



# THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

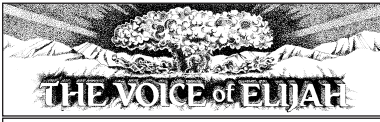
## A Wicked and Adulterous Generation Seeks a Sign

28. But when a profound reflection had, from the secret depths of my soul, drawn together and heaped up all my misery before the sight of my heart, there arose a mighty storm, accompanied by as mighty a shower of tears. Which, that I might pour forth fully, with its natural expressions, I stole away from Ahypius; for it suggested itself to me that solitude was fitter for the business of weeping. So I retired to such a distance that even his presence could not be oppressive to me.

Thus was it with me at that time, and he perceived it; for something, I believe, I had spoken, wherein the sound of my voice appeared choked with weeping, and in that state had I risen up. He then remained where we had been sitting, most completely astonished. I flung myself down, how, I know not, under a certain fig-tree, giving free course to my tears, and the streams of mine eyes gushed out, an acceptable sacrifice unto Thee. And, not indeed in these words, yet to this effect, spake I much unto Thee,—“But Thou, O Lord, how long?” “How long, Lord? Wilt Thou be angry for ever? Oh, remember not against us former iniquities;” for I felt that I was enthralled by them. I sent up these sorrowful cries,—“How long, how long? Tomorrow, and tomorrow? Why not now? Why is there not this hour an end to my uncleanness?”

29. I was saying these things and weeping in the most bitter contrition of my heart, when, lo, I heard the voice as of a boy or girl, I know not which, coming from a neighbouring house, chanting, and oft repeating, “Take up and read; take up and read.” Immediately my countenance was changed, and I began most earnestly to consider whether it was usual for children in any kind of game to sing such words; nor could I remember ever to have heard the like. So, restraining the torrent of my tears, I rose up, interpreting it no other way than as a command to me from Heaven to open the book, and to

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## *A Note From the Editor*

I recently heard Larry tell a man who was seeking salvation not to lie to himself regarding his questionable “new-birth” experience. The following morning, while that man was still under heavy conviction, he honestly apologized to God and was born again. He had heard and believed the Gospel message that can be found in *The Old Testament Gospel of Jesus Christ* (available free at [www.voiceofelijah.org](http://www.voiceofelijah.org)) but was struggling with submission to the Holy Spirit. The same Spirit that Charles Finney is talking about in the following passage was working in that man to bring him to repentance and belief in the Gospel; but as he discovered, the new birth is not obtained on the basis of “easy-believism.”

For those of you who have not been born again, I am praying that you will see yourself in the words of Charles G. Finney and that knowledge will cause you to seek and submit to the conviction of the Holy Spirit. Anyone can have the “new-birth” experience, provided they allow the Holy Spirit to convict them:

*“And the Lord said, My spirit shall not always strive with man.” (Genesis 6:3) ... These two things are implied in the assertion of our text; first, that God’s Spirit strives with man at least sometimes, and consequently that men do resist him always when there is strife; whenever the Spirit is obliged to strive with a man in order to influence him, why then, of course, resistance is implied. It should always be understood that whenever the Spirit can really be said to “strive” with an individual, that individual must be resisting. But what is intended by his striving? This striving, then, I would observe, is not a physical striving, but a moral influence, persuading, reasoning and convincing. This is the striving; it is a striving of mind with mind, and not of body with body. The process spoken of in the text is the presentation of truth on one side, and the resistance of it on the other. But if this is so, how do we know when the Spirit strives with us?*

*First, then, let me say, we cannot know this by a direct perception of his agency. The mind does not see the Holy Spirit himself, but it perceives the truth which the Spirit presents; for, observe the “striving” referred to is the pressing of considerations upon the mind to influence it, and the “resistance” spoken of is the resistance to the reception of these truths. In inquiring into the evidences of the Spirit’s striving with man, we must see what are these particular truths which are thus presented to the mind, and which call forth this “resistance?” We are informed in the Bible what it is that the Spirit of God does—he reproves of sin, for example. Christ promised he should do this, and that he should “take of the things of Christ and show them” to mankind. One of the signs by which men are made conscious that the Spirit is working within them is, the arresting of their attention to the subject of religious truth—they find these things fermenting in their minds and pressing upon them. Perhaps when they read or attend to business, do what they will the subject is always coming*

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up. If they reasoned on the subject, they could come to no other conclusion than that there was some invisible agency at work within them which kept the matter incessantly before them; it seems to occupy their minds more than ever it did before. They feel an internal conviction of its light, its power, and its reality in a manner of which they had hitherto no conception. This is the striving of the Spirit.

He convinces men of their enmity against God. Few men think themselves enemies of God and of religion, even if they do profess themselves to be Christians. ... They say they are Christians, and believe they speak the truth; they feel sure that if the preaching were what it ought to be, it would be sure to edify and "comfort" them. But God does not mean they should feel so, if he ever intends to save them. They are in a state of delusion, and anything that would make them happy, in this state, would only confirm their delusion; and consequently, God always so directs the preaching and everything as to make it set on them in such a manner as to show them clearly what has, by a great mistake, hitherto been covered up—the enmity of their hearts towards God. ...

Ah! they think "this is not the gospel, for it does not 'comfort' them." How strange everything appears to them! Ah! this is the very way in which the Spirit works; he is determined to drag them out of their hiding places and unmask them. It is curious how long this oftentimes goes on till every one but themselves can see it. ... Now this is just what God does; and if you see a man begin to "squerm," pray for him. ... pray for him! Do not you see that he is clearly striving against the reception of the truths? "Why?" "Because," says he, "it means me." ... This is the way the Holy Spirit does; he is very personal, and makes the truth personal. ... God knew them, although I did not. My bow was drawn at a venture, but God directed the arrow, and it found its way through the joints of their harness; and they were "not comforted." "Not comforted!" Why, the gospel was never made to comfort you in your unsanctified state. ...

But God sees their real state. ... God knows there is a rotten heart there. They are amiable, and their exterior is lovely; God must make them know themselves by

a course of teaching, preaching, providences, or some other method, and thus take off the veil from their hearts. This being done, they begin to writhe and act in the way the professors just spoken of are accustomed to act. ... "To be treated in such a manner they think is very personal and abusive." It is very hard, they cannot bear it, although they do not, and cannot deny its truth. By and by you will see them writhe. This shows that there is a sediment at the bottom of their hearts; stir it up. Do not be afraid. Pray for them. ... Be careful what you do under such circumstances; for wherever persons thus quarrel with truth, they are, in reality, quarrelling with God. Mark that. But these people often pretend that it is not the truth they quarrel with, but the offensive manner in which it is said. Now mark. Take care what you do. A real lover of truth is willing to receive it, though it is not on a golden dish. ...

If you feel that I am personal, see if the truth sits well upon you. If you find that any particular truth does not sit well upon you, whatever your character may be in a general way, rely upon it that you are at war at least with that one truth; and if at war with truth, you are at war with God. ...

If God is now showing you that you ought to be honest with yourselves, do not go on with your deceitful game! I do not know you—but God knows you; I only beg of you not to ruin your soul by cheating yourself on a point so vital. ... When the Spirit strives men are in great danger of putting off submission day after day till at length the Spirit leaves them. ... You should reflect that every moment you are resisting, you are in infinite danger of his leaving you. "My Spirit shall not always strive."

("The Spirit Ceasing to Strive," a sermon preached by the Rev. Charles G. Finney on December 15, 1850)

Seek the LORD while He may be found;  
Call upon Him while He is near.  
(Isaiah 55:6)

And above all else, "don't lie to yourself!" You will be eternally sorry that you did. "Mark that!"

In Him,

*Marcia Woody*

# Ever Seen Any Such Sad-Sack Sea Serpent?

**I**n the January 2012 issue of this newsletter, I began giving you my standardized translation of the Book of Revelation along with my comments on the text. I will continue that in this issue, but first I want to review what I have already stated in regard to the *meaning* and *significance* of the things John wrote.

## **Revelation 1**

I began by telling you the things that John saw and heard can only be understood in terms of *parabolic imagery*. That is, one must learn to think *parabolically* in terms of the *parabolic imagery* of *The Teaching of Moses* rather than *literally*, as most people tend to do. I said this:

*In the first chapter of the Book of Revelation, John is focused on first explaining the purpose of the things that he saw in a vision and then defining a few of the parabolic images he is going to mention later on in the book. So I will briefly explain what you need to know about those two things and then move on.*

*("What's So Special About the Number Seven?" **The Voice of Elijah**<sup>®</sup>, January 2012, p. 3)*

The first *parabolic image* I pointed to is the one in which the "Spirit" of the Living Word of God is "The Light" of the Glory of God:

*A parabolic image you need to "keep" in mind when you read the Book of Revelation is the one in which Jesus Christ is the Living Word of God. That Living Word is a "fire" that exists in the fifth dimension of this Creation as parabolic Light. But that parabolic Light*

*has also been hidden in the Hebrew Scriptures as a dead written Word that comes to life as a "burning" spoken Word in the one who understands and believes the meaning and significance of the seven sealed messages the Prophets hid in the Hebrew Scriptures.*

*("What's So Special About the Number Seven?" **The Voice of Elijah**<sup>®</sup>, January 2012, p. 3)*

I went on to explain how the *parabolic image* of the Glory of the Living Word of God relates to the *parabolic image* in which the heavenly beings who "carry" the Living Word of God are depicted as "stars":

*I assume you are aware that the sun is nothing but a star. Like all the other stars in the universe, it "sheds" its small share of "The literal Light" that fills the universe. That's why the seven messengers of the Lord are parabolically depicted as "stars." Those seven messengers have been appointed to "carry" the seven sealed messages that make up the Glory of "The parabolic Light" of the Living Word of God. The Glory they "carry" is the same image and likeness of the Living Word of God that all True Believers will "carry" after they are resurrected in the image and likeness of Jesus Christ.*

*("What's So Special About the Number Seven?" **The Voice of Elijah**<sup>®</sup>, January 2012, pp. 4-5)*

I then reminded you once again that you must keep in mind the fact that everything John tells us relates *parabolically* to the *parabolic image* of the Glory of God in some way:

*Don't misunderstand what I am saying: Those who love the Truth of the Living Word of God are going to live forever in the "fire" of the Truth that provides "The*



parabolic Light” of the Glory of that Living Word. John tells us seven messengers have been appointed to “carry” that Living Word. In that, they are parabolically LIKE stars. But that is just the beginning of the parabolic imagery related to the seven messages those messengers have been appointed to “carry.” John also tells us the seven churches are seven “lampstands” that have been appointed to “shed” “The parabolic Light” of the Glory of the Living Word of God on the Earth.

(“What’s So Special About the Number Seven?” **The Voice of Elijah**®, January 2012, p. 5)

After pointing out the fact that an accurate understanding of the *parabolic imagery* in which seven local churches are depicted as seven *parabolic “lampstands”* from which seven *parabolic “lamps”* give “light” must be based on an understanding of the *parabolic pantomime* of the priesthood in which a *literal lampstand* stood in the Tabernacle, I told you this:

To understand the parabolic significance of the lampstand in the Tabernacle, you need to know that each of the seven lamps on the lampstand represents one of the seven “sealed” messages the Prophets hid in the Hebrew Scriptures. So the essential bit of insight you need to take away from the first chapter of the Book of Revelation is this: “The parabolic Light” emitted by the seven parabolic “lamps” on the parabolic “lampstands” of the seven churches was “The parabolic Light” in the seven sealed messages of The Apostolic Teaching. That same information was “carried” by the seven messengers who are parabolically depicted as “stars” that emit “The parabolic Light” of the Living Word of God.

But get this: The seven churches (**ekklesias**) are parabolically depicted as seven “lampstands” because each of them was a separate and distinct repository of the Church’s insight into the seven sealed messages in The Apostolic Teaching that the Apostles **handed down** to the Church. The point is, the mission of each local church was to be parabolically LIKE a **menorah**, “shedding” “The parabolic Light” of the Living Word of God on the inhabitants of Planet Earth. Keep that in mind when you read Jesus’ warning that He might move a “lampstand” out of its place. He eventually did exactly what He warned them He might do.

(“What’s So Special About the Number Seven?” **The Voice of Elijah**®, January 2012, p. 6)

## Revelation 2

In Chapter 2, I went on to explain the *significance* of the warning that Jesus issued to the seven churches. I told you it relates to the fact that the leaders of the local churches were supposed to excommunicate Pretenders in order to protect *The Apostolic Teaching*:

As you read the text of this chapter and the next, you need to “keep” in mind the fact that the Church that exists today is a far cry from the Church the Living Word of God intended it to be. Take the practice of excommunication, for example. The Truth is, the Apostles established local churches (**ekklesias**) that were supposed to govern themselves and maintain the holiness of the Corporate Body of Jesus Christ by “cutting off” anyone who proved to be a source of contamination to The Apostolic Teaching. That is, each local congregation was considered to be “one” Person—just like Corporate Israel in the Old Testament—Who would be contaminated by the sins of the individual members. Therefore, the leaders of the local churches were supposed to use excommunication to preserve the holiness of the Corporate Body of Jesus Christ by “cutting off” Pretenders who said one thing and did another.

(“What’s So Special About the Number Seven?” **The Voice of Elijah**®, January 2012, p. 8)

I pointed out the fact that, instead of carrying out their charge and excommunicating those who were obviously Pretenders, Early Church leaders allowed them to remain in their midst, thereby ensuring the loss of *The Apostolic Teaching*. I did that by showing you the *significance* of the singular and plural forms of the second person personal pronoun:

By what He says in this chapter and the next, Jesus is indicting the seven local churches because they have all, in one way or another, failed to keep out Pretenders who pose a threat to The Apostolic Teaching. But my point is, when He is speaking to the local church as the Corporate Body of Jesus Christ, He uses the singular form of the noun, verb, and personal pronoun. When He is addressing the individuals within the Corporate Body, He uses the plural form. That’s why I capitalized every “**You**” in the text when it is singular, and I didn’t capitalize it when the “**you**” is plural. I do my best to do that throughout my translation of the biblical text just because you need to know that information

before you can understand the meaning and significance of the biblical text.

If you read the text of this chapter and the next with the Corporate nature of the Body of Jesus Christ in mind, you will find that even when Jesus doesn't hold out much hope for the continued existence of the local churches as the Corporate Body of Christ, He does offer hope for the individual members of the Body of Christ. Remember that; it's important. Just as Jesus warned, the Corporate Body of Christ no longer exists as a distinct entity in any one location. But the individual members of the Body of Christ do.

("What's So Special About the Number Seven?" **The Voice of Elijah**<sup>®</sup>, January 2012, pp. 8–9)

I told you the refusal of Early Church leaders to do what was necessary to protect *The Teaching* resulted in the current situation in which individual Believers can no longer rely on the support of any identifiable body of True Believers but must instead focus on their own salvation:

My point is, when Jesus uses the singular form of the personal pronoun in the first two chapters of the Book of Revelation, He is addressing His remarks to the Corporate Body of Christ found in the local church, not at the individuals in that Corporate Body. So now that you know the dire warnings in the second and third chapters of the Book of Revelation are directed at the Corporate Body of Jesus Christ in each local church because it has failed to accomplish the specific task it had been assigned, perhaps you can better appreciate what Jesus says to the individual Believer.

("What's So Special About the Number Seven?" **The Voice of Elijah**<sup>®</sup>, January 2012, p. 10)

## Revelation 3

In commenting on Chapter 3, I explained that Jesus holds out hope to individual Believers in spite of the warnings He issues to the local churches:

The Truth is, the warnings directed at the local churches in the Book of Revelation apply to any local church that holds itself out to be a gathering of True Believers. Every local church has failed to do what is necessary to protect and preserve the Truth that was **handed down** to the Church in The Apostolic Teaching. But the point that Jesus makes in what He

told John about the failure of the local churches is this: Every True Believer, as one individual Believer, still has hope, in spite of the failure of the local churches.

("What's So Special About the Number Seven?" **The Voice of Elijah**<sup>®</sup>, January 2012, p. 11)

Finally, I emphasized the significance of everything I had already told you regarding the failure of the local churches:

The point of what John says in the first three chapters of the Book of Revelation is this: When it comes time for the current Age to come to an end, individual Believers will be on their own. But woe be unto any dimwitted dimlight who seeks to hide from the Truth by desperately clinging to the absolutely horrific caricature found in any corporate body he mistakenly assumes to be the Corporate Body of Jesus Christ. He will undoubtedly be sorely disappointed when he discovers his mistake far too late to do anything about it. As Jesus said, "Let the one who has an ear hear."

("What's So Special About the Number Seven?" **The Voice of Elijah**<sup>®</sup>, January 2012, p. 12)

## Revelation 4

In Chapter 4, I focused on the statement made in this verse:

And [Flashes of Lightning], [Voices], and [Rolling Thunder] [are coming out] from [The Throne], and [seven] [Lanterns] of [Fire]—which [are] [The [seven] Spirits] of [The {Living} God]—[that are made to burn] [before] [The Throne].

(Revelation 4:5) —my interim translation

I said the following about the "lanterns" that are mentioned in that verse:

To understand the Truth, you need to know the seven parabolic "lanterns" mentioned in the verse above are the heavenly originals on which Moses patterned the seven "lamps" on the "lampstand" in the Tabernacle. I have already told you those seven "lamps" parabolically represent the seven "sealed" messages in The Apostolic Teaching. I have also told you that insight into those seven "sealed" messages made the seven churches seven parabolic "lampstands" that were supposed to "shed" "The parabolic Light" of the Truth of The Apostolic

Teaching on the inhabitants of this parabolically “dark” world.

(“What’s So Special About the Number Seven?” **The Voice of Elijah**®, January 2012, p. 13)

## Revelation 5

Beginning in Chapter 5, I began to explain the significance of the insight I had already provided you into the *parabolic imagery* related to the seven parabolic “lamps” on the parabolic “lampstands” that the seven churches were supposed to be:

*I have not been shy about telling you this chapter has to do with the reason why God called me to do what I am doing. I have also told you it is describing the “opening” of the seven parabolic “seals” that the Prophets placed on the seven messages hidden in the Hebrew Scriptures. They placed those seven “seals” on the things they wrote so that what they wrote could only be understood if it was explained by someone who actually had insight into what they wrote. Jesus Christ had that insight, and He revealed the meaning and significance of the things the Prophets wrote to His disciples. He then told them to **hand** that information **down** to the Church as an oral tradition. I call that oral tradition The Apostolic Teaching.*

*I have repeatedly told you the Church failed to carry out its assigned task. In **The Voice of Elijah**® Update, I have even been showing you how that happened. But the real tragedy in the Church’s loss of The Apostolic Teaching is the fact that, down through the centuries, the Hebrew Scriptures have remained “sealed.” That is, it has been impossible for anyone to read and understand them without first hearing an explanation of the meaning and significance of the things found there. That sad situation has existed because the leaders of the Church lost an understanding of those things fairly early on. Unfortunately, that has not stopped loudmouth intellectual bozos from speculating as to what they think the Hebrew Scriptures are saying.*

*Now that the End of the Age is almost upon us, Jesus Christ, the “Little Lamb” Who was slaughtered, is finally “opening” the Hebrew Scriptures so that anyone who really wants to know the Truth can understand them. Pay attention now: I said, “Jesus Christ, the ‘Little Lamb’ Who was slaughtered, is finally ‘opening’ the Hebrew Scriptures so that anyone who*

*really wants to know the Truth can understand them.” That does not mean every ridiculous interpretation that any Tom, Dick, or Harry wants to attribute to the Hebrew Scriptures is true. It merely means I am nobody special. I was called to restore The Apostolic Teaching. But to do that, I am doing nothing more than anyone else with the appropriate skills could do—if they really wanted to know the Truth. The problem is, those who have the skills necessary to do what I am doing have a vested interest in not knowing the Truth when it disagrees with the dumb doctrines they have already decided to believe.*

(“What’s So Special About the Number Seven?” **The Voice of Elijah**®, January 2012, pp. 14–15)

## Revelation 6

In Chapter 6, where John begins to describe the “opening” of the seven “seals” that the Prophets placed on the things they wrote, I told you the single most important thing you need to know about the events related to the “opening” of each “seal”:

*The thing to remember about the “opening” of each of the seven “seals” described in this chapter is this: The events described begin with the “opening” of the “seal,” but they do not end when the next “seal” is “opened.” That is, the “opening” of a “seal” merely signals the beginning of a series of events, nothing more. Those events may well take decades to be completed.*

(“What’s So Special About the Number Seven?” **The Voice of Elijah**®, January 2012, p. 17)

Then I said the following about the account of the “opening” of the first “seal”:

*That is describing an event that began in April 1974, and has not yet been completed. At that time, the first “seal” was “opened”; and the Living Word of God began to come out of His hiding place in the Hebrew Scriptures.*

(“What’s So Special About the Number Seven?” **The Voice of Elijah**®, January 2012, p. 17)

After I told you that, I gave you a brief rundown of the titles and the basic message that is hidden behind the first six “seals.”



## Revelation 7

In the April issue of *The Voice of Elijah*<sup>®</sup>, I gave you my translation of Revelation 7–10 along with a brief commentary on each chapter. I began by telling you Chapter 7 describes the final census of the members of Corporate Israel that began with the “opening” of the sixth “seal,” which is described in Revelation 6. I said this about Chapter 7:

*That passage is describing the “sealing” of True Believers with the Truth of the Living Word of God that they have freely chosen to believe. That will be completed before the End.*

*(“If Only He Had Said, ‘Whoa! Whoa! Whoa!’” **The Voice of Elijah**<sup>®</sup>, April 2012, p. 11)*

After that, I went on to explain one of the *literal* events that correspond to the events that John describes *parabolically*:

*The “sealing” of the final generation of True Believers, as it is described in the seventh chapter of the Book of Revelation, began only recently. It took off in earnest after the publication of the booklet titled The Old Testament Gospel of Jesus Christ. In that booklet, I presented the Truth of the Gospel without any “sugar-coating.” That is because there is no longer any middle ground. One must either be willing to accept the cold, hard fact that, in His wrath, God intentionally hid the Truth in the Scriptures; or one must choose to reject the Truth outright. Ignorance of some parts of the Truth will no longer remain a legitimate defense for those who choose to remain “in the dark.”*

*(“If Only He Had Said, ‘Whoa! Whoa! Whoa!’” **The Voice of Elijah**<sup>®</sup>, April 2012, pp. 11–12)*

## Revelation 8

In Chapter 8, John begins giving us a *parabolic* description of events that occur after the “opening” of the seventh “seal.” He tells us that, after the final “seal” comes off the Hebrew Scriptures, there will be an indefinite span of time in which seven messengers sound seven trumpets. In my comments on this chapter, I focused my attention on just the event that John tells us will occur after the third messenger sounds his trumpet. He describes that event *parabolically* as a “star”

called “the wormwood” falling from Heaven and “poisoning” “the waters” on the Earth:

*First, I should probably tell you the things that John wrote in this chapter are a parabolic description that tells us what certain future events ARE LIKE. Without that bit of information, you could still be waiting for physical stars to fall from Heaven even after Satan, who is “the star” called “the wormwood,” appears on the scene as the Antichrist.*

*(“If Only He Had Said, ‘Whoa! Whoa! Whoa!’” **The Voice of Elijah**<sup>®</sup>, April 2012, p. 12)*

I went on to explain that the *parabolic image* of “the waters” that are poisoned by “the star” called “the wormwood” actually refers to the distortion of the Truth of Christianity that would reveal the Truth concerning Satan’s appearance as the Antichrist:

*I doubt that you, being accustomed to thinking in terms of time and space, will be able to readily understand an event that occurs outside of both. Just get ready; the world is about to feel its effects, nonetheless. But the world is not my concern here. My only concern is that those who honestly want to know the Truth can recognize and avoid “the waters” that have been contaminated by “the star” called “the wormwood.”*

*(“If Only He Had Said, ‘Whoa! Whoa! Whoa!’” **The Voice of Elijah**<sup>®</sup>, April 2012, pp. 13–14)*

I also told you that I am firmly convinced the groundwork has already been laid to ensure that the majority of “Christians” are deluded by “the waters” that are “poisoned” when Satan makes his appearance here on Earth:

*I am willing to admit I might be wrong about this—although I will never be willing to doubt it’s true—but I believe Satan has already gotten most “Christians” all primed and ready to believe “The Lie” that he is going to promote after he falls from Heaven LIKE a star that is called “the wormwood.” If you don’t already know what “The Lie” is, chances are you either haven’t read, or have chosen not to believe, what Irenæus and Hippolytus wrote about the Antichrist.*

*(“If Only He Had Said, ‘Whoa! Whoa! Whoa!’” **The Voice of Elijah**<sup>®</sup>, April 2012, p. 15)*



After I said that, I showed you a few places where “The Lie” of Satan is mentioned by the Prophets of Israel; and I told you this by way of warning:

*“The Lie” that originated with the false prophets of Israel—you know, the ones the Pharisees chose to believe—has finally gone out “to all the Earth.” That is, the majority of the decidedly dumb ducks in the Church today already believe that when Jesus Christ returns, the Jews will accept Him as their Messiah and He will rebuild the Temple in Jerusalem. Nothing could be further from the Truth, but don’t try telling that to anyone who has already drunk “The Cup” of “The Harlot.” That “Cup” contains a whole lot more than the usual dose of “wormwood.”*

*(“If Only He Had Said, ‘Whoa! Whoa! Whoa!’” **The Voice of Elijah**®, April 2012, p. 16)*

## Revelation 9

In Chapter 9, John *parabolically* describes events that occur after the fifth and sixth messengers sound their trumpets to initiate the first and second of three “woes.” I said this in regard to the events that come about as a result of their actions:

*This chapter contains a parabolic explanation of some pretty bad things. But just so you don’t lose sight of where we are right now, I should probably remind you that the seventh “seal” has been, or is about to be, “opened.” After that, seven messengers are going to sound seven “trumpets.” It is probably going to take a while for them to make their way through that routine, but it is only after the first four messengers have sounded their “trumpets” that the really bad stuff begins. That is, when the fifth, sixth, and seventh messengers sound their “trumpets,” a “woe” is also pronounced on Planet Earth. So if you think things are bad right now, you might want to make sure your seat belt is securely fastened. You ain’t seen nothin’ yet.*

*(“If Only He Had Said, ‘Whoa! Whoa! Whoa!’” **The Voice of Elijah**®, April 2012, pp. 17–18)*

## Revelation 10

In Chapter 10, John *parabolically* describes events that will occur shortly before the seventh messenger sounds the final trumpet. I explained how his *parabolic* description relates to *literal* events that are going to take place here on Earth:

*The “little scroll that had been opened” is nothing other than the “scroll” on which Jesus Christ has either “opened,” or is about to “open,” the final “seal.” That is, the Hebrew Scriptures are “the scroll—the {one} that has been opened”; and it is only after the seventh messenger sounds his “trumpet” that “The Mystery” that has been “sealed” inside that “scroll” will finally be “completed” in all those who have freely chosen to believe it. So it appears I will be casting aspersions at stupid folk for a few more years—at least until I have time to complete my “standardized” translation of that “little scroll.”*

*(“If Only He Had Said, ‘Whoa! Whoa! Whoa!’” **The Voice of Elijah**®, April 2012, p. 18)*

Now that I have provided you a brief survey of the things I have already explained regarding the first ten chapters of the Book of Revelation, I will continue with my standardized translation of Chapter 11 along with commentary.

## Revelation 11—Text

<sup>1</sup>And [a Reed] [just like] [a Staff] [was given to] [me], [saying]: “[You must arise] and [measure] [The Sanctuary] {of} [The {Living} God] and [The Sacrificial Altar], and [the {ones} who are bowing down] in [Him]. <sup>2</sup>And [You must leave out] [The Courtyard] [on the outside]—[the {one} on the outside] {of} [The Sanctuary]—and [not] [measure] [her], [because] [she has been given to] [The Gentiles]; and [they will trample] [The City]—[the [holy] {One}]—[forty]-[two] [Months].

<sup>3</sup>And [I will give to] [The [two] Witnesses] [I have], and [they will prophesy] [one thousand] [two hundred] [sixty] [Days] [wrapped in] [Sackcloth].” <sup>4</sup>[These] [are] [The [two] Olive Trees] and [The [two] Lampstands]—[the {ones} that have stood] [before] [The Lord] {of} [The Earth]. <sup>5</sup>And [if] [anyone] [wants] [to treat them unfairly], [a Fire] [comes out] of [The Mouth] [they have] and [devours] [The Enemies] [they have]. And [if] [anyone] [would want] [to treat [them] unfairly], [he] [has to] [be killed] [like this]. <sup>6</sup>[These] [have] [The Authority] [to shut] [The Heaven] [so that] [Rain] [does [not] shower] during [The Days] {of} [The Prophecy] [they have]. And [they have] [Authority] over [The

Waters] [to turn] [them] into [Blood], and [to repeatedly strike] [The Earth] with [every] [Beating] [as often as] [they want to]. <sup>7</sup>And [when] [they have completed] [The Testimony] [they have], [The Beast]—[the {one} that ascends] out of [The Abyss]—[will make] [War] with [them], and [it will triumph over] [them], and [it will kill] [them]. <sup>8</sup>And [The Dead Body] [they have] {will be} on [The Thoroughfare] {of} [The City]—[the [great] {one}]—[which] [is [spiritually] called] “[Sodom]” and “[Egypt],” [where] also [The Lord] [they have] [was crucified]. <sup>9</sup>And some of [The Peoples] and [Tribes] and [Tongues] and [Nations] [watch] [The Dead Body] [they have] [three] and [a half] [Days], and [they do] [not] let] [The Dead Bodies] [they have] [be put down] into [a Tomb]. <sup>10</sup>And [the {ones} who reside] on [The Earth] [rejoice] over [them] and [celebrate], and [they will send [Offerings] to] [one another] [because] [These [two] Prophets] [tormented] [the {ones} who reside] on [The Earth].

<sup>11</sup>And after [the [three] [and] [a half] Days], [a Spirit] {of} [Life] from [The {Living} God] [came in] to [them]; and [they stood] on [The Feet] [they have], and [a [great] Fear] [fell on] [the {ones} who were observing] [them]. <sup>12</sup>And [they heard] [a [great] Voice] out of [The Heaven] [telling] [them], “[You must come up] [here]!” And [they went up] into [The Heaven] in [The Cloud]. And [The Enemies] [they had] [observed] [them]. <sup>13</sup>And in [That Hour], [a [great] Shaking] [came about], and [the [tenth] {part}] of [The City] [fell], and [seven] [Thousand] [Names] {of} [Men] [were killed] in [The Shaking]; and [The Others] [became] [very fearful], and [they gave] [Glory] to] [The {Living} God] {of} [The Heaven].

<sup>14</sup>[The Woe]—[the [second] {one}]—[went away]. [Look!] [The Woe]—[the [third] {one}]—[is coming] [quickly]. <sup>15</sup>And [The [seventh] Messenger] [sounded a trumpet]; and [great] [Voices] [came about] in [The Heaven], [saying], “[The Kingdom] {of} [The World] [belongs to] [The Lord] [we have] and [The Anointing] [He has], and [He will be king] into [The Ages] {of} [The Ages].”

<sup>16</sup>And [The [twenty]-[four] Elders]—[the {ones} who were sitting] on [The Thrones] [before] [The {Living} God]—[fell] on [The Faces] [they had] and [bowed down to] [The {Living} God], <sup>17</sup>[saying]: “[We give thanks to] [You], [Your Majesty]—[The Almighty], [the {One} Who is] and [the {One} Who was]—[because] [You have *received*] [The Power]—[the [great] {power}]—[You have], and [You have become king]. <sup>18</sup>And [The Nations] [became angry], and [The Anger] [You have] [has come], and [The Time] {for} [the [dead] {ones}] [to be judged] and [to give [The Wage] to] [The Slaves] [You have]—[The Prophets] and [the [holy] {ones}] and [the {ones} who are afraid of] [The Name] [You have]—[the [little] {ones}] and [the [great] {ones}], and [to thoroughly corrupt] [the {ones} who are thoroughly corrupting] [The Earth].”

<sup>19</sup>And [The Sanctuary] {of} [The {Living} God]—[the {one}] in [The Heaven]—[was opened] and [The Box] {of} [The Testament] [He has] [was seen] in [The Sanctuary] [He has], and [Flashes of Lightning] and [Voices] and [Rolling Thunder] and [a Shaking] and [great] [Hail] [occurred].

## Revelation 11—Commentary

It is all too easy to overlook the fact that the focus of Revelation 11 is actually on “The Sanctuary” of the *Living* God that stands in Heaven and the “opening” of that sacred complex so that “The Box” that contains “The Testament” of Jesus Christ can be “seen” by those who have a love for the Truth that is found therein. That is the case simply because John spends most of the chapter describing events that occur “outside” “The Sanctuary,” in the *parabolic* “Courtyard” that will be “trampled” by the Gentiles during the last few years of this Age. As you may already be aware, John is describing events that occur during the three and a half years that immediately precede the reign of the Antichrist. That is confirmed by what the Early Church Father Hippolytus says about the connection between Daniel 11–12 and Revelation 11:

*Thus, then, does the prophet set forth these things concerning the Antichrist, who shall be shameless, a war-maker, and despot, who, exalting himself above all kings*

and above every god, shall build the city of Jerusalem, and restore the sanctuary. **Him the impious will worship as God, and will bend to him the knee, thinking him to be the Christ.** He shall cut off the two witnesses and fore-runners of Christ, who proclaim His glorious kingdom from heaven, as it is said:

“And I will give (power) unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.”  
(Revelation 11:3)

As also it was announced to Daniel: “And one week shall confirm a covenant with many; and in the midst of the week it shall be that the sacrifice and oblation shall be removed” that the one week might be shown to be divided into two. The two witnesses, then, shall preach three years and a half; and Antichrist shall make war upon the saints during the rest of the week, and desolate the world, that what is written may be fulfilled:

“And they shall make the abomination of desolation for a thousand two hundred and ninety days.”  
(Daniel 12:11)  
(The Advent of Christ and AntiChrist, pp. 131–132)

I’ll let you decide whether you want to believe what Hippolytus says in regard to Revelation 11 and the Book of Daniel. It is not my calling to *convince* anyone that what I tell you is true; I am merely here to *inform* those who sincerely want to know the Truth in regard to the Second Coming of Jesus Christ. If the possibility of that event happening anytime soon is not of any great concern to you, you should probably move on and find something that is more meaningful to you. Continuing to hear and reject the Truth that I have been called to explain will do nothing for you but increase the downside of that unhappy experience for you. I wouldn’t want that to happen to anyone, especially one who is obviously as “bright” as you are.

The seventh “seal” that the Prophets of Israel placed on the Hebrew Scriptures has been, or soon will be, “opened.” From that point on, as each of the seven messengers sounds his *parabolic* trumpet, you can expect the circumstances here on Planet Earth to become increasingly inhospitable to everyone, but especially to those who strive to hold on to the Truth during that final three and a half years.

In case you were not already aware of the significance of the seventh messenger sounding the final trumpet, let me point it out for you. Take a look at what Paul says here:

[But] [someone] [will say]: “[How] [are] [the] [dead] {ones} awakened]? So {in} [what kind of] [Body] [do they come]?” [Mindless {one}]! [What] [You] [sow] [is] [not] given life] [unless] [it dies]! And [what] [You sow], [you do] [not] sow] [The Body]—[the {one} it will become]—[but] [a] [naked] Grain], [if] {perhaps} [it might obtain] {the body} {of} [Wheat] [or] {of} [some] {of} [The Others]. But [The {Living} God] [gives] [it] [a Body] [just as] [He wants], and to [each] of [The Seeds] [his personal] [Body]. [All] [Flesh] {is} [not] [The] [same] [Flesh]; [but] indeed [another] {is} of [Men], yet [another] [a Flesh] of [Animals], yet [another] [a Flesh] of [winged\*] {ones}, yet [another] {a flesh} of [Fish]. {There are} also [heavenly] [Bodies] and [earthly] [Bodies]. [But] indeed, [The Glory] of [the] [heavenly] {beings} {is} [different], and [the] {glory} of [the] [earthly] {beings} {is} [different]. {There is} [another] [Glory] of [Sun], and [another] [Glory] of [Moon], and [another] [Glory] of [Star], [for] [Star] [differs from] [Star] in [Glory]. [So also] [The Resurrection] of [the] [dead] {ones}: [It is sown] in [a] [perishable] {one}; [it is awakened] in [Imperishability]. [It is sown] in [Dishonor]; [it is awakened] in [Glory]. [It is sown] in [Weakness]; [it is awakened] in [Power]. [It is sown] [a] [soulish] Body; [it is awakened] [a] [spiritual] Body. [If] [there is] [a] [soulish] Body, [there is] also [a] [spiritual] {one}. [So also] [it has been written]: “[The] [first] MAN—Adam—BECAME [A] [LIVING] SOUL”; [The] [last] Adam], [a Spirit] [that gives life]. [But] [the] [spiritual] {One} {is} [not] [first], [but] [the] [soulish] {one}, [then] [the] [spiritual] {One}. [The] [first] Man] {is} from [an Earth] [made of dirt]; [The] [second] Man] {is} from [Heaven]. [Such as] [the] {one} [made of dirt], [such] also {are} [the] {ones} [made of dirt]; and [such as] [the] [heavenly] {One}, [such] also {are} [the] [heavenly] {ones}. And [just as] [we have worn] [The Image] of [the] {one} [made of dirt], [we will wear] [The Image] of [the] [heavenly] {One} also. But [I declare] [this], [Brothers], [because] [Flesh] and [Blood] [is] [not] able] [to inherit] [God’s] [Kingdom], [neither] {can} [the] [perishable] {one} [inherit] [The Imperishability]. [Look!] [I am telling] [you] [a Mystery]: [We will] [not] [all] fall asleep; [but] [we will] [all] be changed, in [an Instant], in [a Blink] of [an Eye], at [The] [last]



*Trumpet*. [For] [He will sound a trumpet], and [the [dead] {ones}] [will be awakened] [imperishable], and [we] [will be changed]. [For] [this [perishable] {one}] [has to] [dress itself] with [Imperishability], and [this [mortal] {one}] {has to} [dress itself] with [Immortality]. But [when] [this [perishable] {one}] [has dressed itself] with [Imperishability], and [this [mortal] {one}] [has dressed itself] with [Immortality], [at that time] [The Word]—[the {One} that was written]—will occur:

“[THE DEATH] [HAS BEEN SWALLOWED UP] IN [A VICTORY].  
[WHERE] {is} [THE VICTORY] [YOU HAVE], [DEATH]?  
[WHERE] {is} [THE STINGER] [YOU HAVE], [DEATH]?”  
(1 Corinthians 15:35–55) —my interim translation

Now, I realize one should never base a belief on just one passage of Scripture; therefore, you might want to take a look at the following passage as well. It says somewhat the same thing:

But [we do [not] want] [you] [to not understand], [Brothers], concerning [the {ones} who have fallen asleep], [so that] [you are [not] in anguish] also, [just as] [The Others]—[the {ones} who do [not] have] [Hope]. [For] [if] [we believe] [that] [Jesus] [died] and [arose], [so also] [The {Living} God] [will lead] with [Him] [the {ones} who have fallen asleep] in [Jesus]. [For] [we are telling] [you] [this] by [His Majesty’s] [Word], [that] [we]—[the {ones} who are living], [the {ones} who survive] to [The Coming] {of} [The Lord]—[will [definitely not] go before] [the {ones} who have fallen asleep]. [Because] at [an Order of a Fugleman\*], at [a Chief Messenger’s] [Voice], and at [God’s] [Trumpet], [The Lord] [Himself] [will come down] from [Heaven], and [the [dead] {ones}] in [an [Anointed] {One}] [will arise] [first]. [Then] [we]—[the {ones} who are living], [the {ones} who survive]—[will be snatched up] [at the same time] with [them] in [a Cloud] to [The Meeting] {of} [The Lord] in [Air]. And [like this] [we will be] with [His Majesty] [always]. [So then] [make an appeal to] [one another] with [These Words].

(1 Thessalonians 4:13–18) —my interim translation

Moses and the other Prophets of Israel have quite a few things to say about that *parabolic* final “trumpet,” but I can explain those things some other time. I just want to show you two passages where you might not suspect Isaiah is *talking about* the Second Coming:

[Woe!] [An Earth] {of} [whirring] {of} [Wings]  
That {is} from [The Area Beyond] [The Rivers] {of} [Cush],  
[The {one} that sends out] [Runners] by [The Sea],  
Even in [Vessels] {of} [Rushes]  
on [The Face] {of} [Waters].  
[Walk], [swift] [Messengers], to [a Nation]  
[drawn up] and [scoured off],  
To [a People] [who is feared] more than [He],  
and [beyond],  
{To} [a Nation] {of} [Line after Line]  
and [one that tramples],  
Whose [Earth] [Rivers] [cut through].  
[All] {of} [those who are residing in] [The World],  
Even [those who are dwelling on] [the] Earth:  
When [an Ensign] [is raised up] {on} [Mountains],  
[you will see];  
And when [a Trumpet] [is blown], [you will hear].  
Because [this is what] [His Majesty] has said to [me]:  
“[Let Me be tranquil] so that [I may look]  
at [The Prepared Place] [I have].  
Like [a [radiant] Heat] on [a Light],  
Like [a Thunderhead]—{or} [Dew]—in [The Heat]  
{of} [Harvest].”  
Because, before [Harvest], when [a Blossom]  
[is complete]  
And [a Flower] [becomes] [an Unripe Grape]  
[that is ripening],  
[He will cut off] [The Tendrils\*]  
with [Pruning Knives];  
And [He will remove] [The Bunchstems]  
[He cut away\*].  
[They will, [together], be left]  
for [Raptors] {from} [the] Mountains]  
And for [The Beast] {of} [The Earth].  
[The Raptors] [will spend the summer\*] on [him],  
And [every] [Beast] {of} [The Earth]  
[will spend the winter\*] on [him].  
At [That Time] [a Gift of Homage] [will be brought]  
to [His Supreme Majesty]  
{From} [a People] [drawn up] and [scoured off],  
And from [a People] [who is feared] more than [He],  
and [beyond],  
{From} [a Nation] {of} [Line after Line]  
and [one that tramples],  
Whose [Earth] [Rivers] [cut through],  
To [The Mountain] {of} [Zion], [The Maqom]  
{of} [The Name] {of} [His Supreme Majesty].  
(Isaiah 18:1–7) —my interim translation

Like everything else the Prophets say, you have to know what Isaiah is *talking about* before you can understand what he says. He is merely using the *parabolic imagery* related to *Corporate Israel* as a “vineyard” and the members of *Corporate Israel* as “vines” in that “vineyard” to explain the fate that awaits the “vines” who are going to be caught completely off guard at the End of the Age. His point is, before the raising of the “ensign” and the sounding of the “trumpet” that ends the “harvest,” some dilatory folks are going to be refused an opportunity to become fully mature. That is, they are going to be “cut off” from the “vineyard” of *Corporate Israel* just as Jesus states in this passage:

“[I] [AM] [The Vine]—[the [real] {One}]—and [The Father] [I have] [is] [The Vinedresser]. [Every] [Cutting] in [Me] [that does [not] bear] [Fruit], [He takes [it] away]; [and] [everything that] [bears] [Fruit], [He cleans it up\*] [so that] [it will bear] [more] [Fruit]. [You] [are] [already] [clean] [because of] [The Word] [that] [I have spoken to] [you]. [You must continue] in [Me], [and I] in [you]. [Just as] [The Cutting] [is [not] able] [to bear] [Fruit] from [himself] [unless] [he continues] in [The Vine], [like this] [neither] {can} [you] [unless] [you continue] in [Me]. [I] [AM] [The Vine], [you] {are} [The Cuttings]. [The {one} who continues] in [Me]; [and I], in [him], [this {one}] [bears] [much] [Fruit]. [Because] [without] [Me], [you are [not] able] [to do] [nothing]. [If] [anyone] [does [not] continue] in [Me], [he is thrown] [outside] [like] [The Cutting]; and [he dries up], and [they gather] [them] and [throw {them}] into [The Fire], and [they are made to burn]. [If] [you continue] in [Me], and [The Statements] [I have] [continue] in [you], [request] [whatever] [you want] and [it will come about] {for} [you]. [The Father] [I have] [was glorified] in [this {One}] [so that] [you could bear] [much] [Fruit] and [become] [My] [Disciples].”  
(John 15:1–8) —my interim translation

Isaiah *talks about* the same “vineyard” in Isaiah 27, where he again mentions the sounding of the *parabolic* “trumpet” that signals the End of the Age:

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

**[On That Day], [A Vineyard] of [Fermenting Wine];  
[Sing antiphonally] to [Her].**  
“[I], [Your Majesty], [am guarding] [Her]!  
[I will give [Her] a drink] [every Moment],  
[So that] [He does [not] levy] against [Her].  
[I will guard] [Her] [Night] and [Day]!  
[I do [not] have] [Rage]!  
[Who] [would give] [Me] [Briars] and [Thorns] in [Battle]!  
[I would march\*] against [her]!  
[I would incinerate\*] [her] [altogether]!  
[Instead], [he should be strong]  
in [The Place of Refuge] [I have]!  
[He should make] [Peace] with [Me]!  
[He should make] [Peace] with [Me]!  
[Jacob] [will make [the {ones} who come in] take root]!  
[Israel] [will produce buds] and [blossom]!  
[They will fill] [The Surface] {of} [The World]  
with [a Yield].”  
[Will He attack] [him] with [an Attack]  
like [the {one} who attacked] [Him]?  
[If] [He kills] with [a Killing]  
like [the {ones} who kill] [Him].  
By [scaring [her] away\*], by [sending [Her] away],  
[You will argue] against [Her].  
[He will coo] in [The [hard] Spirit] [He has]  
on [a Day] {of} [an East Wind].  
[Therefore], [The Reprehensible Activity] {of} [Jacob]  
[will be covered over] by [this],  
And [this] [will remove] [every] [Fruit]  
{of} [The Sin] [he has].  
When [He sets] [all] [The Stones] {of} [an Altar]  
Like [Stones] {of} [Chalk\*] [that have been pulverized],  
**[Asherim] and [Incense Altars] [will [not] stand].**  
When [an [enclosed] City] [is isolated],  
[A Habitat] [that is sent away] and [abandoned]  
like [The Wilderness],  
[A Calf] [will be herded] [there].  
And [He will lie down] [there]  
and [finish off] [The Boughs] [She has].  
When [The Harvest] [She has] [has dried out],  
[they will be broken];  
[Women] [are going to come] [to shed light on] [Her],  
Because [He] {is} [not] [a People]  
{with} [Understanding].  
[Therefore], [the {One} Who is making] [Him]  
[will [not] have compassion on] [Him],  
And [the {One} Who is forming] [Him]  
[will [not] show favor to] [Him].

*[On That Day], [His Majesty] [will beat out grain], from [The Current] {of} [The River] to [The Gully] {of} [Egypt]. But [you], [Sons] {of} [Israel], [will be picked up] [one] by [one]. And [it will be] [on That Day], [a [big] Trumpet] [will be blown]; and [the {ones} who were going to Abaddon] in [The Earth] {of} [Assyria], and [the {ones} who were banished] in [The Earth] {of} [Egypt], [will go in] and [prostrate themselves] to [His Majesty] in [The [holy] Mountain]—in [Jerusalem]!*

*(Isaiah 27:1–13) —my interim translation*

The link that connects Isaiah 27 to Revelation 12 is the Greek word *drakon*, for which translators normally just use the English transliteration “dragon.” I haven’t done that simply because the Truth is, John uses the Greek term *drakon* in Revelation 12 to refer his reader back to what Moses and the other Prophets of Israel said about the *drakon* that Isaiah mentions in the passage above. But to know why I say that, you first need to know that the translators of the Septuagint used the Greek term *drakon* to translate the Hebrew term *tannin*; and the significance of that lies in knowing the mythical “sea serpent” called “Leviathan” was a *tannin* described as having seven heads. The Canaanites mention that frightening creature in a myth that tells how Baal came riding on the clouds, bringing the “rain,” after overcoming the gods “Death” and “Sea” just prior to his “second coming”:

*“When you killed Lotan, the Fleeting Serpent,  
finished off the Twisting Serpent,  
the seven-headed monster,  
the heavens withered and drooped  
like the folds of your robes. . . .”*

*(Michael David Coogan, Stories From Ancient Canaan,  
The Westminster Press: Louisville, 1978, p. 106)*

Now, I suppose I could veer off on a tangent at this point and tell you the Canaanite name “Lotan” is exactly the same as the Hebrew name “Leviathan” if you leave out the two “vowel consonants” in the Hebrew name. I could also tell you how the mythical “sea serpent” known by those two names is exactly the same mythical creature that the ancient Egyptians called “Apep” and the Greeks called “Apophis.”

I could also tell you how the Prophets all speak in terms of the *parabolic imagery* that I explained in *The*

*Passover Parable* to tell us how Jesus Christ will overcome that hideous “sea serpent” right before He, like Baal, comes “riding on the clouds” at His Second Coming. But I won’t. I’ll save all that for another time, another place. ;-) But I will tell you there is no “way,” in this hell-hole in which we currently find ourselves, that you can understand “*The Song of Moses*,” much less sing it with understanding, if you do not know how all the *parabolic imagery* of *The Apostolic Teaching* fits together into one coherent whole. That’s just “*The Way*” it is.

## Revelation 12—Text

<sup>1</sup>And [a [great] Sign] [was seen] in [The Heaven]—[a Woman] [who had been wrapped in] [The Sun], and [The Moon] [under] [The Feet] [She has], and [a Crown] {of} [twelve] [Stars] on [The Head] [She has], <sup>2</sup>and [Who has] in [Tummy]. And [she is shouting] and [is in labor] and [is being tormented] [to give birth]. <sup>3</sup>And [another] [Sign] [was seen] in [The Heaven], and [Look!] [A [great] [red] Sea Serpent] [who has] [seven] [Heads] and [ten] [Horns], and [seven] [Diadems] on [The Heads] [he has]. <sup>4</sup>And [The Tail] [he has] [is dragging] [the [third] {part}] {of} [The Stars] {of} [The Heaven], and [he threw] [them] to [The Earth]. And [The Sea Serpent] [stood] [before] [*The Woman*]—[the {one} who is going to] [give birth]—[so that] [when] [she gave birth] [he could devour] [The Child] [She had]. <sup>5</sup>And [she gave birth to] [a Son], [a Male] [Who] [is going to] [shepherd] [all] [The Gentiles] with [a Staff] of [Iron]; and [The Child] [She had] [was snatched {up}] to [The {Living} God] and to [The Throne] [He has]. <sup>6</sup>And [*The Woman*] [fled] into [the [deserted] {area}], [where] [She has] [a Place] [that has been prepared] [there] by [The {Living} God] [so that] [He could provide [Her] food] [one thousand] [two hundred] [sixty] [Days].

<sup>7</sup>And [War] [came about] in [The Heaven], [Michael] and [The Messengers] [he has], [to wage war] with [The Sea Serpent]; and [The Sea Serpent] and [The Messengers] [he has] [waged war]. <sup>8</sup>And [they did [not] have the ability]; [neither] [was [a Place] found] {for} [them] in [The Heaven] [any longer]. <sup>9</sup>And [The Sea Serpent]—



[the [great] {one}], [The Snake], [the [ancient] {one}], [the {one} who is called] [a False Accuser] and [The Satan], [the {one} who leads astray] [The Entirety of] [The Civilized World]—[was thrown] to [The Earth]. And [The Messengers] [he has] [were thrown] with [him].

<sup>10</sup>And [I heard] [a [great] Voice] in [The Heaven], [saying]: “[At this time], [The Salvation] and [The Power] and [The Kingdom] {of} [The {Living} God] [we have] and [The Authority] {of} [The Anointing] [He has] [have come about], [because] [The Accuser] {of} [The Brothers] [we have]—[the {one} who accuses] [them] [Day] and [Night] [before] [The {Living} God] [we have]—[has been thrown]. <sup>11</sup>And [they] [triumphed over] [him] [because of] [The Blood] {of} [The Little Lamb] and [because of] [The Word] {of} [The Testimony] [they have], and [they did [not] love] [The Soul] [they had] [up to the time] {of} [Death]. <sup>12</sup>[For this reason] [you must celebrate]—[The Heavens] and [the {ones} who are camping out] in [them]. [Woe] {to} [The Earth] and [The Sea] [because] [The False Accuser]—[who has] [a [great] Rage], [being aware] [that] [he has] [little] [Time]—[has come down] to [you].”

<sup>13</sup>And [when] [The Sea Serpent] [saw] [that] [he had been thrown] to [The Earth], [he pursued] [The Woman] [Who gave birth to] [The Male]. <sup>14</sup>And [The [two] Wings] {of} [The Eagle]—[the [great] {one}]—[were given to] [The Woman] [so that] [she could fly] into [The [deserted] {Area}], to [The Place] [she has], [where] [She is provided food] [there] for [a Time] and [Times] and [half] [a Time] away from [The Snake’s] [Face]. <sup>15</sup>And [The Snake] [threw] [Water] out of [The Mouth] [he had] [like] [a River] [behind] [The Woman] [so that] [he might make] [her] [be carried away by a river\*]. <sup>16</sup>And [The Earth] [helped] [The Woman], and [The Earth] [opened] [The Mouth] [she had], and [she swallowed up] [The River] [which] [The Sea Serpent] [threw] out of [The Mouth] [he had].

<sup>17</sup>And [The Sea Serpent] [became angry] at [The Woman], and [he went away] [to make] [War] with [The Others] {of} [The Seed] [she has]—[the {ones} who are keeping watch over] [The Commandments] {of} [The {Living} God]

and [who have] [The Testimony] {of} [Jesus]; and [he stood still] on [The Sand] {of} [The Sea].

## Revelation 12—Commentary

It should be obvious to everyone, even the most obtuse among us, that John is not speaking *literally* in this chapter. The Truth is, he is speaking *parabolically* in terms of the same *parabolic imagery* the Prophets used to conceal the *meaning* and *significance* of the things they wrote. But to understand what he says, you also need to know that the Hebrew term for “Heaven” *means* “Sea of Waters.” I realize that doesn’t help all that much, since Moses complicates the issue by using that designation to refer to two completely different things. So much for simplicity.

I have already explained in connection with Revelation 8:11 that “the water” that comes out of the mouth of the “sea serpent” in Revelation 12:15 depicts false teaching, so I’ll let Hippolytus explain the rest:

*60. Now, concerning the tribulation of the persecution which is to fall upon the Church from the adversary, John also speaks thus:*

“And I saw a great and wondrous sign in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she, being with child, cries, travailing in birth, and pained to be delivered. And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man-child, who is to rule all the nations: and the child was caught up unto God and to His throne. And the woman fled into the wilderness, where she hath the place prepared of God, that they should feed her there a thousand two hundred and threescore days. And then when the dragon saw it, he persecuted the woman which brought forth the man-child. And to the woman were given two wings of the great eagle, that she might fly into the wilderness, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast (out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and opened her mouth, and swallowed up the flood which the dragon cast) out of his mouth.

And the dragon was wroth with the woman, and went to make war with the saints of her seed, which keep the commandments of God, and have the testimony of Jesus."  
(Revelation 12:1-6, 13-17)

61. By the "woman then clothed with the sun," he meant most manifestly the Church, endued with the Father's word, whose brightness is above the sun. And by "the moon under her feet" he referred to her being adorned, like the moon, with heavenly glory. And the words, "upon her head a crown of twelve stars," refer to the twelve apostles by whom the Church was founded. And those, "she, being with child, cries, travailing in birth, and pained to be delivered," mean that the Church will not cease to bear from her heart the Word that is persecuted by the unbelieving in the world. "And she brought forth," he says, "a man-child, who is to rule all the nations;" by which is meant that the Church, always bringing forth Christ, the perfect man-child of God, who is declared to be God and man, becomes the instructor of all the nations. And the words, "her child was caught up unto God and to His throne," signify that he who is always born of her is a heavenly king, and not an earthly; even as David also declared of old when he said,

"The Lord said unto my Lord, Sit Thou at my right hand, until I make Thine enemies Thy footstool."  
(Psalm 110:1)

"And the dragon,"

he says,

"saw and persecuted the woman which brought forth the man-child. And to the woman were given two wings of the great eagle, that she might fly into the wilderness, where she is nourished for a time, and times, and half a time, from the face of the serpent."  
(Revelation 12:13-14)

That refers to the one thousand two hundred and threescore days (the half of the week) during which the tyrant is to reign and persecute the Church, which flees from city to city, and seeks concealment in the wilderness among the mountains, possessed of no other defence than the two wings of the great eagle, that is to say, the faith of

Jesus Christ, who, in stretching forth His holy hands on the holy tree, unfolded two wings, the right and the left, and called to Him all who believed upon Him, and covered them as a hen her chickens. For by the mouth of Malachi also He speaks thus:

"And unto you that fear my name shall the Sun of righteousness arise with healing in His wings."  
(Malachi 4:2)

62. The Lord also says,

"when ye shall see the abomination of desolation stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains, and let him which is on the housetop not come down to take his clothes; neither let him which is in the field return back to take anything out of his house. And woe unto them that art with child, and to them that give suck, in those days for then shall be great tribulation, such as was not since the beginning of the world. And except those days should be shortened, there should no flesh be saved."  
(Matthew 24:15-22)

And Daniel says,

"And they shall place the abomination of desolation a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand two hundred and ninety-five days."  
(Daniel 12:11-12)

63. And the blessed Apostle Paul, writing to the Thessalonians, says:

"Now we beseech you, brethren, concerning the coming of our Lord Jesus Christ, and our gathering together at it, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letters as from us, as that the day of the Lord is at hand. Let no man deceive you by any means; for (that day shall not come) except there come the falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he sitteth in the temple of God,

showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth (will let), until he be taken out of the way. And then shall that wicked be revealed, whom the Lord Jesus shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming: (even him) whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth. **And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.**"

(2 Thessalonians 2:1–12)

*And Isaiah says,*

"Let the wicked be cut off, that he behold not the glory of the Lord."

(Isaiah 26:10)

(The Advent of Christ and AntiChrist, pp. 185–189)

Hippolytus' explanation of the *parabolic imagery* in Revelation 12 is interesting, isn't it? He has clearly told us the Early Church understood Revelation 11 to be describing the three and a half years immediately prior to the reign of the Antichrist, and Revelation 12 to be describing the persecution of True Believers that occurs during the three and a half years the Antichrist reigns. But it would be a mistake to assume Church leaders understood the two chapters to be describing those events *sequentially* as part of the same account. That is because Revelation 12 is not simply a *continuation* of Revelation 11; it is instead a *recapitulation* of events that are described *parabolically* in Revelation 6–11.

The Truth is, the account in Revelation 12–20 begins by *parabolically* describing the birth and Ascension of Christ before picking up again with the opening of the sixth "seal" in Revelation 6:12. But it gives a more detailed *parabolic* description of the events that lead up to and include the sounding of the final trumpet at the end of Revelation 11.

## Revelation 13—Text

<sup>1</sup>And [I saw] [a Beast] [that was coming up] out of [The Sea]—[one] that has [ten] [Horns] and [seven] [Heads]. And [ten] [Diadems] {are} on [The Horns] [he has], and [Names] {of} [a False Religious Claim] {are} on [The Heads] [he has]. <sup>2</sup>And [The Beast] [that] [I saw] [was] [just like] [a Leopard\*], and [The Feet] [it had], [like] [a Bear\*], and [The Mouth] [it had], [like] [The Mouth] {of} [a Lion]. And [The Sea Serpent] [gave] [it] [The Power] [he had], and [The Throne] [he had], and [a [great] Authority]. <sup>3</sup>And [one] of [The Heads] [it had] {was} [like] [{one} who had been slaughtered] to [Death], and [The Beating] {of} [The Death] [it had] [was tended to], and [The Entirety {of}] [The Earth] [behind] [The Beast] [was amazed]. <sup>4</sup>And [they bowed down to] [The Sea Serpent] [because] [he gave] [The Authority] to [The Beast], and [they bowed down to] [The Beast], [saying], "[Who] {is} [just like] [The Beast], and [who] [is able] [to wage war] with [it]?"

<sup>5</sup>And [a Mouth] [that speaks] [great {things}] and [False Religious Claims] [was given] to [it], and [an Authority] [to do {things}] {for} [forty]-[two] [Months] [was given to] [it]. <sup>6</sup>And [The Mouth] [it had] [was opened] for [False Religious Claims] against [The {Living} God]—[to make false religious claims about] [The Name] [He has] and [The Tent] [He has], [The {ones} who are camping out] in [The Heaven]. <sup>7</sup>And [it was given to] [it] [to make] [War] with [the [holy] {ones}] and [to triumph over] [them], and [an Authority] over [every] [Tribe] and [People] and [Tongue] and [Nation] [was given to] [it]. <sup>8</sup>And [all of those] [who are residing] on [The Earth], of [whom] [The Name] [he has] [has [not] been written] in [The Scroll] {of} [The Life] {of} [The Little Lamb]—[the {One} Who has been slaughtered] from [World's] [Establishment]—[will bow down to] [it]. <sup>9</sup>[If] [anyone] [has] [an Ear], [let him hear]. <sup>10</sup>[If] [anyone] {is to go on} into [a Prison Camp], [he goes on] into [a Prison Camp]; [if] [anyone] {is} [to be killed] by [a Sword], [he] {is} [to be killed] by [a Sword]. [Here] [is] [The Perseverance] and [The Belief] {of} [the [holy] {ones}].



<sup>11</sup>And [I saw] [another] [Beast] [that was coming up] out of [The Earth]; and [he had] [two] [Horns], [just like] [a Little Lamb]; and [he spoke] [like] [a Sea Serpent]. <sup>12</sup>And [it does] [all] [The Authority] {of} [The [first] Beast] [before] [it]. And [it makes] [The Earth] and [the {ones} who reside] in [her] [so that] [they will bow down to] [The Beast]—[the [first] {one}]—{of} [whom] [The Beating] {of} [The Death] [was tended to]. <sup>13</sup>And [he does] [great] [Signs], [so that] [he [even] makes] [Fire] [to come down] out of [The Heaven] to [The Earth] [before] [The Men]. <sup>14</sup>And [he leads astray] [the {ones} who are residing] on [The Earth] [because of] [The Signs] [which] [was given to] [it] [to do] [before] [The Beast], [telling] [the {ones} who are residing] on [The Earth] [to make] [an Image] {for} [The Beast] [who] [has] [The Beating] {of} [The Sword] and [lived].

<sup>15</sup>And [it was given to] [it] [to give [a Spirit] to] [The Image] {of} [The Beast] [so that] [The Image] {of} [The Beast] [could [even] speak] and [it could make {it}] [so that] [as many as] [did [not] bow down to] [The Image] {of} [The Beast] [would be killed]. <sup>16</sup>And [it makes] [all]—[the [little] {ones}] and [the [great] {ones}], [the [rich] {ones}] and [the [poor] {ones}], [the [free] {ones}] and [The Slaves]—[so that] [they put] [a Mark] on [The Hand] [they have]—[the [right] {one}]—[or] on [The Forehead] [they have], <sup>17</sup>and [so that] [anyone] [is [not] able] [to buy] [or] [to sell] [except] [the {one} who has] [The Mark]—[The Name] {of} [The Beast] [or] [The Number] {of} [The Name] [he has].

<sup>18</sup>[Here] [is] [The Wisdom]: [Let [the {one} who has] [a Mind] calculate] [The Number] {of} [The Beast]. [For] [The Number] [is] {of} [a Man], and [The Number] [he has] {is} [six hundred] [sixty]-[six].

## Revelation 13—Commentary

Irenæus gives a much better summary of this chapter than I could ever hope to. So I'll just use his account and provide more details some other time. Now is not the time or place for anything more:

1. *Inasmuch, then, as in this world some persons*

*betake themselves to the light, and by faith unite themselves with God, but others shun the light, and separate themselves from God, the Word of God comes preparing a fit habitation for both. For those indeed who are in the light, that they may derive enjoyment from it, and from the good things contained in it; but for those in darkness, that they may partake in its calamities. And this account He says, that those upon the right hand are called into the kingdom of heaven, but that those on the left He will send into eternal fire; for they have deprived themselves of all good.*

2. *And for this reason the apostle says:*

*"Because they received not the love of God, that they might be saved, therefore God shall also send them the operation of error, that they may believe a lie, that they all may be judged who have not believed the truth, but consented to unrighteousness."*  
(2 Thessalonians 2:10–12)

*For when he (Antichrist) is come, and of his own accord concentrates in his own person the apostasy, and accomplishes whatever he shall do according to his own will and choice, sitting also in the temple of God, so that his dupes may adore him as the Christ; wherefore also shall he deservedly "be cast into the lake of fire:" [this will happen according to divine appointment], God by His prescience foreseeing all this, and at the proper time sending such a man, "that they may believe a lie, that they all may be judged who did not believe the truth, but consented to unrighteousness;" whose coming John has thus described in the Apocalypse:*

*"And the beast which I had seen was like unto a leopard, and his feet as of a bear, and his mouth as the mouth of a lion; and the dragon conferred his own power upon him, and his throne, and great might. And one of his heads was as it were slain unto death; and his deadly wound was healed, and all the world wondered after the beast. And they worshipped the dragon because he gave power to the beast; and they worshipped the beast, saying, Who is like unto this beast, and who is able to make war with him? And there was given unto him a mouth speaking great things, and blasphemy and power was given to him during forty and two months. And he opened his mouth for blasphemy against God, to blaspheme His name and His tabernacle, and those who dwell in heaven. And power*

was given him over every tribe, and people, and tongue, and nation. And all who dwell upon the earth worshipped him, [every one] whose name was not written in the book of the Lamb slain from the foundation of the world. If any one have ears, let him hear. If any one shall lead into captivity, he shall go into captivity. If any shall slay with the sword, he must be slain with the sword. Here is the endurance and the faith of the saints.”  
(Revelation 13:2–10)

*After this he likewise describes his armour-bearer, whom he also terms a false prophet:*

“He spake as a dragon, and exercised all the power of the first beast in his sight, and caused the earth, and those that dwell therein, to adore the first beast, whose deadly wound was healed. And he shall perform great wonders, so that he can even cause fire to descend from heaven upon the earth in the sight of men, and he shall lead the inhabitants of the earth astray.”  
(Revelation 13:11–14)

*Let no one imagine that he performs these wonders by divine power, but by the working of magic. And we must not be surprised if, since the demons and apostate spirits are at his service, he through their means performs wonders, by which he leads the inhabitants of the earth astray. John says further:*

“And he shall order an image of the beast to be made, and he shall give breath to the image, so that the image shall speak; and he shall cause those to be slain who will not adore it.”  
(Revelation 13:14–15)

*He says also:*

“And he will cause a mark [to be put] in the forehead and in the right hand, that no one may be able to buy or sell, unless he who has the mark of the name of the beast or the number of his name; and the number is six hundred and sixty-six,”  
(Revelation 13:16–18)

*that is, six times a hundred, six times ten, and six units. [He gives this] as a summing up of the whole of that*

*apostasy which has taken place during six thousand years.*

3. *For in as many days as this world was made, in so many thousand years shall it be concluded. And for this reason the Scripture says:*

“Thus the heaven and the earth were finished, and all their adornment. And God brought to a conclusion upon the sixth day the works that He had made; and God rested upon the seventh day from all His works.”  
(Genesis 2:2)

*This is an account of the things formerly created, as also it is a prophecy of what is to come. For the day of the Lord is as a thousand years; and in six days created things were completed: it is evident, therefore, that they will come to an end at the sixth thousand year.*

4. *And therefore throughout all time, man having been moulded at the beginning by the hands of God, that is, of the Son and of the Spirit, is made after the image and likeness of God: the chaff, indeed, which is the apostasy, being cast away; but the wheat, that is, those who bring forth fruit to God in faith, being gathered into the barn. And for this cause tribulation is necessary for those who are saved, that having been after a manner broken up, and rendered fine, and sprinkled over by the patience of the Word of God, and set on fire [for purification], they may be fitted for the royal banquet. As a certain man of ours said, when he was condemned to the wild beasts because of his testimony with respect to God: “I am the wheat of Christ, and am ground by the teeth of the wild beasts, that I may be found the pure bread of God.”*  
(The Advent of Christ and AntiChrist, pp. 70–74)

I could point out the fact that, in that passage, Irenæus clearly discloses he knows the seventh “day” of Creation has not yet begun and mankind—who was merely “formed” by the hand of God initially—will be “made after the image and likeness of God” when the final “day” of Creation begins; but I won’t. ;-) I will merely remind you that he links Revelation 13 to what Paul says about the Antichrist in 2 Thessalonians 2:1–12. You need to know that just because you will undoubtedly encounter brainless dimwits at some point who have bought into the lunatic belief that John is not *talking* about the Antichrist in Revelation 13 simply because he never uses that specific term.

It might help if you face one stubborn fact: Most folks have never read the things that Irenæus and Hippolytus wrote about the insane little man that is commonly called the “Antichrist.” And the Truth is, those who have taken the time to do so were most likely only looking to confirm the things they have already chosen to believe. So much for any “love of the truth.” But, since you are probably going to hear the abjectly stupid among us make the claim that the Antichrist is not the ridiculous little man he will soon prove to be, let me show you an example of what some of that ilk are going to say. Here is what one such fellow wrote in an effort to correct my “erroneous” beliefs:

*“In the name of the LORD:*

*It’s hard to believe you have found something ‘different’ about the end times when you espouse similar doctrine to what is currently being circulated in most evangelical circles. I will agree that God’s truth is hidden to most and that He makes it available to those who are thirsty and seek first His righteousness by revealing it to them, but I see two errors already in the short text you placed on your home page.*

*All quotes have been taken from the red letter KJV bible. The word ‘antichrist’ is mentioned just four times and only by the apostle John in his epistles. I’d like to point out that no version of the NT ever precedes the word antichrist with the definite article. Look below:*

*1 John 2:18– “Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.”*

*1 John 2:22– “Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.”*

*1 John 4:3– “And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.”*

*2 John 1:7– “For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.”*

*Adding the before antichrist may seem totally insignificant, but even a little deviation from what is actually written in scripture can have HUGE consequences. By adding the definite article in front of antichrist it is now made into something, or rather someone, that just isn’t there—Satan’s power and authority embodied in a future giant, saint smashing messiah of evil called the antichrist! It was not intended that way by the author. John tells us that a) Many antichrists are come confirming it is the end time; b) That antichrist is a liar and denies the Father and Son. c) That antichrist is a (deceiving) spirit denying Jesus is come in the flesh. d) That those who deny Jesus is come in the flesh are deceivers and antichrists. So now, instead of looking to be transformed into His image most believers are looking for the coming antichrist and waiting to be raptured.*

*From the text John actually wrote, we’re told antichrist is a spirit that operates vocally through those who deny certain truths of God that are incorporated into true New Testament doctrine. Not getting into specifics about the NT doctrine they deny let’s focus specifically upon what IS and what IS NOT antichrist. Obviously the spirit of antichrist could not operate effectively until Jesus had revealed Himself as the Christ as one cannot have an anti-something until there is a something in the first place. Spirits have to express themselves through people. Though God intended our bodies to be sanctuaries for His Holy Spirit they can also be residences for evil spirits to operate through and in the NT we see a number of cases where this is so. But in the above verses written by John we are also told antichrist IS come already.*

*The only reference to the future is in 1 John 4:3, and the only reason antichrist would be referred to in the future is because these people were apparently taught about antichrist either before Christ’s ministry or very soon after Jesus revealed Himself as the Christ. In any case we’re told that antichrist(s) had already come and were active in denying that Jesus is the Christ. So according to John who was the only person to write about antichrist, antichrist is already come and that was back in his day around two thousand years ago. So why are we looking for the antichrist in the future when it’s already here? Just this one error alone has thrown the majority of believers into chasing their tails by placing so much more emphasis on the (future) antichrist than on the manifestation of Christ in God’s sons today (Rom 8:19). It’s a complete red herring, something Satan’s very effective at.”*



The obsequious fellow goes on to “show what he knows” with a fake humility, but I haven’t the time to deal with everything he says, so I’ll cut him off right there. Contrary to what he asserts, I have never claimed that I “have found something ‘different’ about the end times.” As a matter of fact, I claim precisely the opposite: What I teach in that regard is nothing other than what the Early Church Fathers believed. The Truth of that claim should be obvious to anyone who has half a brain and one eye open, provided they actually want to know the Truth.

In this very article, I have been showing you quotes from Irenæus, the Early Church Father who wrote the book on what was and was not heresy at a time when the leaders of the orthodox Church were still *handing down* the Truth they insist Jesus *handed down* to the Apostles. So it would appear this good fellow is the one who has “found something ‘different’ about the end times.” He is clearly one whom Irenæus would consider to be a “heretic.”

But enough about that. What you really need to know in regard to the Satan-inspired nonsense that this fellow espouses can only be seen if one takes the time to actually look at the *original Greek text* of the New Testament rather than just the *translation* that King Jimmy authorized. First of all, the Greek term *antichristos* occurs five times in the Greek New Testament, not four, as this ignorant fellow asserts; and in three of those five occurrences, the term also has the definite article. I will give you my translation of those five instances so you can see the Truth for yourself:

*[Little Ones], [it is] [a [last] Hour]. And [just as] [you heard], [that] [the {one} Who Opposes the Anointing] [is coming], even now [many] [Who Oppose the Anointing] [have come to be]. [From which] [we know] [that] [it is] [a [last] Hour]. [They went out] from [us], [but] [they were] [not] from [us]; [for] [if] [they were] from [us], [they would have continued] with [us]. [But] {they went out} [so that] [they would be made apparent], [because] [everyone] [is] [not] from [us]. And [you] [have] [an Anointing Oil] from [the [holy] {One}], and [you are aware of] [everything]. [I did [not] write] to [you] [because] [you have [not] been aware of] [The Truth], [but] [because] [you have been aware of] [it], and [because] [every] [Lie] [is] [not] from [The Truth]. [Who] [is] [The Liar] [except] [the {one} who denies] {by saying} [that], “Jesus [is] [not] [The Anointing]?”*

*[This {one}] [is] [The {one} Who Opposes the Anointing]—[the {one} who denies] [The Father] and [The Son].*

*(1 John 2:18–22) —my interim translation*

Three of the five occurrences of *antichristos* are in that passage; but only the last of the three has the definite article. You might miss John’s point if you fail to see he is referring to Satan as “the Liar.” He uses the Greek term for “liar” (*pseustes*) five times in 1 John, and only here does it have the definite article. That’s because he is not referring to just any “liar.” Knowing that, it would appear our good fellow should pay more attention to everything that is definite and indefinite in the *original Greek text* instead of just looking at the *translation* that King Jimmy authorized. His kind tend to believe that *translation* was inspired by God, but the Truth is, that belief is just another of Satan’s lies.

Here are John’s other mentions of “the Antichrist”:

*[Beloved {brothers}], [do [not] believe] [every] [Spirit], [but] [prove] [The Spirits]—[if] [it is] from [The {Living} God]—[because] [many] [False Prophets] [have gone out] into [The World]. By [this] [you know] [The Spirit] {of} [The {Living} God]: [Every] [Spirit] [that] [makes a binding statement regarding] [Jesus] [Anointed] [having come] in [Flesh] [is] from [The {Living} God]; and [every] [Spirit] [that] [does [not] make a binding statement regarding] [Jesus] [is] [not] from [The {Living} God]. And [this {spirit}] [is] [the {spirit}] {of} [The {one} Who Opposes the Anointing] [whom] [you have heard] [that] [he is coming] and [is] [now] [already] in [The World].*

*(1 John 4:1–3) —my interim translation*

*And [now] [I am asking] [You], [Lady], [not] [as] [{one} who is writing] [a [new] Commandment] {to} [You], [but] [what] [we had] [from {the} Beginning]: [that] [we would love] [one another]. And [this] [is] [The Love]: [that] [we would walk] in agreement with [The Commandments] [He has]. [This] [is] [The Commandment], [just as] [you heard] [from {the} Beginning]: [that] [you would walk] in [her]. [Because] [many] [deceitful {ones}] [have gone out] into [The World]—[the {ones} who do [not] make a binding statement regarding] [Jesus] [Anointed] [coming] in [Flesh]. [This] [is] [the [deceitful] {one}] and [The {one} Who Opposes the Anointing].*

*(2 John 1:5–7) —my interim translation ■*



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

**Editor:** After reading the statements on our website concerning The Voice of Elijah®, some are curious as to why “Larry D. Harper writes your articles but is not a part of you.” Here are some of the questions we’ve received:

*“I don’t understand. Can I trust his articles or did he leave your group? Please let me know ‘cause so far he seems up and up.”*

**Another wrote:**

*“I am reading ‘The Antichrist’ and in so doing I looked up your site on the internet. I find that you have a disclaimer on the author of ‘The Antichrist’ as in you have no association with this person Larry D. Harper. Could you tell me why? I am not being nosy, just trying to understand why you still have his books if you disagree with him.”*

**And another man said this:**

*“I would like to know why Larry D. Harper is independent from your organization, as his writings are representing you.”*

**Would you mind explaining why your organization, The Elijah Project, and ours, The Voice of Elijah®, are not the same?**

**Elijah:** Sure. The short answer is, Jim Bakker and the PTL scandal. A little longer answer is, I am a writer; I don’t have time to be a “minister” or the overseer of some sort of “ministry.” An even longer answer is, I have spent the greater part of my adult life researching and writing/recording the information that is now being distributed by *The Voice of Elijah*®; so I have no intention of ever allowing the copyrights to that information to be tied up in a non-profit organization should some government official decide that organization must be shut down due to a violation of government regulations.

The point is, I have chosen to never be a part of *The Voice of Elijah*® so that there is no question as to whether I retain the copyright to all the works I have created under the auspices of The Elijah Project. As the owner of The Elijah Project, I allow *The Voice of Elijah*® to use the materials I provide to raise funds for the accomplishment of their mission. But those two entities have, since the inception of both, remained completely separate so that there is no question as to the relationship between them.

Since 1988, The Elijah Project has had a contract with *The Voice of Elijah*® that allows *The Voice of Elijah*® the exclusive right to distribute any materials that I release to them for distribution—provided they do everything possible to protect the non-profit status of their organization. I was surprised to learn just recently that the current 10-member Board of Directors reviews that contract annually. I also learned that one of the Board members reads it aloud at the annual meeting of the Board of Directors so that their focus remains on ensuring all of the activities of *The Voice of Elijah*® relate to the stated mission of the organization rather than the whim of some misguided individual. I assume they will continue to read and review that contract annually, but I don’t know that for a fact.

The Truth is, I have intentionally chosen to know as little as possible about the activities of the Board of Directors just so I could never be accused of using their organization for personal gain; but I do know from what I have heard that the members of the Board take their duties as fiduciaries very seriously and spend a lot of time discussing various Board issues throughout the year. I sincerely appreciate what they do simply because they make it possible for a multitude of people to share in my calling by making *The Voice of Elijah*® their “ministry” to others.

**Editor:** *A recent visitor to our website is curious as to how you expect your readers to respond to your statements if we are not familiar with the original languages that the Bible was written in. Here is how he puts it:*

*"I am a religion scholar and recently came across your web site. It is curious. Something on your beliefs page sparked the following question. Have you heard that recent archeological research has shown that the 'mark of the beast' as recorded in current versions of Revelations is actually a misprint (a typo, although the by hand version). An oldest yet copy of Revelations has been found and it indicates the 'mark of the beast' is actually 616, not 666. You say the scriptures are inerrant in the original language, and here is an example. What does it mean that you have been using 666 mistakenly? Are you aware that in the original language Jesus is described as being born to a maiden (that is a young woman) not a 'virgin' as the term is used in English? What does that mean to you? I would imagine most of your readers are not familiar with ancient Hebrew, Aramaic or even Latin. How do you expect them to know how to respond to your statements of belief if they are expressed inadequately in English, rather than precisely in the original? For example, your reference to Jesus being born of a virgin, when that is not at all what the original texts say, what does it mean that this statement is false (by your own standards)? Just curious. Thanks!"*

**What is your response to this?**

**Elijah:** My initial response to anyone who calls himself a "religion scholar," is a rather tongue-in-cheek, "Oh! Really!" But that is only because I have been amused more often than not by the total ignorance exhibited by those who have a much higher opinion of themselves than they should. Let's take, "for example," the following ignorant statement:

*Are you aware that in the original language Jesus is described as being born to a maiden (that is a young woman) not a "virgin" as the term is used in English? What does that mean to you? I would imagine most of your readers are not familiar with ancient Hebrew, Aramaic or even Latin. How do you expect them to know how to respond to your statements of belief if they are expressed inadequately in English, rather than precisely in the original? For example, your reference to Jesus being born of a virgin, when that is not at all*

*what the original texts say, what does it mean that this statement is false (by your own standards)?*

I really shouldn't dignify the dumbness of this dilettante with a response of my own; but I will, simply because I have been called to mock the puffery of dullards who like to show what they *think* they know. But first, I'll let Jesus point out the basic flaw in the fellow's ridiculous claim that he is a "religion scholar":

*"[If] [I] [provide testimony] concerning [Myself], [The Testimony] [I have] [is] [not] [truthful]."  
(John 5:31) —my interim translation*

One of the characteristics of a true "scholar" is clarity of thought and precise wording of statements made. I don't consider myself to be a "scholar" simply because I know I don't measure up to that strict standard. I just do the best I can and let the chips fall where they may. But the unfortunate truth in the case of this pseudo "religion scholar" is, the "original texts" show him to be an intellectual dimwit:

*But in [The Month]—[the [sixth] {one}]—[The Messenger] [Gabriel] [was sent] from [The {Living} God] to [a City] {in} [Galilee] [whose] [Name] {was} [Nazareth], to [a Virgin]—[who had been promised in marriage] {to} [a Male] [whose] [Name] {was} [Joseph], from [David's] [House]—and [The Name] {of} [The Virgin] {was} [Mary]. And [after coming] to [her], [he said]: "[Rejoice], [{one} who has been favored]! [The Lord] {is} with [You]!" But [she] [was completely confused\*] by [The Word] and [was speculating] [of what sort] [This Greeting] [was]. And [The Messenger] [said] {to} [her]: "[You must [not] be afraid], [Mary], [for] [You have found] [Favor] with [The {Living} God]. And [Look!] [You will conceive] [in Tummy] and [give birth to] [a Son]; and [You will call] [The Name] [He has], [Jesus]. [This {One}] [will be] [great] and [will be called] [a Son] of [{One} dwelling on high]; and [His Majesty], [The {Living} God] [will give] [Him] [The Throne] {of} [David], [The Father] [He has]; and [He will be king] over [The House] of [Jacob] into [The Ages], and [there will [not] be] [a Completion] {of} [The Kingdom] [He has]."  
So [Mary] [said] to [The Messenger], "[How] [will [this] be], [since] [I am [not] knowing] [a Male]?"  
(Luke 1:26–34) —my interim translation*



So much for the good fellow's bone-headed assertion that the "original texts" do not say Jesus was born of a virgin. That passage from the "original texts" clearly asserts that Mary was a virgin when she conceived, and Matthew goes on to make it clear that she remained a virgin until she gave birth to Jesus:

*Now, [The Origin] {of} [Jesus] [Anointed] [was] [like this]: [After [Mary], [The Mother] [He had], was promised in marriage] {to} [Joseph], but [before] [they] [came together], [she was found] [having] in [Tummy] from [a [holy] Spirit]. But [Joseph], [The Male] [she had], [being] [fair] and [not] [wanting] [to make an example of] [her], [was determined] [to release] [her] [secretly]. But [after [he] had contemplated] [these {things}], [Look!] [A Messenger] {of} [His Majesty] [was made to appear] {to} [him] in [a Dream], [saying]: "[Joseph], [Son] {of} [David], [do [not] be afraid] [to take [Mary], [The Woman] [you have], to yourself]; [for] [the {One} Who has been engendered] in [her] [is] from [a [holy] Spirit]. And [she will give birth to] [a Son], and [you will call] [The Name] [He has] '[Jesus]'; [for] [He will save] [The People] [He has] from [The Sins] [they have]." [The Entirety {of}] [this] [came about] [so that] [the statement that was made [by] [His Majesty] through] [The Prophet] [would be filled completely] [which says]: "[LOOK!] [THE VIRGIN] [WILL HAVE IN TUMMY], AND [SHE WILL GIVE BIRTH TO] [A SON]; AND [THEY WILL CALL] [THE NAME] [HE HAS] '[EMMANUEL \*],'" [which] [is] [translated], "[The {Living} God] {is} with [us]." But [when [Joseph] awoke] from [The Sleep], [he did] [as] [The Messenger] {of} [His Majesty] [enjoined] [him]; and [he took] [The Woman] [he had] to himself. And [he did [not] know] [her] [until the time when] [she gave birth to] [a Son]. And [he called] [The Name] [he had] "[Jesus]."*

*(Matthew 1:18–25) —my interim translation*

In case you couldn't tell, I was just being facetious in my response to this good fellow's question. He appears to be referring to the "original language" in Isaiah 7:14, but he doesn't say that. Instead, he makes the following dimwitted statement—which I have just shown to be incredibly stupid:

*For example, your reference to Jesus being born of a virgin, when that is not at all what the original texts say, what does it mean that this statement is false (by your own standards)?*

Now that I've had more than my share of fun ridiculing our self-proclaimed "religion scholar" for his obvious lack of "scholarly" precision, let me address the question the good fellow apparently intended to ask but couldn't quite state clearly. It has to do with the "original language" of Isaiah 7:14 rather than the "original language" of the New Testament account of the conception and birth of Jesus Christ.

Anyone familiar with the things I have written should already know that the Hebrew term that Isaiah uses in Isaiah 7:14 (*almah*) refers generally to a "young girl" rather than specifically to a "virgin" (*bethulah*). Here is what I said in regard to Justin Martyr's claim that Isaiah 7:14 definitely refers to a "virgin":

*Although it is tempting to pick up Justin's novel argument and run with it, that would not be wise. The Truth concerning what Isaiah states is a whole lot more complex than Justin makes it out to be.*

*First of all, the Hebrew word **almah**, which is normally translated "virgin" in Isaiah 7:14, may or may not actually mean "virgin." That is, the term occurs only six times in the Hebrew Scriptures, and it is never used in a context where "virgin" is its obvious meaning. So, before you decide how it should be translated, perhaps you need to look at the evidence. Here are all of the Old Testament passages where the word occurs:*

*"So I came today to the spring, and said, 'O LORD, the God of my master Abraham, if now Thou wilt make my journey on which I go successful; behold, I am standing by the spring, and may it be that the **maiden** who comes out to draw, and to whom I say, "Please let me drink a little water from your jar"; and she will say to me, "You drink, and I will draw for your camels also"; let her be the woman whom the LORD has appointed for my master's son.'" (Genesis 24:42–44)*

*Then his sister said to Pharaoh's daughter, "Shall I go and call a nurse for you from the Hebrew women, that she may nurse the child for you?" And Pharaoh's daughter said to her, "Go {ahead.}" So the **girl** went and called the child's mother. (Exodus 2:7–8)*

*The way of an eagle in the sky,  
The way of a serpent on a rock,*

The way of a ship in the middle of the sea,  
And the way of a man with a **maid**.  
(Proverbs 30:19)

“Your oils have a pleasing fragrance,  
Your name is {like} purified oil;  
Therefore the **maidens** love you.”  
(Song of Solomon 1:3)

“There are sixty queens and eighty concubines,  
And **maidens** without number.”  
(Song of Solomon 6:8)

“Therefore the Lord Himself will give you a sign:  
Behold, a **virgin** will be with child and bear a son,  
and she will call His name Immanuel.”  
(Isaiah 7:14)

*Do you see anything in connection with those six occurrences of the Hebrew term **almah** that indicates the term actually means “virgin” instead of just “young girl”? I don’t. Furthermore, there is another Hebrew term, the term **bethulah**, which is specifically used with the meaning “virgin.” You can tell that has to be its meaning from the way it is used in these passages:*

And the girl was very beautiful, a **virgin**, and **no man had had relations with her**; and she went down to the spring and filled her jar, and came up.  
(Genesis 24:16)

“And if a man seduces a **virgin** who is not engaged, and lies with her, he must pay a dowry for her {to be} his wife. If her father absolutely refuses to give her to him, he shall pay money equal to the dowry for **virgins**.”  
(Exodus 22:16–17)

Then the LORD said to Moses, “Speak to the priests, the sons of Aaron, and say to them, ‘No one shall defile himself for a {dead} person among his people, except for his relatives who are nearest to him, his mother and his father and his son and his daughter and his brother, also for his **virgin** sister, who is near to him **because she has had no husband**; for her he may defile himself.’”  
(Leviticus 21:1–3)

“And the priest who is the highest among his brothers, on whose head the anointing oil has been poured, and who has been consecrated to wear the garments, shall not uncover his head, nor tear his clothes; nor shall he approach any dead person, nor defile himself {even} for his father or his mother; nor shall he go out of the sanctuary, nor profane the sanctuary of his God; for the consecration of the anointing oil of his God is on him: I am the LORD. And he shall take a wife in her **virginity**. A widow, or a divorced woman, or one who is profaned by harlotry, these he may not take; but rather he is to marry a **virgin** of his own people; that he may not profane his offspring among his people: for I am the LORD who sanctifies him.”  
(Leviticus 21:10–15)

“If any man takes a wife and goes in to her and {then} turns against her, and charges her with shameful deeds and publicly defames her, and says, ‘I took this woman, {but} when I came near her, I did not find her a **virgin**,’ then the girl’s father and her mother shall take and bring out the {evidence} of the girl’s **virginity** to the elders of the city at the gate. And the girl’s father shall say to the elders, ‘I gave my daughter to this man for a wife, but he turned against her; and behold, he has charged her with shameful deeds, saying, “I did not find your daughter a **virgin**.”’ But this is the {evidence} of my daughter’s **virginity**.’ And they shall spread the garment before the elders of the city. So the elders of that city shall take the man and chastise him, and they shall fine him a hundred {shekels} of silver and give it to the girl’s father, because he publicly defamed a **virgin** of Israel. And she shall remain his wife; he cannot divorce her all his days. But if this charge is true, that the girl was not found a **virgin**, then they shall bring out the girl to the doorway of her father’s house, and the men of her city shall stone her to death because she has committed an act of folly in Israel, by playing the harlot in her father’s house; thus you shall purge the evil from among you.”  
(Deuteronomy 22:13–21)

*Now, the question one should ask regarding Isaiah’s use of the term **almah** in Isaiah 7:14 is this: If Isaiah’s intention was to emphasize the meaning “virgin,” why did he not use the more commonly used Hebrew term*

**bethulah** rather than the infrequently used term **almah**? Do you understand the significance of that question? It is not concerned with whether or not Isaiah implies that the woman of whom he is speaking would actually be a virgin. It may well be true that the term **almah** does, in fact, imply virginity. But that is not the issue. The issue is, if Isaiah wanted to emphasize the virginity of the woman—as Justin and other Christian theologians would have us all believe—rather than merely imply it, why did he choose a term that appears to have a more general meaning rather than one with a specific meaning? It certainly could not be because he was unaware that the term **bethulah** emphasized virginity. He uses the term himself in the following passages, where he is clearly emphasizing the virginity of the woman (a **zonah**) in at least two cases:

Be ashamed, O Sidon;  
For the sea speaks, the stronghold of the sea, saying,  
“I have neither travailed nor given birth,  
I have neither brought up young men  
    {nor} reared **virgins**.”  
(Isaiah 23:4)

And He has said, “You shall exult no more,  
O crushed **virgin** daughter of Sidon.  
Arise, pass over to Cyprus;  
    even there you will find no rest.”  
(Isaiah 23:12)

Then Isaiah the son of Amoz sent {word} to Hezekiah, saying, “Thus says the LORD, the God of Israel, ‘Because you have prayed to Me about Sennacherib king of Assyria, this is the word that the LORD has spoken against him:

“She has despised you and mocked you,  
The **virgin** daughter of Zion;  
She has shaken {her} head behind you,  
The daughter of Jerusalem!”  
(Isaiah 37:21–22)

“Come down and sit in the dust,  
O **virgin** daughter of Babylon;  
Sit on the ground without a throne,  
O daughter of the Chaldeans.  
For you shall no longer be called tender  
    and delicate.”  
(Isaiah 47:1)

For {as} a young man marries a **virgin**,  
{So} your sons will marry you;  
And {as} the bridegroom rejoices over the bride,  
{So} your God will rejoice over you.  
(Isaiah 62:5)

Justin’s argument in connection with the meaning of Isaiah 7:14 is based on the fact that he knew the Jews who made the Septuagint translation of the Hebrew Scriptures had used the Greek term **parthenos**—a term that has the generally accepted meaning of “virgin”—to translate the Hebrew term **almah** into Greek. However, the translators did that only in Isaiah 7:14 and in Genesis 24:43. In the other four instances where the word **almah** occurs, they used a more general Greek term, one that means nothing more than “youth.” That clearly indicates they understood the Hebrew term **almah** had a general, rather than a specific, meaning. Moreover, they regularly used the Greek term **parthenos** to translate the Hebrew term **bethulah**.

So the evidence from the Septuagint indicates that the Jews who lived 250 years before Christ understood the Hebrew term **almah** (“young girl”) had a more general meaning than the term **bethulah** (“virgin”). But it also gives credence to the Christian belief that the young girl (the **almah**) that Isaiah mentions in Isaiah 7:14 would be a virgin (a **bethulah**). It does that because in the only other instance (Gen. 24:43) where the Jewish translators used the Greek term **parthenos** (“virgin”) to translate the Hebrew term **almah** (“young girl”), the young girl in question is earlier described as a virgin (**bethulah**: Gen. 24:16).

In light of all these facts, it seems clear that Justin is treading much more heavily on the term **almah** in Isaiah 7:14 than God ever intended that anyone should. That being the case, one needs to ask this question: Why would Satan motivate Justin to do that? That is, what was he trying to hide behind this one man’s ignorant pontification? The answer might surprise you.

Isaiah is indeed implying that the **almah** he mentions would also be a **bethulah**. And the Septuagint translation of the Hebrew Scriptures clearly indicates the Jews still understood that part of The Teaching of the Prophets when they used **parthenos** to translate **almah** sometime around 250 B.C. But to know how the virginity of the **almah** mentioned in Isaiah 7:14 is implied, one needs to focus on the name of the child—Immanuel, which means “God is with us”—rather than on what is said about the woman. As everyone in Isaiah’s time knew



*full well, only a virgin could conceive and bear a divine son of god.*

*("It's Time to Start Questioning Everything You Believe," The Voice of Elijah® Update, December 1999)*

I should probably tell you at this point that I have tentatively standardized the Hebrew term *almah* as "unmarried woman" rather than "young girl." I did that because, after closer scrutiny, I decided that the emphasis in the *meaning* of the term appears to be on the unmarried state of the female rather than her age.

Now that I have sufficiently ridiculed the "show-what-you-know" mentality exhibited by this self-proclaimed "religion scholar," let's take a closer look at the first part of his question:

*Have you heard that recent archeological research has shown that the 'mark of the beast' as recorded in current versions of Revelations is actually a misprint (a typo, although the by hand version). An oldest yet copy of Revelations has been found and it indicates the 'mark of the beast' is actually 616, not 666. You say the scriptures are inerrant in the original language, and here is an example. What does it mean that you have been using 666 mistakenly?*

I will pointedly ignore the fact that our self-proclaimed "religion scholar" twice refers to the New Testament Book of Revelation as "Revelations." ;-). Instead, I will point out the flaw in his nonsensical belief that the oldest manuscript of the New Testament is always the most reliable. That belief runs completely counter to the basic insights legitimate scholars working in the field of textual criticism have long since attained.

Our good fellow appears to be referring to the textual reading found in Papyrus 115 (P<sup>115</sup>), which is the earliest known fragment of the New Testament that contains the text of Revelation 13:18. But contrary to what the self-proclaimed "religion scholar" asserts, that manuscript was not discovered "recently"; it was merely published "recently"—that is, shortly before the turn of the century. And contrary to what this show-what-you-know fellow would have us believe, it is not the only manuscript that has the reading "616" instead of "666." Other manuscripts have that same reading; and men who actually are scholars have long since determined the reading "616" is a variant reading that somehow crept into the "original text." That determination is in complete agreement with what the Early Church Father

Irenæus says in the following passage, where he leaves little doubt as to the oral tradition that was *handed down* to him from the Apostle John:

#### *Chapter xxix*

*1. In the previous books I have set forth the causes for which God permitted these things to be made, and have pointed out that all such have been created for the benefit of that human nature which is saved, ripening for immortality that which is [possessed] of its own free will and its own power, and preparing and rendering it more adapted for eternal subjection to God. And therefore the creation is suited to [the wants of ] man; for man was not made for its sake, but creation for the sake of man.*

*Those nations, however, who did not of themselves raise up their eyes unto heaven, nor returned thanks to their Maker, nor wished to behold the light of truth, but who were like blind mice concealed in the depths of ignorance, the word justly reckons "as waste water from a sink, and as the turning—weight of a balance—in fact, as nothing;" so far useful and serviceable to the just, as stubble conduces towards the growth of the wheat, and its straw, by means of combustion, serves for working gold. And therefore, when in the end the Church shall be suddenly caught up from this, it is said,*

*"There shall be tribulation such as has not been since the beginning, neither shall be."*

*(Daniel 12:1; Matthew 24:21)*

**For this is the last contest of the righteous, in which, when they overcome, they are crowned with incorruption.**

*2. And there is therefore in this beast, when he comes, a recapitulation made of all sorts of iniquity and of every deceit, in order that all apostate power, flowing into and being shut up in him, may be sent into the furnace of fire. Fittingly, therefore, shall his name possess the number six hundred and sixty-six, since he sums up in his own person all the commixture of wickedness which took place previous to the deluge, due to the apostasy of the angels. For Noah was six hundred years old when the deluge came upon the earth, sweeping away the rebellious world, for the sake of that most infamous generation which lived in the times of Noah. And [Antichrist] also sums up every error of devised idols since the flood, together with the slaying of the prophets and the cutting off of the just. For that image which was set up by*

Nebuchadnezzar had indeed a height of sixty cubits, while the breadth was six cubits; on account of which Ananias, Azarias, and Misaël, when they did not worship it, were cast into a furnace of fire, pointing out prophetically, by what happened to them, the wrath against the righteous which shall arise towards the [time of the] end.

For that image, taken as a whole, was a prefiguring of this man's coming, decreeing that he should undoubtedly himself alone be worshipped by all men. Thus, then, the six hundred years of Noah, in whose time the deluge occurred because of the apostasy, and the number of the cubits of the image for which these just men were sent into the fiery furnace, do indicate the number of the name of that man in whom is concentrated the whole apostasy of six thousand years, and unrighteousness, and wickedness, and false prophecy, and deception; for which things sake a cataclysm of fire shall also come [upon the earth].

**Chapter xxx**

**1. Such, then, being the state of the case, and this number being found in all the most approved and ancient copies [of the Apocalypse], and those men who saw John face to face bearing their testimony [to it]; while reason also leads us to conclude that the number of the name of the beast, [if reckoned] according to the Greek mode of calculation by the [value of] the letters contained in it, will amount to six hundred and sixty and six; that is, the number of tens shall be equal to that of the hundreds, and the number of hundreds equal to that of the units (for that number which [expresses] the digit six being adhered to throughout, indicates the recapitulations of that apostasy, taken in its full extent, which occurred at the beginning, during the intermediate periods, and which shall take place at the end).**

**I do not know how it is that some have erred following the ordinary mode of speech, and have vitiated the middle number in the name, deducting the amount of fifty from it, so that instead of six decads they will have it that there is but one. [I am inclined to think that this occurred through the fault of the copyists, as is wont to happen, since numbers also are expressed by letters; so that the Greek letter which expresses the number sixty was easily expanded into the letter Iota of the Greeks.]**

Others then received this reading without examination; some in their simplicity, and upon their own responsibility, making use of this number expressing one decad; while some, in their inexperience, have ventured to

seek out a name which should contain the erroneous and spurious number. Now, as regards those who have done this in simplicity, and without evil intent, we are at liberty to assume that pardon will be granted them by God. But as for those who, for the sake of vainglory, lay it down for certain that names containing the spurious number are to be accepted, and affirm that this name, hit upon by themselves, is that of him who is to come; such persons shall not come forth without loss, because they have led into error both themselves and those who confided in them.

Now, in the first place, it is loss to wander from the truth, and to imagine that as being the case which is not; then again, as there shall be no light punishment [inflicted] upon him who either adds or subtracts anything from the Scripture, under that such a person must necessarily fall. Moreover, another danger, by no means trifling, shall overtake those who falsely presume that they know the name of Antichrist. For if these men assume one [number], when this [Antichrist] shall come having another, they will be easily led away by him, as supposing him not to be the expected one, who must be guarded against.

**2. These men, therefore, ought to learn [what really is the state of the case], and go back to the true number of the name, that they be not reckoned among false prophets. But, knowing the sure number declared by Scripture, that is, six hundred sixty and six, let them await, in the first place, the division of the kingdom into ten; then, in the next place, when these kings are reigning, and beginning to set their affairs in order, and advance their kingdom, [let them learn] to acknowledge that he who shall come claiming the kingdom for himself, and shall terrify those men of whom we have been speaking, having a name containing the aforesaid number, is truly the abomination of desolation. This, too, the apostle affirms:**

“When they shall say, Peace and safety, then sudden destruction shall come upon them.”

(1 Thessalonians 5:3)

(The Advent of Christ and AntiChrist, pp. 74–80)

Scholars generally agree that Irenæus wrote those things shortly before A.D. 200. I don't know about you, but I tend to give more credence to what he clearly states is his belief in regard to the number 666 rather than the dimwitted speculation of ignorant folks today. Irenæus was, after all, the fellow who wrote the book on what was heresy at a time when *The Apostolic*

Teaching was still being *handed down* by the leaders of the Church. But I doubt that our self-proclaimed “religion scholar” is even aware of the fact that *The Apostolic Teaching* was alive in the Church at that time. So much for his “scholarship” in the field of religion.

**Editor:** *Many times throughout the years people have written in asking us if we are a part of the Seventh-day Adventists. The latest comment on this was from a man who cancelled an order for the Free Offer Booklets:*

*“To Whom It May Concern: I ordered the free SDA booklets today (3/18/2012), of the SDA lies and perversion of the Biblical Truths. I want them cancelled.”*

*I assume he read some of the materials posted on our website after placing his order, which led him to believe we are Seventh-day Adventists. Do you have any idea why some people associate us with this denomination?*

**Elijah:** I have absolutely no idea why anyone who has actually bothered to take the time to understand what I write would ever think my beliefs are in any way similar to Adventist beliefs. In reading the statement of beliefs that organization has posted on their website, I found little there that I agree with other than their statement of basic Christian beliefs concerning the nature of God and the doctrine of substitutionary atonement. What I did find was an organization that is totally fixated on a legalistic salvation by works rather than salvation by faith. Anyone who has read more than a smattering of what I have written should know I am in complete disagreement with that nonsense. However, some things I have written might be misconstrued to agree with Adventist beliefs.

Adventists believe Adam was created in the image and likeness of God, but that image was marred when Adam fell and will only be restored at the Resurrection of the Righteous. I don’t. They also believe the seven “days” of Creation are already completed. I don’t. As I explain in the booklet titled *In the Image and Likeness of God*, there is nothing in the Scriptures that indicates Adam was ever created in the image and likeness of God. Furthermore, the biblical text indicates we are still living in the sixth “day” of Creation, and God is still working to create an entirely new species in His Own image and likeness. I do agree that True Believers will be resurrected in the image and likeness of God, but the

resurrection of Believers is not a restoration to a previous state; it is an entirely new creation.

Adventists believe they are “*The Remnant*” of the Church. I don’t. I believe it will be impossible for anyone to identify “*The Remnant*” of the Church until those Believers are resurrected in the image and likeness of God at the End of the Age because True Believers will continue to remain scattered throughout what remains of the Church until that time. That is, I do not believe anybody still has the apostolic authority to gather True Believers in “*The Name*” of Jesus Christ and impose a government on that gathering of Believers as the Apostles did. I believe that authority was lost when the leaders of the Church lost *The Apostolic Teaching*.

Adventists believe the Ten Commandments are a binding law that must be obeyed under the terms of the New Covenant. I don’t. They also believe Christians are required to observe the Sabbath. I don’t. They also believe Christians must observe the dietary laws in the Old Testament. I don’t. But I do believe Adventists labor under all those legalistic requirements because they know nothing at all of the Protestant Reformers’ assertion that the Gospel message declares *inheritance of the promise* is achieved through simple belief in the Truth of *the promise*.

Adventists also believe Jesus Christ began some sort of fanciful “investigative judgment” in 1844. I don’t. Instead, I believe Adventists are just like the Mormons, the Jehovah’s Witnesses, and the Brethren. All of those groups originated in a frenetic work of Satan during the 1830s by which he sought to subvert the work of legitimate Evangelists like Charles Finney. At that time, Finney and others were still preaching the Truth of the simple Gospel that had been *handed down* to them by men like John Wesley and Jonathan Edwards. Unfortunately, over the past fifty years Satan has finally managed to distort the Truth of that simple Gospel message. That is why I felt compelled to publish *The Old Testament Gospel of Jesus Christ* in December 2011. Although I was called to be a Teacher rather than an Evangelist, that publication will at least ensure some in our generation have the opportunity to hear the Truth.

I could go on listing Adventist beliefs with which I completely disagree, but why bother? It would serve no useful purpose. Deluded individuals will go on believing whatever irrational nonsense they *choose* to believe about my teaching.



**Editor:** Here's a note from a woman who is asking for understanding of events that occur concerning the Church during the last few years of this Age. She wrote:

"First, I give thanks to our Lord for your dedication to the Truth, your research, and your willingness to share it with others who love the Truth ... and thank you for your ministry of the restoration of the Truth through The Voice of Elijah! I have read your booklet, *The Antichrist*, and since the Lord has never allowed me to accept the false teaching of the 'Pre-Tribulation Rapture,' I was so very blessed to learn that the Truth of the Lord and His first followers about the Tribulation and the Rapture has been preserved (in addition to the New Testament) in the writings of the early church fathers.

I understand that the church must endure the Tribulation/persecution/martyrdom of the last days, but can you please tell me at what point Jesus comes for His church? In Revelation 6:12-13, it looks to me like this could be the sign He spoke of in Matthew 24:29, the sign which He said would be after the Tribulation and just before His coming to gather His people. Yet, if He returns at the sixth seal, then I don't understand why the Scripture states that "the bride has made herself ready" just before Jesus is revealed in heaven at the time of Armageddon. Also, if He comes for His Bride at the sixth seal, then why does the Scripture say "at the last trumpet" when the seven trumpets of judgment yet remain? Is the church still on the earth during the outpouring of the wrath of God in the trumpet and bowl judgments? Please help my understanding because I am DESPERATE to know the Truth!!!!"

**Elijah:** Here's a verity concerning *The Teaching* that anyone who wants to know the Truth would do well to keep in mind: Patience is a virtue; speculation is a sin. Here's another just like it: A True Believer is only responsible for "walking" in "*The Light*" of the Truth he has. Having said that much for the moment, I will provide more information in the main article in this issue.

**Editor:** One of our Monthly Contributors is concerned about her husband's brother who is mentally challenged and has Down syndrome where he is incapable of understanding Who God is. She says:

"He still drinks from bottles and doesn't speak. He does like gentle music though and it seems to calm him. Does God take that into consideration?"

She also asks:

"Will he even be given an opportunity of salvation since he was born that way, and, although he is 30 years old now, he will always remain in a state of unbelief."

**Her fear is also directed toward her children's salvation. She wrote this:**

"I understand the Lord loves the world as a collective whole, but what about a young child? For instance my daughter who is only 4 years old doesn't have a mind of understanding yet and IF the Lord walked all stages of Life to sanctify all stages of Life and recapitulated in Himself all, then is that not true that at some point some children and babies are sanctified? Are all babies that are just being born today going to burn in Hell? Are my own children going to burn in Hell? I mean I am teaching what I am being taught, but do they comprehend it?? When I read the September 1993 Update, *As Hot As Hell*, it doesn't really speak to me as the full answer to the question. I could be wrong about that issue. I read it as strictly an adult maturity, and the ignorance of the adult, so there should be an age of maturity. So if children do not reach that age of maturity, then they are not going to be saved?? There will be no children in heaven??"

**Elijah:** I will respond to this question with three of the most powerful words anyone can ever use: ***I don't know***. Furthermore, I can tell you with absolute certainty that nobody else does either, because the Scriptures do not address the issue. There are many who will tell you they do know the answer to the question, but that is only because they are well acquainted with two of the stupidest words that anyone can ever use: ***I know***. The Early Church Father Irenæus said this about those who presume they know the answer to such questions:

1. For the tradition of the elders themselves, which they pretended to observe from the law, was contrary to the law given by Moses. Wherefore also Esaias declares: "Thy dealers mix the wine with water," showing that the elders were in the habit of mingling a watered tradition with the simple command of God; that is, they set up a spurious law, and one contrary to the [true] law; as also the Lord made plain, when He said to them, "Why do ye transgress the commandment of God, for the sake of your tradition?"

For not only by actual transgression did they set the law of God at nought, mingling the wine with water; but they also set up their own law in opposition to it, which is termed, even to the present day, the pharisaical. In this [law] they suppress certain things, add others, and interpret others, again, as they think proper, which their teachers use, each one in particular; and desiring to uphold these traditions, they were unwilling to be subject to the law of God, which prepares them for the coming of Christ.

(Irenæus, "Against Heresies," Book iv, Chap. xii, in Roberts and Donaldson (Eds.), The Ante-Nicene Fathers (1867), Vol. 1, p. 475)

Anyone who is concerned about the salvation of someone else had best make sure they are ensuring their own salvation. Jesus said it best:

"And [just as] [it came about] in [The Days] {of} [Noah], [it will be] [like that] also in [The Days] {of} [The Son] {of} [The Man]: [They were eating], [they were drinking], [they were marrying], [they were being given in marriage], [up to] [the] Day [that] [Noah] [went in] to [The Box] and [The Flood] [came] and [did away with] [everyone]. [Likewise], [just as] [it came about] in [The Days] {of} [Lot]: [They were eating], [they were drinking], [they were buying], [they were selling], [they were planting], [they were building]. But on [The Day] [Lot] [came out] from [Sodom], [He showered] [Fire] and [Sulfur] from [Heaven] and [did away with] [everyone]. [It will be] in accordance with [the] [same] {things} on [The Day] [The Son] {of} [The Man] [is revealed]. [On That Day], [the] {one} who [is] on [The Domicile], and [The Containers] [he has] {are} in [The House], [must] [not] go down [to pick them] up; and [likewise] [the] {one} in [a Field] [must] [not] turn back [to] [the] {things} [behind]. **[Remember] [The Woman] [Lot had]."**

(Luke 17:26–32) —my interim translation

My point is, those who will and will not be saved are none of our business. They are God's concern, and I am convinced He needs no input on the subject from me or anyone else. Therefore, I am perfectly content to leave it in His hands. My "knowledge" of such things is in no way essential to my salvation, or the salvation of anyone else for that matter. One of the pitfalls in asking questions about God's plan and purpose resides in our tendency to find fault with God rather than trusting

His fairness and impartiality regarding things that are out of our control. Paul wrote this about that:

But {it is} [not] [such] [that] [The Word] {of} [The {Living} God] [has fallen away]. [For] [all of those] from {the man} [Israel]? [These] {are} [not] [Israel]. [Neither] {is it} [that] [Abraham's] [Seed] [are] [all] {his} [Children]. [But]: "[A SEED] [WILL BE CALLED] {for} [YOU] IN [ISAAC]." [That is], [These Children] {of} [The Flesh] {are} [not] [The Children] {of} [The {Living} God]; [but] [The Children] {of} **[The Promise]** [are reckoned] as [a Seed]. [For] [this] {is} [The Word] {of} [a **Promise**]: "AT [THIS TIME] [I WILL COME], AND [SARAH] [WILL HAVE] [A SON]." Now, [not only] {Sarah}, [but also] [Rebekah\*], [who had] [a Bed] from [one {man}]—[Isaac], [The Father] [we have]. [For] [when] {they} had [not yet] been engendered] [nor] [had continually done] [anything] [good] or [bad]—[so that] [The Purpose] {of} [The {Living} God] [might continue] in agreement with [a Choice], [not] from [Works] [but] from [the] {One} Who is calling—[it was said] to [her], "[THE [GREATER] {one}] [WILL BE A SLAVE] [to] [THE [LESSER] {one}]." [Just as] [it has been written], "[I LOVED] [JACOB], BUT [I HATED] [ESAU]." [Therefore], [what] [will we say]? [Is there] [not] [Unfairness] with [The {Living} God]? [Certainly not]! [For] [He tells] [Moses], "[I WILL SHOW MERCY ON] [WHOMEVER] [I WILL SHOW MERCY], AND [I WILL HAVE COMPASSION ON] [WHOMEVER] [I WILL HAVE COMPASSION]." [So then], [therefore], {it is} [not] [the] {one} who wants to, [nor] [the] {one} who is running, [but] [The {Living} God] [Who is showing mercy]. [For] [The Writing] [tells] [Pharaoh] [that] "[I WOKE [YOU] UP FOR [THIS VERY] {thing}], [SO THUS] [I COULD PRESENT [THE POWER] [I HAVE] AS EVIDENCE] AGAINST [YOU], AND [SO THUS] [THE NAME] [I HAVE] [COULD BE PUBLICLY PROCLAIMED] IN [ALL] [THE EARTH]." [So then], [therefore], [He shows mercy on] [whomever] [He wants]; but [He hardens] [whomever] [He wants]. [Therefore], [You will say to] [me]: "[Why] [does He] [still] find fault? [For] [who] [has stood against] [The Resolve] [He has]?" **[On the contrary], [O] [Man], [who] [are] [You]—[the] {one} arguing with [The {Living} God]? [The Formed] [should] [not] say to [The Former], "[Why] [did You make] [me] [like this]?" [Or] [does] [The Potter] {of} [The Mud] [not] have] [Authority] [to make] out of [The] [same] Lump] [The] [one] Container] for [Honor], but [the] {other} one] for [Dishonor]?"**

(Romans 9:6–21) —my interim translation ■

Continued from front cover

read the first chapter I should light upon. For I had heard of Antony, that, accidentally coming in whilst the gospel was being read, he received the admonition as if what was read were addressed to him, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." And by such oracle was he forthwith converted unto Thee.

So quickly I returned to the place where Alypius was sitting; for there had I put down the volume of the apostles, when I rose thence. I grasped, opened, and in silence read that paragraph on which my eyes first fell, — "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." No further would I read, nor did I need; for instantly, as the sentence ended, — by a light, as it were, of security infused into my heart, — all the gloom of doubt vanished away.

30. Closing the book, then, and putting either my finger between, or some other mark, I now with a tranquil countenance made it known to Alypius. And he thus disclosed to me what was wrought in him, which I knew not. He asked to look at what I had read. I showed him; and he looked even further than I had read, and I knew not what followed. This it was, verily, "Him that is weak in the faith, receive ye;" which he applied to himself, and discovered to me. By this admonition was he strengthened; and by a good resolution and purpose, very much in accord with his character (wherein, for the better, he was always far different from me), without any restless delay he joined me.

St. Augustine of Hippo, "The Confessions and Letters of St. Augustine," Book viii, Chap. xii, in H. Schaff (Ed.), *Nicene and Post-Nicene Fathers* (1886), Vol. 1, pp. 127–128.

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