



# THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

## An Explanation of Something Never Experienced

Now we lay down this principle, that what is eternal cannot possibly admit of diminution and subjection, so as to be considered inferior to another co-eternal Being. So that we now affirm that evil is not even compatible with it, since it is incapable of subjection, from the fact that it cannot in any wise be subject to any, because it is eternal.

But inasmuch as, on other grounds, it is evident what is eternal as God is the highest good, whereby also He alone is good—as being eternal, and therefore good—as being God, how can evil be inherent in Matter, which (since it is eternal) must needs be believed to be the highest good? Else if that which is eternal prove to be also capable of evil, this (evil) will be able to be also believed of God to His prejudice; so that it is without adequate reason that he has been so anxious to remove evil from God; since evil must be compatible with an eternal Being, even by being made compatible with Matter, as *Hermogenes* makes it.

But, as the argument now stands, since what is eternal can be deemed evil, the evil must prove to be invincible and insuperable, as being eternal; and in that case it will be in vain that we labour “to put away evil from the midst of us;” in that case, moreover, God vainly gives us such a command and precept; nay more, in vain has God appointed any judgment at all, when He means, indeed, to inflict punishment with injustice.

But if, on the other hand, there is to be an end of evil, when the chief thereof, the devil, shall “go away into the fire which God hath prepared for him and his angels”—having been first “cast into the bottomless pit;” when likewise “the manifestation of the children of God” shall have “delivered the creature” from evil, which had been “made subject to vanity;” when the cattle restored in the innocence and integrity of their nature shall be at peace with the beasts of the field, when also little children shall play with serpents; when the Father shall have put beneath the feet of His Son His enemies, as being the workers of evil,—if in this way an end is compatible with evil, it must follow of necessity

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Published quarterly by  
Voice of Elijah, Inc.

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Volume 32, Number 1  
January 2021

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should be addressed to:

Voice of Elijah, Inc.  
P.O. Box 2257  
Rockwall, TX 75087-2257

Subscription rates:  
(1 year, U.S. Funds)

U.S.	\$24.00
Canada	\$30.00
Abroad	\$42.00

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Larry D. Harper  
(dba The Elijah Project).

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## *A Note From the Editor*

*We ask that you join us in prayer for the accomplishment of all that the Lord  
wills in 2020 and beyond. It is "go" time!*

*"Letter from the Editor," The Voice of Elijah®, January 2020, p. 29*

One year ago, I had, and still have, a renewed urgency to help in distributing "food" for the "hungry" as quickly as we were able—as I was made acutely aware that time is getting shorter by the day. Along with that urgency is the knowledge that things happen according to the Lord's timetable, not mine. I'm content with accepting things as they happen:

*"[Because] [My Thoughts] {are} [not] [your Thoughts];  
[And your Ways] {are} [not] [My Ways]," [declares] [His Majesty].  
(Isaiah 55:8) —Larry's interim translation*

To those of you who joined us in prayer, thank you. We saw tremendous progress in 2020, amazingly. With the work shutdown in the Spring for the Covid-19 pandemic, we were without the majority of our office staff for a few months. The downtime had some unexpected benefits, though, as our skeleton crew had "full court press" time to devote to the HSSB print copy project and the HSSB App specs overhaul project. Without that devoted time, I am fairly well convinced we would not have seen the progress we clearly saw. Note to self: Isaiah 55:8b.

Our hope was that our contributors would have received the HSSB New Testament print copy before Christmas 2020. That was not to be. The text had been proofed and reproofed and reproofed again (numerous times), and was ready to go to press this fall, according to our plan. Prior to signing off on the print contract, we requested a sample copy so that we could all kick the tires a bit and see what we needed to improve on, how it all came together, what size shipping boxes we need to order, etc. Well, more important than the speed at which we could get the Study Bible out the door and into your hands was the issue of quality and durability. It didn't take long for us to determine that the printer we had initially chosen doesn't have what it takes to give us the quality and durability that we are seeking. So, it was back to the drawing board in pursuit of Printer #2.

The HSSB print version is currently with Printer #2. We are anxiously awaiting the prototype so that we can once again kick the tires and ensure that it is truly ready for the press and ready to distribute. We should know in a few days. As ready as we are to see boxes of HSSB New Testament headed for the USPS, we are content to take a breath and make sure that the end product you receive is the best we can provide.

You've heard us refer to the HSSB as a "study Bible" and the print format was designed with that in mind. We settled on a less-conventional Bible format to enable the serious student the ability to take notes with ease. This

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First Printing is spiral bound so that it lays flat. Each page has two columns of Scripture and a column in the center for your own personal notes.

Larry has chosen to present the text in this run without the square brackets that you find in this publication. The bracketed version is available only in the HSSB App. My personal favorite feature in the HSSB print edition is the outline format (with 1, 2, 3s and indents), which I find extremely helpful in understanding Paul's l-o-n-g passages. Paul's train of thought has several more boxcars than mine does! Here's an example of what I'm talking about:

<sup>3</sup>(1) Blessed be the *living* God and Father of our Master, Jesus, the Anointed One,

(a) Who has blessed us:

- (i) with every spiritual blessing,
- (ii) with the *beings* who are in Heaven,
- (iii) with the Anointed One,

<sup>4</sup>(b) just as He chose us:

- (i) with Him,
- (ii) with love,
- (iii) before the establishment of the world,
- (iv) so that we would be holy and unblemished in His very presence,

<sup>5</sup>(v) after deciding on us for adoption to Himself beforehand:

(a) via Jesus, the Anointed One;

(b) in accordance with the thing that is delightful to His will;

<sup>6</sup>(c) for *the* commendation of the glory of His favor, with which He favored us

(i) in the One Who has been loved;

<sup>7</sup>(ii) in the One Whom we have emancipation via His blood, the forgiveness of our transgressions in accordance with the wealth of His favor, <sup>8</sup>which produces for us an excess in all wisdom and common sense, <sup>9</sup>after making known to us the mystery of His will, in accordance with the thing that is delightful to

Him—what He intended in Him <sup>10</sup>as responsibility for the management of the fulfillment of the times—so that every last thing—the things in the heavens and the things on the Earth—would be summarized in the Anointed One; in Him,

<sup>11</sup>(iii) in the One Whom we also have been designated as heirs\*, after being decided on beforehand in accordance with *the* plan of the One Who is working in every last thing in accordance with the decision of His will, <sup>12</sup>so that we—those who have hoped beforehand\* in the Anointed One—would be for *the* commendation of His glory;

<sup>13</sup>(iv) in the One Whom you also *were* designated as heirs, after hearing the word of the truth, the good news of the fulfillment of the promise of your salvation;

(v) in the One Whom, after believing God's promise, you were also sealed by the Spirit of the promise—*the Spirit* that is holy—<sup>14</sup>which is an initial payment of our inheritance, for *the* emancipation of the acquisition—for *the* commendation of His glory.

(Ephesians 1:3–14) —HSSB

I'm hopeful that we will have hard copies of the HSSB New Testament prepared to ship sometime next month. As soon as we have them ready, we will announce it on Facebook, Instagram, Twitter, emails... VOE's and The Elijah Project's websites... everywhere we can! Keep your eyes peeled. It is coming. Once we have inventory, the HSSB New Testament print copy will be added to VOE's online store and Order Form (which will accompany your April 2021 issue). Please look for these announcements online, rather than calling VOE for a status report. Patience is a virtue, as "they" say.

In Him,

*Marcia Harper*

# Let's Just Say, "You Have to Remain Centered"

Over the past forty years, I have *talked about* a parable in the Bible that I call the "Passover Parable." I have even explained it in bits and pieces, here and there, to ensure the entire parable would not be available until right before the End of the Age. I have also, over that same span of time, explained how the Scriptures speak in terms of the *parabolic imagery* and Hebrew idioms of that parable to explain what God has accomplished, and is going to accomplish, in history. Now that everyone but an absolute idiot—and there are plenty of those in our generation—should be able to see the End of the Age is rapidly closing in on us, I am going to explain that parable a bit more openly.

## Review

In the October 2020 issue of *The Voice of Elijah*® newsletter, I told you that if you ever intend to understand the Truth about our situation here on Earth—all the whys and wherefores regarding what this life is all about—you must first accept the fact that the Bible cryptically reveals things that God would have us understand about it. I said the Bible is not all that easy to understand simply because God does not think "The Way" we think. And I pointed out how the Prophet Isaiah issues God's invitation to anyone who is willing to give up his own thoughts and ideas and think "The Way" God thinks:

<sup>1</sup>"[Woe!] [Everyone] [who is thirsty],  
[come] [for {the} Water];  
[And whoever] [has] [no] [Silver],  
[come {for the water}].  
[Buy grain] [and eat], [and come {for the water}].

[Buy grain] [with no] [Silver],  
[And [Wine] [and Milk] with nothing] [of Market Value].  
<sup>2</sup>[Why] [would you weigh out] [Silver]  
[for {what is} not] [Bread]—  
[Your Production] [for {what has} no] [Satisfaction]?  
[Listen] [carefully] [to Me] [and eat] [a Good Thing],  
[So that your Soul] [may take delight] [in {the} Grease].  
<sup>3</sup>[Cup] [your Ear] [and come] [to Me];  
[Listen], [so that [your Soul] may live].  
[Then I will cut] [an [eternally burning]  
Legal Agreement] [for you]—  
[Those who believe] [{the} Loving-kindnesses of] [David].  
<sup>4</sup>[Guess what!] [Kinfolk have] [a Witness].  
[I will make Him] [a Leader]  
[and one who gives commands to] [Kinfolk].  
<sup>5</sup>[Guess what!] [You will call] [a Nation]  
[You do [not] know],  
[And a Nation]—[they will [not] know You]—  
[will run] [to You]  
[For the sake of] [His Majesty], [Your God],  
[And to [Israel's] Holy One],  
[When] [He has made You beautiful].  
<sup>6</sup>[Diligently seek] [His Majesty] [while He can be found];  
[Call out to Him] [while He is] [near].  
<sup>7</sup>[Let [a guilty {man}] abandon] [his Way];  
[And a [contentious] Man], [his Thoughts],  
[So that he may return] [to] [His Majesty],  
[So that He may have compassion on him],  
[And to] [our God]:

(1) [Because] [He will [forgive] much].  
<sup>8</sup>"(2) [Because] [My Thoughts] {are} [not]  
[your Thoughts],  
[And your Ways] {are} [not] [My Ways],"  
[declares] [His Majesty].



<sup>9</sup>(3) [Because] [{the} Sea of Waters]  
[are higher] [than {the} Earth],  
[So also] [My Ways] [are higher] [than your Ways];  
[And My Thoughts], [than your Thoughts].

<sup>10</sup>(4) [Because], [just as] [The Rainfall]  
[and The Snow]  
[Comes down] [from] [The Sea of Waters],  
[And [it does [not] return] there]  
[Unless]:

- (a) [It satisfies the thirst of] [The] [Earth],
- (b) [And causes her to engender]
- (c) [And causes her to sprout],
- (d) [And gives] [Seed]  
[for {the} one who is sowing]  
[And Bread] [for {the} one who is eating].

<sup>11</sup>[So also] [My Word] [will be]  
[One Who] [goes out] [of My Mouth];  
[He will [not] return] [to Me]  
[without {doing} anything]  
[Unless]:

- (a) [He does] [what] [I want],
- (b) [And makes [what] [I sent Him {for}]]  
[successful]."

(Isaiah 55:1–11) —my interim translation

I told you that last verse is explaining the fact that the *Living Word of God*—*the promise* that left the Garden with Adam and Eve—came down to Earth LIKE the snow and the rain, and that *Living Word* is going to achieve the precise purpose for which God sent it. That *Living Word* was, and still is, *the promise* that whoever believes it can return to the Garden from which Adam and Eve were banned. Moses and the other Prophets of Israel inscribed that *Living Word* on the scrolls that ultimately became the Hebrew Scriptures, and it is still achieving the amazing results that God intended in the minds of those who believe it. I said you may or may not yet be one of those; but if you aren't, you can be. I told you to just keep reading, listening, striving to learn more about what God has done, is doing, and plans to do to *fulfill the promise* He made so long ago.

Then I said that knowing that God does not think "*The Way*" we think, it should not surprise you that the Scriptures speak in terms of "*The Way*" He thinks rather than "*The Way*" we think. He is, after all, the ultimate

author of the Scriptures; the Prophets and Apostles were merely His scribes. That being the case, I said, it logically follows that, to understand what God has said in the Scriptures, you are going to have to learn to think "*The Way*" He thinks and give up "*The Way*" you think. If you are not willing to do that, it is an absolute certainty, an inescapable fact, that you will never be able to understand the message of the Scriptures. I said you may think you do, but that will never be the case. The Apostle Paul accurately describes your situation in 2 Timothy 3:1–9.

I told you the Scriptures speak *parabolically*. That is, they speak *parabolically* in terms of comparisons. I explained how that is what a parable is: a comparison. It is a story that compares one thing to some other thing. But I told you that you can't understand the *meaning* of a parable if you don't know what two things are being compared. So I explained what God is comparing.

I explained that the Scriptures speak in terms of a comparison between the physical reality in which we dwell and the metaphysical/spiritual reality in which God dwells. I told you that metaphysical/spiritual reality is not readily apparent to us just because we think myopically in terms of the physical reality we see all around us. So Moses and the other Prophets of Israel used events in our physical reality to speak *parabolically*, comparing those physical events to metaphysical events in the reality in which God dwells.

I explained that most of us are not aware of the metaphysical reality in which God dwells because we cannot see it. The Truth is, we were born metaphysically blind—that is, spiritually blind. And I told you that is the blindness Jesus had in mind when He spoke to the Pharisees in John 9:35–41 after they refused to believe He had healed a blind man.

I told you there are several things you need to know about the spiritual blindness Jesus had in mind: The New Testament tells us we have a body, a soul, and a spirit. We all know what the body is, and the spirit is generally understood as the part that keeps our body alive, but there is an ongoing debate about the identification of the soul. It turns out to be a nebulous concept with no certain definition.

The Truth is, the soul is the part of the body that allows us to relate to the metaphysical/spiritual reality in which we live. The problem is, our soul is dead; it died when Adam and Eve decided to believe Satan's

lie. And its sole source of life is knowledge of, and belief in, the Truth about our circumstances here on Earth. That is, it cannot come to life within us until we choose to believe the essential elements of the Truth that God has revealed in the Scriptures.

I told you we know we exist in this physical realm because we can see it, hear it, taste it, touch it, and smell it. Since we have a semblance of life in our physical body, we think we are alive. But the Truth is, the minute you took your first breath as a newborn baby, your physical body was already dying. We mistakenly call that process "growing up" and "aging," but that is not what it is. It is dying. The cells of your body were dying the minute you were born, and even though you do have a semblance of physical life that you will eventually lose, your soul was dead right from the start. The only thing that can reverse that miserable situation is the Truth that God has revealed in the Hebrew Scriptures.

Then I gave you my translation of John 6:35–58 and told you Jesus is saying much the same thing that Isaiah said when he invited us to think "*The Way*" God thinks. I said Isaiah was speaking *parabolically* in terms of the Truth of *The Teaching of Moses* as the food the soul needs to "eat" in order to come back to life. And Jesus is saying the same thing, but He is *talking about* Himself as "*The Word*" of God. He is telling the crowd that the Truth He is teaching is the only thing that will give life to their soul. I told you He said essentially the same thing in a different way in John 14:1–7.

I said Jesus is *talking about* Himself in that passage, referring to Himself as the *Living Word* of God that people must believe in order for their souls to come to life. But I told you the key to understanding what He says lies in knowing one simple fact: The person we are is determined by what we believe, not by what we are physically. That is, we are the metaphysical person we *choose* to be by deciding what we want to believe. Unfortunately for those who reject the Truth that God has revealed in the Scriptures, that Truth is the only thing that can ever revive their soul. That is because the soul is nothing more than a metaphysical "container." That is, it is *parabolically* LIKE a physical container. It was made to contain the Truth that God is, but it can just as easily contain the lies that Satan would have us all believe. Your belief in those lies will ensure that your soul remains dead forever. I told you that is what the Apostle Paul had in mind in 2 Corinthians 4:3–7, where

he *talks about* the Truth of *The Apostolic Teaching* that he understood and preached.

I said his mention of "*The Light*" in that passage is a *parabolic image* of the Truth of *The Apostolic Teaching*. The Truth is, *The Apostolic Teaching* illuminates. Paul calls it a "treasure," which is exactly what it is. The awesome power of the *Living God* resides in the Truth, and the only limitation on that power is a lack of belief on the part of the person who hears it. I told you Paul mentions the "container" of the soul on several other occasions as well. In each case, he appears to be referring to the physical body simply because the soul resides within the body. So I showed you what he says about that in 1 Thessalonians 4:1–4, where he is *talking about* the salvation of the soul via the sanctification process.

Then I showed you Acts 9:1–18, where Luke describes a *parabolic pantomime* the Lord arranged in which the Lord depicts the Apostle Paul coming to a knowledge of the Truth. I told you to pay attention to what the Lord says. He refers to Paul as a "container" for His "Name." I said that won't make much sense to you if you don't know the *Living Word* of God is "*The Name*" of God. But if you know that, then maybe you can see the Lord is referring to Paul "carrying" *The Apostolic Teaching* throughout the ancient Near East. Luke's point in that passage is, the *Living God* filled Paul's "container"—his soul—with a complete knowledge of the Truth regarding the message of the Hebrew Scriptures so that he could fulfill his calling as an Apostle. I told you Paul describes that most incredible experience in Galatians 1:9–12.

Next, I showed you that Jesus refers to the souls of people as "containers" in Mark 3:20–27. I said Jesus is referring to the fact that Satan's purpose in lying to you about anything and everything is to steal the "container" your soul is, so that you never gain real life and live forever. Satan does that by convincing you a lie is the Truth. I told you that you may not know it, but your eternal life depends on whether or not you believe what I am telling you is true. But I said I doubt that all that many will believe me, so I went on to explain how we all got into the miserable situation we are in today.

I told you that when God created Adam, He gave him a living soul. Moses plainly states that fact in Genesis 2:7. But Adam died, just as God said he would, when he believed Satan's lie. That is, his metaphysical soul died and his physical body began to die—slowly.

His soul died because the life of the soul is Truth. I reminded you that your soul is *parabolically*—comparatively—LIKE a container that resides within your physical body. It contains the things you have decided to believe, the beliefs that control the decisions you make, the person that you are. I said it not only decides *what you believe*, it also decides how firmly you believe it. And your soul can just as easily decide to believe the Truth that God has revealed in the Scriptures as it can decide to believe the lies of Satan.

I stated again that the soul of a person is alive or dead depending on whether its contents are true. That is why the souls of Adam and Eve died when they decided to believe Satan's lie. But I told you that your soul can come back to life if you decide to believe the Truth of the Old Testament Gospel that God has revealed in the Hebrew Scriptures. And it will come to life, provided you *choose* to believe the simple Truth of the Gospel and honestly apologize to God. On the other hand, if your soul *chooses* not to believe the Truth of the Gospel, it will remain dead and be lost forever when your physical body dies. I told you the sole purpose of *the promise* that accompanied Adam and Eve out of the Garden is to ensure your soul survives your trek through the realm of the dead. I also told you that is what Jesus was *talking about* in Luke 19:8–10.

Then I went on to explain "*The Way*" your soul interacts with your spirit. I explained that the Scriptures describe your spirit as a "wind" because that is what the Hebrew term for "spirit" actually *means*. I told you Bible translators even translate the Greek term for "spirit" as "wind" in some instances because they know the Greek and Hebrew terms for what we call "spirit" were also used to refer to the physical winds that blow here on Planet Earth. The Truth is, the ancients believed the spirits mentioned in the Scriptures were metaphysical/spiritual "winds" that our spirit interacts with in the spiritual realm rather than the physical winds we deal with in the physical realm.

I told you the problem you face in understanding the Truth is this: Your spirit perceives the spiritual realm as an ephemeral thing—as nothing more than a fleeting thought, image, or emotion—that passes through your mind. Therefore, you are not always aware of the profound influence the metaphysical "winds" can have on you. Since you can't see those "winds," you tend to ignore them. But they have an impact on you each and every day. If you stop to think

about it, your thoughts, feelings, and emotions are every bit as real as the winds that blow in the physical realm. So maybe you should think about it: If you can feel their effects, how can you say they are not every bit as real as the winds that blow in the physical realm?

The Hebrew-speaking Prophets who wrote the Old Testament, as well as the Greek-speaking Apostles who wrote the New Testament, believed their spirit was a wind that could interact with any metaphysical wind—that is, with any spirit—that came into the body through the five senses. But they also believed evil winds could enter their minds via the metaphysical realm in which our spirit exists. I told you that is what Jesus is describing in Luke 11:14–26. I told you the Apostle Peter alludes to that passage in 2 Peter 2:1–22, where he reveals he knew Jesus was *talking about* the lies that people have *chosen* to believe.

I said the Prophets and Apostles knew the Truth with regard to the "winds." The "winds" that buffet us every day do their best to persuade us to believe a lie; and the Truth is, we can feel the effects of the metaphysical "winds" that "blow" through our mind. We can not only feel the effects of the nasty, negative thoughts, feelings, and emotions they "blow," we can also "see" them with what the Apostle Paul calls "the eyes of the heart." Therefore, those who have been born again can easily learn to recognize, and reject, the evil "winds" that are trying to control them. So here is the connection between your soul and the metaphysical/spiritual realm where all of those "winds"—that is, all those spirits—interact with your spirit.

I have already told you the soul is where you decide to accept as valid, or reject as invalid, all of the information—that is, the thoughts, feelings, and emotions—that flood your spirit when those metaphysical "winds" "blow" through your mind. But here is something you may not know: The Apostle Paul and every other Greek-speaking person at that time believed the heart was the mind. What that *means* is, when Paul mentioned the "eyes of the heart" in Ephesians 1:18, he knew True Believers can mentally "see" the thoughts, feelings, and emotions that pass through their minds if they just pay attention; and I told you God expects them to do just that.

I told you Paul's point in Ephesians 1:15–20 is, if you are a True Believer, you were born again by believing the Truth of the Gospel and apologizing to God. That experience granted you the ability to understand

the "Spirit" that resides in the message that Moses and the other Prophets of Israel hid in the Hebrew Scriptures. Those who have not been born again are not even able to see the fact that the Prophets hid the Truth, much less understand it. I showed you Paul says that in 1 Corinthians 2:1–16.

I told you that, knowing that True Believers have been given an ability to "see"—that is, to understand—the Truth in the Scriptures that unbelievers cannot "see," puts a different perspective on Luke 24:27–47, where Luke tells us what happened after Jesus arose from the dead. I also told you that, if you are able to understand even the bare essence of the Truth, you can plainly see Luke is describing a supernatural experience that allows True Believers to understand the Scriptures while unbelievers are left out. He tells us in a sort of off-handed way that it is necessary to have our mind "opened" before we can understand the Truth. I said that agrees perfectly with what Paul told us.

Then I told you that, if you are a True Believer, you have already come to an incipient knowledge of the Truth. I said that happened when you believed the Gospel and were born again. You knew the Gospel was true when you believed it, and as a result of your belief, the *Living Word* of God resides within you. That *Living Word* is holy; therefore, God expects you to guard your mind so that Satan's lies do not triumph over the Truth of the Scriptures that you believed when you were born again.

I stated the Truth forthrightly and told you that, if you have been born again by believing the Gospel and apologizing, God expects you to keep the evil "winds"—that is, the lies of Satan—out of your mind. I told you that God called me to provide you the tools you need to make sure you do what God demands. It is your *choice* as to whether or not you want to do it. I have been doing what God called me to do for more than fifty years now—building a base of knowledge you can "stand" on—by just explaining what I understand regarding the message of the Hebrew Scriptures. Now I am going to explain how you can use the things I teach to keep the "winds" out of your mind. So here we go.

## Made in Their Image and Likeness

As I have explained over and over again, *you are what you have chosen to believe*. That is where the "winds"

have an advantage over you. They have known the Truth all along, and you haven't, up to this point. That is about to change dramatically for those who have been born again and have held on to the constant feeling that there had to be something more, that there had to be someone who knew the Truth. So let me explain a bit of Truth that can make a huge difference—if you believe it.

The Truth is, God is the *Living Word* of the Truth, and for the past two thousand years He has been working as the Truth that lives within His Children to shape them into His image and likeness. All the while, the "winds" have been working overtime to entice God's Children to go back to being crafted into the image and likeness of the lies that these "winds" are. What that *means* is this, the only difference between God's Child and Satan's child is what they *choose* to believe. You had best keep that in mind.

Let me be blunt about it; if you have been born again, the "winds" are trying to kill you, to make sure your soul does not continue to believe *the promise* that gave it life. They are working to ensure that, when the time comes for *the fulfillment of the promise*, you do not *inherit what was promised*. If the "winds" are successful in convincing you to give up the Truth by believing a lie, you will become just another one of those who have denied the Truth that Jesus Christ is, was, and always has been. Those are the unfortunate people that Peter is *talking about* in this passage:

<sup>1</sup>(1) [But] [there were] [also] [False Prophets] [among] [The] [People], [as] [also] [there will be] [False Teachers\*] [among] [you], [who] [will]

(a) surreptitiously introduce\*] [Sects] [of Eternal Damnation] [and]

(b) [deny] [The] [Slave Owner] [Who bought] [them], [bringing upon] [themselves] [an [imminent] Eternal Damnation].

<sup>2</sup>(2) [And] [Many] [will take off after {them}] [in] [their] [Licentiousness], [because of] [whom] [The] [Way] [of The] [Truth] [will have false religious claims made about it].

<sup>3</sup>(3) [And] [in] [Selfishness] [they will trade on] [you] [with fabricated\*] [Words], [for whom] [The] [Judgment] [from long ago] [is [not] idle\*], [and] [their] [Eternal Damnation] [is [not] nodding off].

<sup>4</sup>(4) [For] [if]:



(a) [The] [{Living} God] [did [not] spare]  
[Messengers] [who sinned], [but] [after  
imprisoning {them} in Tartarus\*] [with Cords\*]  
[of Nether Gloom],  
(b) [He handed [those who are being kept] over] [for]  
[Sentencing]; <sup>5</sup>[and]  
(c) [He did [not] spare] [The [ancient] World]; [but]  
(d) [He kept] [an Eighth], [Noah], [a Preacher] [of a  
Declaration of Not Guilty], [after bringing [a Flood]  
upon] [The World] [of {the} depraved]; <sup>6</sup>[and]  
(e) [He condemned] [{the} Cities] [of Sodom] [and]  
[Gomorra] [when {he} burned {them} to ashes\*] [in  
an Overthrowing] [that was put down as] [a Perfect  
Example] [of those who are going to be] [depraved];  
<sup>7</sup>[and]  
(f) [He delivered] [blameless] [Lot], [who was being  
harassed] [by] [The] [Behavior] [of those who were]  
[morally corrupted] [by] [Licentiousness]—<sup>8</sup>[for]  
[The] [One Who Was Blameless], [by Seeing\*] [and]  
[Hearing {them}] [while dwelling\*] [among] [them]  
[Day] [after] [Day], [was tormenting] [{his} [blame-  
less] Soul] [by {their} [lawless] Works]—<sup>9</sup>[His  
Majesty] [knows how] [to

(i) deliver] [a godly {person}] [from] [Testing],  
[yet]  
(ii) [keep watch over] [Those Who Are Unjust]—  
[those who are being detained] [for] [{the} Day]  
[of Sentencing]; <sup>10</sup>[yet] [in particular],

{(a)} [those who] [go] [after] [Flesh] [with] [a  
Selfish Desire] [for Defiling {themselves}\*]  
[and]  
{(b)} [those who despise] [Lordship].

(5) [As pig-headed] [Risk Takers\*], [they do [not] tremble]  
[when making false religious claims about] [{His}  
Glory], <sup>11</sup>[where] [Messengers], [who are] [more  
tremendous] [in Might] [and] [Supernatural Power],  
[do [not] bring] [a [False Religious Claims] Sentence]  
[against] [them] [before] [His Majesty].  
<sup>12</sup>(6) [But] [These Individuals] {are} [like] [irrational]  
[natural] [Living Creatures] [that have been engendered]  
[for] [Capture\*] [and] [a Perishable Body]; [about] [which  
{things}] [those who are making false religious claims]  
[do not understand].

(a) [They will [also] be beguiled] [by] [their] [own]  
[Perishable Body]:

<sup>13</sup>(i) [those who are going to be harmed] [as a  
Wage] [for Injustice];  
(ii) [those who deem] [Pleasure] [during] [{the}  
Daytime] [as their] [Luxury];  
(iii) [those who are [Stains] [and] [Blemishes\*]  
living luxuriously\*] [in] [their] [Deceit], [while  
feasting together with] [you];  
<sup>14</sup>(iv) [those who have] [restless\*] [Eyes] [full] [of  
an Adulteress] [and] [Sin];  
(v) [those who are enticing] [unsettled] [Souls];  
(vi) [those who, having] [a Heart] [that has been  
trained] [in Selfishness], {are} [Children] [of a  
Curse];  
<sup>15</sup>(vii) [those who [straightaway] leave [{the}  
Way] behind].

(b) [They have been led astray] [after taking off after  
{them}] [in The] [Way] [of Balaam], [the {son}] [of]  
[Beor\*], [who] [loved] [a Wage] [of Injustice]; <sup>16</sup>[but]  
[he had] [a Public Rebuke\*] [for his own] [Illegality\*].  
[A Pack Animal] [without a voice] [that spoke some-  
thing openly] [in] [a [Man's] Voice], [prevented] [The]  
[Insanity\*] [of The] [Prophet].

<sup>17</sup>(7) [These Individuals] [are]:

(a) [Springs] [without water] [and]  
(b) [Mists\*] [that are being propelled] [by] [a Gale  
Force Wind], [for whom] [The] [Nether Gloom] [of  
The] [Nether Darkness] [has been kept].

<sup>18</sup>(i) [For] [those who openly speak] [Pompous  
Things] [about Futility] [are—[through] [{the}  
Selfish Desires] [of {the} Flesh] [for  
Licentiousness]—enticing] [those who] [briefly\*]  
[escape from]

{(a)} [those who] [conduct themselves]  
[within] [a Deception]—  
<sup>19</sup>{(b)} [those who are promising] [them]  
[Freedom] [while being] [Slaves] [of their]  
[Perishable Body] [themselves]. [For]  
[by whatever] [someone] [is overcome], [to  
[This] he has been made a slave].

<sup>20</sup>(ii) [For] [if] [those who have escaped from]  
[The] [Defilements\*] [of The] [World] [by] [Full  
Knowledge of the Truth] [concerning] [our]

[Master] [and] [Savior], [Jesus], [The Anointed One], [are [then] overcome] [by being entangled] [again] [in These Things], [for them] [The] [Last] [has become] [worse than] [The] [First].

<sup>21</sup>(iii) [For] [it was] [better] [for them] [not] [to have realized that] [The] [Way] [of The] [Declaration of Not Guilty] is true], [rather than], [after realizing {it} is true], [to turn back] [from] [The] [holy] [Commandment] [that was handed over] [to them].

<sup>22</sup>(8) [The {reality}] [of The] [true] [Proverb] [has happened] [to them]:

"[A DOG] [THAT HAS RETURNED] [TO] [HIS] [OWN] [VOMIT\*],"

[and]

"[A Sow\*], [after bathing], [to] [a Wallow\*] [of Slime\*]."

(2 Peter 2:1–22) —HSSB

There is one verse in what Peter wrote that reveals his insight into the Truth regarding those who have gone back on their commitment to the Lord:

(7) [These Individuals] [are]:

(a) [Springs] [without water] [and]  
(b) [Mists\*] [that are being propelled] [by] [a Gale Force Wind], [for whom] [The] [Nether Gloom] [of The] [Nether Darkness] [has been kept].

(2 Peter 2:17) —HSSB

In the *parabolic imagery* that Peter has in mind, *The Teaching of Moses* is the "water" that came down as the "Early Rain" after the Resurrection of Christ. But to understand the mind-set of Moses, you need to know how he and the other Prophets of Israel mocked the Canaanite mythology related to the resurrection of Baal. Moses became the source of the *parabolic image* when he equated his *Teaching* with "rain" in this passage:

<sup>1</sup>"[Give ear], [O Sea of Waters], [and I will speak]; [Then] [The Earth] will hear]

[{the} Statements of] [My Mouth].

<sup>2</sup>[My Instruction] [will mist] [like Rain];  
[My Statements] [will flow down] [like The Dew]—

[Like Droplets\*] [on] [Green Grass]  
[And like Soaking Rain Showers] [on] [Vegetation]."  
(Deuteronomy 32:1–2) —my interim translation

Knowing that Moses was ridiculing the Canaanite belief in the resurrection of Baal in that text makes it a bit easier to understand Peter's comment. Peter is saying those who have been born again but have gone back on their commitment to the Lord have little to no Truth at all. Jude is even more pugnacious in describing those who have been born again but *choose* to deny the Truth they have had the opportunity to hear:

<sup>1</sup>(1) [Jude],

(a) [a Slave] [of Jesus], [The Anointed One], [and then]

(b) [a Brother] [of James]:

(2) [To those who have been] [invited], [those who

(a) have been loved] [by] [God], [{our} Father], [and]

(b) [have been kept watch over by] [Jesus], [The Anointed One]:

<sup>2</sup>(3) [May [Mercy] [and] [Peace] [and] [Love] be increased] [for you].

<sup>3</sup>(1) [Beloved Brothers], [while acting in accordance with] [all] [Concern For {you}] [to write] [to you] [about] [our] [common] [Salvation],

(a) [I had] [a Pressing Need] [to write] [to you] [imploing {you}] [to seriously fight for\*] [The] [Belief in God's **Promise**] [that was [at one time] handed over] [to The] [Holy Ones]. <sup>4</sup>[For] [some] [Men] [have slipped in alongside {you}\*]—[those who] [have [long since] been written down earlier] [for] [This]

[Judgment], [depraved {individuals}] [who are taking] [The] [Favor] [of] [our] [God] back] [into] [Licentiousness] [and] [denying] [our] [only] [Slave Owner] [and] [Master], [Jesus], [The Anointed One].

<sup>5</sup>(b) [But] [I am determined] [to remind] [you]—[you] [who were aware of] [All {these} Things] [at one time]—[that]:

(i) [after [His Majesty] saved] [a People] [out] [of {the} Land] [of Egypt], [The] [Second Time] [He

did away with] [those who] [did [not] believe God's **promise**].

<sup>6</sup>(ii) [And even] [Messengers] [who] [did [not] keep watch over] [their] [Area of Rule] [themselves], [but] [left] [their] [own] [Housing], [He has kept] [in everlasting] [Bonds] [under] [Nether Gloom] [for] [Sentencing] [on {that}] [most important] Day].

<sup>7</sup>(iii) [Like] [Sodom] [and] [Gomorra] [and] [The] [Cities] [around] [them] [that indulged in sexual promiscuity\*] [in [the] same way] [and] [went] [after] [other] [Flesh], [they lie before {us}] [as an Example\*] [just like] [These {Messengers}]—[who are being held under\*] [a Penalty] [of an [eternal] Fire].

<sup>8</sup>(iv) [Likewise], [however], [These [dreaming] Individuals] [also] [are, [in fact], defiling] [Flesh] [then] [disregarding] [Lordship] [then] [making false religious claims about] [Glory].

<sup>9</sup>(v) [But] [Michael], [The] [Chief Messenger], [when] [he was addressing himself] [to The] [False Accuser], [being doubtful] [about] [The] [Body] [of Moses], [did [not] dare] [to impose] [{the} Sentence] [of a False Religious Claim], [but] [said], "[May [His Majesty] rebuke] [You]."

<sup>10</sup>(vi) [But] [These Individuals] [are, [on the one hand], making false religious claims about] [as many things as] [they are [not] aware of]; [but on the other hand], [as many things as] [they are [naturally\*] cognizant of], [they are being beguiled] [by] [These Things], [like] [irrational] [Living Creatures]. <sup>11</sup>[Woe] [to them], [because]:

{(a)} [they have walked] [in The] [Way] [of] [Cain], [and]

{(b)} [they have been poured out] [by The] [Deception] [of The] [Wage] [of] [Balaam], [and]

{(c)} [they have been done away with] [by The] [Dispute] [of Korah\*].

<sup>12</sup>(vii) [These Individuals] [are] [the ones who are]:

{(a)} [feasting together with {you}] [as Stains\*] [at] [your] [Love {feasts}],

{(b)} [shepherding] [themselves] [without fear],

{(c)} [Clouds] [without water] [that are being carried off] [by] [Winds],

{(d)} [unproductive] [late-autumn\*] [Trees] [that have been uprooted] [after dying] [two times],

<sup>13</sup>{(e)} [wild] [Waves] [of a Sea] [that are churning up] [their] [own] [Shame] as foam\*, {(f)} [wandering\*] [Stars] [for whom] [The] [Nether Gloom] [of The] [Nether Darkness] [has been kept] [for] [{the} Age to Come].

<sup>14</sup>(viii) [But] [Enoch], [{the} Seventh] [from] [Adam], [also] [prophesied] [about These {Men}], [saying], "[Guess what!] [His Majesty] [has come] [with] [His] [holy] [Tens of Thousands] <sup>15</sup>[to render] [a Sentence] [against] [everyone] [and] [to reprimand] [every] [Soul] [with regard to] [all] [their] [Works] [of Depravity] [by which] [they have been depraved], [and] [with regard to] [all] [the] [hard {words}] [that] [depraved] [Sinners] [have spoken] [against] [Him]."

<sup>16</sup>(ix) [These Individuals] [are] [fault-finding\*] [Grumblers\*] [who are walking] [in accordance with] [their] [own] [Selfish Desires]. [Their] [Mouth] [also] [speaks] [Pompous Things], [being amazed by] [{people's} Presence] [for the sake of] [a Benefit].

(Jude 1:1–16) —HSSB

I am under no illusion as to the reaction of those who have been born again but are tenaciously holding on to the "easy-believism" lie that tells them "once saved, always saved." The Truth is, God's Children will be saved by belief, just as the Protestant Reformers claimed. But that is not *belief in the sense of that you believe*; it is *belief in the sense of what you believe*. Nobody has ever, or will ever, be saved by believing a lie. The "winds" lie to you to kill your soul and make you one of those that Jude sarcastically describes this "Way":

<sup>10</sup>(vi) [But] [These Individuals] [are, [on the one hand], making false religious claims about] [as many things as] [they are [not] aware of]; [but on the other hand], [as many things as] [they are [naturally\*] cognizant of], [they are being beguiled] [by] [These Things], [like] [irrational] [Living Creatures]. <sup>11</sup>[Woe] [to them], [because]:

{(a)} [they have walked] [in The] [Way] [of] [Cain], [and]

{(b)} [they have been poured out] [by The]  
[Deception] [of The] [Wage] [of] [Balaam],  
[and]  
{(c)} [they have been done away with] [by  
The] [Dispute] [of Korah\*].

<sup>12</sup>(vii) [These Individuals] [are] [the ones who  
are]:

{(a)} [feasting together with {you}] [as  
Stains\*] [at] [your] [Love {feasts}],  
{(b)} [shepherding] [themselves] [without  
fear],  
{(c)} [Clouds] [without water] [that are  
being carried off] [by] [Winds],  
{(d)} [unproductive] [late-autumn\*] [Trees]  
[that have been uprooted] [after dying]  
[two times],  
<sup>13</sup>{(e)} [wild] [Waves] [of a Sea] [that are  
churning up [their] [own] [Shame] as  
foam\*],  
{(f)} [wandering\*] [Stars] [for whom] [The]  
[Nether Gloom] [of The] [Nether Darkness]  
[has been kept] [for] [{the} Age to Come].

(Jude 1:10–13) —HSSB

To counter the nonsense spouted by those who have *chosen* to believe the lie that one cannot go back to believing lies after believing the Truth, I merely quote what Jesus said about those who *choose* not to believe the Truth regarding "The Way" that Moses taught:

<sup>13</sup>"[Come in] [through] [The] [narrow] [Gate],  
[because] [The] [Gate] [that] [leads {men} away] [to]  
[Eternal Damnation] {is} [a Thoroughfare]; [and] [The]  
[Way] {is} [spacious\*], [and] [those who] [come in]  
[through] [it] [are] [many]. <sup>14</sup>[How] [narrow] {is} [The]  
[Gate] [and] [constricted] [The] [Way] [that] [leads {men}  
away] [into] [His] [Life]? [And] [those who] [find] [it] [are]  
[just a few].

<sup>15</sup>[Beware] [of] [The] [False Prophets], [who] [come]  
[to] [you] [in] [Sheep's] [Clothing], [but] [are] [avaricious]  
[Wolves] [on the inside]. <sup>16</sup>[You can recognize] [them] [by]  
[their] [Fruits]. [They do [not, by any means], cull]  
[Bunches of Grapes] [from] [Thorns] [or] [Figs] [from]  
[Thistles]! <sup>17</sup>[So also], [every] [good] [Tree] [produces]  
[exceptionally good] [Fruit]; [but] [The] [rotten] [Tree]  
[produces] [nasty] [Fruit]. <sup>18</sup>[A [good] Tree] [can] [not]

[produce] [nasty] [Fruit]; [neither] [does] [a [rotten] Tree]  
[produce] [exceptionally good] [Fruit]. <sup>19</sup>[Every] [Tree] [that  
is [not] producing] [exceptionally good] [Fruit] [is going to  
be cut off] [and] [thrown] [into] [a Fire]. <sup>20</sup>[So then] [you  
can, [indeed], recognize] [them] [by] [their] [Fruits].

<sup>21</sup>[Not] [everyone] [who] [says], 'Your Majesty!'  
[Your Majesty]!' [to Me] [will come in] [to] [The]  
[Kingdom] [of The] [Heavens], [but only] [the one who]  
[acts in accordance with] [The] [Will] [of] [My]  
[Father], [Who is] [in] [The] [Heavens]. <sup>22</sup>[Many] [will  
say] [to Me] [on] [That] [Day], 'Your Majesty! [Your  
Majesty]! [Did we [not] prophesy] [in] [Your] [Name]  
[and] [cast out] [Demons] [in] [Your] [Name] [and] [do]  
[a lot of] [Supernaturally Powerful Things] [in] [Your]  
[Name]?' <sup>23</sup>[And] [then] [I will acknowledge the truth  
about] [them], [that] 'I [never] knew] [you]! [YOU  
[WHO] [ARE COMMITTING] [THE] [LAWLESS DEED],  
DEPART] [FROM] [ME]!'"

(Matthew 7:13–23) —HSSB

If you *choose* to believe what Jesus says in that passage, you already know a lot of folks are going to wake up on Resurrection Morning to discover they have been hoodwinked. Satan's objective is to make sure you remain completely complacent and unconcerned about your eternal destination. God called me to wake you up and prepare you for what lies ahead. There is a vicious spiritual battle going on all around you, and whether you like it or not, you are expected to fight. The "winds" will either triumph over you and you will lose your soul, or you will triumph over them and save it; there is no middle ground. But it's your *choice* as to whether or not you *choose* to believe me.

Paul is referring to the spiritual battle against the "winds" who are trying to kill you when he says this:

<sup>10</sup>(1) [From now on],

(a) [be empowered]

(i) [by] [His Majesty], [and]

(ii) [by] [The] [Power] [of] [His] [Might].

<sup>11</sup>(b) [Slip on] [All [of The] [{Living} God's] Armor]  
[so] [that] [you] [can] [stand] [against] [The] [Tactics]  
[of The] [False Accuser], <sup>12</sup>[because] [The] [Struggle\*]  
[we have] [is]



- (i) [not] [against] [Flesh] [and] [Blood], [but]
- (ii) [against] [The] [Rulers],
- (iii) [against] [The] [Authorities],
- (iv) [against] [The] [World-Rulers\*] [of] [This] [Nether Darkness],
- (v) [against] [the] [spiritual {aspects}] [of The] [Evil Intention] [in] [the {beings}] [in Heaven].

<sup>13</sup>(2) [For] [This Reason] [you must take up] [All [of The] [{Living} God's] Armor], [so that] [you can]:

- (a) [withstand {them}] [on] [The] [Day] [that is] [nasty]; [and]
- (b) [stand], [after bringing [everything] about].
- <sup>14</sup>(c) [Stand] [therefore]:

- (i) [AFTER GIRDING YOURSELF ABOUT] [YOUR] [LOINS] [WITH] [TRUTH], [and]
- (ii) [AFTER SLIPPING ON] [THE] [BREASTPLATE] [OF THE] [DECLARATION OF NOT GUILTY], <sup>15</sup>[and]
- (iii) [after binding sandals on] [YOUR] [FEET] [BY] [{THE} PREPARATION\*] [OF THE] [GOOD NEWS OF THE FULFILLMENT OF THE PROMISE] [OF HIS] [PEACE];
- <sup>16</sup>(iv) [at] [all times] [taking up] [The] [Full-body Shield\*] [of your] [Belief in God's Promise], [with] [which] [you will be able] [to extinguish] [all] [The] [burning] [Arrows\*] [of The] [One Who Is Nasty].

<sup>17</sup>(d) [And] [you must accept]

- (i) [THE] [HELMET] [OF YOUR] [SALVATION] [and]
- (ii) [The] [Sword] [of The] [Spirit], [which] [is any] [Statement Made] [by God]:

<sup>18</sup>{(a)} [with] [all] [Prayer] [and] [Petition],

- {(i)} [praying] [at] [all] [Times] [in] [{your} Spirit],
- {(ii)} [even] [going without sleep] [for] [it];

{(b)} [with] [all] [Persistence\*] [and] [Petition] [for] [all] [The] [Holy Ones], <sup>19</sup>[and] [for [my] sake]:

{(i)} [so that] [a Word] [may be given] [to

me] [at] [{the} Opening\*] [of] [my] [Mouth], [to make known] [The] [Mystery] [of The] [Good News of the **Fulfillment of the Promise**] [with] [Candor], <sup>20</sup>[for] [which] [I am an emissary] [in] [Chains];

{(ii)} [so that] [I may speak freely] [about] [it], [as] [I] [should] [speak].

(Ephesians 6:10–20) —HSSB

My point in showing you these things is to remind you that God expects you to do but one thing: Make sure that *what you believe* is the Truth. In so doing, you will “bring about your own salvation,” as Paul mentions in this passage:

<sup>12</sup>(1) [So then], [my] [Beloved Brothers], [just as] [you have [always] attentively listened]—

- (a) [not] [as] [only] [at] [my] [Arrival],
- (b) [but] [now] [a lot] [more] [in] [my] [Absence\*]—  
[bring about] [your] [own] [Salvation] [with] [Fear] [and] [Trembling]; <sup>13</sup>[for] [God] [is] [the One Who] [is working] [in] [you],

- (i) [both] [to] [want to],
- (ii) [and] [to] [work] [for], [The] [Thing That Is Delightful to {Him}].

(Philippians 2:12–13) —HSSB

Only a fool would play nice with killers, but you can certainly continue to entertain the stupid notions they blow at you, if you *choose* to. It is, after all, your *choice*. But if you continue to allow those killers access to your mind, they will eventually gain control over you. It is just a matter of time—time that you no longer have. So my advice to you—if I were to give advice, which I don't—would be that you fight to keep them out of your head. No matter what they tell you, they are lying. They will wrap a little bit of Truth in a lie in order to get you to do their bidding.

The “winds” are terrific salesmen, constantly insisting that something is worthwhile when it isn't, trying to convince you so that you give in to wanting it. The Truth is, they sell imaginary things, things that don't exist. Their best lie is the one that gets you to want something you can never have, either because it doesn't exist or because your circumstances prevent

you from having it. I call that predicament "chasing the dragon" just because fire-breathing dragons are a myth; but even if they did exist, only a fool would be dumb enough to chase one.

The "winds" are working to craft us all into their own image and likeness. They began when we were youngsters, and they are continually trying to train us to think "*The Way*" they do our entire lives. But they always lie. And they will do their best to convince you a lie is the absolute Truth. The Truth is, the "winds" are deathly afraid of the Truth. They are cowards, and they will turn tail and run if you just stand up to them. That is what Peter is *talking about* when he says this:

<sup>5</sup>(2) [*Likewise*], [*{you} younger {men}*], [*be submissive*]  
[*to {the} Elders*].

(3) [*And then*] [*you must [all] drape yourselves with\**]  
[*Humility*] [*toward one another*], [*because*] [*The*]  
[*{Living} God*] [*IS PREPARING HIMSELF TO FIGHT*  
*AGAINST*] [*THOSE WHO ARE ARROGANT*], [*BUT*] [*HE IS*  
*GOING TO GRANT*] [*A FAVOR*] [*TO THOSE WHO ARE*  
*HUMBLE*]. <sup>6</sup>[*Therefore*],

(a) [*humble yourselves*] [*under*] [*The*] [*strong\**]  
[*Hand*] [*of The*] [*{Living} God*], [*so that*], [*in*]  
[*Time*], [*He may elevate*] [*you*], <sup>7</sup>[*tossing*] [*all*] [*your*]  
[*Concern*] [*on*] [*Him*], [*because*] [*He*] [*is concerned*]  
[*about*] [*you*].

<sup>8</sup>(b) [*Be sober*];

(c) [*stay awake*]!

(4) [*Your*] [*Plaintiff*] [*is*] [*a False Accuser*]; [*he walks*  
*around*] [*like*] [*a [growling\*] Lion*], [*looking for*]  
[*someone*] [*to swallow up*]<sup>9</sup>[*one whom*] [*you must*  
*withstand*],

(a) [*solid*] [*in your*] [*Belief in God's Promise*],  
(b) [*aware that*] [*the*] [*same {objectives}*] [*of your*]  
[*Suffering*] [*are being accomplished*] [*in*] [*your*]  
[*Brotherhood*] [*by*] [*The*] [*World*].

(1 Peter 5:5–9) —HSSB

So how do you withstand Satan and the "winds" that do his bidding? The Truth is, you can't withstand them; but the Truth can. What that *means* is, you have to do it "*The Way*" Paul explains in Ephesians 6:10–20; you have to use the Truth you are absolutely convinced is true. It doesn't matter what Truth you use, the "winds"

are cowards; they are afraid of anything that is true. They do their best to hide from the Truth; and they will do everything they can to get you to hide from it as well. One way they do that is by "blowing" the lie that they are not real—that they don't exist, that your every thought is your own. That is a monstrous lie.

The Truth is, not every thought you have originates with you. Many, if not most, of the thoughts you have are a "wind" talking to you, suggesting you think this, that, or the other. So you have to learn to recognize them when they "blow" some stupid notion into your mind. If you can recognize them, it is a simple matter to simply say, "That's not me," and they will leave immediately—provided you are firmly convinced the thought is not your own. If you doubt, they will have won the battle for your mind, and the thought becomes your thought. You claimed it. For that reason the "winds" will suggest that you can only think about the things that they suggest. But you are the one who *chooses* to think about what you think about. And the time has come for you to put the "winds" out and think about only the things you know you should.

The problem is, if you believe one lie that the "winds" tell, they will suggest yet another, one that is even more ridiculous than the first. They do that because they are trying to make sure your soul does not retain the life it attained when you were born again. So they do their best to convince you that what they say is true. If they can convince you to believe a lie is the Truth, you won't believe anyone who comes along later, telling you the Truth. That's because the "winds" have already convinced you that *you know better*. And if you begin to doubt that their lie is true, they will step in immediately to make sure you continue to believe that *you know better*. Don't believe that stupidity; the Truth is, you don't always *know better*.

Some "winds" are much stronger than others. But every last one of them will tell you that you want to do what they say. They know what bothers you; so they will blow the same enticement at you for hours, days, and even weeks, months, and years on end—whatever it takes to get you to respond. They are constantly setting you up for failure. They sell fantasy, and they make you eagerly anticipate things so they can change direction and blow negative when reality arrives. For example, if you go on vacation and expect it to be the best ever, you will undoubtedly find that you are still the same person with the same problems, and the

experience won't turn out the way you expected. The "winds" will see to that.

If you listen to me long enough, you will eventually hear me say you have to know, and fight to remain in, your "center." I am referring to a mental state where you are completely at peace with God. If you have never been there, you have not been born again by going to the Lord and asking. Your "center" is the place where you have to stay or you will never triumph over the "winds." It is, in fact, the place John describes when he says this:

<sup>5</sup>(1) [Now] [This] [is] [The] [Message] [that] [we

(a) have heard] [from] [Him] [and]

(b) [are divulging] [to you]: [that] "[The] [{Living} God] [is] [Light], [and] [there is] [not] [any] [Darkness] at all] [in] [Him]!"

<sup>6</sup>(i) [If] [we say] [that] [we have] [Commonality] [with] [Him] [yet] [walk] [in] [The] [Nether Darkness], [we are lying] [and] [are [not] acting in accordance with] [The] [Truth]. <sup>7</sup>[But] (ii) [if] [we are walking] [in] [The] [Light] [as] [He] [is] [in] [The] [Light],

{(a)} [we have] [Commonality] [with] [one another]; [and]

{(b)} [The] [Blood] [of Jesus]—[His] [Son]—[cleanses] [us] [of] [every] [Sin].

<sup>8</sup>(iii) [If] [we say] [that] [we do [not] have {any}] [Sin],

{(a)} [we are leading [ourselves] astray]; [and] {(b)} [The] [Truth] [is] [not] [in] [us].

<sup>9</sup>(iv) [If] [we acknowledge] [our] [Sins], [it is] [believable] [and] [right] [that] [He would

{(a)} forgive] [us] [our] [Sins] [and] {(b)} [cleanse] [us] [of] [all] [Injustice].

<sup>10</sup>(v) [If] [we say] [that] [we have [not] sinned],

{(a)} [we make [Him] out to be] [a Liar]; [and] {(b)} [His] [Word] [is] [not] [in] [us]!

(1 John 1:5–10)—HSSB

Now that I have explained what God requires of every one of His Children, I will leave you with an admonition written by the Apostle Paul:

<sup>1</sup>(1) [Therefore], [I]—[The] [Prisoner] [in] [His Majesty]—[implore] [you] [to walk] [worthy] [of The] [Invitation] [with which] [you were invited]:

<sup>2</sup>(a) [with] [all] [Humility] [and] [Gentleness],

(b) [with] [Patience],

(c) [while putting up with] [one another] [in] [Love],

<sup>3</sup>(d) [while making every effort] [to keep] [The] [Unity] [of The] [Spirit] [by] [The] [Sinew] [of your] [Peace]:

<sup>4</sup>(i) [one] [Body]; [and]

(ii) [one] [Spirit]; [just as] [you have [also] been invited] [with]

(iii) [one] [Hope] [in The] [Invitation] [you have];

<sup>5</sup>(iv) [one] [Master];

(v) [one] [Belief in God's **Promise**];

(vi) [one] [Baptism];

<sup>6</sup>(vii) [one] [God] [and] [Father] [of everyone]—[the {God} Who is] [over] [everyone] [and] [through] [everyone] [and] [in] [everyone].

<sup>7</sup>(2) [But] [His] [Favor] [has been given] [to every] [One] [of us] [in accordance with] [The] [Measure] [of The] [Bequest] [of The] [Anointed One]. <sup>8</sup>[Wherefore], [He says]:

"[AFTER GOING UP] [ON] [HIGH],

[HE TOOK [AN {ENTIRE} PRISONER OF WAR CAMP]

AS PRISONERS OF WAR\*];

[HE GAVE] [PRESENTS] [TO] [MEN]."

<sup>9</sup>(3) [But] [the {statement}], "[He went up] ..."? [What] [is {it}] [if] [not] [that] [He [also] went down] [into] [The] [lower\*] [Parts] [of The] [Earth]? <sup>10</sup>[The One Who] [went down] [is] [Himself] [also] [the One Who] [went up]—[up above] [all] [The] [Heavens]—[so that] [He could completely fill] [Every Last Thing]. <sup>11</sup>[And] [He] [gave]:

(a) [some] [as Apostles],

(b) [others] [as Prophets],

(c) [others] [as Evangelists],

(d) [others] [as Shepherds] [and] [as Teachers]:

<sup>12</sup>(i) [for] [The] [Equipping\*] [of The] [Holy Ones],  
 (ii) [for] [a Work] [of Serving],  
 (iii) [for] [Edification] [of The] [Body] [of The] [Anointed One],  
<sup>13</sup>(iv) [until] [we—[Every Last One]—come down]:

{(a)} [to] [The] [Unity]

{(i)} [on the basis of our] [Belief in God's **Promise**] [and]  
 {(ii)} [on the basis of our] [Full Knowledge of the Truth] [concerning The] [Son] [of The] [{Living} God],

{(b)} [to] [a [complete] Man],  
 {(c)} [to] [a Measure] [of {the} Stature] [of The] [Fullness] [of The] [Anointed One];

<sup>14</sup>(v) [so that] [we would [no longer] be] [Toddlers] [who are being]

{(a)} tossed about by billowing waves\*] [and]  
 {(b)} [carried around]:

{(i)} [by every] [Wind] [of their] [Teaching],  
 {(ii)} [by] [The] [Trickery\*] [of] [Men],  
 {(iii)} [by] [{the} Dishonesty] [of] [The] [Tactic] [of their] [Deception];

<sup>15</sup>(vi) [but] {so that}, [while speaking the truth] [in] [Love], [we would—[Every Last One]—grow] [into] [Him]:

{(a)} [the One Who] [is] [our] [Head]—[The Anointed One];  
<sup>16</sup>{(b)} [the One [from] Whom] [The] [whole] [Body]—[which]

{(i)} is being precisely framed together] [and] [all put together] [via] [The] [Abundant Provision] [of every] [Ligament], [in accordance with] [{the} Energy] [in] [{the} Measure] [of [each] one's] [Part]—

{(ii)} [produces], [through] [Love], [The] [Growth] [of The] [Body] [into] [His Own] [Building].

<sup>17</sup>(4) [Therefore], [I am saying] [This], [and] [I am testifying] [for] [His Majesty] [so that [you] would [no longer] walk]—[just as] [The] [Gentiles] [also] [walk]—[in] [{the} Futility] [of] [their] [Mind]:

<sup>18</sup>(a) [those who are] [darkened] [in their] [Understanding];  
 (b) [those who have been estranged from] [The] [Life] [of The] [{Living} God]:

(i) [because of] [The] [Ignorance] [that] [is] [in] [them]  
 (ii) [because of] [The] [Hardness] [of] [their] [Heart];

<sup>19</sup>(c) [those who], [having become totally senseless\*], [have, [through] [Selfishness], handed [themselves] over] [to] [Licentiousness] [for] [a Business] [of [all] Uncleaness].

<sup>20</sup>(5) [But] [you] [did [not] learn] [The] [Anointed One] [in this way], <sup>21</sup>[if] [indeed]:

(a) [you have heard] [Him] [and]  
 (b) [have been taught] [by] [Him], [just as] [Truth] [is] [in] [Jesus]:

<sup>22</sup>(i) [so that [you] can set aside] [The] [old] [Man], [the one that] [is being beguiled]:

{(a)} [by] [your] [previous\*] [Behavior],  
 {(b)} [by] [your] [Selfish Desires] [with their] [Deceit]; <sup>23</sup>[and then]

(ii) [so that {you} may be restored to youth\*] [in The] [Spirit] [of] [your] [Mind]; <sup>24</sup>[and]  
 (iii) [so that {you} may slip on] [The] [new] [Man], [the One Who] [was created] [corresponding to] [God] [by]

{(a)} [a Declaration of Not Guilty] [and]  
 {(b)} [{your} Devotion] [to The] [Truth].

(Ephesians 4:1–24) —HSSB ■





**T**he 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 gentleman who has been studying Hebrew transliterations along with your English translations disagrees with you and requests you to validate your statements with more evidence or reconsider your statements. He writes to explain why he feels this is needed:

*"Mr. Harper you have said that in a previous issue of the newsletter that the Hebrew word for 'heavens' (shamayim) literally means 'sea of waters.' You have also said that the Hebrew word for 'hell' (sheol), literally means 'sea of God.' However, based on my own study I disagree with this. The Hebrew transliterations without added letters are 'shmym' and 'shawl' (though I have seen them written your way, so I'm not arguing about spelling). I do agree that 'mym' by itself means waters. But the Hebrew word for God is 'el' or 'al' not 'eol' or 'awl.' Also, the only thing your English translations have in common is the word 'sea,' while the only thing the Hebrew words have in common is the letter 'shin' which we have transliterated as 'sh.' This letter means 'tooth' not 'sea.' Could you please validate your statements with more evidence or reconsider your statements? Thanks for your time in this.*

*One more thing for Mr. Harper, I know what you said about God not loving everybody. But did he have 'friendliness for humans,' according to Titus 3:4? In the NIV it says 'love for mankind' and I was about to put 'love for humans,' but I decided to look at the Greek since*

*I haven't yet. It's obviously referring to God the Father because 2 verses later, Jesus is mentioned separately. Again, thanks for your time and God bless you."*

**Elijah:** First of all, I thank this fellow for challenging my beliefs; it makes me ponder whether or not I have good reason to believe what I believe. Then, I need to thank the Good Lord for the fact that, as disorganized as I am in most ways, I was somehow able to organize all the research I have done in the past so that I can retrieve it in the present—and hopefully, in the future. No guarantees in that regard.

With that out of the way, I must stringently warn you this good fellow has no idea how far out into "The Deep" he has "waded" with this question; so be patient, hang on to anything and everything that "floats," and wait for me to finish explaining why I translate the Hebrew term *sheol* as "Sea of El" instead of just taking the easy "way" out and giving you a transliteration of the Hebrew term, as every other biblical translator does. Ready? Here goes!

The Sumerians, who wrote in logograms, had a god named *AN*, who somehow got himself borrowed by the Babylonians, who also borrowed all the other Sumerian logograms and used them to write in syllables. Consequently, the Sumerian god *AN* became the Babylonian god *An-u*. But the Akkadians (Babylonians) also took the logogram that the Sumerians had used to write the name *AN* and used it to write the syllables *al*, *il* (Hebrew: *El*), *ul*, *la*, *li*, and *le*, as well as the words *ilu* and *ili* ("god," which was also its meaning when it was used as a determinative that indicated a name referred to a god).

Since the Sumerians had viewed their god *AN* as the god of the heavens, the Babylonians viewed their god *An-u* that same way. And according to the Babylonians, their new god *An-u* already had two children; the one was Ea, the god of fresh water, and the other was Tiamat, the goddess of salt water. Ea was a good god, but Tiamat was a holy terror. She ruled the saltwater ocean with an iron fist.

Somehow, betwixt and between all the borrowing and reborrowing of gods and goddesses that went on back then, there is some evidence that indicates the fresh-water god Ea ended up in the Upside Down at Palmyra in the first century, where he, the Canaanite god *El*, and the Greek god Poseidon—the Roman god Neptune—appear to be equated. That would make the

Canaanite god *El* the god who ruled the salt-water ocean at that time. Just something to keep in mind.

As for why I *choose* to translate the Hebrew term *shamayim* as “sea of waters,” that innovation derives from the fact that the Babylonians and Canaanites had a very similar concept concerning the waters above the Earth (the Babylonian god Ea) and waters in “The Deep” below (the Babylonian goddess Tiamat). At Ugarit, Baal was the fresh water god who came down from above, and Yam was the god who ruled the salt water that took Baal captive for six months out of the year.

The interesting thing about all this is, the Akkadian term for “water” is *mû*, which is always in the plural form *me*, which reveals it to be the source of the equivalent Hebrew term *mayim*, which is also always in the plural. So that *means* the Akkadian term for the heavens (*šamû*) is precisely the same as the Hebrew term for the heavens (*shamayim*); and that, in turn, *means* both of those terms have a word that *means* “water” combined with a prefixed *ša* (Hebrew: *sha*). Since Akkadian is the mother of all Semitic languages, of which Hebrew is but one, that *means* the Hebrew term *shamayim* has been there from the very start. So maybe if we knew where the Akkadian prefix *ša*—the one that is attached to the *mû*—came from, we could better understand what the Semites were thinking when they referred to the heavens as a place of water.

I have already told you the Sumerian god *AN*, the god of the heavens, became the Babylonian god *An-u* when the Akkadians (Babylonians) borrowed the Sumerian theology—lock, stock, and barrel. That’s important because, as I have already mentioned, the Babylonians not only picked up the logograms of the Sumerians and used them as syllables, they also took the logograms the Sumerians used as the personal names of their gods and continued to use them as the personal names of their gods. This is the point where the topic under discussion gets very interesting. The Babylonians normally spell out the word *šamu* (heavens) in syllables as *ša-me-e* (plural), but on occasion they isolate the first syllable *ša* by combining its cuneiform sign (*LU*) with the logogram for *An-u* (*AN*), the god of the sky, and write it *LU-AN*.

What I just explained *means* the Akkadians saw the *ša* (Hebrew: *sha*) prefix in *šamu* to be the same as the equivalent Hebrew term *asher*, which is used the same way. The Akkadian pronoun has the sense of

“that” or “that which is of”; so if you put the *meaning* of *ša* and *mû* together, you get the *meaning* as “that which is of water.” That, in turn, *means* the Akkadians, who spoke the mother language from which the Hebrew language came, understood the *mayim* in *shamayim* to *mean* exactly what it appears to *mean*. It *means* “water.” So all I have to do now is explain why I believe the original Akkadian *ša*, which remained *ša* (*sha*) in Hebrew, should be understood as “sea.”

Now, I don’t pretend to be a “scholar,” never have, never will. But I can manage to keep up with the best of them in some areas—Greek, Hebrew, Aramaic, Ugaritic, Akkadian, and Sumerian being the areas in which I am most comfortable, and the ones in which I can easily tell whether someone knows what they are *talking about* or are just full of themselves because they have a degree of one sort or the other hanging on a wall. I learned a long time ago that having a Ph.D. or Th.D. is not a sure sign of intelligence; it is instead a sign of perseverance. Some institutions of “higher education” will give you one just to get rid of you, provided you hang around long enough and spout the party line, whatever that line might happen to be. And I have read enough theses and dissertations to recognize one of those individuals when I encounter one. But enough about that, let’s get on with the topic at hand.

In case you didn’t know it, let me be the one to rain on your parade, or pop your balloon, whatever floats your boat: Moses was an Egyptian. I don’t *mean* biologically of course, I *mean* mentally—in “*The Way*” he thought until the Good Lord got ahold of the boy (like the Apostle Paul) and gave him a whole new “Way” of thinking. That fact was driven home to me when I saw the exact spot in the Luxor Temple where Moses went to school. Been there, done that, looking forward to going again so I can get more pictures for a video I am planning to make titled *The Passover Parable*. But I digress again, so let me tell you why Moses attending school at the Luxor Temple is *significant*: It *means* he had a front-row seat when his teacher—a priest, unless I am mistaken—was explaining the more esoteric beliefs of the Egyptian religion.

Moses was educated as an upper-class Egyptian because he was the adopted son of Pharaoh’s daughter. That’s what Stephen had in mind when he said, “Moses was tutored in all the wisdom of the Egyptians” in the following passage:

<sup>17</sup>[But] [just as] [The] [Span of Time] [of **The** **Promise**]—[about [which] [The] [{Living} God] had acknowledged the truth] [to] [Abraham]—[drew near], [The] [People] [grew] [and] [was increased] [in] [Egypt] <sup>18</sup>[up to the time] [when] [ANOTHER] [KING] [ROSE UP] [OVER] [EGYPT], [ONE WHO] [DID [NOT] KNOW] [JOSEPH]. <sup>19</sup>[After [This Individual] outwitted\*] [our] [Kindred], [he treated [our] [Fathers] awfully], [by] [making {them}] [set [their] [Babies] outside\*] [so] [that] [{they} would [not] be kept alive]. <sup>20</sup>[At] [which] [Time], [Moses]—[who] [was reared] [three] [Months] [in] [The] [House] [of his] [Father]—[was engendered] [and] [was] [charming] [to The] [{Living} God]. <sup>21</sup>[But then], [after [he] had been set out], [The] [Daughter] [of Pharaoh] [put [him] away] [and] [reared] [him] [for herself] [as] [a Son]. <sup>22</sup>[So] [Moses] [was tutored] [in] [all] [{the} Wisdom] [of {the} Egyptians], [and then] [he was] [capable] [in] [his] [Words] [and] [Works].” (Acts 7:17–22) —HSSB

It is obvious that Stephen was referring to the account in the Hebrew Scriptures that goes something like this in the original text:

<sup>1</sup>[Then [a Man] [from {the} House] [of Levi] went] [and took] [a Daughter] [of Levi]. <sup>2</sup>[And [The Woman] got pregnant] [and engendered] [a Son], [and she saw] [that] [he was] [good], [so she concealed him] [{for} three] [Cycles of the Moon]. <sup>3</sup>[When she was [not] able to] [conceal him] [any longer], [she took] [a Box] [{made of} Rushes] [for him] [and covered it\*] [with Tar] [and with Pitch]; [and she placed] [The Boy] [in it]. [Then she placed {it}] [in The Reeds] [along] [the Bank] {of} [The Nile]. <sup>4</sup>[And [his Sister] positioned herself] [a long ways away] [to know] [what] [would be done] [to him]. <sup>5</sup>[Then [the Daughter] [of Pharaoh] came down] [to bathe] [alongside] [The Nile]; [and {while} her Young Ladies] [were walking] [alongside] [The Nile], [she saw] [The Box] [in the midst of] [The Reeds]; [so she sent] [her Female Slave] [and she took it]. <sup>6</sup>[Then she opened {it}] [and saw] [The Boy]; [and guess what!] [{The} Young Lad] [was weeping]! [So she took pity] [on him], [but she said], “[This is] [one of [The Hebrews’] Boys].” <sup>7</sup>[Then [his Sister] said], [to] [{the} Daughter] [of Pharaoh], “[Should I go] [and call] [a Woman] [for You]—[a Nurse], [one of] [The Hebrews]—[so that she may nurse] [The Boy] [for You]?” <sup>8</sup>[So [{the} Daughter] [of Pharaoh] said] [to her], “[Go]!” [So [The Unmarried Girl] went]

[and called] [The Mother] [of The Boy]! <sup>9</sup>[Then [{the} Daughter] [of Pharaoh] said] [to her], “[Take] [This] [Boy] [and nurse him] [for me] [and I] [will give {You}] [What {You} Are Due].” [So [The Woman] took] [The Boy] [and nursed him]. <sup>10</sup>[Then when [The Boy] had grown up], [she brought him] [to {the} Daughter] [of Pharaoh] [and he became] [her] [Son]. [And she called] [his Name] [Moses] [and said], “[Because] [I retrieved him] [from] [The Water].” (Exodus 2:1–10) —my interim translation

That passage goes on to reveal Moses knew he was a Hebrew who had been adopted by the daughter of Pharaoh, but that is not important in this context. What is important is his firsthand knowledge of Egyptian beliefs concerning resurrection. Why so? Because the Exodus of the sons of Israel on Passover night is based squarely on *parabolic imagery* that I call the “Passover Parable,” and that *parabolic imagery* comes directly out of the Egyptian myth in which a Pharaoh who has died was guaranteed resurrection because he was the son of the most high god. So what does that have to do with me translating *sheol* as “The Sea of El”? Not much more than everything.

If you believe the Bible, which I do, you must also believe Moses got that scriptural “ball” rolling by writing the Pentateuch—the first five books of the Old Testament—and placing them next to the Ark of the Covenant. Anyone with a lick of common sense should be able to “see” that is the Truth if, and when, they hear an explanation of *the promise* God granted Adam and Eve when He booted them out of the Garden of Eden. Unfortunately, the majority of the “educated” inmates in this hell-hole in which we have an allotted amount of time to continue to die, are a bunch of Mr. Magoos. They can’t see past the tip of their noses when it comes to the Truth about the Almighty God; so they think He doesn’t exist, much less that He might have some mighty malevolent plans for their demise.

The Truth is, Moses set the stage on which all the other Prophets flawlessly played their part precisely as God had planned. Consequently, whatever those Prophets say about the “place” that they called “*Sheol*” derives from the fact that they were pointing back to what Moses wrote, and what Moses wrote is based firmly on the *parabolic imagery* of the Passover Parable. You can be sure of that because it is precisely the reason why God called Moses and sent him to confront the



Pharaoh of Egypt, who claimed to be the divine Son of God at that time.

The point is, if you want to understand what the Prophets *meant* when they used the Hebrew term *sheol*, you have to look at what Moses *meant* when he used the term simply because he defined it; and Moses was a bifurcated Egyptian. By that I *mean* he was knowledgeable in both Hebrew and Egyptian religious thinking. So get over it, and I will get on with it. The “Hebrew” term *sheol* is an Egyptian loanword; and once you can accept that, you should be able to see why there is no evidence the Canaanites ever used the term, even though they had exactly the same religious concept as the Hebrews and Egyptians. All you have to do to understand that is read the myth of Baal in which Anat somehow managed to get Baal’s “house built” (wink, wink, ;-)) after he died—that is, after he was captured by the god Yam, the god of the sea.

I told you earlier that I can keep up with scholarly discussions regarding issues related to the languages I know a little something about, but I actually only feel comfortable on my own “turf.” The “turf” I know best is Hebrew, followed by a close second in Akkadian cuneiform, which are the two ancient languages in which I took comprehensive exams at the University of California, Berkeley. So I can run (slow walk actually) with the best of those who are working in that field; but to my great regret, I know very little about Egyptian hieroglyphics. So I have to depend on those who work in that field to fill in the gaps in my understanding of the biblical message. Fortunately, the things it appears I need to know about Egyptian beliefs are rather simple and easy to understand, so maybe you will get something out of them as well. If not, just keep hanging on to anything that floats until we get out of “The Deep” and back on dry ground. Hopefully, that won’t be long.

The Truth is, the *she* in *sheol*, is part of the compound word *she* + *ol*; but the *she* is not a Hebrew term, it’s Egyptian. That’s why I believe the entire word is a loanword. The Egyptian term is apparently *shi*, not *she*; but since the vowels “e” and “i” are in the same class in Semitic languages, there’s no problem with that. But understanding how *sheol* came to be an Egyptian loanword gets a bit trickier than dealing with *shamayim* (“Sea of Waters”). Here’s what one biblical scholar wrote about the issue forty years ago (and I read a short fifteen years after he wrote it):

*Israel’s Exodus from Egypt through the yam sùp or “Sea of Reeds” stands recorded in the so-called “Song of the Sea” in Ex 15. The events described in this song and the previous chapter have been variously interpreted, ranging from the strictly historical and topographical to the mythological. Recently, F. M. Cross, Jr. has proposed that the events described in Ex 15 are both historical, as actual happenings during the Egyptian 19th dynasty, and mythological, as portrayed through Canaanite-inspired religious poetry. His approach is basic to the following study. The major difference here, however, is that the mythological background of Ex 15 is treated not as basically Canaanite but as Egyptian. In fact, the biblical yam sùp (“sea of reeds”) could be understood as the equivalent of both the geographical Shi-Hor (“Lake of Horus”) and the theological Sheol or the “Lake of El.” (Walter Wifall, “The Sea of Reeds as Sheol,” *Zeitschrift für die Alttestamentliche Wissenschaft*, Vol. 92, 1980, p. 325)*

After reading that fellow’s proposition, I could see he was dancing all around the Truth that Moses hid in the Pentateuch, but he had no idea how rich a vein he had tapped into. Later on in that same article, he makes the following statement:

*However, an article by L. S. Hay on the historicity and history of the tradition of the Reed Sea events points to another source besides Canaan for the mythological elements in Israel’s description of her Exodus from Egypt. In arguing for a military encounter in which Israel defeated the pursuing chariotry of pharaoh, L. S. Hay proposed that this basic historical account was later overlaid in the tradition by a “Sheol” myth, possibly derived from Egyptian mythology. Hay cited an article written several years ago by J. Towers concerning Egyptian influences of the Reed Sea story. J. Towers pointed out the equation between the Hebrew term Yam (sea) and the Egyptian sh (sea, lake). In Egyptian mythology, the “lake” or “field of reeds” was the underworld where the soul of the dead was purified before ascending into heaven. The soul was said to “pass over” the underworld “sea of reeds,” much as the historical “pass over” of Israel in the Reed Sea events. This mythological “sea of reeds” had both a geographical location in Egypt and a symbolic location in the cosmic circuit of the sun through heaven and the underworld. (Ibid., p. 327)*



I read those words for the first time more than twenty-five years ago, and what Wifall wrote was enough to reveal to me what Moses had done at God's behest, so I knew Wifall was on the right track; but then the fellow started dropping names, not just any names, but the names of some of the "big guns" in the field of Egyptology at that time. He wrote this:

*J. Tower's remarks about Egypt mythology as the possible source of the Exodus imagery can be amplified through studies by Egyptologists, such as, H. Frankfort, E. Reymond and J. Zandee. For example, H. Frankfort in his study of Egyptian religion noted a close relation between the geographical "lake" and "field of reeds" and the mythological region of the dead.*  
(*Ibid.*, pp. 327–328)

By the time I had read that far into Wifall's article, I was excitedly dancing a jig (*mentally*, of course, I would never scare anyone by doing something like that *physically*). I could see that Moses was conducting a *parabolic pantomime* when he led the sons of Israel out of Egypt and the Prophets understood *shamayim* and *sheol* referred to the water above and below the Earth, so I had a rough idea of what *The Teaching of Moses* is all about; but then Wifall wrapped one small bit of the Truth up nice and tidy for me when he said this:

*Thus, as the geographical yam sûp and Shi-Hor and the mythological or theological "lake" and "field of reeds" and "Sheol" all seem to be inter-related, so also, perhaps, are the terms "Shi-Hor" and "Sheol." As the Hebrew/Egyptian combination yam sûp translates "sea of reeds" and the Egyptian š-hr translates "lake of Horus," so, perhaps, "Sheol" represents the Egyptian/Hebrew combination š-el or the "lake of el." The use of Egyptian names by Israelites was common at the time of the Exodus.*  
(*Ibid.*, p. 329)

That was a tremendous breakthrough in my understanding of what Moses and the other Prophets of Israel are *talking about*, but it *appears* we still have a problem, Houston. I have dealt with the *mayim* in *shamayim* issue and why *sha* and *she* mean "sea," so you can take that explanation, or you can leave it; it doesn't matter to me one "way" or the other. I know it's true because it solves a whole bunch of other issues

related to how Elijah and the other Prophets of Israel mocked the Canaanite mythology regarding the resurrection of Baal, the "Rider on the Clouds," who shows up as rain after his resurrection. But I haven't yet shown how the i-class vowel in the Hebrew name *El* came to be an o-class vowel in *sheol*.

The Truth is, I don't have to show you how it happened; I have already told you *Sheol* is an *Egyptian* loanword. It is a combination of the Egyptian word *ši* ("sea") with the name of the chief god in the Canaanite pantheon (*El*). And anyone who has ever done any studies in comparative linguistics knows full well that strange things happen when words are borrowed by one language, changed, and then borrowed by another language. But maybe I should just tell you what *I think* happened, so here goes.

After I finished reading the article by Wifall, I went looking for the article by J. Tower that Wifall had mentioned; and I found that fellow was an honest-to-goodness Egyptologist. He scattered transliterated hieroglyphs and Coptic words here and there in his article, and he went on about how hieroglyphic words ended up being changed when they were translated into Greek and then borrowed by the Hebrews. By the time I finished reading what he wrote, my eyes had glazed over and my brain had gone numb (still does when I read things like that); but I could see his main point was valid: The Hebrew expression *yam sûp* ("sea of reeds") refers to both a mythological and geographical location, and the Egyptian expression had gone through Greek before it ended up in Hebrew. I could also see that what he wrote about that was just as true as Wifall's point, but then I unexpectedly found a rather large nugget while I was reading what he had written:

*As a general rule the scribes in antiquity did not translate proper names or place names but only transliterated them, imitating the sounds of the words and expressing them in the characters of the language into which they were translating.*  
(J. Towers, "The Red Sea," *Journal of Near Eastern Studies*, Vol. 18, 1959)

That had to be the key: Some Egyptian scribe had taken the name *El* and made it *Ol*. Why would he do that? Who knows? The Truth is, folks all over the Levant back then were borrowing gods and goddesses

from other cultures, and they were changing their names to make them their own. So the name of the god *El* being changed to *Ol* is not at all farfetched. But let me tell you why it happened, as far as I can tell.

The details of the Egyptian concept of resurrection are not exactly the same as the Canaanite concept. The Canaanites believed the god of fresh water (Baal) died when he was taken captive by the god of the salt-water sea (Canaanite/Hebrew: *Yam*) and held captive in the sea by the god of death (Canaanite/Hebrew: *Mot*). But they also believed Baal was resurrected when he defeated both the Sea (*Yam*) and Death (*Mot*), and arose in the clouds to bring the “Early Rain.” That cycle repeated itself every year, year in and year out, in the land of Canaan up and down the eastern shores of the Mediterranean Sea.

It seldom rains in Egypt. So it doesn’t make sense that the Egyptians would put any stock in the myth of Baal and his triumph over the gods of Death (*Mot*) and Sea (*Yam*). The Egyptians did not depend on rain (Baal) because they had the flooding of the Nile every year. So they had a concept of resurrection in which the sun god Ra died every evening and was resurrected every morning. So the Egyptian concept of resurrection was fundamentally the same as the Canaanites, even though the details don’t line up. However, some Egyptian priest must have explained to Moses how there is one not-so-small detail on which both of those belief systems do agree, and in remarkable detail.

You have probably heard someone *talk about* Leviathan, the mythological sea serpent that is mentioned several times in the Hebrew Scriptures. But there may be some of you who haven’t, so I am going to show you what the Hebrew Scriptures say about that mythical monster. First, let me show you what the author of a Canaanite myth says about that snake in the context of Baal’s victory over Death (*Mot*) and Sea (*Yam*). Death (*Mot*) repeats the following refrain a couple of times, mocking Baal:

“[Have you then forgotten, Baal,  
that I can surely transfix you],  
[.....] you,  
for all that **you smote Leviathan the slippery serpent**  
**(and) made an end of the wriggling serpent,**  
**the tyrant with seven heads?**”  
(J.C.L. Gibson, *Canaanite Myths and Legends*, T. & T. Clark Ltd, Edinburgh, 1977, pp. 68–69)

My point is, that text reveals the Canaanites believed Baal had to vanquish the sea serpent Leviathan before he could free himself from Death (*Mot*) and come up out of Sea (*Yam*). That is, he had to kill the snake before he could come to life in the resurrection. You need to keep that single most important *parabolic image* in mind when you read what the Scriptures say about the sea serpent Leviathan. They are speaking in terms of the *parabolic imagery* that Moses and the other Prophets of Israel used to *talk about* Jesus Christ coming back from the dead—that is, they are *talking about* the Resurrection of Corporate Israel.

Most biblical “scholars” think the Hebrew Prophets bought into the nonsense the Canaanites believed about Baal. Nothing could be further from the Truth. The Truth is, the Prophets used the *mythological imagery* inherent in the Canaanite beliefs regarding Baal and his triumph over Death, Sea, and Leviathan to mock those beliefs by explaining how our miserable existence here on Earth IS LIKE being dead in the “Sea of El.” Knowing that, listen carefully to what God says to Job after Job has the audacity to question what God has done or is doing:

- 1<sup>4</sup>[Can You pull up] [Leviathan] [with Fishing Line]?  
[Or [make [his Tongue] subside] with Rope]?  
2[Would You put] [a Bulrush] [in his Nose],  
[Or pierce] [his Jaw] [with a Thistle]?  
3[Would he make many] [Petitions [to You] for Favor],  
[Or] [speak] [delicately] [to You]?  
4[Would he cut] [a Legal Agreement] [with You]?  
[Would You take him] [as a Slave]  
[for a Burning Eternity]?  
5[Would You have fun] [with him] [like a Bird]?  
[Or would You bind him up] [for Your Girls]?  
6[Would [Business Partners\*] bargain] [over him]?  
[Would they divide him up] [between] [Merchants]?  
7[Could You fill] [his Hide] [with Harpoons\*],  
[Or [his Head] with a Spear\*] [{used for} Fish]?  
8[Place] [Your Palm] [on him];  
[Remember] [{the} Battle],  
[You must [not] do {it} again!]  
9[What if] [his Expectation] [should be proven to be a lie]?  
[Would [You [not] be hurled out] also]  
[{at} his Appearance]?  
10[No one] {is} [so venomous]  
[that] [he would {dare to} wake him up];

[But who is] [he]? [Could he take up a position]  
[before Me]?  
<sup>11</sup>[Who] [could confront Me] [so that I would settle up]?  
[Everything] [under] [The Sea of Waters]  
[belongs] [to Me]!  
<sup>12</sup>[I have absolutely [nothing] to say] [about his Parts],  
[Or to say about] [his Powerful Energy],  
[or {the} graciousness] [of his Arrangement].  
<sup>13</sup>[Who] [could uncover]  
[even} his [Surface] Garments]?  
[Who] [could come] [with his [Double] Bridle]?  
<sup>14</sup>[Who] [could open] [{the} Doors of] [his Face]?  
[Absolute Terror] [surrounds] [his Teeth].  
<sup>15</sup>[{The} Channels of] [his Shields] {are} [Pride],  
[Shut up] [{with} a Flintstone] [Seal].  
<sup>16</sup>[They will come close], [One] [to Another],  
[So a Spirit] [can [not] come] [between them].  
<sup>17</sup>[Each One] [will cling] [to his Brother],  
[They will capture themselves] [and [not] be separated].  
<sup>18</sup>[His Sneezes\*] [will emit] [Light],  
[And his Eyes] {will be} [like {the} Eyelids of] [Dawn].  
<sup>19</sup>[Torches] [will come] [out of his Mouth];  
[They will escape] [like Sparks from] [a Fire].  
<sup>20</sup>[Smoke] [will come out] [of his Nostrils\*],  
[A Spark] [blown], [and Bulrushes].  
<sup>21</sup>[His Soul] [will set [Burning Coals] afire];  
[A Flame] [will go out] [of his Mouth].  
<sup>22</sup>[Strength] [will spend the night]  
[on {the} The Back of his Neck],  
[And [Despair] [will leap around] in Front of him].  
<sup>23</sup>[{The} Wrinkles in] [his Flesh] [cling {together}];  
[It will be poured out] [on him];  
[it can [never] be made to slip].  
<sup>24</sup>[His Heart] [will be poured out] [like] [a Stone],  
[And it will be poured out] [like a [lower] Millstone].  
<sup>25</sup>[Gods] [will be deeply afraid] [of his Grandeur];  
[They will cleanse themselves of their sin]  
[because of Brokenness].  
<sup>26</sup>[A Sword] [could [never] rise up]  
[that would overtake him],  
[{Not} [Javelin], [Projectile\*], [or Lance\*].  
<sup>27</sup>[He will consider] [Iron] [to be Straw],  
[Bronze] [to be [decayed\*] Wood].  
<sup>28</sup>[{The} [Son] of a Bow] [can [not] make him flee];  
[{The} Stones of] [a Sling] [are turned] [to Straw]  
[before him].  
<sup>29</sup>[Maces\*] [are considered to be] [like Straw],  
[And he laughs] [at {the} Shaking] [of a Javelin].

<sup>30</sup>[Shards of] [Earthenware] {are} [What Is Beneath him];  
[He will spread {them} out] [sharp] [on] [{the} Mud].  
<sup>31</sup>[He will make [{the} Ocean Depths] boil] [like a Pot];  
[He will make] [{the} Sea] [like an Ointment Jar].  
<sup>32</sup>[He will shed light on] [{the} Pathway] [behind him];  
[He will consider [The Deep] to be] [for Gray Hair].  
<sup>33</sup>[There is nobody] [on] [Dirt] [comparable to him];  
[The one made] [without any] [Trepidation].  
<sup>34</sup>[He will have seen] [everything] [high];  
[He] {is} [King] [over] [all] [{the} Sons of] [Conceit]."  
 (Job 41:1–34) —my interim translation

If you got the feeling while reading that passage that the Lord's personification of the sea serpent "Leviathan" seemed a little bit like he was describing a person, you were definitely on to something. You see, the Prophets knew they were "living" in the realm of the dead ("The Sea of El"), just hanging around, waiting for the death process to take them out. So guess who the vicious sea serpent named "Leviathan" might represent to someone who has that same mind-set? You really don't have to guess, John the Revelator makes it perfectly clear when he writes this:

<sup>1</sup>(1) [Then] [a [tremendous] Sign] [was seen] [in]  
[Heaven]:

- (a) {there is} [a Woman] [who had been wrapped in]  
[The] [Sun] [and]
- (b) [The] [Moon] {is} [underneath] [Her] [Feet] [and]
- (c) [a Crown] [of twelve] [Stars] {is} [on] [Her]  
[Head],
- <sup>2</sup>[and]
- (d) {she is} [one who has] [a Baby [in] her Tummy];  
[and]
- (e) [she is shouting] [while in labor] [and]  
[in torment] [to give birth].

<sup>3</sup>(2) [Then] [another] [Sign] [was seen] [in] [Heaven],  
[and] [guess what!]

(a) **It was] [a [large], [fiery red] Sea Serpent] [that has]**

- (i) [seven] [Heads] [and]
- (ii) [ten] [Horns] [and]
- (iii) [seven] [Diadems] [on] [his] [Heads].
- <sup>4</sup>[And]

(b) [his] [Tail] [hauled in] [the [third] {part}] [of The] [Stars] [of] [Heaven], [and]

(c) [he threw [them] down] [to] [The] [Earth].

(d) [And] [The] [Sea Serpent] [was standing] [before] [The] [Woman] [who] [was about] [to give birth], [so that] [when] [she gave birth] [he could devour] [Her] [Child].

<sup>5</sup>(3) [Then] [{the woman} gave birth to] [a Son], [a Male] [Who] [is going] [to shepherd] [all] [The] [Gentiles] [with] [an [iron] Staff]; [and]

(a) [Her] [Child] [was snatched up]

(i) [to] [The] [{Living} God] [and]

(ii) [to] [His] [Throne]. <sup>6</sup>[And]

(b) [The] [Woman] [fled] [into] [the] [Desert] [where] [She has] [a Place] [that has been prepared] [there] [by] [The] [{Living} God], [so that] [He may provide [Her] food] [there] [one thousand] [two hundred] [sixty] [Days].

<sup>7</sup>(4) [Then] [there was] [War] [in] [Heaven]—[Michael] [and] [his] [Messengers] [waging war] [with] [The] [Sea Serpent]. [And]

(a) [The] [Sea Serpent] [and] [his] [Messengers] [waged war], <sup>8</sup>[and]

(i) [they did [not] have the ability {to win}];

(ii) [neither] [was [a Place] found] [for them] [in] [Heaven] [any longer].

<sup>9</sup>(b) [So] [The] [Sea Serpent]—

(i) [The] [Great One],

(ii) [The] [Snake],

(iii) [The] [Ancient One],

(iv) [the one that] [is called]

{(a)} “[False Accuser]” [and]

{(b)} “[Satan],”

(v) [the one who] [is going to lead [The] [entire] [Civilized World] astray]—[was thrown down].

(c) [He was thrown down] [to] [The] [Earth], [and]

(d) [his] [Messengers] [were thrown down] [with] [him].

<sup>10</sup>(5) [Then] [I heard] [a [loud] Voice] [in] [Heaven], [saying]: “[At this time],

(a) [The] [Salvation] [and]

(b) [The] [Supernatural Power] [and]

(c) [The] [Kingdom] [of] [our] [God]—[and]

(d) [The] [Authority] [of] [His] [Anointed One]—[have come], [because] [The] [Accuser\*] [of] [our] [Brothers]—[the one who] [makes accusations against] [them] [Day] [and] [Night] [before] [our] [God]—[has been thrown down]. <sup>11</sup>[And] [they] [have triumphed over] [him]

(i) [because of] [The] [Blood] [of The] [Little Lamb] [and]

(ii) [because of] [The] [Word] [of] [their] [Testimony], [and]

(iii) {because} [they did [not] love] [their] [Soul] [up to the time] [of Death].

<sup>12</sup>(e) [For] [This Reason] [The] [Heavens] [and] [you] [who] [are camping out] [in] [them] must celebrate].

(f) [Woe to] [The] [Earth] [and] [The] [Sea] [because] [The] [False Accuser]—[who has] [tremendous] [Rage], [aware] [that] [he has] [just a little] [Time]—[has come down] [to] [you].”

<sup>13</sup>(6) [Then] [when] [The] [Sea Serpent] [saw] [that] [he had been thrown down] [to] [The] [Earth], [he persecuted] [The] [Woman] [Who] [gave birth to] [The] [Male].

<sup>14</sup>(a) [So] [The] [two] [Wings] [of The] [Vulture]—[The] [Great One]—[were given] [to The] [Woman], [so that] [she could fly] [into] [The] [Desert], [to] [Her] [Place], [where] [She is going to be provided food] [there] [for a Time] [and] [Times] [and] [half] [a Time], [away from] [The] [Snake’s] [Presence].

<sup>15</sup>(b) [So] [The] [Snake] [cast] [Water] [out] [of] [his] [Mouth] [like] [a River] [behind] [The] [Woman], [so that] [he might cause [her] to be] [carried away by the river\*].

<sup>16</sup>(c) [So] [The] [Earth] [helped] [The] [Woman], [and] [The] [Earth] [opened] [her] [Mouth] [and] [swallowed up] [The] [River] [that] [The] [Sea



Serpent] [cast] [out] [of] [his] [Mouth].

<sup>17</sup>(d) [So] [The] [Sea Serpent] [became angry]  
[with] [The] [Woman] [and] [went away] [to make]  
[War] [with] [The] [Rest of] [Her] [Seed]—[those  
who]

(i) [keep] [The] [Commandments] [of The]  
[Living} God] [and]

(ii) [hold on to] [The] [Testimony] [of Jesus]—  
[and] [he stood] [on] [The] [Sand] [of The] [Sea].

(Revelation 12:1–17) —HSSB

Do you have any idea why John would tell us the sea serpent had seven heads? He evidently considered that small detail to be of some *significance*. So just to make sure you remember what he said, here it is:

<sup>3</sup>(2) [Then] [another] [Sign] [was seen] [in] [Heaven],  
[and] [guess what!]

(a) **It was] [a [large], [fiery red] Sea Serpent] [that  
has]**

(i) **[seven] [Heads] [and]**

(ii) **[ten] [Horns] [and]**

(iii) **[seven] [Diadems] [on] [his] [Heads]. <sup>4</sup>[And]**

(b) [his] [Tail] [hauled in] [the [third] {part}] [of The]  
[Stars] [of] [Heaven], [and]

(c) [he threw [them] down] [to] [The] [Earth].

(Revelation 12:3–4) —HSSB

John's mention of the fact that the sea serpent in Revelation 12 has seven heads is important because it tells us who that individual is. He is the mythological snake that the Hebrew Prophets called "Leviathan," who is none other than Satan in the flesh. So when the Prophets of Israel mention Leviathan, they have in mind the Antichrist. Here's the passage from the Canaanite myth of Baal and *Yam* I showed you earlier:

"[Have you then forgotten, Baal,  
that I can surely transfix you],

[.....] you,

for all that **you smote Leviathan the slippery serpent  
(and) made an end of the wriggling serpent,  
the tyrant with seven heads?"**

(J.C.L. Gibson, *Canaanite Myths and Legends*, T. & T. Clark Ltd, Edinburgh, 1977, pp. 68–69)

That tells us Leviathan had seven heads, just like the sea serpent, Satan, in Revelation 12. And the psalmist confirms the fact that Leviathan has multiple heads in the following passage:

<sup>12</sup>[But God] {is} [my King];

[The} One [from **Qedem**] Who put together]  
[Salvation]

[In the midst of] [The Earth].

<sup>13</sup>[**You] [ripped apart] [Sea] [with Your Strength];  
[You shattered] [{the} Heads of] [{the} Sea Serpents]  
[on] [The Waters].**

<sup>14</sup>[**You] [squashed] [{the} Heads of] [Leviathan];  
[You gave him] [as Food] [for {the} People],  
[for {the} Desert Creatures].**

(Psalm 74:12–14) —my interim translation

When you put all of these things together, you should be able to see how the Prophets were using the *parabolic image* of Leviathan to describe the nasty little man who is going to become the very incarnation of Satan when Satan is locked out of Heaven at the End of the Age. If you are able to see that, you should also be able to see what Isaiah is *talking about* when he explains what he knows about the events that will occur when the Antichrist appears. In the following passage, he is reiterating what he said in Isaiah 14, but using a different *parabolic image* to conceal what he says about "that day," which is a stylized "way" the Prophets referred to the End of the Age. He says this:

<sup>1</sup>[**On [That] Day], [His Majesty] [will levy]  
[Against] [Leviathan], [{the} fugitive] [Serpent],  
[With His [hard] [and big] [and strong] Sword]  
[Even against] [Leviathan], [{the} coiling\*] [Serpent].  
[He will kill] [The Sea Serpent] [who] {is}  
[in {the} Sea]!**

<sup>2</sup>[**On [That] Day]:**

"[A Vineyard] [{of} Fermenting Wine];  
[Sing antiphonally] [about Her]:

<sup>3</sup>[I], [Your Majesty], [am going to guard Her]!

[I will give Her a drink] [every Moment],

[So that] [He does [not] levy] [against Her].

[I will guard Her] [Night] [and Day]!

<sup>4</sup>[I will [not] have] [{any} Rage]!

[Who] [would give Me] [Briars]

[{and} Thorns] [in Battle]?

[I would march\*] [against her]!

[I would incinerate\* her] [altogether]!  
<sup>5</sup>[Instead], [he should be strong] [in My Place of Refuge]!  
 [He should make] [Peace] [with Me]!  
 [He should make] [Peace] [with Me]!  
<sup>6</sup>[Jacob] [will make [those who come in] take root]!  
 [Israel] [will produce buds] [and blossom]!  
 [And they will fill [{the} Surface of] [The World] with]  
 [a Yield]."  
<sup>7</sup>[Will He viciously attack him with] [an Attack]  
 [like the one who attacked Him]?  
 [In that case], [He is going to kill with]  
 [a Killing like] [those who killed Him].  
<sup>8</sup>[By scaring Her away\*]—[by sending Her away]—  
 [You will argue against Her].  
 [He will coo] [with His [hard] Spirit]  
 [on a Day] [of an East Wind].  
<sup>9</sup>[Therefore], [The Reprehensible Activity] [{of} Jacob]  
 [will be atoned for] [by this],  
 [And this] [entire] [Fruit] [will remove] [his Sin].  
 [When He makes] [all] [{the} Stones of] [an Altar]  
 [Like [Chalk\*] Stones] [that have been pulverized],  
**[Asherim]** [and Incense Altars] [will [not] stand].  
<sup>10</sup>[When] [an [enclosed] City] [is isolated]—  
 [A Habitat] [that is sent away] [and abandoned]  
 [like {the} Wilderness]—  
 [A Calf] [will be herded] [there].  
 [And [He will lie down] there] [and finish off]  
 [Her lopped off {branches}].  
<sup>11</sup>[When [Her Harvest] has dried out],  
 [they will be broken];  
 [Women] [are going to come] [shedding light on] [Her],  
 [Because] [He] {is} [not] [a People]  
 [{with} Understanding].  
 [Therefore], [the One Who is making Him]  
 [will [not] have compassion on Him],  
 [And the One Who is forming Him]  
 [will [not] show favor to Him].  
<sup>12</sup>**[On [That] Day], [His Majesty] [will beat out grain] [from {the} Current] [{of} The Euphrates River] [to] [The Gully] [{of} Egypt]. [And you], [Sons of] [Israel], [will be picked up] [one] [by one].** <sup>13</sup>[And it will happen [on [That] Day] that] [He will blow] [on a [loud] Trumpet], [and [the ones who were going to Hell] [in {the} Land] [{of} Assyria] [and the ones who were banished] [in {the} Land] [{of} Egypt] will go in] [and fall prostrate] [before His Majesty] [on {the} [holy] Mountain]—[in Jerusalem]!  
 (Isaiah 27:1–13) —my interim translation

There you have it; it's one of the links that should help you understand how the Prophets concealed what they said about the End of the Age. It is all tied up in the *parabolic image* of the sea serpent named "Leviathan." And if you remember what I have written about the *parabolic image* of the "vineyard" and the "vine" in which Corporate Israel is both the "vine" and the "vineyard," you should be able to understand how the song in Isaiah 27 is telling us God is going to protect His People from "Leviathan" at the End of the Age. But you also have to understand the link between Leviathan and the Egyptian sea serpent Apep (Greek: *Apophis*) who seeks to thwart the resurrection of Osiris before you can fully understand why I translate *Sheol* as "Sea of El," so take another look at a passage I have already shown you:

<sup>12</sup>[But God] {is} [my King];  
 [{The} One [from **Qedem**] Who put together]  
 [Salvation]  
 [In the midst of] [The Earth].  
<sup>13</sup>**[You] [ripped apart] [Sea] [with Your Strength];**  
**[You shattered] [{the} Heads of] [{the} Sea Serpents]**  
**[on] [The Waters].**  
<sup>14</sup>**[You] [squashed] [{the} Heads of] [Leviathan];**  
 [You gave him] [as Food] [for {the} People],  
 [for {the} Desert Creatures].  
 (Psalm 74:12–14) —my interim translation

In the final two verses of that psalm, the psalmist who wrote it is making a fairly clear reference to God parting the "Reed Sea" when the sons of Israel left Egypt on the night of Passover. The psalmist did that because he understood the *parabolic pantomime* Moses conducted was a *parabolic* depiction of the death and resurrection of Corporate Israel as a harbinger of the death and Resurrection of Christ—that is, the death and Resurrection of Jesus as Corporate Israel. But the fact that the psalmist mentions Leviathan in connection with the body of water that the Scriptures call the "Reed Sea" indicates there is a conflation of mythological imagery going on. Was it the "Reed Sea" (*yam sūp*) the sons of Israel passed through; or did they pass through the domain of the Canaanite god *Yam*, which is the place where Leviathan struts his stuff? Or maybe those things don't matter all that much because the psalmist knew the sons of Israel *parabolically* passed through the place known as *Sheol*.

The Truth is, the sons of Israel passed through the realm of the dead in a *parabolic pantomime* that Moses conducted at God's behest, so it makes no difference what you call it. The point I am making is, the Scriptures plainly call it *yam sūp* ("sea of reeds"), but the Hebrew/Canaanite term *yam* was used to designate both a *physical* sea and the *mythological* "Sea" where the god *Yam* dwelled, along with his bouncer, Leviathan. And thus we meet the crux of the issue, which Walter Wifall has, in my humble opinion, solved convincingly:

*Thus, as the geographical yam sūp and Shi-Hor and the mythological or theological "lake" and "field of reeds" and "Sheol" all seem to be inter-related, so also, perhaps, are the terms "Shi-Hor" and "Sheol." As the Hebrew/Egyptian combination yam sūp translates "sea of reeds" and the Egyptian š-hr translates "lake of Horus," so, perhaps, "Sheol" represents the Egyptian/Hebrew combination š-el or the "lake of el." The use of Egyptian names by Israelites was common at the time of the Exodus.*  
(Ibid., p. 329)

That's it, folks. Can't really prove it did happen; can't really prove it didn't. The best one can do is say there is good reason to believe it did—unless you understand all the details of the *parabolic pantomime* I call the "Passover Parable." Then it is quite a bit more than blatantly obvious as to why there was a conflation of the two mythologies, the Egyptian with the Canaanite, at the time of the Exodus. It was because the realm of the dead in both cultures had a slithering serpent who incessantly prowled that realm, seeking to prevent the resurrection of any and all who would even dare to try to escape.

Now, as to what I think *Sheol* as the realm of the dead is referring to when I translate it "Sea of El," that is a story of a different stripe. It has to do with the fact that the Canaanite mythological texts repeatedly tell us the Canaanite god *Yam* (Sea) was *El's* favorite. What Anat says in the following passage is but one of several in the myth that recounts her quest (wink, wink, ;-)) to have Baal's "house built":

*"What foe rises against Baal,  
(what) enemy against the rider on the clouds?  
Did I not destroy Yam the darling of El,  
did I not make an end of Nahar the great god?"*

*Was not the dragon captured (and) vanquished?  
I did destroy the wriggling serpent,  
the tyrant with seven heads.*

(J.C.L. Gibson, *Canaanite Myths and Legends*, T. & T. Clark Ltd, Edinburgh, 1977, p. 50)

As you can see, Anat is referring to her conquest over Leviathan; but her mention of *Yam* as "the darling of El" is what I believe the expression "Sea of El" has in mind. *Yam* is "*El's Yam*." That is, he is *El's* son, unlike Baal, who was the favorite of Anat. And that is, again, another story of a different stripe; and since it is not pertinent in this context, it will have to wait.

But before we move on, I want to show you two more passages in the Scriptures where Leviathan is mentioned:

<sup>1</sup>[After] [that], [Job] [opened] [his Mouth] [and cursed] [his Day]. <sup>2</sup>[Then [Job] responded] [and said]:

<sup>3</sup>"[Let [{the} Day] [on which] [I was engendered] go to Hell],

[And The Night] [he said],

'[She is pregnant with] [a **Gibbor**].'

<sup>4</sup>[Let [That] [Day] be] [Darkness];

[Let [God] [not] diligently seek it out] [from above],

[Let [Daylight] [not] shine forth] [on it].

<sup>5</sup>[Then let [Darkness] [and The Shadow of Death] redeem it];

[Let [a Cloud] reside] [on it];

[Let [{the} Dense Gloominess\* of] [{the} Day] suddenly grip it with fear].

<sup>6</sup>[As for [That] Night], [let [Nether Gloom] take it].

[Let it [not] be glad] [during {the} Days of] [{the} Year];

[Let it [not] come in] [during {the} Number] [of {the} Cycles of the Moon].

<sup>7</sup>[Guess what!]<sup>7</sup> [That] [Night] [will be] [unproductive]; [A Joyful Shout] [must [not] come] [into it].

<sup>8</sup>[Those who irrevocably curse] [{the} Day] [will curse it],

[Those who have gotten ready beforehand] [are going to wake up] [Leviathan].

(Job 3:1–8)—my interim translation

If the thought occurred to you that Job might be talking about the final generation of True Believers in the last verse of that passage, you would be right. It is our distinct honor to be the ones God has chosen to wake up



Leviathan and get him rip-snorting rabid at the thought that someone might disagree with the goofy belief that he is Jesus Christ. Christ is going to return in the unapproachable “glory” of the nuclear clouds with which God is going to burn this place, just as He *promised* He would in Zephaniah. I wonder how the knuckleheads who know how to “unwrap” the “cloak” in which God has “wrapped” Himself are going to feel when He “unwraps” Himself and appears in all His “Glory.” Should you doubt that, just wait, you won’t see; that blinding light will strike you blind before you have a chance. The psalmist who wrote the following knew exactly where God has hidden Himself:

- <sup>1</sup>[My Soul], [bless] [His Majesty]!  
[Your Majesty], [my God], [You are [exceedingly] great];  
[You have clothed Yourself with] [Majesty]  
[and Splendor].
- <sup>2</sup>[You have wrapped [Light] around You]  
[like a Cloak]—  
[By] stretching out [The Sea of Waters]  
[like a Tent Curtain].
- <sup>3</sup>[The One Who lays the beams for]  
[His Rooms on the Roof] [in {the} Waters];  
[The One Who turns [Thunderheads]  
into] [His Chariot\*];  
[The One Who walks] [on] [{the} Wings of] [a Spirit];
- <sup>4</sup>[{The One} Who makes] [His Messengers] [Spirits]—  
[His Ministers], [a Fire] [that has been set afire].
- <sup>5</sup>[He laid a foundation for] [The Earth]  
[on] [Places Prepared for it];  
[It will [never] be made to slip]  
[{for} a Burning Eternity] [and Forever].
- <sup>6</sup>[You covered it with] [The Deep] [as with a Garment];  
[Waters] [were standing] [above] [{the} Mountains].
- <sup>7</sup>[They fled] [at] [Your Rebuke];  
[They scurried] [at] [{the} Sound] [of Your Thunder].
- <sup>8</sup>[Mountains] [came up]; [Broad Valleys] [went down]—  
[To a Place] [where] [He laid a foundation] [for them].
- <sup>9</sup>[You set] [a Boundary] [they can [never] cross over];  
[They can [never] return] [to cover] [The Earth].
- <sup>10</sup>[What is sent out of] [Natural Springs]  
[into {the} Ravines]  
[Flows] [between] [Mountains];
- <sup>11</sup>[They give a drink to] [all] [His Animals in]  
[{the} Field];  
[Wild Donkeys] [break] [their Thirst].
- <sup>12</sup>[The Flyers] [of The Sea of Waters]

- [reside] [beside them];  
[They raise] [{their} Voice] [from among]  
[{the} Leafage].
- <sup>13</sup>[He waters] [Mountains] [from His Room on the Roof];  
[The Earth] [is satisfied] [by {the} Fruit of]  
[What You Have Made].
- <sup>14</sup>[He causes [Grass] to sprout] [for Beasts];  
[But Vegetation], [for {the} Physical Labor of]  
[The Descendants of Adam],  
[So that he may make [Bread] come out]  
[from] [The Earth].
- <sup>15</sup>[Then Wine] [will make [{the} Heart]  
[of Mortal Man] rejoice]  
[To make [Faces] glisten] [with Oil],  
[But Bread] [will sustain] [{the} Heart] [of Mortal Man].
- <sup>16</sup>[{The} Trees of] [His Majesty] [will be satisfied],  
[The Cedars of] [Lebanon] [that] [He planted],
- <sup>17</sup>[Where] [Birds] [build a nest]—  
[A Stork], [whose House] {is} [Cypress Trees].
- <sup>18</sup>[The high] [Mountains] {are} [for Mountain Goats];  
[Crag] {are} [Shelter] [for Rock Badgers].
- <sup>19</sup>[He made] [The Moon] [for The Appointed Times];  
[The Sun] [knows] [its Entry].
- <sup>20</sup>[You set up] [Darkness];  
[So it becomes] [Night],  
[During which] [all] [His Animals]  
[{in the} Forest] [crawl].
- <sup>21</sup>[The Alpha Lions] [roar] [for Something Consumable],  
[And seek] [What they Eat] [from God].
- <sup>22</sup>[The Sun] [rises]; [they are rounded up]  
[And [lie down] in] [their Havens].
- <sup>23</sup>[A Descendant of Adam] [goes out]  
[to {the} Deed he Does]  
[And to his Physical Labor] [until] [Evening].
- <sup>24</sup>[Your Majesty], [how] [many]  
[Things Have You Made]?  
[You made] [All of them] [by Your Wisdom];  
[The Earth] [is filled with]  
[Your Technical Knowledge].
- <sup>25</sup>[{Over} here], [The Sea] {is} [big]  
[and [Two Hands] spread wide];  
[{Over} there], [Crawling Things],  
[and {that} without] [Number],  
[Small] [Animals], [along with] [big {ones}].
- <sup>26</sup>[{Over} there], [Ships] [move around];  
[{Over} here], [You formed] [Leviathan]  
[to have fun] [in it].
- <sup>27</sup>[All of them] [wait expectantly] [for You]



[To give] [them Something to Eat] [in its Time].  
<sup>28</sup>[You give {it}] [to them], [they glean {it}];  
 [You open] [Your Hand], [they are {well}] satisfied].  
<sup>29</sup>[You hide] [Your Face], [they are frightened];  
 [You round up] [their Spirit], [they take their last breath]  
 [And {return} to] [their Dust].  
<sup>30</sup>[You send out] [Your Spirit], [they are created];  
 [Then You renew] [{the} Surface of] [{The} Ground].  
<sup>31</sup>[{The} Glory] [of His Majesty] [will be]  
     [for a Burning Eternity];  
 [His Majesty] [will rejoice] [over What He Has Made].  
<sup>32</sup>[He looks] [at {the} Earth], [and it shudders];  
 [He makes contact] [with Mountains] [and they smolder].  
<sup>33</sup>[I will sing] [to His Majesty] [while I am alive];  
 [I will sing a melody] [to my God] [while I still am].  
<sup>34</sup>[My Complaining] [will be pleasing] [to him];  
 [I] [will be rejoiced over] [by His Majesty].  
<sup>35</sup>[Sinners] [will be finished],  
     [away from] [The Earth];  
 [And Those Who Are Guilty],  
     [they will not be] [any longer].  
 [Bless] [His Majesty], [O my Soul].  
 [Praise] [His Majesty].  
 (Psalm 104:1–35) —my interim translation

I would hope that anyone could see—from my response to a legitimate question—that a myopic focus on one small detail in regard to the Truth will prevent a person from gaining insight into the things the Prophets hid in their writings. But I know not many will believe the Truth. Most have no interest in knowing what God has done or is doing, they only want to show what they know and bask in the glory of others. The Truth is, rather than focusing on details that can be easily explained, one needs to look at a much, much bigger picture. Otherwise, the Truth that Moses and the other Prophets of Israel understood will be nothing more than scattered bits of information that have no coherence at all.

“Scholars” tell us the concept of resurrection is alluded to only a few times in the Hebrew Scriptures. The Truth is, every time you see Baal mentioned, the concept of resurrection is sitting right there, front and center. The sons of Israel lived at a time, and in an area, where resurrection from the dead was always on the mind of not only the leaders, but also the common folk. In Egypt, folks placed their hope of eternal life in Osiris; in Canaan, it was Baal. But unless one has

insight into what the common folk in those days were thinking about that most important subject, the message of the Scriptures will fall on deaf ears. Maybe that’s why the Lord said He would send someone to “restore the heart of the fathers to the sons.” Maybe. Just “maybe.” You know, I could be mistaken. Take a look at the following and see what you think:

<sup>1</sup>“[Because], [guess what!] [The Day] [is coming], [burning] [like an Oven]; [and all] [who are arrogant] [and all] [who are doing] [Something That Incurs Guilt] [will be] [Straw]. [And [The Day] [that is coming] will set [them] afire,” [says] [His [Supreme] Majesty], “[so that] [it does [not] leave] [Root] [nor Limb] [for them].  
<sup>2</sup>[But [for you] [who fear] [My Name], [{the} Sun] [{of} a Declaration of Not Guilty] will rise [with Healing] [in Her Wings]; [and you will go out] [and jump around] [like Calves] [{from} a Stall].  
<sup>3</sup>[And you will tread on [Those Who Are Guilty] like grapes\*] [because] [they will be] [Ashes] [under] [{the} Soles of] [your Feet] [on {the} Day] [that] [I] [am making],” [says] [His [Supreme] Majesty].

<sup>4</sup>“[You must remember] [The Teaching of] [My Slave] [Moses]—[{the} Statutes] [and Decisions Based on the Truth] [for] [all] [Israel] [that] [I commanded] [him] [in Horeb].  
<sup>5</sup>[Guess what!] [I] [am going to send] [The Prophet] [Elijah] [to you] [before] [The [great] [and fearsome] Day] [{of} His Majesty] [comes].  
<sup>6</sup>[And he will restore] [{the} Heart] [{of} Fathers] [to] [Sons] [and {the} Heart] [{of} Sons] [to] [their Fathers], [so that I do [not] come] [and viciously attack] [The Earth] [{as} Someone Under the Ban].”

(Malachi 4:1–6) —my interim translation

Maybe the restoration of the “heart” of the fathers to the sons is the “restoration” that Jesus had in mind in Matthew 17. See what you think:

<sup>1</sup>[Then], [six] [Days] [later] [Jesus] [takes] [Peter] [and] [James]—[and] [John], [his] [Brother]—with Him]; [and] [He takes] [them] up] [onto] [a [lofty] Mountain] [by] [themselves].  
<sup>2</sup>[And] [He was transformed] [in front] [of them], [and] [His] [Face] [shone] [like] [The] [Sun], [and then] [His] [Overgarments] [became] [as [white] as] [its] [Light].  
<sup>3</sup>[Then] [guess what!] [Moses] [and] [Elijah] [was seen] [by them], [conversing] [with] [Him].  
<sup>4</sup>[So], [in response], [Peter] [told] [Jesus]: “[Your Majesty], [it is] [exceptionally good] [that [we] are] [here]. [If] [You

want], [I will make] [three] [Tents] [here]—[One] [for You] [and] [One] [for Moses] [and] [One] [for Elijah].”

<sup>5</sup>[Guess what!] [While [he] was [still] speaking], [an [illuminated] Cloud] [overshadowed] [them], [and] [guess what! There was] [a Voice] [out] [of The] [Cloud] [saying], “[This Individual] [is] [My] [Son]—[My] [Beloved One], [with] [Whom] [I am delighted]; [listen to] [Him]!”

<sup>6</sup>[And] [when [The] [Disciples] heard {that}], [they fell] [on] [their] [Faces] [and] [were [extremely] afraid].

<sup>7</sup>[So] [Jesus] [approached] [and], [after touching] [them], [said], “[Get up] [and] [do [not] be afraid]!”

<sup>8</sup>[Then], [after lifting up] [their] [Eyes], [they did [not] see {anybody}] [except] [Jesus] [Himself] [alone].

<sup>9</sup>[And] [while [they] were coming down] [from] [The] [Mountain], [Jesus] [gave [them] a commandment], [saying], “[Do [not] tell {anyone}] [The] [Vision] [until] [The] [Son] [of The] [Man] [has arisen] [from] [Those Who Are Dead].”

<sup>10</sup>[Then] [The] [Disciples] [asked [Him] a question], [saying], “[Therefore], [why] [do [The] [Scribes] say] [that] [Elijah] [has] [to come] [first]?”

<sup>11</sup>[And then], [in response], [He] [said]: “[On the one hand], [Elijah] [is going to come]; [and] [he will restore] [everything]; <sup>12</sup>[but on the other hand], [I tell] [you] [that] [Elijah] [has [already] come]; [and] [they did [not] recognize] [him], [but] [they did] [as much as] [they wanted to] [with] [him]. [The] [Son] [of The] [Man] [is [also] going] [to suffer] [like this] [under] [them].”

<sup>13</sup>[Then] [The] [Disciples] [comprehended] [that] [He had spoken] [to them] [about] [John] [The] [Baptist].

(Matthew 17:1–13) —HSSB

I seem to recall Jesus said someone would come along right before the End of the Age and “restore everything.” Maybe that’s how those at the End are going to “have insight”:

<sup>1</sup>“[At [that] Time], [Michael], [The [great] Commanding Officer] [who stands] [over] [{the} Sons of] [Your People], [will stand up]; [and there will be] [a Time] [{of} Distress] [that] [has [not] been] [since there was] [a Nation] [until] [that] [Time]. [And at [that] Time], [Your People]—[everyone] [who is found] [written] [in {the} Scroll]—[will escape]. <sup>2</sup>[And many] [of those who are sleeping] [{in the} Ground of] [Dust] [will wake up]. [These]? [To an [eternally burning] Life]! [But these]? [To Disgrace]—[to an [eternally burning] Repulsion]. <sup>3</sup>[But the ones who have insight] [will enlighten] [like {the}

**Brightness] [{of} The Expanse]; [and those who declare [The Many] not guilty] [like {the} Stars] [for a Burning Eternity] [and Forever]. <sup>4</sup>[But You], [Daniel], [plug up] [The Words] [and seal up] [The Scroll] [until] [an [End] Time]. [Many] [will go out looking], [and [The Knowledge] will increase].”**

(Daniel 12:1–4) —my interim translation

Be that as it may, I still need to address the other question the fellow asked, so let me conclude with that. He said this:

“One more thing for Mr. Harper, I know what you said about God not loving everybody. But did he have ‘friendliness for humans,’ according to Titus 3:4? In the NIV it says ‘love for mankind’ and I was about to put ‘love for humans,’ but I decided to look at the Greek since I haven’t yet. It’s obviously referring to God the Father because 2 verses later, Jesus is mentioned separately. Again, thanks for your time and God bless you.”

This is one of those questions that can easily be answered, “You’ve been reading someone else’s mail.” But I won’t give the short answer, since I tend to be a bit verbose; instead I will start by giving my translation of the passage and then explain why the statement I just made applies to this question. Paul is admonishing Titus regarding his obligation to teach the Truth, the whole Truth, and nothing but the Truth:

<sup>15</sup>(4) [Talk about] [These Things] [and]

- (a) [encourage] [and]
- (b) [reprimand] [with] [every] [Directive].
- (c) [Do [not] let {anyone} ignore\*] [You].
- <sup>1</sup>(d) [Remind] [them]:

- (i) [to submit] [to Rulers]—[to Authorities]—
- (ii) [to be obedient to authority],
- (iii) [to be] [ready] [for] [every] [good] [Work],
- <sup>2</sup>(iv) [to [never] make false religious claims],
- (v) [to be]:

- {(a)} [fair-minded],
- {(b)} [not contentious],
- {(c)} [presenting [total] [Gentleness] as evidence] [to] [all] [Men].

<sup>3</sup>(5) [For] [at one time] [we] [also] [were]:

- (a) [senseless],
- (b) [disobedient],
- (c) [those who were]:

- (i) being led astray,
- (ii) [enslaved] [to various]

{(a)} [Selfish Desires] [and]  
{(b)} [Pleasures],

- (iii) [carrying on] [with]

{(a)} [Awfulness] [and]  
{(b)} [a [loathing\*] Envy]—

- (iv) [hating] [one another].

<sup>4</sup>(6) [But] [when] [The] [Benevolence] [and]  
[Kindness] [of The] [{Living} God], [our] [Savior],  
[appeared],

- <sup>5</sup>(a) [not] [on the basis] [of Works] [that] [we] [did]  
[that were] [for] [a Declaration of Not Guilty], [but]
- (b) [in accordance with] [His] [Mercy], [He saved]  
[us] [via]:

- (i) [a Bath],
- (ii) [a New Birth], [and]
- (iii) [a Renewing] [by {the} [holy] Spirit] <sup>6</sup>[that]  
[He poured out]

{(a)} [on] [us] [as wealth]  
{(b)} [via] [Jesus], [The Anointed One], [our]  
[Savior],  
<sup>7</sup>{(c)} [so that], [after being acquitted] [by]  
The [Favor] [of That Individual], [we could  
become] [Heirs] [with respect to] [a Hope] [of]  
[eternal] Life].

(Titus 2:15–3:7) —HSSB

The question the good fellow asked is legitimate in that the term I have translated “kindness” generally means “love for humans.” The term is a compound word produced by joining the Greek term *philos*—which generally means “brotherly love,” “fondness,” or “friendship”—to *anthropos*—which means “men” or

“mankind.” So the point is well taken that God has a general fondness for, or friendliness toward, mankind—in general. I have never denied that, and I never will. God would not have sent His Son to suffer and die an agonizing death on a cross if He did not have a basic love or feeling of compassion for mankind in general. The question is, Does He love everyone in specific? And the answer to that is a resounding, “Absolutely not.” If He did, the psalmist would never have written these words:

<sup>4</sup>[His Majesty] {is} [in {the} Temple]—  
[His Holy Place];  
[His Majesty] {is} [in {the} Sea of Waters]—  
[His Throne];  
[His Eyes] [gaze at]—  
[His Eyelids] [test]—  
[The Sons of] [Adam].

<sup>5</sup>[His Majesty] [tests] [One Who Is Not Guilty]  
[and One Who Is Guilty];  
[His Soul] [hates] [anyone who loves]  
[Maliciousness].

<sup>6</sup>[He will cause [Traps] to fall like rain]  
[on] [Those Who Are Guilty];  
[{The} Portion of] [their Cup]  
{Is} [Fire] [and Molten Rock]  
[and a Spirit's] [Burning Rage].

<sup>7</sup>[Because] [His Majesty] {is} [impartial],  
[He loves] [those who are not guilty];  
[{The} one who is upright] [will gaze at] [His Face].  
(Psalm 11:4–7) —my interim translation

My point in teaching the impending wrath of God is to wake people up to the fact that they are dying. Death is going to get them at some point, and the wise will deal with the wrath of God now—not later. As a wise person once told me:

[The Fear of] [His Majesty]  
{is} [{the} Beginning] [of Knowledge];  
[Idiots] [despise] [Wisdom] [and Admonishment].  
(Proverbs 1:7) —my interim translation

[The Beginning of] [Wisdom]  
{is} [Fear of] [His Majesty],  
[And {the} Knowledge] [of Holy Ones]  
{is} [Understanding].  
(Proverbs 9:10) —my interim translation ■

Continued from front cover

that a *beginning* is also compatible with it; and Matter will turn out to have a beginning, by virtue of its having also an end. For whatever things are set to the account of evil, have a compatibility with the condition of evil.

Come now, let us suppose Matter to be evil, nay, very evil, by *nature* of course, just as we believe God to be good, even very good, in like manner by *nature*. Now nature must be regarded as sure and fixed, just as persistently fixed in evil in the case of Matter, as immovable and unchangeable in good in the case of God. Because, as is evident, if nature admits of change from evil to good in Matter, it can be changed from good to evil in God. Here some man will say, Then will “children not be raised up to Abraham from the stones?” Will “generations of vipers not bring forth the fruit of repentance?” And “children of wrath” fail to become sons of peace, if nature be unchangeable? Your reference to such examples as these, my friend, is a thoughtless one. For things which owe their existence to birth—such as stones and vipers and human beings—are not apposite to the case of Matter, which is unborn; since their nature, by possessing a beginning, may have also a termination.

But bear in mind that Matter has once for all been determined to be eternal, as being unmade, unborn, and therefore supposably of an unchangeable and incorruptible nature; and this from the very opinion of Hermogenes himself, which he alleges against us when he denies that God was able to make (anything) of Himself, on the ground that what is eternal is incapable of change, because it would lose—so the opinion runs—what it once was, in becoming by the change that which it was not, if it were not eternal. But as for the Lord, who is also eternal, (he maintained) that He could not be anything else than what He always is. Well, then, I will adopt this definite opinion of his, and by means thereof refute him.

Tertullian, “Against Hermogenes,” Chaps. xi–xii, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1885), Vol. 3, pp. 483–484.

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