

## Translator's Choice and Satan's Touch

*Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. <sup>2</sup>And I saw the holy city, the New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. (Rev 21:1-2, NRS)*

The universe will be qualitatively renewed.<sup>1</sup> The Holy City, the “New Jerusalem,” as it is called, was prepared for her “Husband.” Our Husband is our Master Yahshua, and we’re the Bride, the wife of the Lamb, and we’re going to marry Him. And the Habitation of Elohim will be the Son and His wife. The triune Elohim — the Father, the Word, and the Holy Spirit, the three personalities of the one God — will dwell in the Son, who is the Husband, and His Bride.

*One of the seven angels... who had the seven last plagues came and said to me, “Come, I will show you the bride, the wife of the Lamb...” It had a great, high wall with twelve gates, with twelve angels at the gates. On the gates were written the names of the twelve tribes of Israel. (Rev 21:9,12)*

Who is the Bride, the wife of the Lamb? Us — the Twelve Tribes of Israel. That is the habitation of the triune Elohim. The Father, the Word, and the Holy Spirit will dwell in... who? The Husband, who is the Son, and in us, the Son’s wife. We are the habitation of God. We’re the home, the dwelling place of God. We’re the temple, the tabernacle — whatever your translation says.

*And I saw the Holy City, the New Jerusalem, coming down out of Heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, “See, the home of God is....” (Rev 21:2-3)*

The home of God is us. “The home of God is among [or *with*] men...” Who are these *men*? They are the nations of the eternal age. “Men” here means two genders, male and female. You can look that up in the Greek if you want to.

So, suppose some Christians send this New Revised Standard Version to Russia, and let’s imagine that I am a Russian, reading this:

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<sup>1</sup> See Heb 1:10-12.

*“See, the home of God is among mortals...” (Rev 21:3)*

“Among *mortals*”? Now what does that mean? *Mortal* means “subject to death,” but in the very next verse it says, “Death will be no more.” The NRSV translators wrote *mortals* because they didn’t want to say *men*, because that’s not politically correct. But how could it be “among mortals” when there is going to be no more death? I’m just illustrating that you can even divide over which translation is right; you can have your own opinion about what this verse is talking about here.

*He will dwell with them; they will be His people... (Rev 21:3)*

Now, we’re already His people, and He’s already dwelling with us. But then, He will dwell with *them*, and *they* will be His people, in the Eighth Day. Rev 21:3 is not talking about Him dwelling with us (He already does that), but about us dwelling with *them* — the eternal nations.

*And God Himself will be with them. (Rev 21:3)*

We’ll go to a planet some day, and what will the people say? “Oh, here comes Peggy Sue...” or something? Well, we won’t be male or female, our Master said. We will be the wife of our Master Yahshua. But they might say, “Oh, here comes a son of God.” They’ll know who we are.

*Yahshua said to him, “Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’ “? (Jn 14:9)*

We’ll be able to say the same thing: “If you have seen me, you’ve seen the Father, you’ve seen the Word, you’ve seen the Spirit.” He will be dwelling in us, just as the Father dwelt in our Master Yahshua. Right now, we have to have a *certain* degree of that. When the people of the nations see one of us, they see what God is like to a certain degree. I know we’re not perfect yet, but we’re growing up into the Head. We’re not thinking too highly of ourselves; we’re judging ourselves, thinking the best of people, and loving people no matter what. We’re overcoming all the things that could divide us.

## Keeping Ourselves

So, that is how the world will see God, by looking at us, as we grow into His image. This happens as we give ourselves, if we *purify* ourselves.

*And all who have this hope in him purify themselves, just as he is pure. (1 Jn 3:3)*

Those who purify themselves will become more and more like our Master, and the nations will come and “see Him as He is” (1 Jn 3:2). We have to keep ourselves pure from what? We have to keep ourselves from idols, and from the “touch” of the evil one. He can't touch us, if we keep ourselves. But he *can* touch us, if we don't keep ourselves. The King James Version is right in this verse:

*We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. (1 Jn 5:18)*

Those begotten of God keep themselves, but the other translations say that He keeps us from the evil one. I guess we don't even have to worry about it. But then why did our Master command us to pray to be delivered from the evil one? (Mt 6:13)

So how do we “keep ourselves” from the evil one's touch? How do we do it? Well, we call upon our Master Yahshua's name. That is how we “keep ourselves.” How do we purify ourselves? We give ourselves to the purification process in the Body. We aren't trying to “keep ourselves” from being purified. That means we are not refractory. We have to keep ourselves within the boundaries where His love can reach us. Our Father gives us the opportunity to call upon the name of our Master Yahshua. We have to do our part to keep ourselves from the evil one's touch.

*Touch* means to exert a modifying influence. When we're “touched” by the evil one, we're modified. Then we can't be all that our Father wants us to be; we just kind of “float along” in the Community. *Touched* means he attaches himself to us. There are so many of us whom the evil one has attached himself to. Once you've been “touched,” you never forget it. Our youth never forget their first sexual “touch,” or whatever they've been touched by in the world.

We who came out of the world have been touched by many things that we now have to keep ourselves from. For the rest of our life, we have to call upon our Master Yahshua's name to not fall for that touch again. It doesn't just automatically "go away" when you're baptized. There are things that we have to deal with, just as Paul had to deal with things. He cried out, entreating three times, saying, "Master, remove it from me!" (2 Cor 12:8-9). But it didn't leave him. When you're in this place, you could accuse God, "I cried out, and You didn't deliver me." He is humbling you, so that you won't think too highly of yourself.

We need to understand that we're in the process by which we become "the bride, the wife of the Lamb" (Rev 19:7-8; 21:9). It is going on right now, just as Kefarah is in the process of being prepared for her *bat mitzvah*. So, when she calls on our Master Yahshua's name in baptism in a couple of years, she will be sealed with the Spirit. Then He will never leave her or forsake her, because she has made herself worthy. *Worthy* means we have *surrendered* our heart and life to our Master Yahshua, and that we do not live for ourselves any longer. And that is who He will dwell in, forever and ever.

### **Translator's Choice**

You can misunderstand the Word continually. It is a "Translator's Choice" to put his "touch" on it, like saying "*this* generation" versus "*that* generation" in the gospels.

*Truly, I say to you, this generation will not pass away until all these things take place. (Mk 13:30)*

If you say "*this* generation," then it doesn't take us into account. But the same word can be translated *this* or *that* depending on the context. That is the "Translator's Choice." That verse is talking about "*THAT* generation" that sees all these things. There are so many ways to misunderstand the Bible. That is why we have to have the one Spirit who teaches us all things. It is good that we have lots of translations to consider. We are not going to write our own translation. That would be the worst thing we could ever do. Certainly, we would make a mistake and condemn ourselves. Our Father would make us

misunderstand. We have to have all these translations so that even in the midst of the impossibility of being one, we will be one, and understand in the same way, under the anointing of the Holy Spirit.

**ha-êmeq** — Earlier Yônêq mentioned Tit 3:10, and I looked it up:

*But avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless. <sup>10</sup>Reject a divisive man after the first and second admonition, <sup>11</sup>knowing that such a person is warped and sinning, being self-condemned. (Tit 3:9-11)*

*Perverted* means twisted. A person who is twisted was touched by something when he was young. Sometimes, people get “touched” by that disputing, debating spirit. They have a “delicious feeling” when they argue about the Bible or politics. Whenever a subject is brought up that might lead to a debate, their ears just “perk up.” It doesn’t even matter to them what side of the debate they’re on. It is just the “delicious feeling” of debating that urges them on. There, in Tit 3:9, it is written to avoid these people, because, really, it is unprofitable.

If I said to Shoer, “That garden is going to be unprofitable for you,” then he’d be silly to go out there in the heat and sweat in the garden, because he doesn’t want to waste his life on something that is unprofitable. *Unprofitable* means it won’t give you any benefit. If you know it is going to be unprofitable, then you’re going to avoid it. Certain people really love disputes, but that is what ends up dividing us. A disputing spirit twists your soul, having a “taste” for argument.

I remember a child in Island Pond who took note of a snowmobile. He heard the snowmobile crying to him, “Love me with all your heart.” Things in the world cry and especially little children can hear it. So the snowmobile whizzed by, and one of our children said, “Oh, I love snowmobiles. Man, I want a snowmobile.” There was a body meeting and the child was sternly warned, because we saw how that snowmobile tried to touch his soul, and if it would have attached itself to his soul, then by the time he got big enough to get a snowmobile, he would have gotten one and ridden off into the sunset on it.

A person’s soul can be touched by something like a snowmobile, or a truck, or a computer. All these things try to grab our children. The time to get to it is before it touches their soul. Once it does, it just winds itself around in their soul. At age 18, it is too late to get it out of there. It is perverted and twisted, just like that desire for debating and disputing.

However, if we catch that “debating spirit” when it is young, we can remedy the problem. Back then, there was authority in the Community, and they had the apostles. They had the ones who had actually heard from our Master, as they were there while He was still alive. The anointing was coming very clearly to them, and all they had to do was receive. But, at that time, they were already starting to debate, and then, of course, right after that they divided because they got perverted and twisted in their understanding.

All of us are pretty wounded and messed up, but as long as we love, and don't just get critical, or tear one another apart, then our Father will heal us of all those things in us that would divide us.

When we go to the farthest reaches of the galaxy, to every planet, everyone will know who we are. And when we go there, we're going to LOVE them. And they're going to say, “Love is here; love is visiting our planet.” All we want to do is love. Love is what binds us together.

**Soreph Gamaliel** — You can see the role of parents in what Yônêq said, to keep their children from being touched. If we don't, we'll find out 18 years later what is wrapped around their soul. Then it is often too late, but it is not without hope. Yônêq asked at a recent freepaper meeting, “Can a child be saved who has been touched?”

The answer was, “If they cry out to our Master Yahshua.” That's our hope; and I'm thankful we live in the place where there is hope.