



THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

To Whom Might Dogs and Swine Refer?

17. We said formerly, when discussing the case of Pharaoh, that sometimes it does not lead to good results for a man to be cured too quickly, especially if the disease, being shut up within the inner parts of the body, rage with greater fierceness. Whence God, who is acquainted with secret things, and knows all things before they happen, in His great goodness delays the cure of such, and postpones their recovery to a remoter period, and, so to speak, cures them by not curing them, lest a too favourable state of health should render them incurable.

It is therefore possible that, in the case of those to whom, as being "without," the words of our Lord and Saviour were addressed, He, seeing from His scrutiny of the hearts and reins that they were not yet able to receive teaching of a clearer type, veiled by the covering of language the meaning of the profounder mysteries, lest perhaps, being rapidly converted and healed, i.e., having quickly obtained the remission of their sins, they should again easily slide back into the same disease which they had found could be healed without any difficulty.

For if this be the case, no one can doubt that the punishment is doubled, and the amount of wickedness increased; since not only are the sins which had appeared to be forgiven repeated, but the court of virtue also is desecrated when trodden by deceitful and polluted beings, filled within with hidden wickedness. And what remedy can there ever be for those who, after eating the impure and filthy food of wickedness, have tasted the pleasantness of virtue, and received its sweetness into their mouths, and yet have again betaken themselves to the deadly and poisonous provision of sin?

And who doubts that it is better for delay and a temporary abandonment to occur, in order that if, at some future time, they should happen to be satiated with wickedness, and the filth with which they are now delighted should become loathsome, the word of God may at last be appropriately made clear to them, and that which is holy be not given to the dogs, nor pearls be cast before swine, which will trample them under foot, and turn, moreover, and rend and assault those

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A Note From the Editor

Something New on the Order Form!

As promised, The Elijah Project has recently published Harper's Standardized Study Bible, New Testament, Red Letter Edition. It follows the same format as the First Printing but displays the words of Jesus Christ in red. It quickly became my "go to" Bible. I love this format and expect that you will too. With fall in the air (and December soon to follow), you might want to consider this Red Letter Bible as a Christmas gift. We have plenty in inventory, so we ship immediately. It is now available at voiceofelijah.org (click on: *Store*, and then *Bible*) and on the Order Form that accompanied this issue.

While your eyes are on the Order Form, I urge you recent subscribers to consider ordering the back issues of *The Voice of Elijah*®. The back issues contain a wealth of information in both the main articles and the "Questions & Answers" column. Did you know that the questions you find in "Questions & Answers" come from subscribers just like you? When this newsletter was in its infancy, the Q&A column contained questions that the Editor asked directly, but once our subscriber base grew, letters started coming in the mail (yes, on paper) with questions from subscribers. Now that we are in the internet age, most questions are received via email and social media posts (from subscribers and nonsubscribers alike).

The "Questions & Answers" column has a very specific purpose. Since many of us have wondered similar things, this column provides Larry the opportunity to answer questions just one time, for our collective benefit. Were he to be answering our questions individually, he'd be fielding questions nonstop which would take precious time away from making progress on his translation (and all of the other projects that comprise his calling). The good news is, if you are wondering about something, chances are there are others who have had those same questions.

Not every back issue of *The Voice of Elijah*® includes the "Questions & Answers" column, but the vast majority do. I urge you to take a peek in to the treasure chest and see what you can learn there. Here are a few jewels that await you:

Over the years you have pointed out a lot of things in the Scriptures that make perfect sense only when you understand the meaning of the Hebrew idioms and the origin of the parabolic imagery that the Prophets and Apostles used. Some of those things are absolutely phenomenal, not just in the fact that they are obviously what the New Testament writers are talking about, but also in the fact that nobody has ever seen them since the Early Church lost The Apostolic Teaching. How did you come to understand these things?

The Voice of Elijah®, July 1995, p. 24

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I know you have specific thoughts related to the apparent contradictions that exist in Scripture. Would you mind relating those thoughts to our readers?

The Voice of Elijah®, April 1996, p. 26

Since you continually stress the fact that The Teaching is set in a parabolic context, it occurred to me that I should ask you to explain some of Jesus' parables from time to time. So let me start by asking you to explain the Parable of the Talents (Matt. 25:14–30). ... So would you, please, set the record straight and explain what Jesus is talking about in this parable?

The Voice of Elijah®, January 1998, p. 21

Over the years you have talked about the authority that inheres in being a Prophet, Apostle, Teacher, or Evangelist; yet you haven't said all that much about the authority that inheres in being a Believer. That is, the authority that a layman—a Believer who has not been called to a specific office in the Church—possesses as a result of his or her faith in Christ. To hear most pastors tell it, every Believer has the authority to be an Evangelist and most Believers have the authority, to one degree or another, to be a Teacher. I know this isn't true, but would you, please, explain what legitimate authority the Believer does possess?

The Voice of Elijah®, October 2001, p. 20

What can you tell us about the ritual of baptism? What does it signify and why was the Church given this parabolic pantomime to conduct?

The Voice of Elijah®, April 2006, p. 28

A lot of "Christians" like to quote Psalm 23 (no doubt because they find it comforting) yet most probably have no idea what the psalm means. Would you please explain what Psalm 23 is talking about and also explain what is significant about "the valley of the shadow of death," if anything?

The Voice of Elijah®, October 2006, p. 27

"If I may respectfully ask, does your ministry believe in the doctrine of the Trinity (God the Father, God the Son, and God the Holy Spirit)? Are all three Persons of the Godhead co-equally and co-eternally God?"

The Voice of Elijah®, July 2018, p. 9

"I am very interested in your site and information you have presented here. One issue that I would like to know your view on, before I make a commitment to buying any literature from your site, is what do you think the view of the Church Fathers was on the fate of the unsaved? I believe that much of the organized church has taught a misinterpretation of the fate of the unsaved, especially as a regard to the parable, the Rich Man and Lazarus."

The Voice of Elijah®, April 2021, p. 18

And here's one from this issue:

"In *The Inheritance of the Believer* tapes Larry states that Adam lived billions of years. This thoroughly confused me, and I am trying to ascertain where Larry gets this. I am trying to throw away all preconceived notions and beliefs to be open to the truth I believe Larry is giving. This statement seems to conflict with the years for Adam given in Genesis 5:3–5, but I am sure this has something to do with a parabolic pantomime."

The Voice of Elijah®, October 2021, p. 15

See what I mean? If your curiosity is piqued by these questions, the answers await you in the back issues of *The Voice of Elijah®*. All of these issues are available in print through voiceofelijah.org or the printed Order Form. Many of these newsletters are posted (in their entirety) online at voiceofelijah.org.

I encourage all of you to send your questions to webmaster@voiceofelijah.org to be put in queue for a "Questions & Answers" column in a future issue of *The Voice of Elijah®*. We will all benefit from you doing so. In the meantime, enjoy the feast!

In Him,

Marcia Harper

You May Not Want to Pay the Piper, but You Will

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. But first, let’s review.

October 2020

In this 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 Isaiah 55, where 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.

I told you Isaiah 55:11 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, and striving to learn more about what God has done, is doing, and plans to do to *fulfill the promise* He made so long ago.

I told you the Scriptures speak *parabolically*. That is, they speak *parabolically* in terms of comparisons. I explained 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 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 Jesus says essentially the same thing in a different way in John 14:1–7. 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." It was made to contain the Truth that the *Living* 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 Paul's 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.

Then I showed you 1 Thessalonians 4:1–4, Romans 9:19–21, 2 Timothy 2:19–21a, Acts 9:1–18, and Mark 3:20–27. I told you 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 is *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 this: When Paul mentions the "eyes of the heart" in Ephesians 1:18, he knows 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 this: 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 evil “winds” out of your mind.

January 2021

In this issue of *The Voice of Elijah*® newsletter, I reminded you that, 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. Then I explained a bit more of the Truth that can make a huge difference—if you believe it.

I told you 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 the “winds” are. What that *means* is this: The only difference between God’s Child and Satan’s child is what they *choose* to believe. I told you that you had best keep that in mind.

I told you bluntly that, 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. I told you the Apostle Peter describes those unfortunate people in 2 Peter 2:1–22.

I explained that, in the *parabolic imagery* that Peter had 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. And I told you Moses became the source of the *parabolic image* when he equated his *Teaching* with “rain” in Deuteronomy 32:1–2.

I pointed out that knowing 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. And I showed you Jude 1:1–16, where Jude is even more pugnacious in describing those who have been born again but have *chosen* to deny the Truth they had the opportunity to hear.

I told you 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 kill your soul and make you one of those who are sarcastically described in Jude 1:10–13.

Then I explained that, to counter the nonsense spouted by those who have *chosen* to believe the lie that one cannot go back to believing the lies of the

“winds” after believing the Truth, I quoted what Jesus says in Matthew 7:13–23 about those who *choose* not to believe the Truth regarding “*The Way*” that Moses taught. I told you that, 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.

I told you 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 I said it’s your *choice* as to whether or not you *choose* to believe me.

I told you Paul is referring to the spiritual battle against the “winds” in Ephesians 6:10–20. And I said 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. I said that, in so doing, you will “bring about your own salvation,” as Paul mentions in Philippians 2:12–13. I warned you that only a fool would play nice with killers, but I conceded that you can certainly continue to entertain the stupid notions they blow at you, if you *choose* to. It is, after all, your *choice*. So I also warned you that, 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.

I said the “winds” are terrific salesmen, constantly insisting that something is worthwhile when it isn’t, trying to convince you that you want something so that you give in to wanting it. The Truth is, they sell imaginary things, things that don’t exist—a complete fabrication. 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 told you 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.

I said the “winds” are working to craft us all into their own image and likeness. They began when we were youngsters, and they have been 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 as Peter says in 1 Peter 5:5–9.

I told you that you can’t withstand the “winds” on your own, but the Truth can. That *means* 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. I told you that is a monstrous lie.

The Truth is, not every thought you have is your own. Many, if not most, of those thoughts 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.

I told you 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.

I told you 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. I explained that your “center” is the place where you have to stay or you will never triumph over the “winds.” I told you it is, in fact, the place John describes in 1 John 1:5–10; and I concluded the January 2021 issue of *The Voice of Elijah*® newsletter with the admonition of Paul found in Ephesians 4:1–24.

April 2021

In this issue of *The Voice of Elijah*® newsletter, I reminded you that I had already explained “*The Way*” God views our desperate situation here on Planet Earth. I said we are “living” (actually just existing) in the realm of the dead. When we showed up here at birth, our soul was dead and our body was in the process of dying. I pointed out that, for most people, that is still the circumstance in which they exist; but for a certain select few—those who have been born again and still believe the things they believed when they were born again—their current circumstances are far different. Their body is dying, but their soul is alive and yearning to know yet more Truth.

I explained that God’s purpose for those who have been born again is nothing less than creation in the very image and likeness of God Himself. That’s why, in John 1:1–13, the Apostle John says we have been given the right to be called God’s “Children.” Our generation firmly believes Adam and Eve were created in the image and likeness of God; therefore, they believe everyone is a Child of God. But I told you that is clearly not the case; if it were, there would be no reason for the New Testament to *make a distinction between* the “Children” of God and everyone else, as the Apostle Paul does on several occasions. Then I showed you Romans 9:6–8, where Paul states that plainly; and said if that is not enough to convince even the blindest of the

blind that the “conventional wisdom” you hear bandied about today came straight up out of the Pits of Hell, maybe Romans 8:1–19 would.

I told you the fools in control of God’s Church adamantly insist we are all God’s Children. But they have been reading the mail the Prophets and Apostles sent to those who actually are God’s Children. I said there is no need to tell them, they will realize their error soon enough. In the meantime, your only obligation is to give God what God requires of all His Children: unwavering belief in His *promise*. I warned you that, if you do not know *what was promised*, you are more than a little bit behind the curve simply because He not only requires that you know *what was promised*, He also requires that you understand and believe the content of *the promise*. Then and only then will you be able to triumph over the “winds.”

I also told you the only appropriate response anyone should have upon learning about *the promise* of God and *what* God *requires* is “Thank You!” For True Believers, that has already occurred; it happened when they heard the Gospel, believed, apologized, and were born again. But believing the Gospel is but the beginning of a True Believer’s walk with the Lord. The Truth is, every last one of God’s Children is going to face one difficult test after another in this life. I explained that is because the Lord disciplines every Child He has engendered in an effort to teach them how they should behave, and I told you that is what James is *talking about* in James 1:2–4.

I said James is explaining why the Lord allows us to be tested. It is to prove that we actually believe *the promise*. But he has also told us we should respond to testing with joy. Then I showed you 1 Peter 1:3–9, where the Apostle Peter says exactly the same thing, in a slightly different “*Way*,” to those who have been “engendered again.” And I pointed out that, in the process, he tells us we should be joyful because testing allows us to prove our belief in God’s *promise*.

I told you that, if you are a True Believer, you most likely already know someone who claims to be a Christian but is a whiner and complainer, constantly playing the victim card—that is, blaming their difficult circumstances on something other than themselves. I said the Truth is, God uses the tests we face to prove whether or not we actually believe *the promise* He made to Adam and Eve; and those folks are failing every test. I explained you could be encountering circumstances that

are difficult to face because you did something wrong, but they could just as easily be because you are doing everything right. Either “Way,” the Lord expects you to rejoice. Then I told you why.

I started with those exceptional few who are doing everything right. I said the Lord has *blessed* them, and they know it. But suddenly things change; their good fortune takes a one-eighty and a whole host of bad things end up on their front step. Why did this happen? Did they do something wrong? Maybe. But maybe not. Remember Job? He didn’t do anything wrong. As a matter of fact, he did everything right; and he still got slammed into the dirt. I know that because, as the children’s song goes, “the Bible tells me so” in Job 1:1–22.

I said the point of the Book of Job could not be more clearly expressed than it is in that passage, yet folks continue to ignore what is clearly stated. As James says, God does not test anyone; we do it to ourselves when we want something we cannot have. But the Book of Job tells us God allows Satan to create circumstances for us to be tested when it suits His purpose. And I stated that anyone who has read the entirety of that book should already know God allowed Satan to push a completely sinless man to the very limits of his ability to endure, so maybe you should wake up and smell the roses.

I told you that if you are facing difficult circumstances, you should be joyful. You may not be as sinless as Job, but you do have an opportunity to prove to the Lord that you believe *the promise*. And the good news is, you will never be tested above what you are able to stand, simply because God won’t allow it. I showed you Paul says that in 1 Corinthians 10:1–13 and reminded you that every test is an opportunity; it is entirely up to you whether you take it that way. You can either accept it with joy, or you can slip into a funk and throw a pity party. If I were to give advice, which I don’t, I would seriously advise against the latter. But that’s your *choice*.

I said True Believers are expected to respond to every test in the same way: “Thank You, Lord, for giving me yet another opportunity to prove myself.” That is why, when you wake up and find yourself right in the middle of a serious test, you should be thankful you have been chosen to suffer for Christ. Every test that comes your way is one more opportunity for you to prove yourself worthy of His Kingdom. So now that you have heard the Truth, you had better be grateful for

that opportunity; otherwise, you might lose everything *you thought you had*. Be thankful you have been chosen to suffer rather than taking the pity-party route of whining and complaining about the things you have to endure. We all have to prove ourselves worthy of the Lord’s Kingdom, and every time we prove ourselves, we store up one more bit of treasure in Heaven.

I told you that when your life gets totally turned upside down by some difficult circumstance, you can be absolutely certain the “winds” are going to step in and start testing you by suggesting you think this “Way” or respond that “Way” to the test. I pointed out that it’s up to you to decide how you respond at that point. If you hesitate for even a second, the “winds” have already achieved their objective—you have failed the test. I said that’s what James had in mind when he wrote about the doubtful person in James 1:2–8.

James makes it clear God does not test us, and Job tells us He allows Satan to do the dirty work. So every time the “winds” “blow” some thought your way, they are testing you. But I told you the Lord does that so we can demonstrate our belief in *the promise* and prove ourselves—show that we believe the Truth. I concluded by telling you that in your relationship with the Lord, He demands openness, honesty, and commitment. By contrast, the “winds” want you to hide from the Lord, lie to yourself, and go back on the commitment you made to the Lord. So they “blow” at you to do the opposite of what you should do when you fail a test: APOLOGIZE! But I told you those who are stupid will go with the “winds,” just like the “chaff” they are.

July 2021

In this issue of *The Voice of Elijah*® newsletter, I told you that, in Hebrews 12:5–11, the author of the Book of Hebrews tells us God disciplines those He loves. But he also says you are not God’s Child if He does not discipline you. I sarcastically said I assume your Bible says the same thing as mine, but maybe not; or maybe it’s just that you have never read it. Then I showed you what it says and told you the Old Testament verses quoted in that passage is Proverbs 3:11–12. I warned you that if you don’t understand the profound *significance* of that statement, you might want to consider the fact that there might be some things you don’t know about the Scriptures. The Truth is, Proverbs 1:1–9:18 is a letter God sent to His Son. And I warned you that if you *think* you

are a Child of God and don't know what God says in that letter, you should probably get about finding out. I told you that in that passage, God *talks about* the importance of submission to His discipline; and I showed you what He says.

Then I told you that if you don't know how God has ever disciplined you, you should be concerned about your eternal destination. I warned you that the most I can do is explain what you need to know about the discipline of the Lord and you can take it from there if you have a mind to, and provided the Lord can still get your attention. But I said you might want to start by reading the preface to the letter that God sent His Son (Prov. 1:1-9) because He gives five specific purposes for which He sent the letter in that passage. Then I showed you what He says.

I pointed out that God said, "Listen." And I told you that you will listen, if you are actually interested in knowing the Truth rather than defending the ridiculous lies you already believe. The Truth is, God has five very definite reasons why He allows the "winds" to test you. He lists them one by one in the passage above. The Lord wants you to act like His Child rather than some ruffian who grew up without anyone who cared enough to discipline them. And I told you to pay attention to what I am explaining because He called me to tell you what you need to know.

I said the Lord uses adverse circumstances to teach you things you need to know. When you do something that displeases Him, and you don't immediately deal with it by apologizing, He will sometimes use adverse circumstances to discipline you. So if the same situation comes up repeatedly and you fail to deal with it properly time after time, consider it a lesson you desperately need to learn. The best policy is, when you notice things going the wrong way, take a step back and look at the bigger picture. What should you be learning from the situation?

I told you adverse circumstances may seem to be easier to deal with than the "winds," but the Truth is, they aren't. I said you can't always change what exists in your physical situation, but the "winds" are easily subdued if you don't try to do it on your own. Everything depends on how you look at it. I told you God's purpose in allowing the "winds" to have constant access to you when you do something stupid is to drive you back to Him. Their purpose is to test you to the limit in hopes that you will give up and turn back from

believing the Truth. Your purpose should be to triumph over them and in so doing, prove that you believe the Truth.

I said every test you encounter contains a lesson you need to learn, and the Lord expects you to learn something from it. That is why, if you don't pass a particular test the first time, you can rest assured that same test is going to come around again and again, until you finally wake up and triumph over whatever "wind" has convinced you a lie is the Truth. I told you the "winds" will even try to tell you what lesson you need to learn, but that is just another test. You already know what you need to learn because the Holy Spirit has been convicting you in that regard and you haven't been willing to listen.

I told you every test that comes your way *means* the Lord has been trying to teach you something, and now it is time to prove you have learned it. If you have not been shutting down the "winds" as soon as they come into your mind, you won't be able to pass the test and prove yourself worthy of the Kingdom. So you must approach every test with the steadfast resolve to use it as an opportunity to understand "*The Way*" God thinks so you can pass the test.

I told you I was going to give you a few examples of how God's "*Way*" may not line up with "*The Way*" you thought before you were born again. But I also gave you something else to think about. I warned you that, if you expect to live forever in the *Kingdom of God*, you had best not put your relationship with the Lord on the back burner and forget it; you had better put Him on speed dial and keep your phone handy. I said you are going to need it if you intend to make it into the next life alive.

I asked you, "When people interrupt you, talk over you, or completely ignore what you say, how does that make you feel?" Then I told you to apply that same circumstance to the Lord. He has already said what He wants to say to us in the Scriptures. If you have repeatedly chosen to ignore what He has to say, what do your actions say about the relationship you *claim* you have with Him? You may *think* your actions are okay with Him, but He may have an entirely different viewpoint. I said it seems to me He has already said that may be the case in Matthew 7:21-23.

I told you my point is, if the Scriptures claim to be revelation from God and you don't know what is stated in the Scriptures because you have never read them,

why would you *think* you know what sort of behavior God expects of you? I said it may be that you should think about that for a while, and I showed you what Jesus stated plainly in Matthew 5:11–12 and Luke 6:26.

I pointed out the fact that in those two passages it is clear that “*The Way*” He thinks is not “*The Way*” we think. I said everybody is still seeking the accolades Jesus warned against. Then I showed you that what Jesus went on to say in Matthew 5:21–6:34 makes it perfectly clear God does not view things down here “*The Way*” we do. And I told you that, if you have ever had the new-birth experience, in which you *honestly* turned your life over to the Lord, you may not have known it at the time; but you made a commitment to change “*The Way*” you think and think “*The Way*” God thinks. I said that is precisely what the Apostle Paul is referring to in Romans 12:1–3 and 1 Corinthians 2:10–16.

I warned you that, if you intend to be part of “*The Woman*” that Christ “redeemed” when He died, you had best get with it. I told you the Apostle Paul, speaking *parabolically* in Ephesians 5:25–27, says you ain’t gonna be a member of “*The Remnant*” of that *spiritual* Body if you keep thinking “*The Way*” you have been thinking. And I told you the Scriptures make it perfectly clear that only a fool would trifle with the *Living* God. Their message is, either give Him what He expects or be prepared to accept the consequences. I said you have been deluded up ‘til now, thinking you could get away with pretty much anything; but now that I have told you what God expects, you have no excuse. God called me to prepare True Believers for what the Early Church Father Irenæus calls “the last contest of the righteous.” It’s up to you to decide whether you are in or out.

I said to be the person God wants you to be, you have to be willing to see things “*The Way*” He sees them. He demands your belief in the Truth revealed in the Scriptures! I told you that, if you don’t firmly believe that Truth, the “winds” will continue to triumph over you. You can read and listen to the things I have stated over and over again; but if you are not willing to change “*The Way*” you think, nothing will change until you decide to think “*The Way*” God thinks. The Lord wants to retrain us to the point where His Spirit is the only “Wind” that we respond to. He gives us a choice to freely believe the Truth, but the “winds” do their dead level best to convince us a lie is the Truth so that we do whatever it is they want us to do. Our goal in this life should be to listen to the Lord and let the Truth—His

Spirit—change us so that the “winds” become just an annoyance.

That is what I have told you so far. In this issue, I am going to pick up where I left off in the July issue.

Self-Deception Is for Boneheads

If you are struggling in your “walk” with the Lord, it is most likely because you doubt the Truth or are believing a lie. The “winds” have blown a lie at you, and you believed it. As a consequence, you want something. So if you feel insecure or unsettled—off your center—you first need to give up the want, go to the Lord, admit whatever it is you need to admit, and get squared away. Then, if you ever intend to triumph over the “winds,” you have to keep in mind what the Apostle Paul says about being tested:

²⁴(1) *Are you not aware that all who run in a 200-meter race do, in fact, run; but only one receives the prize?*

(a) *You must run so that you grasp the prize!*

²⁵(b) *But anyone who fights has self-control in everything. Therefore,*

(i) *on the one hand, those individuals do it so that they might receive a perishable crown; but*

(ii) *on the other hand, we do it to receive an imperishable one.* ²⁶*So now*

(a) *I run in this way: not like one who is running aimlessly*;*

(b) *I box* in this way: not like one who is punching the air; ²⁷but*

(c) *I give my body a black eye; and I enslave it*, for fear that somehow, after preaching to others, I myself might be rejected.*

¹(2) *For I do not want you to not understand, brothers, that*

(a) *all our fathers were under the cloud, and*

(b) *all passed through the sea; ²and*

(c) *all were baptized into Moses*

(i) *in the cloud and*

(ii) *in the sea. ³And*

(d) *all ate the same spiritual food; ⁴and*

(e) all drank the same spiritual beverage, for they were drinking from a spiritual Rock that followed them. Yet the Rock was the Anointed One. ⁵But the living God was not delighted with the majority of them, for (f) they were strewn about* in the desert.

⁶(3) So these things are our patterns. They occurred so that we would not be those who desire* awful things just as those individuals also desired awful things.

⁷(a) You must not be idolaters either, just as some of them were; indeed, just as it has been written, "THE PEOPLE SAT DOWN TO EAT AND DRINK, AND GOT UP TO PLAY*."

⁸(b) We should not be sexually promiscuous either, just as some of them were sexually promiscuous; and twenty-three thousand fell on one day.

⁹(c) We should not put the Anointed One to the test either, just as some of them tested Him and were done away with by the snakes.

¹⁰(d) You must not grumble, even as some of them grumbled and were done away with by the destroyer*.

¹¹(4) But these things happened to those individuals as a pattern* for us, and then it was written down for our admonition, those on whom the consummation of the past ages has come down.

¹²(a) So then the one who assumes that he stands must watch out, so that he does not fall.

¹³(b) No test has overtaken you except a human one. But

(i) the living God—Who will not allow you to be tested more than what you can stand—is trustworthy. On the contrary,

(ii) along with the test He will also act in accordance with the desired result, so that you can bear up under the test.

(1 Corinthians 9:24–10:13) —HSSB

Deep down within you, you always know the Truth regarding your situation. If you have chosen to believe a lie that allows you to do whatever you want to do, you know it. So don't lie to yourself; don't hide from the Truth. Hiding from the Truth and lying to

yourself about why you do what you do is the worst thing you could possibly do. Once you start lying and hiding, Satan has you right where he wants you.

On some level you always know why you do what you do. If you say you don't, you are lying to yourself because you don't want to know. That's why you rationalize. Rationalization makes it easier for you to do the wrong thing. If you keep rationalizing, it gets easier and easier to do the wrong thing until you are doing the wrong thing over and over again. But the converse is true as well; it gets easier to do the right thing when you accept the Truth and try to always do the right thing. The "winds" work on the basis of a progression:

- (1) from getting you to believe a lie or doubt the Truth,
- (2) to getting you to feel good or bad and want something, and on
- (3) to getting you to do something you regret.

The "winds" always use the lies they tell you; but they may also use the Truth to get you to feel, want, and do what they want you to feel, want, and do. So you need to identify how they work with you on a recurring basis. Paul says this with regard to that:

³(1) Since you are seeking approval from the Anointed One Who is speaking through me, the One Who is not weak toward you, but is powerful within you—

⁴(a) for even He was crucified because of infirmity, but He lives because of God's supernatural power;
(b) for even in Him we are weak, but we will live together with Him because of God's supernatural power in you—

⁵(i) test yourselves to see if you are within the belief in God's promise.

(ii) Prove yourselves! Or do you yourselves not realize that Jesus, the Anointed One, is within you—if you are not by any means those who have been rejected? ⁶And then I hope that you will come to know that we are not those who have been rejected.

⁷(2) But then we pray to the living God that you would not do anything at all awful;

(a) not so that we would appear to be approved,
(b) but only so that you would do what is exceptionally good, yet we would be like those who have been rejected.

⁸(i) For we cannot do anything against the truth, but only for the sake of the truth.

⁹(ii) For we rejoice whenever we are weak but you are able. And this is what we pray for: your graduation*.

¹⁰(3) For this reason I am writing these things while I am absent, so that when I am there I would not use them harshly in accordance with the authority that His Majesty has given me

(a) for edification and
(b) not for demolition.

(2 Corinthians 13:3–10) —HSSB

As I have already told you, God's purpose in allowing the "winds" to test us is to give us an opportunity to prove ourselves worthy of His Kingdom. Paul is alluding to that when he says this:

⁵(i) **Test yourselves to see if you are within the belief in God's promise.**

(ii) **Prove yourselves!** Or do you yourselves not realize that Jesus, the Anointed One, is within you—if you are not by any means those who have been rejected? ⁶And then I hope that you will come to know that we are not those who have been rejected.

(2 Corinthians 13:5–6) —HSSB

Paul's point can be summed up in the old adage, "You can pay me now, or you can pay me later." The goal of self-examination is to know precisely what you believe, feel, and want so that you can immediately say, "That's not me" when the "winds" try to convince you their stupid suggestion is actually what you believe, how you feel, or what you want. You have to know the reason why you decided to do something, so that the "winds" can't say, "You did it for this reason." You must always know your motives so that you know why you chose to do something. As I have told you before, I tell you again, "You can do the right thing for the wrong reason, and you can do the wrong thing for the right reason. Why you do *what* you do determines guilt or innocence in God's eyes.

God Does Not Save Victims

When you do the wrong thing, you must admit it to yourself and to the Lord, apologize, and start over. Don't just sit there and feel sorry for yourself because you screwed up! Move on and be determined to not make the same mistake again. The Lord does not save victims. The reason for that is, we all deserve whatever happens to us down here because we have all sinned. Paul puts it this way:

²²(5) But God's declaration of not guilty via belief in God's **promise** concerning Jesus, the Anointed One, is

(a) for all who believe God's **promise**—

(i) for there is no difference between Jew and Gentile,

²³(ii) for all have sinned and come up short of the glory of the living God—

²⁴(b) for all who are acquitted by His favor as a bequest—

(i) via the emancipation that is in the Anointed One, Jesus, ²⁵(the One that the living God intended to be a mercy seat);

(ii) via our belief in God's **promise** with regard to His blood as evidence of His declaration of not guilty;

(iii) via His remission* of the sinful acts that occurred earlier*

²⁶{(a)} in the forbearance of the living God,

{(b)} for evidence of His declaration of not guilty at the present time,

{(c)} so that He would be blameless and One Who acquits the one who is blameless on the basis of belief in God's **promise** concerning Jesus.

(Romans 3:22–26) —HSSB

The good news is, if you (1) accept responsibility for what you have done, (2) admit you are not a victim, and (3) apologize to God, God will forgive anything. But if you go down the road to a pity party, you won't get past square one with Him. For that reason, if you ever intend to overcome the "winds," you cannot throw

a pity party saying, "Why won't they stop and just go away?" They are not going to stop and go away, so you have to accept that fact and deal with it. You have to get angry with them and make them pay for what they do to you. You can do that by going to the Lord in prayer and thanking Him for the Truth He has provided. Whatever you do, don't throw a pity party. If you do, you have called God a Liar.

You are not a victim, so get over it and on with it. It was your decision to be who you are, just as it is going to be your decision to be who God wants you to be. So don't start out with a defeated attitude, which is nothing more than a pity party, when you are dealing with the "winds." When you get knocked down, get back up and keep going. God expects you to prove yourself worthy of His Kingdom. What that *means* is, you have to (1) overcome how you used to feel, (2) shut down the "winds," and (3) figure out how the "winds" trained you to be the person you don't want to be. You can only do that if you heed the admonition of the Apostle Paul:

⁷(2) *But His favor has been given to every one of us in accordance with the measure of the bequest of the Anointed One.* ⁸Wherefore, He says:

"AFTER GOING UP ON HIGH,
HE TOOK AN **entire** CONCENTRATION CAMP
AS PRISONERS OF WAR*;
HE GAVE PRESENTS TO MEN."

⁹(3) *But the statement, "He went up ..."? What is it if not that He also went down into the lower* parts of the Earth?* ¹⁰The 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. ¹¹And He gave:

- (a) some as Apostles,
- (b) others as Prophets,
- (c) others as Evangelists,
- (d) others as shepherds and as Teachers:

- ¹²(i) *for the equipping* of the holy ones,*
- ¹²(ii) *for a work of serving,*
- ¹²(iii) *for edification of the body of the Anointed One,*
- ¹³(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;*

¹⁴(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;*

¹⁵(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;*
- ¹⁶(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.*

¹⁷(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:*

- ¹⁸(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;*

¹⁹(c) those who, having become totally senseless*, have, through selfishness, handed themselves over to licentiousness for a business of all uncleanness.

²⁰(5) But you did not learn the Anointed One in this way,
²¹if indeed:

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

²²(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;
²³and then

(ii) so that you may be restored to youth* in the spirit of your mind; ²⁴and
(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.

²⁵(6) Wherefore,

(a) set aside the lie;
(b) SPEAK TRUTH, EACH ONE WITH HIS NEIGHBOR, because we are members of one another.

²⁶(c) BE ANGRY, AND DO NOT SIN;

(d) do not let the sun set* on your angriness*.

²⁷(e) Do not even give the false accuser a place. ²⁸The one who steals must not steal anymore; but he must labor instead, working with his own hands for what is good, so that he may have something to contribute to the one who has any need.

²⁹(f) Do not let any rotten word come out of your mouth, never anything but something good for our need with regard to edification, so that it may grant a favor to those who hear what you say. ³⁰And
(g) do not cause anguish to the Spirit of the living God;

(i) Which is holy,
(ii) by Which you have been sealed for a day of emancipation.

³¹(h) Let all:

(i) bitterness and
(ii) rage and
(iii) anger and
(iv) yelling and
(v) false religious claim be taken away from you—along with all awfulness. ³²Then

(i) be really good to one another—kindhearted—granting yourselves a favor, just as the living God also granted you a favor in the Anointed One.
(Ephesians 4:7–32) —HSSB

All emotions, even anger, are legitimate and appropriate—in the appropriate circumstances; but not all emotions are logical. The “winds” will readily tell you how they want you to feel. So you have to know how you actually feel. If you are not in touch with your true emotions—how you really feel—they will come out in strange ways, usually as anger.

Paul’s point in that passage is, God has granted us a favor by allowing us to have access to a knowledge of the Truth. That Truth will allow us to “grow up” and be what God wants us to be so that we act like He wants us to act. But the Truth can’t do that in anyone who does not fully appreciate the fact that He gave it to us:

(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.

(Ephesians 4:14) —HSSB

The “billowing waves” Paul has in mind in that verse are the “waves” that roil the “Sea of El”—that is, the realm of the dead in which we live. Those “waves” are caused by “winds” that control ignorant teachers, the “wind” of whose teaching carries the unsuspecting off into nonsense. They are the same folks Peter describes as being driven by “wind” in this passage:

¹⁷(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.

¹⁸(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—

¹⁹(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.

(2 Peter 2:17–19) —HSSB

The “winds” speak to you directly in your mind, but they also use vectors to get at you. That is, they use the things other people say. So you need to always be wary of an unregenerate person influencing you. You have to do what is right for you in every circumstance simply because you are the only one who knows what the Lord expects of you. You cannot do what someone else wants you to do and expect to be pleasing to the Lord.

Don’t look at the “winds” blowing stupid thoughts at you directly—or even indirectly through someone driven by the “wind”—as a negative thing. It is, instead, an opportunity for you to prove yourself. The Lord is giving you a chance to prove you are worthy of His Kingdom, so take all the negative traits the “winds” have instilled in you and use them against them.

For example, the positive side of stubbornness is perseverance. So if the “winds” have trained you to be stubborn, use that stubbornness to ignore everything they say. If the “winds” have trained you to lash out at others when you think they have done you wrong, use that viciousness against the “winds.” The one thing the “winds” hate the most is when they “blow” some stupid thought through your mind and you immediately turn to the Lord and praise Him for giving you the opportunity to prove yourself.

God intends for His Children to be honest about who they are and not be fake in their interactions with Him or with others. So don’t play hide-and-seek games with God or with anyone else. Be open, honest, and

totally committed to the Lord and to those closest to you. Above all, be committed to working out your salvation each and every day. To do that, you first need to get in touch with your emotions. If you don’t know what you believe, how you really feel, and what the right and wrong thing is for you to do in each and every circumstance, you can’t refute the “winds” when they tell you what they want you to believe, feel, and do.

But just as the Lord expects you to be open, honest, and committed in your relationship with others, He expects nothing less in your relationship to Him. But the “winds” want you to not only hide from others, but also from the Lord. So, they will try to get you to do something especially bad, and when you do it, they will condemn you for what you have done so that you won’t admit it—to yourself or to the Lord. They know that if you don’t immediately go to the Lord, freely admitting that you *chose* to sin, you may well get so overwhelmed with guilt that you feel you can’t apologize.

To triumph over the “winds,” you have to be willing to apologize for anything and everything you feel you may have done wrong! So do it. When you get the feeling the “winds” blew some thought through your mind and you didn’t catch it soon enough to disavow it, don’t fall into their trap. Just go to the Lord and clear the air. When they accuse you of something you know you did, but you can’t figure out why you did it, you know you are fully capable of what they are accusing you of. We all are. So go to the Lord and apologize just in case you did what they accused you of. Accept full responsibility and tell the Lord, “I’m sorry if I did that for the wrong reason.”

God gave you a brain; He expects you to use it. The “winds” are going to use every trick in the book to get you to give up the Truth. It is up to you to figure out what they are up to and how to counter it. For example, they are going to try to get you to blame them for what you believe and do—to insist it is their fault that you thought or did something you know was wrong. They do that so that you won’t take responsibility for your actions. You can fall for that lie if you want to; but I warn you, God is going to hold you responsible no matter what. People ask their pastor to tell them what to believe because they are trying to avoid responsibility for what they believe. The Truth is, they are merely deceiving themselves. By not deciding to believe the Truth, they have already decided to believe a lie so that they can act in accordance with that lie. ■



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

Editor: After reading our Free Offer Booklet, *Wanna Hear a Whopper?*, a woman sent this comment addressing the references you included in the booklet:

"Sir, While I appreciate your quite learned mind, your constant ridiculing was so distracting; it did for me the opposite of what you probably wanted it to do to drive home how foolish dispensationalism is. That, alongside your referring to other articles you have written, made it very difficult to finish the book. If you felt we would gain insight from your other articles, why not include them instead of just the reference. I never could get much of an understanding on just what your exact beliefs are. Mostly you compared Covenant vs Dispensational beliefs."

For the benefit of other readers, what was your intention when you included these references in *Wanna Hear a Whopper?*

Elijah: My intention was to show a lie for what it is to wake up those who have experienced the phenomenal experience of the new birth, which this individual quite obviously hasn't. As for my "constant ridiculing," it accomplished exactly what I "wanted it to" in this person's mind, as it does in the mind of nearly everyone who reads the things I have written. Those who react negatively to my ridicule instinctively know it is aimed squarely at them. So let me get on with my task.

God did not call me to wake up anyone but those who are His Children. Those folks know who they are, but they have fallen fast asleep because they lack the Truth in regard to their circumstances, and it takes more than a little sarcasm to wake some of them up to the reality in which they presume they are "living." So I ridicule the stupidity of those who love the small residue of life we have down here to get the attention of those for whose sake God called me.

Editor: After listening to one of your teaching tapes in *The Inheritance of the Believer* a man asked a question relating to the length of years the first Adam lived:

"I have been devouring the newsletters and books. I am only up to the 2011 newsletters. I have read Not All Israel is Israel, The Way, The Truth, The Life, and The Mystery of Scripture. It is just so much material to digest. Recently I have been listening to The Inheritance of the Believer, Volume 1 tapes and I have a question, if this is the appropriate forum. In The Inheritance of the Believer tapes Larry states that Adam lived billions of years. This thoroughly confused me, and I am trying to ascertain where Larry gets this. I am trying to throw away all preconceived notions and beliefs to be open to the truth I believe Larry is giving. This statement seems to conflict with the years for Adam given in Genesis 5:3-5, but I am sure this has something to do with a parabolic pantomime."

Elijah: To continue on with my answer to the previous question, the Truth this person is lacking is this: Every stinking one of us has been born into the realm of the dead. If that were not so, the following account would not have been included in the Lord's version of the *Book of the Dead*:

¹[Now The Serpent] [was] [more intelligent] [than every] [Animal of] [The Field] [that] [His Majesty]—[God]—[had made]. [And he said] [to] [The Woman], "[Did [God] [actually] say], 'You can [not] eat] [from any] [Tree] [of The Garden]?"

²[So [The Woman] said] [to] [The Serpent], "[We may eat] [from {the} Fruit of] [{the} Trees of] [The Garden], ³[but from {the} Fruit of] [The Tree] [that] {is} [in the Middle of] [The Garden] [God] [said], 'You can [not] eat] [from him], [and you can [not] make contact with him] [so that] [you do [not] die].'"

⁴[Then [The Serpent] said] [to] [The Woman]: “[You [certainly] will [not] die]! ⁵[Because] [God] [knows] [that] [your Eyes] [will be opened] [on {the} Day] [you eat] [from him]; [and you will become] [like God], [knowing] [good] [and bad].”

⁶[When [The Woman] saw] [that] [The Tree] [was good] [for Food] [and that] [he] {was} [intensely desirable] [to The Eyes], [and The Tree] [was desirable] [for gaining insight], [then she took] [some of his Fruit] [and ate {it}] [and [also] gave {it}] [to her Man] [with her], [and he ate {it}]. ⁷[Then [The Eyes of] [both of them] were opened], [and they knew] [that] [they] {were} [naked]. [So they sewed together] [{the} Foliage] [of a Fig Tree] [and made] [Loincloths] [for themselves].

⁸[Then they heard] [the Sound] [of His Majesty]—[God]—[walking back and forth] [in The Garden] [in the Spirit] [of The Day], [so The Adam] [and his Woman] [hid out] [from the Face of] [His Majesty]—[God]—[in the Midst of] [{the} Trees] [of The Garden]. ⁹[Then [His Majesty]—[God]—called] [to] [The Adam] [and said] [to him], “[Where {are} You]?”

¹⁰[So he said]: “[I heard] [Your Voice] [in The Garden], [and I was afraid] [because] [I] {was} [naked]. [So I hid out].”

¹¹[Then He said]: “[Who] [told] [You] [that] [You] {were} [naked]? [Have [You eaten] from] [The Tree] [that] [I commanded You] [to not] [eat] [from]?”

¹²[Then [The Adam] said], “[The Woman] [that] [You put] [with me], [she] [gave] [some of] [The Tree] [to me]; [and I ate].”

¹³[Then [His Majesty]—[God]—said] [to The Woman], “[What] {is} [this] [You have done]?”

[And [The Woman] said], “[The Serpent] [fooled me]; [and I ate].”

¹⁴[Then [His Majesty]—[God]—said] [to] [The Serpent]:

“[Because] [You did] [this],
[You] {are} [irrevocably cursed]
[more than all] [The Beasts],
[And more than all] [the Animals of] [The Field]!
[You will walk] [on] [Your Underbelly],
[And [You will eat] Dust]

[All] [{the} Days of] [Your Life],

¹⁵[But [I will put] a Mutual Hatred]

[Between You] [and] [The Woman],

[And between] [Your Seed] [and her Seed];

[He will bruise You] [{on the} Head],

[But You] [will bruise Him] [{on the} Heel].”

¹⁶[To] [The Woman] [He said]:

“[I will [greatly] increase]

[Your Pain] [and Your Childbearing].

[You will engender] [Sons] [in Pain],

[And [Your Longing] {will be} for] [Your Man],

[But he] [will have authority] [over You].”

¹⁷[But to {the} Adam] [He said], “[Because] [you listened] [to the Voice] [of Your Woman], [and You ate] [from] [The Tree] [that] [I commanded You], [saying]: ‘[You can [not] eat] [from it];

[The Ground] {is} [irrevocably cursed]

[on account of You];

[You will eat it] [in Pain]

[All] [{the} Days of] [Your Life].

¹⁸[And [she will sprout] Weeds]

[and Various Kinds of Thistles] [for You],

[But You must eat] [the Vegetation] [of The Field].

¹⁹[You must eat] [Bread]

{Obtained} [by the Sweat of] [Your Nose],

[Until] [You return] [to] [The Ground]

[Because] [you were taken] [from it]—

[Because] [You] {are} [Dust],

[And [You will return] to] [Dust].”

²⁰[Then [The Adam] called] [his Woman’s] [Name] “[Eve],” [because] [she] [was] [The Mother] [of everyone] [living]. ²¹[Then [His Majesty]—[God]—made] [Tunics] [of Leather] [for {the} Adam] [and his Woman], [and He clothed them]. ²²[Then [His Majesty]—[God]—said]: “[Guess what!] [The Adam] [has become] [like one] [of Us], [knowing] [good] [and bad]. [But now], [so that] [he does [not] [also] stretch out] [his Hand] [and take] [some of {the} Tree] [of Those Who Are Living] [and eat] [and live] [for a Burning Eternity], ²³[His Majesty]—[God]—[must send him] [out of {the} Garden] [of Eden], [to work] [The Ground] [from] [where] [he was taken].”

²⁴[So He drove [The Adam] away] [and caused] [The Cherubim] [and the Flame*] [of The [constantly turning] Sword] to take up residence] [away from Qedem] [at the Garden] [of Eden], [to stand watch over] [The Way] [{of the} Tree] [of Those Who Are Living].

(Genesis 3:1–24) —my interim translation

On the basis of things I have explained over the last three decades about the two “Adams” that Moses describes in the Creation Account, you should be able to see—from what we all know about the billions of years it took for the sun and moon to come together on the fourth “day” of Creation and the multimillion-year “evolution” of the birds, fish, and animals on the fifth and sixth “days” of Creation—that Adam must have lived for billions of years before Eve came along and ruined his idyllic life. And ruin it she did, but that is not the point. If Adam had already lived all those years from the third “day” until the sixth “day” of Creation, it would be no small wonder that there was a mighty powerful life-force in him. That is undoubtedly why it took his physical body a while to die:

³[When [Adam] had lived] [a hundred and] [thirty] [Years], [he engendered {a son}] [in his Likeness]—[like his Image]—[and he called] [his Name] “[Seth].” ⁴[And [Adam’s] [Days] [after] [he engendered] [Seth] were] [eight] [Hundred] [Years], [and he engendered] [{other} Sons] [and Daughters]. ⁵[So [all] [{the} Days of] [Adam] [that] [he lived] were] [nine] [hundred] [and thirty] [Years]. [Then he died].
(Genesis 5:3–5) —my interim translation

Later on, God realized He had to hurry up the dying process so that things didn’t get completely out of control down here in the realm of the dead:

¹[So it was] [that] [The Descendants of Adam] [began] [to increase] [on] [{the} Surface of] [The Ground], [and Daughters] [were engendered] [for them]. ²[And [{the} Sons of] [The {Living} God] saw] [{the} Daughters of] [The Descendants of Adam]—[that] [they] {were} [good], [so they took] [Women] [for themselves] [from all] [that] [they chose]. ³[So [His Majesty] said]: “[My Spirit] [will [not] adjudicate the case of] [The Descendants of Adam] [for a Burning Eternity]. [When they were intoxicated], [he] {was} [Flesh]; [so [his Days] will be] [a hundred] [and twenty] [Years].”
(Genesis 6:1–3) —my interim translation

My point is, God can’t lie. You would already know that if you read your Bible. Adam and Eve began dying, just as God said they would, when they did what God told them not to do. Then they were “cut off from” the Garden of Eden and sent down here to the

realm of the dead to finish dying; but it took a while for their physical bodies to “give up the ghost,” as my Momma used to put it. That gave them plenty of time to reproduce and engender dimwits who took great pleasure in committing crimes that were, in some cases, even worse than what those two had done in calling God a Liar. As a result, folks at the time of the Flood were already well on their way to expiring; God just limited the time it would take for their physical bodies to lose the vitality they needed to keep on dying.

If you want to stick your head in the proverbial sand and not look at your current circumstances here in the realm of the dead “The Way” I just described it, you definitely need to reread the last part of the passage I showed you earlier:

²²[Then [His Majesty]—[God]—said]: “[Guess what!] [The Adam] [has become] [like one] [of Us], [knowing] [good] [and bad]. [But now], [so that] [he does [not] [also] stretch out] [his Hand] [and take] [some of {the} Tree] [of Those Who Are Living] [and eat] [and live] [for a Burning Eternity], ²³[His Majesty]—[God]—[must send him] [out of {the} Garden] [of Eden], [to work] [The Ground] [from] [where] [he was taken].”

²⁴[So He drove [The Adam] away] [and caused] [The Cherubim] [and the Flame*] [of The [constantly turning] Sword] to take up residence] [away from Qedem] [at the Garden] [of Eden], [to stand watch over] [The Way] [of {the} Tree] [of Those Who Are Living].
(Genesis 3:22–24) —my interim translation

Now, unless you know “The Way” to get around the “Sword” and those two cherubim, you might want to wake up and smell the stink of dying flesh. It is all around you, and we are all headed in that same direction. Some of us will get there sooner than others, but sooner or later we will all end up “paying the piper.” It took 930 years for Adam to die. We should be thankful our upper limit is only 120. I can hardly wait to do my time and get out of this prison, but I have things to do before the Lord will let me shed this stinking flesh. My only prayer is that you can see the Truth clearly enough to feel the same way. (Yes, Virginia, there is a realm of the living just as there is this infernal realm of the dead; and I want to go there as soon as possible. And no, Virginia, I am not depressed and suicidal.) ;)

Editor: *After the Harper's Standardized Bible, New Testament, First Printing was published, we received this question from a Facebook user:*

"I don't see much difference... where am I missing it?"

What would your answer to her question be? Would you clarify how HSSB differs from other translations?

Elijah: The essential difference between the HSSB and other translations lies in the fact that the HSSB text is a consistently "standardized" translation, *meaning* every word in the original text is translated into English exactly the same way in every instance. No other translation does that. That is because the HSSB is a "concept-for-concept" translation rather than a "word-for-word" translation. The NASB claims to be a "word-for-word" translation, but can be shown to be anything but. In many cases, it is little more than a paraphrase of the original text. And finally, the HSSB allows the reader to see the original text behind the translation; other translations conceal the original text so the reader cannot see it.

Editor: *This next question relates to The Hymn of the Pearl that was published in the February 1993 The Voice of Elijah® Update article, "Poetry Ain't All Bad (Contrary to What I Thought Yesterday)":*

"In that poem I read of the 'pearl' which is the Word. Obviously, if Satan had a 'pearl' it was a lie to destroy the TEACHING (TRUTH) because Cain's effort was set against it from his banishment... after killing righteous Abel. Where can I find out more about this parabolic image?"

Elijah: The person who asked this question has made a totally unwarranted assumption in thinking that Satan's control over the "pearl" somehow *means* it was his "pearl." It isn't. Never has been, never will be. For the benefit of those who have not yet read the piece of Early Christian literature the questioner referred to, let me show you that poem and my earlier summary of the message the author of the poem titled *The Hymn of the Pearl* was seeking to convey:

1. When I was a little child,
And dwelling in my kingdom in my Father's house,

2. And in the wealth and the glories
Of my nurturers had my pleasure,

3. From the East, our home,
My parents, having equipped me, sent me forth.

4. And of the wealth of our treasury
They had already tied up for me a load,

5. Large it was, yet light,
So that I might bear it unaided—

6. Gold of [the land of 'Ellaye],
And silver of Gazzak the great,

7. And rubies of India,
And agates from the land of Kushan,

8. And they girded me with adamant
Which can crush iron.

9. And they took off from me the bright robe,
Which in their love they had wrought for me,

10. And my purple toga,
Which was measured (and) woven to my stature.

11. And they made a compact with me,
And wrote it in my heart that it should
not be forgotten:

12. "If thou goest down into Egypt,
And bringest the one pearl,

13. Which is in the midst of the sea
Hard by the loud-breathing serpent,

14. (Then) shalt thou put on thy bright robe
And thy toga, which is laid over it,

15. And with thy Brother, our next in rank,
Thou shalt be heir in our kingdom."

16. I quitted the East (and) went down,
There being with me two messengers,

17. For the way was dangerous and difficult,
And I was very young to tread it.

18. I passed the borders of Maishan,
The meeting-place of the merchants of the East,

19. And I reached the land of Babel
And entered the walls of [Sarbug].

20. I went down into Egypt,
And my companions parted from me.

21. I betook me straight to the serpent,
Hard by his dwelling I abode,

22. (Waiting) till he should slumber and sleep,
And I could take my pearl from him.

23. And when I was single and alone,
A stranger to those with whom I dwelt,

24. One of my race, a free-born man,
From among the Easterns, I beheld there—

25. A youth fair and well favoured,
[An anointed one].

26. And he came and attached himself to me.

27. And I made him my intimate,
A comrade with whom I shared my merchandise.

28. I warned him against the Egyptians
And against consorting with the unclean;

29. And I put on a garb like theirs,
Lest they should insult me
because I had come from afar,

30. To take away the pearl,
And (lest) they should arouse the serpent against me.

31. But in some way or other
They perceived that I was not their countryman;

32. So they dealt with me treacherously,
Moreover they gave me their food to eat.

33. I forgot that I was a son of kings,
And I served their king;

34. And I forgot the pearl,
For which my parents had sent me,

35. And by reason of the burden of their [food]
I lay in a deep sleep.

36. But all these things that befell me
My parents perceived and were grieved for me;

37. And a proclamation was made in our kingdom,
That all should speed to our gate,

38. Kings and princes of Parthia
And all the nobles of the East.

39. So they wove a plan on my behalf,
That I might not be left in Egypt,

40. And they wrote to me a letter,
And every noble signed his name thereto:

41. "From thy Father, the King of kings,
And thy Mother, the mistress of the East,

42. And from thy Brother, our next in rank,
To thee our son, who art in Egypt, greeting!

43. Up and arise from thy sleep,
And listen to the words of our letter!

44. Call to mind that thou art a son of kings!
See the slavery—whom thou servest!

45. Remember the pearl
For which thou didst speed to Egypt!

46. Think of thy bright robe,
And remember thy glorious toga,

47. Which thou shalt put on as thine adornment,
When thy name hath been read out in the list of the valiant,

48. And with thy Brother, our [crown prince]
Thou shalt be [heir] in our kingdom."

49. And my letter (was) a letter
Which the King sealed with his right hand,

50. (To keep it) from the wicked ones,
the children of Babel,
And from the savage demons of [Sarbug].

51. It flew in the likeness of an eagle,
The king of all birds;

52. It flew and alighted beside me,
And became all speech.

53. At its voice and the sound of its rustling,
I started and arose from my sleep.

54. I took it up and kissed it,
And loosed its seal, (and) read;

55. And according to what was traced on my heart
Were the words of my letter written.

56. I remembered that I was a son of kings,
And my free soul longed for its natural state.

57. I remembered the pearl,
For which I had been sent to Egypt,

58. And I began to charm him,
The terrible loud-breathing serpent.

59. I hushed him to sleep and lulled him into slumber,
For my Father's name I named over him,

60. And the name of our next in rank,
And of my Mother, the queen of the East;

61. And I snatched away the pearl,
And turned to go back to my Father's house.

62. And their filthy and unclean garb
I stripped off, and left it in their country,

63. And I took my way straight to come
To the light of our home, the East.

64. And my letter, my awakener,
I found before me on the road,

65. And as with its voice it had awakened me
(So) too with its light it was leading me

66. [For the royal garment of silk]
Shone before me with its form,

67. And with its voice and its guidance
It also encouraged me to speed,

68. And with his love was drawing me on.

69. I went forth, passed by [Sarbug];
I left Babel on my left hand,

70. And reached Maishan the great,
The haven of the merchants,

71. That sitteth on the shore of the sea.

72. And my bright robe, which I had stripped off,
And the toga wherein it was wrapped,

73. From the heights of Hyrcania
My parents sent thither,

74. By the hand of their treasurers,
Who in their faithfulness
could be trusted therewith.

75. And because I remembered not its fashion—
For in my childhood I had left it
in my Father's house—

76. On a sudden, as I faced it,
The garment seemed to me like a mirror of myself.

77. I saw it all in my whole self,
Moreover I faced my whole self in (facing) it,

78. For we were two in distinction
And yet again one in one likeness.

79. And the treasurers also,
Who brought it to me, I saw in like manner,

80. That they were twain (yet) one likeness,
For one kingly sign was graven on them,

81. Of his hands that restored to me
My treasure and my wealth by means of them,

82. My bright embroidered robe,
Which [was adorned] with glorious colours;

83. With gold and with beryls,
And rubies and agates

84. And sardonyxes varied in colour,
It also was made ready in its home on high.

85. And with stones of adamant
All its seams were fastened;

86. And the image of the King of kings
Was depicted in full all over it,

87. And like the sapphire-stone also
Were its manifold hues.

88. Again I saw all over it
The motions of knowledge were stirring,

89. And as if to speak
I saw it also making itself ready.

90. I heard the sound of its tones,
Which it uttered to those who brought it down

91. Saying, "I [am he who is active in deeds],
Whom they reared for him in the presence of my father,

92. And I also perceived in myself
That my stature was growing
according to his labours."

93. And in its kingly motions
It was spreading itself out towards me,

94. And in the hands of its givers
It hastened that I might take it.

95. And me too my love urged on
That I should run to meet it and receive it,

96. And I stretched forth and received it,
With the beauty of its colours I adorned myself.

97. And my toga of brilliant colours
I cast around me, in its whole breadth.

98. I clothed myself therewith, and ascended
To the gate of salutation and homage;

99. I bowed my head, and did homage
To the Majesty of my Father who had sent it to me,

100. For I had done his commandments,
And he too had done what he promised,

101. And at the gate of his princes
I mingled with his nobles;

102. For he rejoiced in me and received me,
And I was with him in his kingdom.

103. And with the voice of [praise]
All his servants glorify him.

104. And he promised that also to the gate
Of the King of kings I should speed with him,

105. And bringing my gift and my pearl
I should appear with him before our King.
("Poetry Ain't All Bad (Contrary to What I Thought
Yesterday)," **The Voice of Elijah® Update**, February
1993, pp. 6–9)

I absolutely love that poem, not the least of which is because I understood the *parabolic imagery* the first time I read it, but also because I knew where the poet got the *parabolic imagery* to which he or she is alluding. But before I show you that, let me show you what I wrote about the poem nearly thirty years ago:

In my decidedly biased opinion, the poem not only focuses on the rescue of a "jewel," it is one. The author has accurately represented the mind-set God intended The Apostolic Teaching would produce in the Believer. Therefore, if you seek to overcome the world in these Last Days, you must understand that you will eventually acquire that same perspective through The Teaching. In short, you will learn to "see" things as God does, as the Apostle Paul said:

Therefore we do not lose heart, but **though our outer man is decaying, yet our inner man is being renewed day by day**. For momentary, light affliction is producing for us an eternal weight of glory far

beyond all comparison, while **we look not at the things which are seen, but at the things which are not seen**; for the things which are seen are temporal, but the things which are not seen are eternal. (2 Corinthians 4:16–18)

How do you suppose Paul understood the Believer's "inner man" was to be "renewed"? And how do you think the Early Christians were able to, as Paul said, "look ... at the things which are not seen"? Both were accomplished through The Apostolic Teaching! And our poet has succinctly summarized some of the things he/she learned from that Teaching as it once existed in the Early Church.

The concepts taught in the Church today, although often accurate reflections of God's Truth, are nevertheless alien to the "mind of Christ"—the One Who constantly spoke in parables. Consequently, to understand the poem above, you must temporarily set aside your modern way of thinking and take up the mind-set of your brothers and sisters of an earlier age. You must think in terms of the parabolic imagery of Scripture. In that view, the Word/Name of God can be seen as being (parabolically) LIKE several things at the same time.

So get ready for your first "dip" into what once existed in the Church as the pure, fresh water of the Living Word. You'll learn soon enough the scriptural basis for our poet's insight. If you are seeking Truth, trust me. The writer knows extremely well whereof he/she speaks.

*"The East" in v. 3 is the location of the Garden of Eden (Gen. 2:8) where the **Logos** first entered this realm on His mission to take the serpent's "pearl":*

And the Lord God said to the serpent,

"Because you have done this,
Cursed are you more than all cattle,
And more than every beast of the field;
On your belly shall you go,
And dust shall you eat
All the days of your life;
And I will put enmity
Between you and the woman,
And between your seed and her seed;
He shall bruise you on the head,
And you shall bruise him on the heel."
(Genesis 3:14–15)

*The "load" described in vv. 4–8 is the same as the "robe" mentioned in v. 9. You can find that robe described in vv. 82–85 of the poem where you will find it has the same qualities as the "load" that was "tied up" for the child. Both are the **Logos**. The writer's intent is to say that the totality of the Gospel message can be found in the "load"—the Word of God—that was uttered against the "serpent" in Genesis 3:14–15.*

*The "compact" (covenant) "written on the heart" of the child in v. 11 is also the **Logos**. That statement is an allusion to Jeremiah 31:33 and the fact that when the **Logos** appeared visibly in the person of Jesus Christ, the **Logos** of God (John 1:1–5), the **Logos** could also be found written on His heart. (See Not All Israel Is Israel, pp. 150–155, 161 ff.)*

*"The serpent" of v. 13 is (obviously) the "serpent" who seduced Eve in the Garden of Eden and against whom the **Logos** was "sent." We will discuss the "pearl" later. The "two messengers" of v. 16 are Adam and Eve. They carried the promise of God with them when they left "the East."*

*The reference to "Babel" in v. 19 is an allusion to the biblical account of the Tower of Babel, which is, in the Scriptures, followed by the promise of God to Abraham. Consequently, in the next verse of our poem, we find the **Logos** goes "down into Egypt" where His "companions parted from" Him. The author's intent here is to say that, at that time, none of the sons of Israel remembered the promise of God, so the **Logos**—the Spirit of God—acted on His Own (Ex. 2:24) because He had already promised Abraham what would occur (Gen. 15:13–16). The "youth" with whom the **Logos** "shared" His "merchandise" in vv. 24–28 is Moses. The "merchandise" He "shared" is part of the "load" described at the beginning of the poem. It is, as well, the **Logos**.*

*The "garb like theirs" in v. 29 is somewhat difficult to explain since it requires of the reader a basic understanding of the parabolic imagery God has used in communicating the Old Testament Gospel message of Jesus Christ. One aspect of the statement refers to God's appropriation of ancient Near Eastern theological concepts through which He communicated His Own Truth (the **Logos**) to ancient Israel. That is, the **Logos** assumed a "garb like" the **logos** (theology) of the other ancient peoples, i.e., the same mythological images (although de-mythologized).*

Yet in mentioning the "garb like theirs," the writer has implied much more than just the assumption of the mythological imagery associated with ancient Near

Eastern religions. He or she has also pointed to the parabolic imagery of the Scriptures in which Corporate Israel is depicted as one Person—the Firstborn Son of God (Ex. 4:22–23)—who provided the fleshly body “in the midst of” which the **Logos** dwelt.

That “body” of Corporate Israel is, in one sense, the “garb” the **Logos** put on when the stone tablets (containing the written **Logos**) were brought down from the Mountain of God and deposited in the Tabernacle. Thus the **Logos** (parabolically) took up residence “in the midst of” Israel, the Firstborn Son of God. By using this imagery, the writer has disclosed a well-informed grasp of detailed parabolic imagery that can be found in *The Teaching of Moses and in the Prophets*. (See *Not All Israel Is Israel and The Mystery of Scripture*.)

The statement that the **Logos** “forgot” His origination and His mission because He ate the “food” of those around Him (vv. 31–35) refers to Israel, in whom the **Logos** now resided. When the Israelites ate the “food,” i.e., accepted the theological beliefs, of the Canaanites, they “forgot” the Truth of *The Teaching of Moses*. Consequently, Israel, the Firstborn Son of God and the repository of the **Logos**, “lay in deep sleep.” The writer has taken this imagery directly from statements made in the Prophets. (See “It’s Not Difficult to See, Comparatively Speaking,” **The Voice of Elijah**®, October 1992, and earlier articles as referenced there concerning the harlot woman who drinks the “wine.”)

The writer goes on to tell us that while the **Logos** “slept” in all Israel, His family and the officials in His Father’s kingdom composed a “letter” in which they reminded Him of His identity and His mission (vv. 36–48). The King (God) then “sealed” the “letter” “to keep it from the wicked ones, the children of Babel” (vv. 49–50) and sent it to Him.

The “letter” is the Hebrew Scriptures. In these Scriptures, Jesus Christ read a detailed, coherent explanation of Who He was and why He had come as the Messianic Redeemer of Israel. All others however, “the wicked ones, the children of Babel,” were unable to read the “letter” because it had been “sealed.”

The writer has here told us why God sealed the message of the Hebrew Scriptures. However, he or she has also told us why the Scriptures will be unsealed. Those who are members of Jesus Christ will eventually “wake up” [Editor: See Matt. 25:1–13] and read its message just as Jesus did, because the “seal(s)” on that “letter” are going to be completely removed in these Last Days. In the Scriptures, those

who are legitimate members of the eternal **Logos**—the Body of Christ—will again read and understand their mission as members of the **Logos** of God. Let the reader understand (the parabolic imagery).

The poem goes on to tell us that when Corporate Israel (in the Person of Jesus Christ) received the “letter” (vv. 51–52), He woke up, “took it up,” “loosed its seal, and read” (vv. 53–54). And He found that what had been “traced on my heart” agreed with what He found written in the “letter,” so He “remembered” Who He was and why He “had been sent to Egypt” (vv. 55–57).

Consequently, Jesus Christ, the **Logos** of God, put the “serpent” to “sleep” (probably by using Satan’s own deception against him), “snatched away the pearl, and turned to go back to my Father’s house” (vv. 58–61). The Crucifixion of Christ is described tersely as putting off “their filthy and unclean garb” (v. 62).

The way the writer then describes the journey Jesus Christ made through the realm of the dead on His “Way” to resurrection reveals he or she had an intricate knowledge of the Old Testament Gospel message concerning Jesus Christ. As Christ traverses the realm of the dead, the letter, i.e., the **Logos**, becomes a “light” that leads Him, just as it becomes “the road” (i.e., “The Light” and “The Way” I have talked about in other places) before Him, leading Him up out of “the sea” (vv. 63–71). (For insight into the basis for this imagery, see “The Passover Parable,” **The Voice of Elijah**®, July 1991.)

Once He arrives at the shore of the “sea” in which the “serpent” had kept the “pearl” (v. 13), Jesus Christ, the **Logos** of God, **receives** again His “robe” which, as we have said, is also the eternally-existing **Logos**. It is, LIKE Him, the unutterable Name of God. Therefore, He discovers it is “a mirror of myself” (v. 76) and had “the image of the King of kings” “depicted in full all over it” (v. 86). Furthermore, the “robe” is not only the **Logos**—the Name of God—it is also the **Logos**—the Word of God. That is why “all over it the motions of knowledge were stirring” (v. 88) and the “robe” begins to speak. It says,

“I [am he who is active in deeds],
Whom they reared for him
in the presence of my father,
And I also perceived in myself
That my stature was growing
according to his labours.”
(vv. 91–92)

The writer means that, from the small “robe” in Genesis 3:14–15, the “robe” increased in size as the **Logos** revealed Himself in this realm. By this he or she indicates the **Logos** achieved His full stature (complete revelation) in the Person of Jesus Christ—the **Logos** of God. Finally, after hearing the Robe’s declaration, Jesus clothes Himself with the Robe and rejoins the Father (vv. 93–105).

The writer has taken all this parabolic imagery from the Scriptures. However, the imagery tells us only WHAT REALITY IS LIKE. Don’t make the mistake the Gnostics made. They said the parabolic images taught in the Church were intended to describe WHAT REALITY IS. That error led them to re-mythologize the imagery God had appropriated from ancient Near Eastern religions. Consequently, they created a pagan religion in which we find all sorts of gods and goddesses, each one based on the personification of a parabolic image they had heard in The Apostolic Teaching.

Conclusion

This allegorical poem is astounding only because in it the author has accurately summarized the message of Scripture. He or she has used key parabolic images of the Prophets that can be found also in Jesus’ parables concerning the treasure hidden in a field, the pearl of great value, the dragnet cast into the sea (Matt. 13:44–50), and the parable concerning the prodigal son (Luke 15:11–32).

You can even see the overall pattern and imagery of the Parable of the Prodigal Son in the poem, down to and including the “robe” and the “brother.” Would it surprise you to learn the Parable of the Prodigal Son conveys basically the same message as our poem? Incidentally, the “brother” is our “brother” Jesus Christ—the **Logos**.

The author of the poem has accurately woven together parabolic images from the parables of Jesus with parabolic images he or she has taken directly from the Prophets. I challenge you to re-read this poem in three or four years, after you have learned more of The Teaching, and see if that is not so.

The mind-set of the author of the poem is exactly that which the message of Scripture is intended to produce in the True Believer. That is the perspective from which God sees things. It may well be the author of the work gained his or her inspiration from the words with which Paul admonished the Philippians:

Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but **emptied Himself**, taking the form of a bond-servant, {and} being made in the likeness of men. And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. Therefore also God highly exalted Him, and **bestowed on Him the name which is above every name**, that at the name of Jesus EVERY KNEE SHOULD BOW, of those who are in heaven, and on earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2:5–11)

Notice Paul’s emphasis is on the fact that, although Jesus Christ “emptied Himself,” He will (parabolically) **receive “The Name”** which is, as we stated earlier, the **Logos** that summarizes the totality of God. That brings us to the logical question, “*What is the pearl?*” The answer is not surprising. Like nearly everything else in the poem, it is the **Logos of God. It is the Name that Jesus Christ received,**

... when He raised Him from the dead, and seated Him at His right hand in the heavenly {places}, **far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come.** And He put all things in subjection under His feet, and gave Him as head over all things to the church, which is His body, the fulness of Him who fills all in all. (Ephesians 1:20–23)

It may be difficult for you to comprehend that Paul is talking about the same thing as our poet until you realize that Jesus Christ is Israel (the **ekklesia**—a term normally translated “church” in the New Testament). Israel alone—the Body of the **Logos** of God (from all ages)—is the Elect of God. The members of Israel (those who have not been “cut off from” Israel) are also, for reasons that you will learn later, the Name of God.

Consequently, the parabolic imagery of The Teaching tells us that those “in Israel” from all ages, i.e., those “in” the **Logos** of God, have (according to the Mystery of God) already died and been resurrected in Christ just as Paul wrote the Romans:

Therefore **we have been buried with Him through baptism into death**, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. For if we have become united with {Him} in the likeness of His death, certainly we shall be also {in the likeness} of His resurrection, knowing this, that our old self was crucified with {Him}, that our body of sin might be done away with, that we should no longer be slaves to sin; for he who has died is freed from sin. Now if we have died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. For the death that He died, He died to sin, once for all; but the life that He lives, He lives to God. Even so **consider yourselves to be dead to sin, but alive to God in Christ Jesus.**

(Romans 6:4–11)

The author of The Hymn of the Pearl has explained (parabolically) how all that is. Another way of stating the same thing can be found in Paul's statement to the Galatians:

For all of you who were baptized into Christ have clothed yourselves with Christ.

(Galatians 3:27)

*In this verse, Paul is using the same parabolic image of the "robe"—the **Logos** of God—that our poet has used. As you will learn later, the basis for that imagery is clearly explained in the Old Testament. That's why Paul talks about the same thing in yet another place as well:*

If then you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. **Set your mind on the things above, not on the things that are on earth. For you have died and your life is hidden with Christ in God.** When Christ, who is our life, is revealed, then you also will be revealed with Him in glory. Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry. For it is on account of these things that the wrath of God will come, and in them you also once walked, when you were living in them. But now

you also, put them all aside: anger, wrath, malice, slander, {and} abusive speech from your mouth. Do not lie to one another, since **you laid aside the old self with its {evil} practices, and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him ...**

(Colossians 3:1–10)

*I challenge you to diligently see to it that the "new self" you have "put on" is "renewed to a true knowledge according to the image of the One who created him," i.e., according to the image of Christ Who is, in Himself, the totality of The Apostolic Teaching. That "true knowledge" can only be attained through your accurate understanding of The Teaching—the **Logos** of God—through which your mind will be "renewed" just as Paul told the Romans:*

I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, {which is} your spiritual service of worship. And **do not be conformed to this world, but be transformed by the renewing of your mind**, that you may prove what the will of God is, that which is good and acceptable and perfect.

(Romans 12:1–2)

Parabolically speaking, the Living Word is hidden in the written Word (Rom. 7:6; 2 Cor. 3:6). Paul alludes to that by saying the "letter kills" (2 Cor. 3:6). Don't let the serpent persuade you to settle for less than the Truth of the Living Word. If you do, you'll find yourself standing naked (without that eternal Robe) at the most inappropriate time.

Postscript

The text of the poem above was taken from A.A. Bevan, Texts and Studies: The Hymn of the Soul (Cambridge: University Press, 1897). The text in brackets indicates I have made an addition to that text. Since Bevan's translation was in the public domain, I used his translation, but since I don't read Syriac, I filled in the ellipses in his text with readings that can be found in one of the following three sources:

Robert M. Grant, Gnosticism (New York: Harper & Brothers, 1961), pp. 116 ff.; W. Schneemelcher, New Testament Apocrypha, Vol. 2 (Philadelphia: The

Westminster Press, 1965), pp. 498 ff.; A.F.J. Klijn, *The Acts of Thomas* (Leiden: E.J. Brill, 1962), pp. 120 ff.

If you choose to read any of these sources for yourself, you should know scholarly opinion holds the poem to be a gnostic text describing the migration of the soul through this realm. I personally don't find that conclusion surprising inasmuch as scholars have not the slightest inkling that: (1) the message of the Hebrew Scriptures was sealed, (2) the Church lost The Apostolic Teaching, and (3) gnostic teaching concerning the migration of the soul is just a perversion of The Teaching the Gnostics heard in the Early Church.

It also doesn't bother me that the accepted view of the poem is so far removed from my own. Perhaps it does you. To each his own. There are broad thoroughfares and narrow trails. I'm not responsible for which way you take; you are. I'm sure Paul's words about the wise of this world who are "always learning and never able to come to a knowledge of the Truth" apply one way or the other (1 Cor. 1:18-3:2; 2 Tim. 3:17). Some are wise, some foolish. Time will tell which is which. I'm certain I'm "walking" in "The Light." Are you?
(*Ibid.*, pp. 9-12)

As you were reading what I wrote nearly thirty years ago, I'm fairly certain you were saying, "What am I missing?" If not, you weren't really thinking. The Truth is, I couldn't cut the Gordian knot for you way back then because there were a lot of things you needed to know that I had not yet explained. I have now explained a lot of those things; so after nearly thirty years of explaining, I am going to tell you what I could not tell you then.

First of all, what I told you at that time, when I was commenting on Philippians 2:5-11, is just as true today as it was back then:

Notice Paul's emphasis is on the fact that, although Jesus Christ "emptied Himself," He will (parabolically) **receive** "The Name" which is, as we stated earlier, the **Logos** that summarizes the totality of God. That brings us to the logical question, "What is the pearl?" The answer is not surprising. Like nearly everything else in the poem, it is the Logos of God. It is the Name that Jesus Christ received.
(*Ibid.*, p. 11)

That explanation is a wee bit general in nature, as you can most likely tell. In that regard, it is like a whole lot of other things I have stated over the years. So I am now going to leave that generality behind and state the Truth specifically so that you can look at the poem from a completely different perspective: The "pearl" is *the promise* that God gave Adam and Eve when He booted them out of the Land of the Living and they ended up here—in the realm of the dead. *The promise* that God gave them is this: "Anyone who believes *the promise* can *inherit what was promised* when the time comes for *the fulfillment of the promise*."

The nifty thing about *The Hymn of the Pearl* is "The Way" the author has made *the promise* an objective item (the "pearl") yet retained it as a subjective person—the Living Word of God Who came out of the Garden with Adam and Eve to *receive the promise* by *believing the promise* so that He alone would be *the Heir of the promise* and *receive what was promised* when God *fulfilled the promise* by resurrecting Him from the dead. Did you follow that? If not, just keep in mind the fact that God is nothing less than the Living Word of God that Isaiah describes in this passage:

¹"[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].
²[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].
³[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].
⁴[Guess what!] [Kinfolk have] [a Witness].
[I will make Him] [a Leader]
[and one who gives commands to] [Kinfolk].
⁵[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].
⁶[Diligently seek] [His Majesty] [while He can be found];
 [Call out to Him] [while He is] [near].
⁷[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].
⁸(2) [Because] [My Thoughts]
 {are} [not] [your Thoughts],
 [And your Ways] {are} [not] [My Ways],"
 [declares] [His Majesty].
⁹(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].
¹⁰(4) [Because], [just as] [The Rainfall] [and The Snow]
 [Comes down] [from] [The Sea of Waters],
 [And [he does [not] return] there]
 [Unless]:

(a) [He 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].

¹¹[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

If you truly want to understand *The Hymn of the Pearl*, you have to take on the mind-set of the poet who wrote it. That individual was well aware of the fact that (1) life and death are two different states of existence, and (2) the Ark of the Covenant was a coffin, and (3) the Tabernacle was a portable mortuary in which the

coffin of the Lord resided. He or she also knew various parts of the *Living Word* of God came into the realm of the dead at various times and returned to the Land of the Living together when Jesus Christ was resurrected. If that mind-set seems strange to you, it is only because Satan has everybody down here believing the Incarnation was the point in time when Christ "emptied Himself," came down from the Land of the Living, and appeared here—in the realm of the dead. That is patently false.

Consider this: God told Moses to construct the Tabernacle LIKE the one on Mt. Sinai. Moses did that, but the only thing he put in the Lord's coffin at that time were the two stone tablets on which the ten words of God were engraved. Get it? The *parabolic imagery* in that *parabolic pantomime* is, the *Living Word* of God was already a "dead" Word at that time. That is, He was already in the realm of the dead. Hence the coffin Moses saw on Mt. Sinai was the one in which the "dead" Word of God was already lying in state up there in the Land of the Living. That's why Paul says what he says about the "death" residing in the "dead" Word of God in this passage:

¹(1) [Are we beginning] [to commend] [ourselves]
 [again]? [Or] [not]? [Do we, [like] [some], need] [Letters]
 [of Commendation*]

(a) [to] [you] [or]
 (b) [from] [you]?

²(2) [You] [are] [our] [Letter {of commendation}]:

(a) [one that has been inscribed] [in] [our] [Hearts];
 (b) [one that is known] [and] [read] [by] [all] [Men];
³(c) [one that is becoming well-known], [because] [you are] [a Letter] [from The Anointed One];
 (d) [one that was served] [by] [us];
 (e) [one that has been inscribed]:

(i) [not] [with Black Ink],
 (ii) [but only] [with a [living] God's] [Spirit];
 (iii) [not] [on] [Tablets] [made of stone],
 (iv) [but only] [on] [Tablets] [of Hearts] [made of flesh].

⁴(3) [So] [we have] [a Confidence] [like this] [before] [The]
 [{Living} God] [through] [The] [Anointed One], ⁵[not]

[because] [we are] [worthy of consideration] [of]
[ourselves], [to reckon] [anything] [as] [from]
[ourselves]; [but] [our] [Consideration*] {is}
[from] [The] [{Living} God], ⁶[the One Who] [also]
[made [us] worthy of consideration as] [Servants]

- (a) [of a [new] Testament]—
(b) [not] [of Something That Has Been Written],
(c) [but] [of {the} Spirit]. [For]

- (i) [The] [Thing That Has Been Written] [kills],
[but]
(ii) [The] [Spirit] [gives life].

⁷(4) [But] [if] [The] [Serving] [of] [Death] [in]
[Something That Had Been Written]—[that had been
engraved*]—[on Stones] [came] [with] [Glory], [so]
[The] [Sons] [of Israel] [could] [not] [stare] [at] [The]
[Face] [of Moses] [because of] [The] [Glory] [of] [his]
[Face], [which {glory}] [is going to be abrogated], ⁸[how]
[could [The] [Serving] [of The] [Spirit] [not] be] [with]
[even more] [Glory]?
(2 Corinthians 3:1–8) —HSSB

I could go on and tell you about the other parts of the Living Word of God and when they came down here—into the realm of the dead—but I'll save that for another time. It is enough that you know the “pearl” that Satan held captive was not his; it is, in fact, *the promise* of God that every True Believer holds near and dear to their “heart.” My prayer is that you are one of them. You won't be if you do not “see” the value of the “pearl” and respond LIKE the fellow Jesus describes here:

⁴⁵[Again], [The] [Kingdom] [of The] [Heavens] [is]
[just like] [a Man]—[a Merchant]—[Who is looking for]
[exceptionally good] [Pearls]. ⁴⁶[And then], [having found]
[one] [highly valued] [Pearl], [after going away], [He sells]
[everything]—[as much as] [he has]—[and] [buys] [it].”
(Matthew 13:45–46) —HSSB

That is the passage from which the poet took the parabolic imagery of the “pearl” that he describes. You may also be familiar with another passage in which Jesus refers to all *the promises* of God the same way:

“[Do [not] give] [what is] [holy] [to The] [Dogs]
[or] [throw] [your] [Pearls] [in front] [of The] [Pigs], [lest

perhaps] [they might trample on] [them] [with] [their]
[Feet] [and]—[after turning around]—[rip [you] apart].”
(Matthew 7:6) —HSSB

Now you might be thinking *the promise* is the most valuable thing you could ever possess. You would be wrong. So while we are on the topic of *the promises* of God as “pearls,” I want to show you something that is even more valuable than *the promise*:

¹¹[My Son], [You must [not] reject]
[{{the} Admonishment] [of His Majesty];
[And You must [not] loathe] [His Correction],
¹²[Because] [His Majesty] [will correct]
[whomever] [He loves],
[And like a Father], [He will take great pleasure in]
[{{His} Son].
¹³[Those Who Attain the Resurrection of] [Adam]
[are going to find] [Wisdom],
[And a Descendant of Adam]
[will provide] [Understanding],
¹⁴[Because] [Her Profit] {is} {more than {the} Profit]
[of Silver];
[And [Her Crop], more than Pure Gold].
¹⁵[She] {is} [more precious]
[than Oxblood Coral Pearls],
[And everything] [That You Want]
[can [not] compare] [with Her].
(Proverbs 3:11–15) —my interim translation

Be forewarned: You can possess a comprehensive knowledge of *the promise* of God and still fail to *inherit what was promised*. If that should happen to you, it will only be because you failed to heed the warning found in this passage:

¹⁰“[You must accept] [My Admonishment]
[and not] [Silver],
[And Knowledge] [rather than [choosing] Pure Gold];
¹¹[Because] [Wisdom] {is} [better than]
[Oxblood Coral Pearls],
[And all] [Pleasures] [are [not] comparable] [to Her].”
(Proverbs 8:10–11) —my interim translation

Listen to me very carefully: *It is not what you do that matters, it is why you do it.* By that I mean you can do the right thing for the wrong reason and the wrong thing for the right reason. God knows which it is. ■

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who have proclaimed to them the word of God? These, then, are they who are said to be “without,” undoubtedly by way of contrast with those who are said to be “within,” and to hear the word of God with greater clearness.

And yet those who are “without” do hear the word, although it is covered by parables, and overshadowed by proverbs. There are others, also, besides those who are without, who are called Tyrians, and who do not hear at all, respecting whom the Saviour knew that they would have repented long ago, sitting in sack cloth and ashes, if the miracles performed among others had been done amongst them, and yet these do not hear those things which are heard even by those who are “without:” and I believe, for this reason, that the rank of such in wickedness was far lower and worse than that of those who are said to be “without,” i.e., who are not far from those who are within, and who have deserved to hear the word, although in parables; and because, perhaps, their cure was delayed to that time when it will be more tolerable for them on the day of judgment, than for those before whom those miracles which are recorded were performed, that so at last, being then relieved from the weight of their sins, they may enter with more ease and power of endurance upon the way of safety.

And this is a point which I wish impressed upon those who peruse these pages, that with respect to topics of such difficulty and obscurity we use our utmost endeavour, not so much to ascertain clearly the solutions of the questions (for every one will do this as the Spirit gives him utterance), as to maintain the rule of faith in the most unmistakeable manner, by striving to show that the providence of God, which equitably administers all things, governs also immortal souls on the justest principles, (conferring rewards) according to the merits and motives of each individual; the present economy of things not being confined within the life of this world, but the pre-existing state of merit always furnishing the ground for the state that is to follow.

Origen, “De Principiis,” Book iii, Chap. i, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1885), Vol. 4, pp. 318–320.

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