's clothing, yet he is one of the most ravenous. That comes through loud and clear when he explains the Gospel this way:

"All that is necessary is to ask God to guide our life."

When I hear things like that, I immediately think of "The Way" that Christ described them:

"[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 becomes] {one}, [you make] [him] [twice as much] [a Son] of [Gehenna] as [you]."

(Matthew 23:15)—my interim translation

The Truth is, the person who wrote the quote has a first-class ticket on the fast train to Hell; and his sole purpose in life is to take as many of the unwary as possible with him. He has absolutely no idea that the god of unconditional love that he serves is his sworn enemy. And I'm not *talking about* the Living Word of God Who is. I'm *talking about* the "god" that he serves—the one who is the source of all lies.

Editor: Another reader sent this question:

"Having grown up in a strong Presbyterian/Lutheran heritage where there isn't so much talk about the world and its sinfulness and about Satan, rather the emphasis being on personal responsibility, my husband and I were rather surprised, when we came to a small Baptist church twenty years ago, at how much focus there was on Satan and his demons. We're surprised at how much Christians are blaming the world for personal

problems, or Satan for their poor decisions, and for circumstances in their lives that are born of their own ignorance, etc. We hear this rather incessantly. So, my question: Is that an appropriate mind-set for us to have? I have understood the Scriptures to teach that we are not mindless robots pushed around like pawns on a chess board by either the world or by Satan, but rather, we have a mind and Our Majesty expects us to use it! He holds us accountable for the choices we make—is this not so? I know there is truly a Satan and I know that Our Lord Jesus Christ taught us that the world was more adept at taking care of its own than Believers are, but He also assured us that He'd overcome the world. This is something that has bothered me sooo much and I just wondered about the proper mind-set."

Elijah: The first thing that every True Believer needs to keep in mind in regard to the activities of Satan is something I can guarantee you that you will regret forever if you forget it. Satan is determined to see that you rot in Hell. So you had best keep that at the very forefront of your mind. No matter what you *choose* to believe, you would be well advised to make absolutely certain it is not just another one of Satan's lies. But I am also not oblivious to the discipline required to accomplish that task.

As one who served as an infantry squad leader in the Quang Ngai province of South Vietnam during the last five months of 1968 and the first seven months of 1969, I can tell you from first-hand experience that it is extremely difficult to do battle with an enemy who is never visible simply because he always attacks at night so that he can quickly fade away into the darkness after the damage is done. Or else he sets booby traps at night so that when you move out the next day you are met with the most unimaginable horror of watching your buddies get blown away by an enemy you have never seen.

This is the way one writer on the internet described the Quang Ngai province of South Vietnam where I did my tour of duty:

"Quang Ngai province was the scene of some of the worst fighting during the War. If there was one place you didn't want to be as an American serviceman, it was Quang Ngai."

(<http://www.pensfans.com/vietnam4.html>)

In case you are not familiar with Quang Ngai province, it is the site of the My Lai massacre. My Lai was where, on March 16, 1968, the infamous Lt. William L. Calley and his platoon, with help from some of the others in his company, massacred an entire Vietnamese village of innocent, defenseless women and children. If you are not aware of the facts in the case, Lt. Calley was a “gung-ho” platoon leader in Charlie Company, *1st Battalion*, 11th Brigade, Americal Division, during February and March of 1968.

For years, I have been under the mistaken impression that I was in South Vietnam at the same time as Lt. Calley. I recently realized that is not the case. The Truth is, I was a squad leader in Charlie Company, *4th Battalion*, 11th Brigade, Americal Division, a year after Calley and his men went on a killing spree that resulted in the death of hundreds of innocent women and children. But unlike the “gung-ho” Calley, I had been openly criticized by a few Lt. Calley wannabees in my squad for not being “gung-ho” enough. Their assessment of me did not bother me in the least because even at the relatively young age of 21 I could see that “gung-ho” was stupid, and so is anyone who eagerly looks forward to engaging the enemy. It’s all so much peacock preening as far as I’m concerned.

I could also see that those who held a ridiculous “gung-ho” attitude would end up getting themselves or others maimed or killed. They did. Their “gung-ho” nonsense put one in a body bag and two on medevacs to the Americal Division hospital in Chu Lai and on to Japan and the States, where they have no doubt made countless visits to a Veterans’ hospital over a lifetime of disability. No thanks, I’ll just take care of business and leave the “gung-ho” posturing up to those who don’t plan on making it “home” unscathed.

Here’s my point in telling you this: In February of 1968, Calley’s company reportedly had a sum total of twenty-eight casualties. A year later, in February of 1969, my company suffered more than twice that number while patrolling the same area. We lost the entire 4th platoon and nearly half the 2nd to Viet Cong booby traps in just the first three weeks of February. During the first week of March, we engaged what we were told was the NVA 5th Army Division, and we lost exactly half the company (sixty-four men) in just three days of nearly constant contact with NVA regulars. I’ve heard it said that Lt. Calley and the “gung-ho” dimwits who followed his lead took out their anger on innocent

civilians because they were frustrated and demoralized by the casualties they had taken. Consider the facts: My company suffered even greater losses and none of us resorted to his stupidity. So much for “gung-ho.”

I also read somewhere that Lt. Calley has just recently “apologized” for his actions. But look at the cold, hard facts; it took him forty years to face the fact that the Army had a Code of Conduct when he “served,” and they certainly must have tried to educate him in regard to what one should and should not do in war. I know that because everybody received the same basic training that I did, and I can still remember parts of the Code of Conduct. Interestingly enough, God also has a Code of Conduct that He expects His “troops” to follow. Unfortunately, some who are just as dimwitted as Calley have yet to get the message.

The Truth is, I have concluded over the years since I came home from Vietnam that I was only there as an observer. The evidence would indicate the Lord had a protective shell around me the whole time I was “in-country.” We touched down in Cam Ranh Bay at 6:05 A.M. on August 20, 1968 and flew out of that same airport on August 18, 1969. As you can probably tell, I can still vividly recall arriving “in-country”; but I have absolutely no memory at all of my departure. That’s probably because I knew that once the C130 that I boarded at Americal Division headquarters in Chu Lai made a tight spiral up and out of the Bien Hoa airbase just outside Saigon and headed southeast toward Vung Tau before swinging northeast toward Cam Ranh Bay, I was as good as home.

While in South Vietnam, I spent nearly nine months out in the field. Yet I left with nothing more than burning memories of what I had seen and a schrapnel burn from an RPG round that killed and wounded several other men. But the most indelible memories of what I saw there are those of men getting themselves and others killed just because they did not have the common sense or discipline necessary to remain vigilant at all times. So I don’t have a whole lot of sympathy for those who claim to believe what I teach but want somebody else to “carry water” (that’s an idiom) for them. The numbskulls who fail to comprehend that they are in a pitched battle for the survival of their very soul are nothing more than a menace to themselves and everyone around them. They have no excuse; the Apostle Paul clearly describes the nature of the battle we face:

[For] [while walking] in [Flesh], [we do [not] serve as soldier] in agreement with [Flesh], [for] [The Weapons] of [The Battle] [we have] {are} [not] [fleshly], [but] [able], in [The {Living} God], for [Demolition] of [fortresses]—[demolishing] [Speculations] and [every] [high thing] [raised] against [The Knowledge] of [The {Living} God], and [making [every] [Thought] a prisoner of war] in [The Willingness to Listening] to [The Anointing], and [having] {it} [ready] [to take vengeance] on [all] [Unwillingness to Listen]—[when] [The Willingness to Listen] [you have] [has been completely filled].

(2 Corinthians 10:3–6) —my interim translation

Paul's point is, if you aren't assiduously putting all that speculative, "could-be-this, might-be-that" nonsense out of your mind, you are nothing more than a "weekend warrior" who is going to get yourself killed the first time you face a really intense onslaught of the enemy. I saw some like that fall in Vietnam. They and the Army thought they were ready to deal with an enemy you never saw and a threat that could explode right in your face at any time. Some of those who weren't up to the task of being on guard at every moment went home in a body bag. The last time I saw others, they were being loaded on a medevac.

It occurs to me that maybe you should learn from my experience and get serious about developing the "hard-core" mentality that every good soldier needs to survive on the battlefield. That is, you might want to consider doing what is needed for you to come to the point where you are always on guard against the activity of Satan and have determined that, no matter who falls to the right or the left of you, you are going to keep moving forward until it's time for you to go "home." You are, after all, supposed to be preparing for "the last contest of the righteous." So if you think "the going" is going to get easier down the road, please don't let me pop your bubble (an idiom). You have quite obviously already drunk the Kool-Aid (an idiom) the leaders of the Church have prepared for you. The good news is, I can promise you that if you are "on guard" day and night, you will be going "home" completely unscathed when your tour of duty is over.

Now, some dimwitted traditionalist is undoubtedly going to think my trip down Memory Lane serves no useful purpose. More power to him. Nothing could be further from the Truth. If you have been born again

and you intend to successfully navigate the "time of distress" that is only just now beginning, you are going to have to take on the "hard-core" mind-set that every good soldier masters. I have been called to prepare you for the task, so pay close attention: No matter what others believe or say about the one who is the enemy of your soul, just keep your focus on what Jesus said about his basic nature and activity:

Jesus [said] to [them]: "[If] [The {Living} God] [was] [your] [Father], [you would love] [Me], [for] [I] [came out] from [The {Living} God], and [I have come], [for] [neither] [have I come] of [Myself], [but] [that {One}] [sent] [Me]. [Why] [do you [not] know] [The Manner of Speaking]—[the {one} that is Mine]? [Because] [you are [not] able] [to hear] [The Word] [I have]! [You] [are] from [The Father]—[The False Accuser]—and [you want] [to do] [The Desires] of [The Father] [you have]! [That {one}] was [a Murderer] [from {the} Beginning], and [he was [not] standing] in [The Truth] [because] [Truth] [is] [not] in [him]! [When] [he speaks] [The Lie], [he speaks] from [his personal {thoughts}], [because] [he is] [a Liar] and [The Father] of [him]! But [because] [I] [speak] [The Truth], [you do [not] believe] [Me]. [Which] {one} of [you] [exposes] [Me] in regard to [Sin]? [If] [I say] [Truth], [why] [do you [not] believe] [Me]? [The {one} who is] from [The {Living} God] [hears] [The Statements] of [The {Living} God]. [For this reason] [you do [not] hear], [because] [you are] [not] from [The {Living} God]!"

(John 8:42–47) —my interim translation

Now I am going to state the Truth as succinctly as possible so that you clearly understand the situation you face on a daily basis: Most people are completely incapable of understanding the Truth. That is not because they do not have the mental faculties necessary to understand the Truth, but because *they have no interest in the Truth*. So deal with it. If you don't, they are going to get you killed.

Editor: We had a concern expressed by the wife of one of our subscribers. She is concerned about the End Times, so she wants some information to help ease her mind. This is what she wrote:

"My husband, who is well versed in the Bible, receives your newsletters and has read your books.

My question for you is, What have you done, or are you doing, to get ready for the apocalypse? Do you have food saved up? Do you have camping gear and equipment for staying outdoors? He does not know I am asking you these questions. Please answer me. I am desperate."

Elijah: I'll be happy to give my thoughts on the subject, but first I need to apologize to the woman who submitted the question. She asked this question a few years ago, and I am only now getting around to answering it. Some of the delay was caused by me submitting my translation and annotation of various books of the New Testament for publication rather than a "Questions & Answers" column. But the Truth is, if I had seen the word *desperate*, I would have made sure I responded much sooner. I only hope I did not cause her any serious mental anguish.

The question, as it is phrased, asks what I *personally* have done to prepare for the apocalypse. My response is, I do my best to spend twelve hours every day trying to understand the Scriptures. Other things quite often intrude on that goal, but as long as I do those other things as quickly as possible and get back into the Scriptures, I feel I'm still on track as far as accomplishing the calling of God is concerned.

Although the question she asked only addresses what I am doing or have done to prepare for the last few years of this Age, it is a legitimate question for every True Believer to ask themselves. However, I am afraid I'm not going to be all that much help in answering it for them. The reason is, I firmly believe personal actions are something for which every True Believer will have to answer to God—*individually*. That is, I am not here to give advice on *what you should do*; my calling is to tell you *what you should believe*, but I stringently warn you to beware of anyone who wants to give you advice regarding *what you should do* in regard to anything. Those nitwits can't live their own life in accord with the Truth, so what makes you think they would do any better with yours?

The Truth is, if you have been born again, you already know what you should do in each and every instance. You don't need some meddlesome, muddlesome individual to come along and tell you how *he would live your life*; and you certainly don't want to try to shirk responsibility for your own actions by playing the goofy game that Eve played with God. You know

the one: "I just did what the devil told me to." It didn't work then, and it won't work now. So give it up. As long as you believe the Truth of the *Living Word of God*, you will do just fine. I am confident of that because the goal of the Spirit of Jesus Christ is that the True Believer "grow up" into the full wisdom and knowledge of the *Living Word of God*. If you sincerely believe the things you have learned from me, you already have a good start:

[Blessed] {be} [The {Living} God] and [Father] of [The Lord] [we have]—Jesus [Anointed]—[the {One} Who has **blessed** [us] with [every] [spiritual] **[Blessing]** among [the [heavenly] {beings}] [in] [an Anointing]; [just as] [He chose] [us] in [Him] before [World's] [Establishment], for [us] [to be] [holy] and [unblemished] before [Him] in [Love], [having determined [us] beforehand] for [Adoption]: (1) through Jesus [Anointed], (2) to [Him] {self}, (3) according to [The Good Intention] of [The Will] [He has], {and} (4) to [The Lavish Praise] of [The Glory] of [The Favor] [He has], with [which] [He favored] [us] in [the {One} Who has been loved]—in [Whom] [we have]: (1) [The Complete Liberation] through [The Blood] [He had], (2) [The Cancellation] of [The Transgressions] in agreement with [The Wealth] of [The Favor] [He has], with [which] [He made an excess] to [us] in [all] [Wisdom] and [Common Sense], [having made known] to [us] [The Mystery] of [The Will] [He has] in agreement with [The [good] Intention] [He has], [which] [He intended] in [Him], for [The Responsibility] of [The Fullness] of [The Times], for [The All] [to be summarized] in [The Anointing]—[the {things}] in [The Heavens] and [the {things}] on [The Earth]—in [Him] in [Whom] also [we have been designated as heirs*], [having been determined beforehand] in agreement with [The Purpose] of [the {One} Who is working in] [The All]—{that is,} in agreement with [The Decision] of [The Will] [He has]—[so that [we]—[the {ones} who have hoped beforehand] in [The Anointing]—would be] for [The Lavish Praise] of [His] [Glory]. In [Whom] also {are} [you] [who heard] [The Word] of [The Truth]—[The Gospel] of [The Salvation] [you have]. In [Whom] also [you] [who believed] [were sealed] by [The [holy] Spirit] of **[The Promise]**, [which] [is] [a Pledge] of **[The Inheritance]** [we have], for [Complete Liberation] of [The Acquisition]—for [The Lavish Praise] of [The Glory] [He has].

(Ephesians 1:3–14) —my interim translation ■

Continued from front cover

will is not committed against the will. Now, if this is to be the principle of the divine virtue or goodness, to be unwilling indeed that a thing be done and to prohibit it, and yet not be moved by its commission, we then allege that he has been moved already when he declared his unwillingness; and that it is vain for him not to be moved by the accomplishment of a thing after being moved at the possibility thereof, when he willed it not to be done.

For he prohibited it by his not willing it. Did he not therefore do a judicial act, when he declared his unwillingness, and consequent prohibition of it? For he judged that it ought not to be done, and he deliberately declared that it should be forbidden. Consequently by this time even he performs the part of a judge. If it is unbecoming for God to discharge a judicial function, or at least only so far becoming that He may merely declare His unwillingness, and pronounce His prohibition, then He may not even punish for an offence when it is committed. Now, nothing is so unworthy of the Divine Being as not to execute retribution on what He has disliked and forbidden.

First, He owes the infliction of chastisement to whatever sentence or law He promulges, for the vindication of His authority and the maintenance of submission to it; *secondly*, because hostile opposition is inevitable to what He has disliked to be done, and by that dislike forbidden. Moreover, it would be a more unworthy course for God to spare the evil-doer than to punish him, especially in the most good and holy God, who is not otherwise fully good than as the enemy of evil, and *that* to such a degree as to display His love of good by the hatred of evil, and to fulfil His defence of the former by the extirpation of the latter.

Tertullian, "The Five Books Against Marcion," Book i, Chap. xxvi, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1885), Vol. 3, pp. 291–292.

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