



# THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

## Does the Fool Actually Believe God Can Sin?

Every severity, therefore, and apparent cruelty, either in word or deed, that is ascribed in Holy Scripture to God or His saints, avails to the pulling down of the dominion of lust. And if its meaning be clear, we are not to give it some secondary reference, as if it were spoken figuratively. Take, for example, that saying of the apostle: "But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who, by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile."

But this is addressed to those who, being unwilling to subdue their lust, are themselves involved in the destruction of their lust. When, however, the dominion of lust is overturned in a man over whom it had held sway, this plain expression is used: "They that are Christ's have crucified the flesh, with the affections and lusts." Only that, even in these instances, some words are used figuratively, as for example, "the wrath of God" and "crucified." But these are not so numerous, nor placed in such a way as to obscure the sense, and make it allegorical or enigmatical, which is the kind of expression properly called figurative. But in the saying addressed to Jeremiah, "See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down," there is no doubt the whole of the language is figurative, and to be referred to the end I have spoken of.

Those things, again, whether only sayings or whether actual deeds, which appear to the inexperienced to be sinful, and which are ascribed to God, or to men whose holiness is put before us as an example, are wholly figurative,

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## *A Note From the Editor*

I often receive inquiries regarding what *The Voice of Elijah*® is and does. In addition, I receive questions regarding Larry Harper's involvement (or lack thereof). I assume that you, as a subscriber to *The Voice of Elijah*® newsletter, have some degree of understanding of our mission and message. But I occasionally use this column to clear up any misconceptions and to inform you, our readers, of the many ways you can support our mission. The best place to start is *The Voice of Elijah*®'s mission:

*The basic purpose of Voice of Elijah, Inc. is that ALL True Believers be prepared for the appearance of the Antichrist while seeking to promote goodwill with the public at large.*

In order for True Believers to prepare for the appearance of the Antichrist, they need to know *where to receive the teaching they need to overcome Satan's delusion*. That's where *The Voice of Elijah*® comes in. Our mission is to reach True Believers and let them know that the Truth is available. Monthly Contributors provide the financial base for the outreach activities of our organization, so that's next up.

## *Financial Contributions*

We can't thank you enough for your financial support. Monthly contributions are the fuel that keeps the outreach engine churning. We receive no federal funding nor do we throw fundraisers, as most nonprofits do. Seventy-six percent of VOE's 2012 year-to-date contributions have funded outreach. Your recurring credit card contributions and monthly checks mailed to VOE are working every day to make the sound of our voice louder, saying: "The Truth is available through *The Voice of Elijah*®!"

Monthly Contributors of at least \$75 receive *The Voice of Elijah*® *Update* (8 issues annually) in addition to an ongoing subscription to *The Voice of Elijah*®. Monthly Contributors who have contributed for six months or longer are also eligible to apply for the additional teaching available in The Next Step program.

Enough about what you get for contributing monthly, and on to an even more important issue: Why do True Believers contribute to *The Voice of Elijah*®? You can read for yourself what Larry Harper says on this subject in this month's "Questions & Answers" article.

## *The Next Step Application Process*

The Next Step is an Elijah Project discipleship program, which is provided to those Monthly Contributors of *The Voice of Elijah*® who meet the requirements, submit an application, and are admitted into the

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program. The Next Step materials are not available for distribution through *The Voice of Elijah*®. So, to clear up any lingering misconceptions regarding the application process for The Next Step program, here are the particulars.

When The Next Step program began, all that was required to participate was a monthly contribution of \$200 to *The Voice of Elijah*®. But in 2008, Larry received information that indicated some participants were not honoring the Non-disclosure Agreement they had signed. So he replaced that requirement with an application process and an Admissions Committee to review the applications. Larry is not a member of that committee.

Before applicants can receive The Next Step materials, the applicant must meet the following five (5) requirements:

1. *submit an Admission Application Form that has been approved by the Admissions Committee*
2. *be a Monthly Contributor to **The Voice of Elijah**® for at least 6 months*
3. *read all back issues of **The Voice of Elijah**® newsletter and **The Voice of Elijah**® Update*
4. *read and/or listen to all of the materials published by The Elijah Project*
5. *communicate with the moderators and other Monthly Contributors by posting messages on The Elijah Project's Yahoo group site.*

Once an applicant has fulfilled those requirements, they must sign a Non-disclosure Agreement before receiving monthly teaching on CD/DVD. All of the information provided through The Next Step will eventually be made available to the public. However, until this information is in its final form and has secured full copyright protection, The Elijah Project asks that participants in The Next Step only share the information with their immediate family members. The application form is online at: [https://www.the-elijah-project.com/nextstep\\_application.pdf](https://www.the-elijah-project.com/nextstep_application.pdf).

## **Outreach Volunteer Program**

Thanks to the Outreach Volunteers, there are twenty-one boxes of Free Offer Booklets waiting for the postal service to pick up today. Some of the boxes hold over one hundred booklets; others only twenty. Outreach Volunteers receive a shipment of Free Offer Booklets every month that they distribute in their local areas. The activities of the Outreach Volunteers greatly reduce our book distribution cost. It is much more cost-effective for VOE to ship a box of one hundred books to one individual to distribute, than it is to ship one hundred individual booklets to one hundred separate addresses (even at USPS Bulk Rate). If you would like a one-time or recurring monthly shipment of Free Offer Booklets to distribute, contact me by calling 972-635-2021 or via email: [marcia@voiceofelijah.org](mailto:marcia@voiceofelijah.org).

## **"Likes" on Facebook**

On *The Voice of Elijah*® Facebook page, I post daily snippets from back issues of *The Voice of Elijah*®, *The Voice of Elijah*® Update, and Larry Harper's books and booklets. With very little effort on your part, your "sharing" and "liking" the VOE posts provide additional visibility for those snippets. I often hear from newcomers who found VOE through Facebook, thanks to your "sharing" and "liking" efforts. You can find our Facebook page at: [www.facebook.com/voiceofelijahinc](http://www.facebook.com/voiceofelijahinc).

## **Pray**

Please pray for the success of our outreach efforts, for the most effective use of your contributions, and for the wisdom the VOE staff needs to make decisions on behalf of all contributors. We are trying to reach the many born-again Believers who already know they are not receiving the "food" they need. So please pray that they be led to *The Voice of Elijah*® as quickly as possible.

In Him,

*Marcia Woody*

# No Need for a Boa, the Constrictor Is on His “Way”

**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**®, 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**®, 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**®, 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**®, 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**®, 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**®, 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**®, 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*®, 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**®, 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**®, 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**®, 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**®, 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**®, 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)

## Revelation 11

In the July issue of *The Voice of Elijah®*, I gave you my translation of Revelation 11–13 along with a brief commentary on each chapter. I began by telling you John's focus in Chapter 11 is 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. I pointed out that 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. I also showed you the Early Church Father Hippolytus confirms that John is describing events that occur during the three and a half years that immediately precede the reign of the Antichrist. I said the following regarding those things:

*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.

("Ever Seen Any Such Sad-Sack Sea Serpent?" **The Voice of Elijah**®, July 2012, p. 8)

I went on to show you Isaiah 27, where Isaiah talks about Corporate Israel as God's "vineyard" and mentions the sounding of the parabolic "trumpet" that signals the End of the Age. Then I told you this:

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."

("Ever Seen Any Such Sad-Sack Sea Serpent?" **The Voice of Elijah**®, July 2012, p. 11)

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.

("Ever Seen Any Such Sad-Sack Sea Serpent?" **The Voice of Elijah**®, July 2012, p. 11)

## Revelation 12

Regarding Chapter 12, I told you it should be obvious to everyone, even the most obtuse among us, that John is not speaking *literally*. I explained that 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. I reminded you that "the water" that comes out of the mouth of the "sea serpent" in Revelation 12:15 depicts false teaching, just as it does in Revelation 8:11. Then, after I quoted what Hippolytus said in regard to the chapter, I said this:

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 found 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.

("Ever Seen Any Such Sad-Sack Sea Serpent?" **The Voice of Elijah**®, July 2012, p. 14)

## Revelation 13

In commenting on Chapter 13, I first quoted what Irenæus explained about the things John wrote and then said this:

*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." ("Ever Seen Any Such Sad-Sack Sea Serpent?" **The Voice of Elijah**®, July 2012, pp. 16–17)*

Now that I have provided you a brief survey of the things I have already explained regarding the first thirteen chapters of the Book of Revelation, I will continue by giving you my standardized translation of Chapter 14 along with a brief commentary.

## Revelation 14—Text

<sup>1</sup>And [I saw]—and [Look!]—[The Little Lamb] [Who stood] on [The Mountain] {of} [Zion], and with [Him], [One Hundred] [forty]-[four] [Thousand] [who have] [The Name] [He has], and [The Name] {of} [The Father] [He has], [which has been written] on [The Foreheads] [they have]. <sup>2</sup>And [I heard] [a Voice] out of [The Heaven] [like] [a Voice] {of} [many] [Waters] and [like] [a Voice] {of} [a [great] Rolling Thunder]. And [The Voice] [that] [I heard] {was} [like] [Harpists] [playing on the harp] with [The

Harps] [they had]. <sup>3</sup>And [they are singing] [a [new] Song] [before] [The Throne], and [before] [The [four] Living Creatures] and [The Elders]. And [nobody] [was able] [to learn] [The Song] [except] [The [One Hundred] [forty]-[four] Thousand]—[the {ones} who had been bought] from [The Earth]. <sup>4</sup>[These] [are] [the {ones} who have [not] been soiled] with [Women], [for] [they are] [Virgins]. [These] {are} [the {ones} who are following] [The Little Lamb] [wherever] [He goes on]. [These] [have been bought] from [The Men] {as} [First Fruits] {to} [The {Living} God] and [The Little Lamb]. <sup>5</sup>And [a Lie] [was [not] found] in [The Mouths] [they had]. [They are] [unblemished].

<sup>6</sup>And [I saw] [another] [Messenger], [{one} who is flying] in [Midheaven], [{one} who has] [a [burning] Gospel] [to preach as the gospel] to [the {ones} sitting] on [The Earth] and to [every] [Gentile], [Tribe], [Tongue], and [People], <sup>7</sup>[saying] in [a [great] Voice]: "[You must be afraid of] [The {Living} God] and [give] [Him] [Glory], [because] [The Hour] {of} [The Sentencing] [He has] [has come]! [You must bow down to] [the {One} Who made] [The Heaven] and [The Earth] and [a Sea] and [Springs] of [Waters]!"

<sup>8</sup>And [another] [Messenger]—[a [second] {one}]—[followed], [saying]: "[She fell]! [Babylon], [the [great] {one}], [fell]—[the {one} who has given a drink to] [all] [The Gentiles] from [The Wine] {of} [The Rage] {of} [The Sexual Promiscuity] [she has]!"

<sup>9</sup>And [another] [Messenger]—[a [third] {one}]—[followed] [them], [saying] in [a [great] Voice]: "[If] [anyone] [bows down to] [The Beast] and [The Image] [he has] and [receives] [a Mark] on [The Forehead] [he has] [or] on [The Hand] [he has], <sup>10</sup>[he will [also] drink] from [The Wine] {of} [The Rage] {of} [The {Living} God]—[the {one} that has been mixed] [undiluted\*] in [The Cup] {of} [The Anger] [He has]; and [he will be tormented] in [Fire] and [Sulfur] [before] [holy] [Messengers] and [before] [The Little Lamb]. <sup>11</sup>And [The Smoke] {of} [The Torment] [they have] [ascends] for [Ages] {of} [Ages], and [they—[the {ones} who bow down to] [The Beast] [and] [The Image] [he has], [and] [anyone], [if] [he receives] [The Mark] {of} [The



Name] [he has]—do [not] have] [Rest] [Day] and [Night]!" <sup>12</sup>[Here] [is] [The Perseverance] {of} [the [holy] {ones}]—[the {ones} who keep watch over] [The Commandments] {of} [The {Living} God] and [The Belief] {of} [Jesus].

<sup>13</sup>And [I heard] [a Voice] out of [The Heaven] [saying], "[You must write]: '[Fortunate] {are} [the [dead] {ones}]—[the {ones} who die] in [His Majesty] [from now on]!" "[Yes]," [The Spirit] [says], "[so that] [they may be refreshed] from [The Labors] [they have], [for] [The Works] [they have] [follow] after [them]."

<sup>14</sup>And [I saw]—and [Look!]—[a [white] Cloud] and [{One}] [just like] [a Son] {of} [a Man] Who is sitting] on [The Cloud], [{One} Who has] [a Crown] [made of gold] on [The Head] [He has] and [a [keen] Sickle] in [The Hand] [He has]! <sup>15</sup>And [another] [Messenger] [came out] of [The Sanctuary], [shouting] in [a [great] Voice] {to} [the {One} Who is sitting] on [The Cloud], "[You must send] [The Sickle] [You have] and [reap], [because] [The Hour] [to reap] [has come], [because] [The Harvest] {of} [The Earth] [has been dried up]!" <sup>16</sup>So [the {One} Who is sitting] on [The Cloud] [threw] [The Sickle] [He had] on [The Earth], and [The Earth] [was reaped].

<sup>17</sup>And [another] [Messenger] [who [also] has] [a [keen] Sickle] [came out] of [The Sanctuary]—[the {one}] in [The Heaven]. <sup>18</sup>And [another] [Messenger]—[the {one} who has] [Authority] over [The Fire]—[came out] of [The Sacrificial Altar] and [called out] in [a [great] Voice] {to} [the {one} who has] [The [keen] Sickle], [saying], "[You must send] [The Sickle]—[the [keen] {one}] [You have]—and [pick] [The Clusters of Grapes\*] {of} [The Vine] {of} [The Earth], [because] [The Bunches of Grapes] [she has] [are ripe\*]." <sup>19</sup>And [The Messenger] [threw] [The Sickle] [he had] into [The Earth], and [he picked] [The Vine] of [The Earth] and [threw] into [The Wine Press]—[the [great] {one}]—{of} [The Rage] {of} [The {Living} God]. <sup>20</sup>And [The Wine Press] [was trampled] [on the outside] {of} [The City], and [Blood] [came out] of [The Wine Press] [up to] [The Bits] of [The Horses] for [one thousand] [six hundred] [{units of} 200 Meters].

## Revelation 14—Commentary

To fully understand what John says in not only this chapter but also the entire Book of Revelation, insight into the *parabolic imagery* of the Prophets is absolutely essential. It is not my purpose to cover that ground again at this time. I have explained various bits and pieces of it over the years, so I will merely outline the essential elements in the things that John heard so that you can get the basic gist of it.

The first thing that John mentions is the fact that the 144,000 members of *Corporate Israel* that were "sealed" in Revelation 7 have finally been prepared to go through the Tribulation. That is, they have a complete understanding of the *parabolic imagery* in *The Teaching of Moses* that Moses used to lay out what God had planned for *Corporate Israel*.

By his reference to True Believers as "virgins," John discloses he is referring to "*The Remnant*" of *Corporate Israel*. He is using the same *parabolic imagery* that Jesus used in the Parable of the Ten Virgins. Both are speaking *parabolically* in terms of the "virgins" who participated in the Canaanite *sacred marriage* ritual the Prophets were mocking when they talked about the "Ground" of Planet Earth as "*The Woman*" who abandoned God and became a *zonah* ("Harlot"):

<sup>1</sup>"[At that time], [The Kingdom] {of} [The Heavens] [will be like] [ten] [Virgins] [who], [after taking] [their own] [Lanterns], [went out] for [a Coming to Meet] [The Bridegroom]. <sup>2</sup>But [five] of [them] [were] [stupid] and [five] [sensible]; <sup>3</sup>[for] [the [stupid] {ones}] [who took] [The Lanterns] [they had] [did [not] take] [Olive Oil] with [them]. <sup>4</sup>But [the [sensible] {ones}] [took] [Olive Oil] in [The Flasks\*] with [their own] [Lanterns]. <sup>5</sup>But [when] [The Bridegroom] took His time, [all] [nodded off] and [were sleeping]. <sup>6</sup>But [{in} the midst] {of} [Night], [Yelling] [occurred]: '[Look!] [The Bridegroom]! [Come out] to [His] [Meeting]!'

<sup>7</sup>[At that time], [all] [The Virgins] [got up] and [put together] [their own] [Lanterns]. <sup>8</sup>But [the [stupid] {ones}] [said to] [the [sensible] {ones}], '[Give] [us] some of [The Olive Oil] [you have], [because] [The Lanterns] [we have] [are being extinguished]!' <sup>9</sup>But [the [sensible] {ones}] [responded], [saying], '[So that not once] [will there [definitely not] be enough] for [us] and [you], [go] [more] to [the {ones} who are selling], and [buy] for [yourselves]!' <sup>10</sup>But [while] [they] were going away] [to

buy], [The Bridegroom] [came]; and [the {ones}] {who were} [ready] [went in] with [Him] to [The Wedding Feast], and [The Door] [was shut]. <sup>11</sup>But [later], [The {other} Virgins] also [come], [saying], '[Your Majesty]! [Your Majesty]! [Open] {for} [us]!' <sup>12</sup>But [He], [in response], [said]: '[Without doubt], [I tell] [you]! [I am [not] familiar with] [you]!' <sup>13</sup>[Therefore], [stay awake], [because] [you are [not] aware of] [The Day] [nor] [The Hour]!"

(Matthew 25:1–13) —my interim translation

The next thing that reveals John is speaking in terms of the *parabolic imagery* of the Canaanite sacred marriage ritual is this statement:

And [a Lie] [was [not] found] in [The Mouths] [they had]. [They are] [unblemished].

(Revelation 14:5) —my interim translation

That is nothing more than a rephrasing of the statements that Isaiah and Zephaniah make regarding "The Remnant" of Corporate Israel being completely free from the lies of Satan. Like John and Jesus, they were also speaking *parabolically* in terms of the "Ground" of Planet Earth as "The Woman" who abandoned God and became a *zonah* ("Harlot"). In Isaiah 53, Isaiah says the following regarding the "deaths" of the "Suffering Servant," Jesus Christ:

<sup>8</sup>[He will be taken] from [Detention] and [Judgment],  
But [Who] [will talk {about}] [The Generation]  
[He has]—

That [He would be split] from [The Earth]

{of} [those who are living]?

[His] [Beating] {is} on account of [The Transgression]  
{of} [My People].

<sup>9</sup>Then [He will put] [The Tomb] [He has]  
with [those who are guilty],

And with [a [rich] {man}] in [The Deaths] [He has],

Because [He will [not] do] {anything} [malicious],

And [Deceit] will [not] be in [The Mouth] [He has].

(Isaiah 53:8–9) —my interim translation

Make note of the Hebrew noun in that passage that I have translated as "beating"; we will have good reason to come back to it in Revelation 15. In the following passage, Zephaniah changes up what Isaiah said about "The Belief" that Jesus had and attributes it

to "The Remnant" of Corporate Israel that will not be "cut off from" Corporate Israel at the End of the Age. He is *parabolically* addressing his remarks to "The (Harlot) Woman" that Isaiah calls "Jerusalem." If you have been reading my commentary in *The Voice of Elijah® Update* over the past two years, you already know why those two *parabolic images* are one and the same as far as the Prophets are concerned. Here is what Zephaniah says:

"[The Remnant] {of} [Israel] [will [not] make]  
[Deviance],

And [they will [not] speak] [a Lie],

And [The Tongue] {of} [a Misleading Belief]

[will [not] be found] in [their] [Mouths],

Because [they will be herded] and [lie {down}],

And [there will be nothing] [that causes trembling]."

(Zephaniah 3:13) —my interim translation

Zephaniah is referring to the True Believers at the End of the Age who understand the Truth of *The Apostolic Teaching* that was lost as a result of the numb-skull agents of Satan who thought they had a "better idea." His point is, those who know the Truth will fear none of the things that they see happening simply because they already know the outcome.

Now that I have shown you one of the things that links what Isaiah and Zephaniah say about "The (Harlot) Woman" that Isaiah introduces in Isaiah 47, I want you to see what Zephaniah says God is going to do to that "Woman":

## Zephaniah 1

<sup>1</sup>[The Word] {of} [His Majesty] [which] [was] to  
[Zephaniah], [Son] {of} [Cushi], [Son] {of} [Gedaliah],  
[Son] {of} [Amariah], [Son] {of} [Hezekiah], in [The  
Days] {of} [Josiah], [Son] {of} [Amon], [King] {of}  
[Judah]:

<sup>2</sup>"[I will [most definitely] bring [everything] to an end]  
[From] [on] [The Surface] {of} [The Ground],"  
[declares] [His Majesty].

<sup>3</sup>"[I will bring [Adam] [and] [Beast] to an end].  
[I will bring [The Flyer] {of} [The Sea of Waters]  
to an end],

And [The Fish] {of} [The Sea],

And [The Stumbling-Blocks]

[along with] [the [guilty] {ones}].

And [I will cut off] [The Adam] from [on] [The Surface]  
 {of} [The Ground], " [declares] [His Majesty].

<sup>4</sup>"Then [I will stretch out] [My] [Hand]  
 [against] [Judah],

And [against] [all] {of} [those residing in] [Jerusalem].  
 And [I will cut off] [The Remnant] {of} [The Owner]  
 [from] [This Place]—

[The Name] {of} [The Idolatrous Priests]  
 [along with] [The Priests]

<sup>5</sup>And [the {ones} who prostrate themselves]  
 [on] [The Roofs]

To [The Army] {of} [The Sea of Waters],  
 And [the {ones} who prostrate themselves],  
 [swearing] {loyalty} to [His Majesty]

But [swearing] by [their] [King],

<sup>6</sup>And [the {ones} who have pulled {back}]  
 [from] [following] [His Majesty],

And [who] [have {not} sought] [His Majesty]  
 and [have {not} diligently sought] [Him]."

<sup>7</sup>[Keep quiet] before [My Master], [His Majesty]!  
 Because [The Day] {of} [His Majesty] {is} [near],  
 Because [His Majesty] [has prepared]  
 [a Communal Sacrifice].

[He has made [the {ones} [He] called {to the feast}]  
 holy].

<sup>8</sup>"And [it will be] on [The Day] {of} [The Communal  
 Sacrifice] {of} [His Majesty],

That [I will levy] [against] [The Officials],  
 [The Sons] {of} [The King],

And against [all] {of} [those who clothe themselves]  
 in [a {foreign} Garment].

<sup>9</sup>Then [I will levy] [against] [all] {of} [those who leap]  
 [over] [The Threshold] [on That Day]—  
 [The {ones} who fill [The House] {of} [their] [Master]  
 with] [Malice] and [Deceit].

<sup>10</sup>And [on That Day], " [declares] [His Majesty],  
 "[There will be] [The Sound] {of} [an Outcry]  
 [from] [The [Fish] Gate],

[A Wailing] [from] [the {second} {district}],  
 [A {great} Brokenness] [from] [The Hills].

<sup>11</sup>[The {ones} who reside in] [The Grinder\*] [will wail],  
 Because [all] {of} [The People] {of} [Canaan]  
 [will be put to sleep].

[All] {of} [{those} laden\*] {with} [Silver]  
 [will be cut off]!

<sup>12</sup>And [it will be] [at That Time],  
 [I will search] [Jerusalem] with [Lamps],  
 And [I will levy] [against] [The Men]—

[The {ones} who become solid] [on] [The Dregs],  
 [The {ones} who say] in [their] [Heart]:

'[His Majesty] [will {not} do good {things}],  
 And [He will {not} do bad things]!'

<sup>13</sup>But [their] [Entourage] [will become] [Loot];  
 And [their] [Houses], [a Desolate Area].

And [they will build] [Houses],  
 but [they will {not} reside in {them}];

And [they will plant] [Vineyards],  
 but [they will {not} drink] [their] [Wine]."

<sup>14</sup>[The {great} Day] {of} [His Majesty] {is} [near]!  
 [Near], and [moving {very} quickly]!

[The Sound] {of} [The Day] {of} [His Majesty]  
 {is} [bitter];

[A Primogenitor] [will sound a war-cry] [there].

<sup>15</sup>[That Day] {is} [A Day] {of} [Unbounded Rage],  
 [A Day] {of} [Distress] and [Reason for Anxiety],

[A Day] {of} [a Devastating Storm]  
 and [Total Devastation],

[A Day] {of} [Darkness] and [Nether Gloom],

[A Day] {of} [a Cloud] and [Dense Fog],

<sup>16</sup>[A Day] {of} [Trumpet] and [Teruah]

[Against] [The {enclosed} Cities],

And [against] [The {high} Corners].

<sup>17</sup>Then [I will bind up] [The Adam],

And [he will walk] like [those who are blind],

Because [they sinned] [against] [His Majesty];

So [their] [Blood] [will be poured out] like [Dust],

And [their] [Bowels] like [Dung].

<sup>18</sup>Neither [their] [Silver] nor [their] [Gold]

[Will be able] to [snatch {them} away]

In [The Day] {of} [The Unbounded Rage]

{of} [His Majesty],

When [all] [The Earth] [will be consumed]

in [The Fire] {of} [His] [Jealousy].

Because [He will make] [a Complete End]—

[But] [a frightening {one}]—

Of [all] {of} [those who reside on] [The Earth].

## Zephaniah 2

<sup>1</sup>[Gather yourselves together] and [gather together]!

[The Nation] [will {not} yearn].

<sup>2</sup>[Before] [a Statute] [engenders],

[A Day] [will pass] like [Chaff].

[When] [The Burning] {of} [The Anger] {of}

[His Majesty] [has {not yet} come] [upon] [you]—

[When] [The Day] {of} [The Anger] {of} [His Majesty]



[has [not yet] come] [upon] [you]—  
<sup>3</sup>[Seek] [His Majesty].  
 [All] {of} [Those {of} [The Earth] Who are Humble],  
 [Who] [have put [His] [Decision] together],  
 [Seek] [Impartiality]! [Seek] [Humility]!  
 [Perhaps] [you will be hidden]  
 In [The Day] {of} [The Anger] {of} [His Majesty].  
<sup>4</sup>Because [Gaza] [will be] [abandoned],  
 And [Ashkelon], [a Desolate Area]; [Ashdod]  
 [will be driven away] at [Noon],  
 And [Ekron] [will be rooted up].  
<sup>5</sup>[Woe!] [Those who reside in] [The Region]  
 {by} [The Sea]—  
 [The Nation] {of} [Cherethites]:  
 [The Word] {of} [His Majesty] {is} [against] [you]  
 [Canaan], [Earth] {of} [Philistines],  
 And [I will send [You] to **Abaddon**], so [there is not]  
 [{one} residing in {You}].  
<sup>6</sup>Then [The Region] {by} [The Sea]  
 [will be] [Habitats]—  
 [Dugouts\*]—{for} [those who shepherd],  
 and [Walls] {for} [a Flock].  
<sup>7</sup>So [there will be] [a Region]  
 For [The Remnant] {of} [The House] {of} [Judah].  
 [They will be herded] [on] [them];  
 [They will lie down] in [The Houses] {of} [Ashkelon]  
 in [The Evening],  
 Because [His Majesty], [The {Living} God] [they have],  
 [will levy] [them],  
 And [He will bring [them] back from captivity].  
<sup>8</sup>"[I have heard] [The Disgrace] {of} [Moab]  
 And [The Taunts] {of} [The Sons] {of} [Ammon],  
 [Who] [challenged] [My People]  
 And [vaunted themselves]  
 [against] [The Boundary] [they have].  
<sup>9</sup>[Therefore], [I swear on My life],"  
 [declares] [His Supreme Majesty],  
 [The {Living} God] {of} [Israel],  
 "That [Moab] [will be] like [Sodom],  
 And [The Sons] {of} [Ammon] like [Gomorrah]—  
 [A Holding\*] {of} [a Perennial Thistle] and [a Salt-Pit\*],  
 And [a Desolate Area] until [an Eternal Burning].  
 [The Remnant] {of} [My People] [will despoil] [them],  
 And [What is Left] {of} [a Nation] [will **inherit**] [them]."  
<sup>10</sup>[They] will have [this] [instead of] [their] [Loftiness],  
 Because [they challenged] and [vaunted themselves]  
 [Against] [The People] {of} [His Supreme Majesty].  
<sup>11</sup>[His Majesty] [will be fearsome] to [them],

Because [He will starve] [all] [The Gods]  
 {of} [The Earth];  
 And [all] [The Coastal Lands] {of} [The Nations]  
 [Will prostrate themselves] to [Him],  
 [Each] [from] [The Place] [he has].  
<sup>12</sup>Even [you] [Cushites] {will be}  
 [those] [pierced] by [The Sword] [I have].  
<sup>13</sup>Then [He will stretch out] [His] [Hand]  
 [against] [**Zaphon**],  
 And [He will send [Assyria] to **Abaddon**];  
 And [He will turn [Nineveh] into] [a Desolate Area]—  
 [Parched] like [The Wilderness].  
<sup>14</sup>Then [Herds] [will lie {down}] in [her] [Midst]—  
 [Every] [Living Thing] {in} [His] [Nation].  
 [Both [Pelican] and] [Porcupine]  
 [Will spend the night] in [her] [Seedcases].  
 [A Voice] [will be singing] in [The Window],  
 [A Dryness] in [The Basin],  
 Because [He will empty {it} out] {on} [Cedar Wood\*].  
<sup>15</sup>[This] {is} [The [jubilant] City],  
 [The {one} who is residing] [securely],  
 [The {one} who is saying] in [The Heart] [she has],  
 "[I am; there is no one besides me]!"  
 [How] [has she become] [Devastation]?  
 [A Place for [The Living Thing] to Lie Down]?  
 [Everyone] [who passes by] [her] [will whistle];  
 [He will move [his] [hand] to and fro].

## Zephaniah 3

<sup>1</sup>[Woe!] {to} [{one} who is rebellious];  
 But [The City] [that is cheating] [will be redeemed].  
<sup>2</sup>[She would [not] listen] to [a Voice];  
 [She would [not] accept] [Admonishment].  
 [She did [not] trust] in [His Majesty];  
 [She would [not] come near] to [The {Living} God]  
 [she had].  
<sup>3</sup>[Her] [Officials] {are} [Lions] [who are roaring]  
 [within] [her];  
 [The {ones} who are judging] [Her]  
 {are} [Evening] [Wolves]—  
 [They do [not] chew on {anything}]  
 to [The Morning].  
<sup>4</sup>[The Prophets] [she has] {are} [insolent]—  
 [Men] {of} [Treachery\*];  
 [The Priests] [she has] [polluted] [a [holy] {thing}]—  
 [They mistreated] [a Teaching].  
<sup>5</sup>[His Majesty] {is} [One Who is Not Guilty]

[within] [her];  
 [He will [not] make] [Deviance].  
 In [The Morning]—in [The Morning]—  
 [He will give] [The Decision] [He has] as [The Light].  
 [It will [not] be missing].  
 But [a Deviant] {is} {one} who does [not] know  
     [Shame].  
 6[I will cut off] [Nations];  
 [The Corners] [they have] [will be devastated];  
 [I will dry up] [The Streets] [they have],  
 [Without] [{one} who is crossing over].  
 [The Cities] [they have] [will be laid waste\*],  
 [Without] [Anyone]—[without any]  
     [{one} residing in {them}].  
 7[I said], 'But] [You must fear] [Me];  
 [You must accept] [Admonishment]  
 So [The Haven] [she has] [will [not] be cut off]  
     {By} [all] that [I levy] [against] [her].'  
 [They [most definitely] got up early];  
 [All] [The Deeds] [they had] [destroyed].  
 8[Therefore], [wait] for [Me], " [declares] [His Majesty],  
 "For [The Day] [when I rise up] as [a Witness].  
 Because [The Judgment] [I have] {is}  
     to [round up] [Gentiles],  
 To [gather] [Kingdoms],  
 To [pour out] [The Fury] [I have] on [them]—  
 [All] [The Burning] {of} [The Anger] [I have].  
 Because [all] [The Earth] [will be consumed]  
 In [The Fire] {of} [The Jealousy] [I have].  
 9Because [at that time] [I will turn over] [a [purified] Lip]  
     to [Peoples]  
 So that [all] {of} [them] [call] in [The Name]  
     {of} [His Majesty],  
 To [be [His] slaves] {with} [one] [Shoulder].  
 10From [The Area Beyond] [The Rivers] {of} [Cush],  
 [The Daughter] {of} [the {ones} [I have]  
     who were dispersed]  
 [Will bring] [The Fragrance] [I have]—  
     [The Cereal Offering] [I have].  
 11[On That Day], [You will [not] be ashamed]  
 [Because of] [all] [Your] [Deeds]  
     {By} which [You transgressed] against [Me].  
 Because [at that time] [I will remove] from [within] [You]  
 [The {ones} jubilant] {about} [The Pride] [You have];  
 And [You will [not] continue] to [still] [be exalted]  
 In [The Mountain] {of} [The Holiness] [I have].  
 12But [I will leave] [within] [You]  
 [A [humble] and [poor] People]—

And [they will take refuge] in [The Name]  
     {of} [His Majesty].  
 13[The Remnant] {of} [Israel] [will [not] make]  
     [Deviance],  
 And [they will [not] speak] [a Lie],  
 And [The Tongue] {of} [a Misleading Belief]  
     [will [not] be found] in [their] [Mouths],  
 Because [they will be herded] and [lie {down}],  
 And [there will be nothing] [that causes trembling]."  
 14[Shout joyfully], [Daughter] {of} [Zion],  
 [Sound a **teruah**], [Israel].  
 [Rejoice] and [be jubilant] with [all] {Your} [Heart],  
 [Daughter] {of} [Jerusalem]!  
 15[His Majesty] [will remove] [The Judgments]  
     {against} [You];  
 [The Enemy] [You have] [will do an about face].  
 [The King] {of} [Israel]—[His Majesty]—  
     {will be} [within] [You];  
 [You will [not] fear] [{anything} bad] [again].  
 16[On That Day], [He will say] to [Jerusalem],  
 "[You must [not] fear], [Zion];  
 [You must [not] let [Your] [Hands] slack off].  
 17[His Majesty]—[The {Living} God] [You have]—  
     {is} [within] [You]!  
 [A Primogenitor] {is} [{One} who saves];  
 [He will be elated] [over] [You] with [Joy];  
 [He will say nothing] in [The Love] [He has];  
 [He will be happy] [over] [You] with [Joyful Shout].  
 18At [The Appointed Time], [I will round up]  
     [out of] [You] [those who cause [Me] sorrow],  
 [A Contingent] [against] [her] [were] [a Disgrace].  
 19[Look!] [At That Time],  
 [I] {am} [going to make]  
     [all] [the {ones} who humiliated] [You];  
 And [I will save] [the {one} who is limping],  
 And [I will gather] [the {one} who was banished].  
 And [I will turn [them] into] [Praise],  
 And [The Shame] [they have],  
     {into} [a Name] in [all] [The Earth].  
 20[At That Time], [I will bring [you] in],  
 Even at [The Time] when [I gather] [you];  
 Because [I will turn [you] into] [a Name] and [Praise]  
 Among [all] [The Peoples] {of} [The Earth],  
 When [I] [bring [you] back from captivity]  
     before [your] [Eyes],"  
 [Says] [His Majesty].

I have explained the basics regarding Zephaniah elsewhere, so I see no need to cover that ground again. Just keep in mind the fact that he is speaking *parabolically* in terms of Planet Earth as a "Woman" who is also a "City," and he is *talking about* events that occur just prior to the incineration of that "City" at the End of the Age. (See "On Fairy Tales and Holy Hell," *The Voice of Elijah*®, July 1992, p. 20; "Two Perspectives, One Truth," *The Voice of Elijah*® *Update*, August 2010, pp. 14 ff.; "To 'Make' a God, You First Have to Light a 'Fire,'" *The Voice of Elijah*® *Update*, December 2010, pp. 17 ff.)

The final thing to note about Revelation 14 is the *parabolic image* of the "harvest." That *parabolic image* reveals that the things that John heard regarding the "City" that is *parabolically* described as "The Harlot" Babylon were spoken in terms of the *parabolic image* of the Canaanite *sacred marriage* ritual. I haven't *talked about* the *parabolic image* of the "harvest" all that much, but it is, nonetheless, an integral part of the *parabolic imagery* the Prophets used. That *parabolic image* is what Jesus had in mind when He told this parable:

<sup>24</sup>[He set before] [them] [another] [Comparison] [saying]: "[The Kingdom] {of} [The Heavens] [is like] [a Man] [who sowed] [excellent] [Seed] in [The Field] [he had]. <sup>25</sup>But [while] [The Men] were sleeping, [The Enemy] [He had] [came] and [oversowed\*] [Tares] [among] [The Wheat] and [went away]. <sup>26</sup>So [when] [The Grass] [sprouted] and [made] [Fruit], [at that time] [The Tares] also [was made to appear]. <sup>27</sup>So [when] [The Slaves] {of} [The Householder] approached, [they said] to [Him]: 'Your Majesty, [did you [not] sow] [excellent] [Seed] in [The Field] [You have]? [Therefore], [from where] [does it have] [Tares]?' <sup>28</sup>But [He] [was declaring] to [them], '[An Enemy]—[a Man]—[has done] [this]!' So [The Slaves] [say to] [Him], '[Therefore], [do You want] [us to collect] [them] [when {we} go out]?' <sup>29</sup>But [He] [declares]: '[No], [so that not once], [while {you} are collecting] [The Tares], [you might uproot] [The Wheat] [at the same time]. <sup>30</sup>[Allow] [both] [to be growing together\*] [until] [The Harvest]; and in [The Time] of [The Harvest] [I will say] to [The Reapers], '[First], [collect] [The Tares] and [bind] [them] into [Bundles\*] [in order to] [burn them up]; but [gather] [The Wheat] into [The Storehouse] [I have].'" (Matthew 13:24–30) —my interim translation

A bit later, Jesus explained the *meaning* of the parable to His disciples:

<sup>34</sup>[Jesus] [spoke] [all] [these {things}] in [Comparisons] {to} [The Crowds], and [without] [a Comparison] [He was speaking] [nothing] to [them], <sup>35</sup>[so thus] [the statement that was made through] [The Prophet] [would be filled completely], [which says], "[I WILL OPEN] [THE MOUTH] [I HAVE] IN [COMPARISONS]; [I WILL SPEW OUT\*] [{things} THAT HAVE BEEN HIDDEN] FROM [WORLD'S] [ESTABLISHMENT]."

<sup>36</sup>[At that time], [after leaving] [The Crowds], [He went] into [The House]. And [The Disciples] [He had] [approached] [Him] [saying], "[Fully explain] [The Comparison] {of} [The Tares] {of} [The Field] {for} [us]."

<sup>37</sup>So [He], [in response], [said]: "[The {One} Who sows] [The [excellent] Seed] [is] [The Son] {of} [The Man], <sup>38</sup>and [The Field] is [The World]. But [The [excellent] Seed]? [These] [are] [The Sons] {of} [The Kingdom], but [The Tares] [are] [The Sons] {of} [the [nasty] {one}]. <sup>39</sup>But [The Enemy]—[the {one} who sowed] [them]—[is] [The False Accuser]. But [The Harvest] [is] [a Completion] {of} [an Age], and [The Reapers] [are] [Messengers]. <sup>40</sup>[Therefore], [indeed, just as] [The Tares] [are collected] and [burned up] in [a Fire], [it will be] [like this] at [The Completion] {of} [The Age]. <sup>41</sup>[The Son] {of} [The Man] [will send] [The Messengers] [He has], and [they will collect] out of [The Kingdom] [He has] [all] [Causes of Offense] and [the {ones} who are doing] [The Lawless Deed], <sup>42</sup>and [they will throw] [them] into [The Furnace] {of} [The Fire]. [The Weeping] and [The Gritting] {of} [The Teeth] [will be] [there]. <sup>43</sup>[At that time], [THE {ones who are} FAIR] [WILL SHINE FORTH\*] [LIKE] [THE SUN] in [The Kingdom] {of} [The Father] [they have]. [Let [the {one} who has] [Ears] hear]."

(Matthew 13:34–43) —my interim translation

It should be obvious that Jesus is *talking about* the "harvest" of True Believers and the "winnowing out" of Pretenders at the End of the Age. That is, He is *parabolically* describing a time when the Church will face precisely the same set of circumstances that the Jews faced when all but Jesus were "cut off from" Corporate Israel, leaving only Jesus as "The Remnant" of Corporate Israel:

<sup>1</sup>Now, in [Those Days], [John]—[the {one} who was baptizing]—[arrives], [preaching] in [the [deserted] {area}] {of} [Judea] <sup>2</sup>and [saying], "[You must apologize], [for] [The Kingdom] {of} [The Heavens] [has drawn near]." <sup>3</sup>[For] [this] [is] [the {one} who was spoken of]



[through] [The Prophet] [Isaiah] [saying], "[A VOICE] {of} [one] WHO IS CRYING OUT IN [THE] [DESERTED] {area}: 'YOU MUST PREPARE [THE WAY] {of} [HIS MAJESTY]! [YOU MUST MAKE] [THE PATHS] [HE HAS] [A STRIGHTAWAY]!'" <sup>4</sup>But [John] [himself] [had] [The Clothing] [he had] from [Hairs] {of} [a Camel] and [a Belt] [made of leather] around [The Loins] [he had], and [The Foodstuff] [he had] [was] [Locusts] and [wild] [Honey]. <sup>5</sup>[At that time], [Jerusalem]—and [all] [Judea] and [all] [The Area Around] [The Jordan]—[was coming out] to [him], <sup>6</sup>and [they were being baptized] in [The] [Jordan] River by [him], [making a commitment regarding] [The Sins] [they had]. <sup>7</sup>But [after seeing] [many] {of} [The Pharisees] and [Sadducees] [who were coming] for [The Baptism] [he had], [he said to] [them]: "[Descendants] {of} [Vipers]! [Who] [indicated to] [you] [that {you} should flee] from [The Anger] [that is going to {be}]?" <sup>8</sup>[Therefore], [you must make] [Fruit] [worthy] {of} [The Apology], <sup>9</sup>and [not] [assume] [that {you} can say] in [yourselves], '[We have] [a Father]—[Abraham].' [For] [I tell] [you], [The] {Living} God [is able] [to raise up] [Children] {for} [Abraham] out of [These Stones], <sup>10</sup>so [The Axe] [is] [already] laid at [The Root] {of} [The Trees]. [Therefore], [every] [Tree] [that does] [not] make [excellent] [Fruit] [will be cut off] and [thrown] into [a Fire]. <sup>11</sup>Indeed, [I] [am baptizing] [you] in [Water] into [an Apology], but [the] {One} Who is coming [behind] [me] [is] [mightier than] [I], {of} [Whom] [I am] [not] [qualified] [to carry] [The Sandals]. [He] [will baptize] [you] in [a] [holy] Spirit and [Fire]. <sup>12</sup>{Of} [Whom] [The Winnowing Fork] {is} in [The Hand] [He has], and [He will cause] [The Threshing Floor] [He has] to be cleaned thoroughly, and [He will gather] [The Wheat] [He has] into [The Storehouse], but [He will burn up] [The Chaff] in [an] [unquenchable] Fire.'" (Matthew 3:1–12) —my interim translation

I showed you those last three passages from the Gospel of Matthew just so I could point out something you might have missed when you were reading Revelation 14. If you scrutinize what John says, you will find that he describes two parabolic "harvests" at the End of the Age. The first is the "harvest" of "wheat," when all Pretenders will be "winnowed" out of "The Kingdom." That "harvest" occurs when the "wheat" "grain" has finally "dried up." Anyone who has ever participated in a wheat harvest knows exactly what that statement means. Wheat grain must be as dry

as possible when it is harvested simply because wheat with a high moisture content does not store well. It rots. So the wheat grain must not only be "cleaned" by being separated from the chaff of the wheat plant, it must also be separated from any weeds (think: "tares") that could cause it to rot.

If you take another look at the four passages from the Gospel of Matthew that I showed you, you will find that all of them describe an exclusion of some folks who *think* they have no reason to be concerned. The Truth is, what you don't know can kill you. If the End of the Age really is upon us, as many in the Church purport to believe, one would think now is the time for diligence in seeking to know what is true rather than dawdling and dalliance with the world. But that's another matter. For now, it is only important that you understand Planet Earth—"The Woman" who is the "City," Mystery Babylon—is headed for a "fall." This is "The Way" that Jesus describes that sad event:

<sup>15</sup>"[You must hold back from] [The False Prophets]—[those who] [come] to [you] in [Sheep's] [Clothing], but [are] [vicious] [Wolves] [on the inside]. <sup>16</sup>[You will recognize] [them] from [The Fruits] [they have]. [They] [certainly] [do] not collect [Bunches of Grapes] from [Thorns], or [Figs] from [Thistles], {do they}? <sup>17</sup>[Like this], [every] [good] [Tree] [makes] [excellent] [Fruit]; but [The] [rotten] Tree [makes] [nasty] [Fruit]. <sup>18</sup>[A] [good] Tree [is] [not] able [to make] [nasty] [Fruit]; [nor] [a] [rotten] Tree, [to make] [excellent] [Fruit]. <sup>19</sup>[Every] [Tree] [that is] [not] making [excellent] [Fruit] [is cut off] and [thrown] into [a Fire]. <sup>20</sup>[So then], [indeed], [you will recognize] [them] from [The Fruits] [they have].

<sup>21</sup>[Everyone who] [says to] [Me], '[Your Majesty]! [Your Majesty]!' [will] [not] go in to [The Kingdom] {of} [The Heavens], [but] [the] {one} who does [The Will] {of} [The Father] [I have]—[The] {One} in [The Heavens]. <sup>22</sup>[Many] [will say to] [Me] [on That Day], '[Your Majesty]! [Your Majesty]! [Did we] [not] prophesy] {in} [The Name] [You have], and {in} [The Name] [You have] [put out] [Demons], and [do] [many] [Powers] {in} [The Name] [You have]?' <sup>23</sup>And [at that time], [I will make a binding statement] {to} [them], [that] '[I] [never] knew] [you]. [YOU—[THE] {ones} WHO ARE WORKING] [THE LAWLESS DEED]—MUST DEPART] FROM [ME].'

<sup>24</sup>[Therefore], [everyone] [who] [hears] [These Words] [I have] and [does] [them] [will be like] [a

[sensible] Male] [who] [built] [The House] [He has] on [The Rock]. <sup>25</sup>And [The Rain] [descended], and [The Rivers] [came], and [The Winds] [blew], and {in} [That House] [they prostrated themselves]. And [she did [not] fall], [for] [she had been founded] on [The Rock]. <sup>26</sup>And [everyone who] [hears] [These Words] [I have] and [is [not] doing] [them] [will be like] [a [stupid] Male] [who] [built] [The House] [he had] on [The Sand]. <sup>27</sup>And [The Rain] [descended], and [The Rivers] [came], and [The Winds] [blew], and {in} [That House] [they stumbled]. And [she fell], and [The Fall] [she had] [was] [great]."

(Matthew 7:15–27) —my interim translation

Did you notice that, right before Jesus describes the "fall" of Satan's "house," He not only mentions a "harvest," but also an outright rejection of folks who are absolutely convinced they have a lock on Heaven? He is talking about the very same events that He described in the Parable of the Virgins and the Parable of the Tares. That is precisely what John is describing in Revelation 14. So pay attention: The significance of the Parable of the Wise Man is hidden in the parabolic images of "The House," a "Rock," "sand," and "Rain."

Keeping in mind the fact that the Hebrew idiom "build a house" actually means "engender a son," just think of it this "Way": Satan has assiduously striven to "build" his "house" over the past two thousand years, and the Lord has just as assiduously striven to "build" His. Unfortunately, Satan has "built" his "house" on an unending series of lies ("tares"/"sand") and the liars ("tares"/"sand") who believe them; while the Lord has "built" His "House" on the Living Word of God—which is "the Rock" of one coherent body of Truth—and those who believe the Truth of that Living Word. The "Rain"? That's just what happens when a drought finally ends. So let's just wait and see if the ridiculous shenanigans of the "prophets of Baal" can actually make it "rain."

Don't be dense! Take your head out of the "sand" and take a good, long look around you. Can you honestly say that you see all that much agreement among the individual grains of "sand" that have kept Satan's "house" from "falling"? The agreement ain't there, and it never will be. But before "the fall" of Satan's "house," those who believe "the Rock" of the Truth of the Living Word of God will be in absolute agreement regarding the things they know and believe.

In Revelation 14, John is merely telling us that after True Believers gain a complete understanding of

the Truth, the lies that Satan has "sown" in the world at large are going to accomplish precisely what God intended all along. That is, civilization is going to rush headlong over "the brink" just because political leaders are too stupid to agree on what needs to be done to keep them and everyone else from going over "the brink." We aren't there yet, but we soon will be. The "time of distress" that Jesus alluded to in His explanation of the Parable of the Tares has only just begun:

<sup>1</sup>"[At That Time], [Michael], [The [great] Official] [who stands] over [The Sons] {of} [Your People], [will stand up]; and [there will be] [a Time] {of} [Distress] that [has [not] been] since [there was] [a Nation] until [That Time]. [At That Time], [Your People]—[everyone] [who is found] [written] in [The Scroll]—[will get away]. <sup>2</sup>[Many] of [those who are sleeping] in [The Ground] {of} [Dust] [will wake up]. [These]? To [a Life] {of} [Eternal Burning]! But [these]? To [Disgrace]. To [an [eternally burning] Repulsion]. <sup>3</sup>[The {ones} who gain insight] [will enlighten] like [The Brightness] {of} [The Expanse], and [those who declare [The Many] not guilty] like [The Stars] for [an Eternal Burning] and [Forever]. <sup>4</sup>But [You], [Daniel], [plug up] [The Words] and [seal up] [The Scroll], until [an [End] Time]. [Many] [will go out looking] and [The Knowledge] [will increase]."

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

Here is a bit of insight into the Hebrew noun in that passage that I have standardized as "distress": The Jews who produced the Greek Septuagint translated it into Greek using the same word that most translators translate into English as "tribulation." I currently have that Greek term standardized as "constriction" in the New Testament simply because the basic meaning of the verb is "to constrict." But just so you know: The Greek noun in question occurs three times in Matthew 24 (vv. 9, 21, 29), twice in Mark 13 (vv. 19, 24), and once in Revelation 7 (v. 14). In each case, it refers to what is commonly called "the Great Tribulation" that many believe will occur under the reign of the Antichrist.

I assume Jesus and the Apostles were aware that the Greek noun that is normally translated "tribulation" in the New Testament occurs in the Septuagint translation of Daniel 12:1. I also assume they knew it occurs in Deuteronomy 31:17 and Deuteronomy 28 as well (vv. 53, 55, 57). If you don't know the significance of that "happstance," check the context. ■



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

**Editor:** We are often asked if you recommend any type of order (chronological or otherwise) in which to read all the available information. Folks are uncertain about having enough time to get through so many years' worth of newsletters, Updates, and books. One person wrote:

"I figure the newsletters would probably be chronological, but with the appearance of things rapidly approaching, I thought I may want to review things critical to the current days first. I also was wondering about the books. I have already read most everything I can online and so I understand many of the points Mr. Harper has been making but figure some may be good to have locked down before reading others."

**Another said:**

"I've been reading the (Free) books that are available on your website, and old issues. At first I was skipping around, and then decided to start with the first issue. Now I'm wondering if I even have enough time to read all of them. Twenty years of issues is a lot of reading. Are there issues that you recommend reading first? Or do you recommend starting at 2012 and going backward?"

**Elijah:** The first thing to keep in mind when reading what I have written or listening to the things I have

recorded is something I have stated repeatedly over the years:

*God is not concerned about how much you know;  
His concern is what you do with what you know.*

The significance of that statement resides in the fact that if the Truth is available and a person does not do everything necessary to gain a full knowledge of the Truth, that person does not really believe the Truth. But that does not necessarily mean a person will be held accountable for not having a complete knowledge of all the Truth that is available. They will only be held accountable for not having done everything they could to gain a full knowledge of the Truth.

Having said that, I would suggest that those who honestly want to understand what I teach begin by reading all the back issues of *The Voice of Elijah®* newsletter in chronological order. But they should also check the copyright date on the books and fit them into that chronological order. Then, when they have finished reading the books and newsletters, they should start reading chronologically through the back issues of *The Voice of Elijah® Update* and review each back issue of this newsletter as it comes up in that chronological order. Finally, if they are so inclined, they should apply for admission to The Next Step program.

The Next Step program is not offered by *The Voice of Elijah®*. It is a discipleship training program that I offer free of charge to the Monthly Contributors who apply and are accepted for admission by a majority vote of the members of the Admissions Committee—of which I am not a member. In the materials I distribute under the auspices of that program, I present information that I have not yet put in a form that is ready for distribution to the public at large. For that reason I require participants to sign a Non-disclosure Agreement, agreeing that they will not discuss the things they learn in that program with anyone outside the program. But it is not necessary for anyone to participate in The Next Step program simply because all of that information will eventually be made available in other forms at some time in the future.

**Editor:** A reader has found *The AntiChrist*, the free book that we distribute, to be fascinating. He sent us the following email in which he apologizes for it being so long, but he says:



*"I want to fully explain the situation and seek guidance from you. I have felt a pull from the Holy Spirit to not go back simply to the Reformation period but to go further back. I want to know what the Early Church taught. I had been researching Irenaeus when I stumbled across your website and ordered the book. My interest as of late has been Hippolytus. Revelation is fascinating not only as it pertains to the end of time but also because it is a riddle of sorts. There are only a million books on prophecy out there but I want to know what the early Fathers taught. Clearly, if they follow a line from John who wrote the thing [Revelation], they should have some insight wouldn't you think? Ok, here is the problem I am having: In Hippolytus' writings, regarding the Book of Daniel, he states,*

***'From the birth of Christ, then, we must reckon the 500 years that remain to make up the 6000, and thus the end shall be.'***

*You can clearly see Hippolytus' idea was that the end of time would be somewhere in the 500's AD. Well, I'd say he was off a few years. Common in Protestantism is the idea of 4004 BC as the beginning of creation. I've seen others that state as early as 3700ish BC. Sure, Hippo could be way off. More disturbing is that if his numbering is off how must we account for the rest of his reckoning not just numbers wise but theologically wise? The most disturbing verse is at the end of Chapter 4 regarding the Book of Daniel in Hippolytus' writings.*

*'And they are not yet fulfilled, as John says: "five are fallen; one is," that is, the sixth; "the other is not yet come."'*

*The seven kings are really centuries of time? How about the 8th? There would be an eighth that was but is not but is of the 7. That one is referred to as a beast. Where is mention of that? Honestly, it makes no sense at all. It makes one wonder how in the world he could come up with that concept unless he was doing what many do today and that is reach. This is no indictment of Hippolytus. I am trying to reason what his reasoning is. The concept of quoting John and the five kings that were and one is in regards to centuries seems to be way off the path. We have the benefit sitting in 2012 to say 'Uh yeah dude, you were WAAAAAAAAY off'. The beauty of future events in prophecy is that they aren't necessarily going to make sense. Why? Well, because they haven't happened! If a nuclear bomb is in the end of times prophecy I wouldn't*

*expect Hippo to understand that. I do expect him to not tell me the end of the world will be in 500 AD and be off AT LEAST 1500 years. That's unacceptable. Soooooo, my question to you is what do we do with this? I don't want to throw away all the learnings I've gained from him. Clearly, regarding the end of times, how can you put much stock into one who is a mere 1500 years off? If one can explain this one away and get Hippo out of the deep pit he's allegedly dug here I'd love to hear it.*

*One more point, I'm searching for RELIABLE end of times information. I understand the Early Fathers can only take you so far. I need a solid foundation upon which to build my eschatology. When I read this piece from Hippo last night it rocked me. I was greatly saddened and now I am just searching for answers. I know he is a man. We all have error in our life. However, this is one of significant proportion. If he is to follow the strict succession of Apostolic teaching, then let's hope this wasn't one of those teachings. My sincere hope is that someone at voiceofelijah.com [sic: voiceofelijah.org] can be of some assistance to me. I pray the Lord through the Holy Spirit reveals to us what is going on here. What do we need to know for our lives? If we are to teach the truth we must understand and have the truth. There is only one truth and that is derived from the Holy Spirit. It's my sincere hope that, if Hippolytus is not the one to correctly teach us, then we find the one that is. I'm just searching for answers. I feel compelled to e-mail you as you are more scholarly than I am on the Early Fathers."*

***For the sake of brevity, I've left out some of his email, but hopefully you can follow his train of thought and be able to assist him in his dilemma.***

***Elijah:*** The first thing I would say is this: If someone is looking for a Teacher who is completely infallible, they are quite obviously making the same mistake the dead-headed leaders of the Roman Catholic Church made a long time ago. Look at what that got them: Pedophile priests and pointy-headed penguins parading around in some really ridiculous red regalia. The basic goal of every True Believer should be acquiring knowledge of the Truth, not finding someone who is completely infallible. The Truth is, everyone who has ever taught the Truth of *The Teaching* has come up short in one way or another. But anyone who is looking for someone to do all of his thinking for him has already drunk the Kool-aid. He should instead be using just the small bit

of reason and logic that it takes to distinguish the Truth from error.

So my advice—if I were in the habit of giving advice—would be, get over it. God is going to hold everyone *individually* responsible for what they *choose* to believe, not what someone else has already *chosen* to believe. God doesn't expect anyone to have an absolutely accurate knowledge of the Truth simply because He uses error to test those who believe. One final thing to remember: A lie does not cancel out the Truth; it only provides cover in the minds of morons who are looking for a reason not to believe the Truth.

**Editor:** *One of our readers wrote to thank us for the newsletters, books, and Updates, saying she enjoys them all and has learned so much from them. She is interested in knowing if we have indexed our materials. She wrote:*

*"I was wondering if you have any kind of indexing for the newsletters and updates. I have them all and have read them, but there are some subjects that I know I've read, but have no idea where to find it again. Do you have anything like this?"*

**Elijah:** Five basic indices are in the works: (1) A topical index will link various topics to the places where they are mentioned in the literature distributed by *The Voice of Elijah*®; (2) a Scripture index will link each verse of Scripture to the place where it is mentioned in the literature distributed by *The Voice of Elijah*®; (3) a keyword index will link specific keywords in my translation of the Scriptures to an explanation of their *significance*; (4) a cross-reference index will link all of the places where the Scriptures quote something stated previously in the Scriptures (this will include those places where the Prophets are quoting other Prophets); (5) a lexicon will link every word in the Scriptures to an explanation of pertinent details related to the word.

All five of these indices will be accessible only through *theWord*® software, but the first three will eventually have links that provide users immediate access to digital copies of *The Voice of Elijah*® newsletters and *The Voice of Elijah*® *Update* where the Scripture verse, topic, or keyword is discussed. We are moving as quickly as possible to make these indices available to everyone who is a subscriber, but the digital copies of the newsletters will only be made available to the subscribers who have ordered all back issues of *The Voice of Elijah*®

newsletters. The same goes for the digital copies of *The Voice of Elijah*® *Update*. They will only be available to those Monthly Contributors who have ordered all the back issues of *The Voice of Elijah*® *Update*.

The Scripture index is currently being tested by the participants in The Next Step program; and it should be available for everyone to use sometime early next year, after it has been updated to include this year's publications. The topical index will take a bit longer to prepare simply because I have quite a bit more work to do to mold it into a teaching tool as well as a topical index. That is, I am planning to use the topical index to train people to think in categories of thought other than the modern categories of thought to which they are accustomed—to help "restore the heart of the fathers." But I have only just begun to sort all that out. Needless to say, my top priority at the moment is finalizing my translation of the New Testament. When that is done, I will turn my attention to finalizing the other three indices.

**Editor:** *Another question that we've been asked deals with folks who can't afford to subscribe to this newsletter. This person writes:*

*"Dear Sir: I am wanting to know how people, who do not have the money to buy your products, learn the truth you are selling? I am not trying to be mean, but there are people who cannot buy the things you offer."*

**Elijah:** I, too, am not trying to be mean; but the statement this person makes is based on the ridiculous "I am a victim" mentality that Satan has managed to inculcate in the majority of our generation. The cold, hard Truth is, people *can* "afford" what people *want* to "afford." So I ask one simple question of those who make this abjectly stupid and baseless claim:

<sup>36</sup>*"[For] [what] [does it benefit] [a Man] [to gain] [The Entirety {of}] [The World] and [to lose] [The Soul] [he has]?"* <sup>37</sup>*[For] [what] [could [a Man] give] as [a Replacement] for [The Soul] [he has]?"*  
(Mark 8:36–37) —my interim translation

Let me explain in no uncertain terms where I stand on this issue. I have a contract with *The Voice of Elijah*® that stipulates I have the right to determine how they use the copyrights I hold on the things I write

and record. Under the terms of that contract, I insist that they use some of those materials to raise funds that can in turn be used to distribute other materials without charge. So pay close attention: *I am well aware of the fact that the information I provide will never benefit most folks.* Therefore, I am not interested in making everything I produce available to everyone without “charge.” That is because I know that those who see the Truth in what I write and record will willingly contribute as much as they possibly can so that others can have access to the same Truth that they have found. Those are the only ones who will have access to everything I teach.

Make no mistake about what I am saying. I know that those who don’t see the Truth in the things I make available will whine and complain that they don’t have the wherewithal to “buy” those materials. The Truth is, people can’t live on *nothing* at all. And I know full well that any *True Believer* who has an annual income of even \$1000 has \$100 extra every year to “buy” the Truth. I know that simply because I know every *True Believer* will honor their King with a *voluntary* “contribution” of at least 10 percent of their income—the same amount that was a *mandatory* contribution to the Teachers of Israel under the terms of the Mosaic Covenant. I’m not saying a tithe is demanded under the terms of the New Covenant, I’m simply saying that those who don’t contribute at least that much will end up on the wrong end of the following equation:

<sup>1</sup>[Look!] [I] {am} [going to send] [The Messenger] [I have], and [he will put a face on] [a Way] in front of [Me]. And [suddenly], [The Lord] Whom [you] {are} [seeking] [will come] to [The Temple] [He has]. But [The Messenger] {of} [The Legal Agreement], [with [whom] [you] are pleased], [look!] [He will come],” [says] [His Supreme Majesty]. <sup>2</sup>“But [who] [is going to provide for] [The Day] [when [he] comes]? And [who] [is going to stand] when [he] [is seen]? Because [he] {is} like [The Fire] {of} [{one} who refines] and like [The Lye] {of} [those who wash]. <sup>3</sup>So [he will sit] {as} [{one} who refines] and [cleanses] [Silver], and [he will cleanse] [The Sons] {of} [Levi]. Then [he will part] [them] like [Gold] and like [Silver], and [they will be] [those who bring] [a Cereal Offering] to [His Majesty] in [a Declaration of Not Guilty]. <sup>4</sup>Then [The Cereal Offering] {of} [Judah] and [Jerusalem] [will be pleasing] to [His Majesty]—like [The Days] {of} [a Burning Eternity] and like [The **Qadmonite**] Years]. <sup>5</sup>Then [I will come near] to [you] for [Judgment]; and [I

will be] [a Witness] [Who is quick] against [those who practice sorcery] and against [those who commit adultery] and against [those who swear] to [a Falsehood] and against [those who short-change] [What Is Due] [a Hired Hand], [a Widow], or [a Fatherless Child], and [those who cause a stay in judgment for] [a Temporary Resident], but [they do [not] fear] [Me],” [says] [His Supreme Majesty]. <sup>6</sup>“Because [I] {am} [His Majesty]; [I am [not] different]! But [you], [The Sons] {of} [Jacob], [are [not] finished]! <sup>7</sup>Since [The Days] {of} [The Fathers] [you have], [you have turned aside] from [My] [Statutes], and [you have [not] stood watch]. [Return] to [Me] and [I will return] to [you],” [says] [His Supreme Majesty]. “Yet [you say], ‘[How] [can we return]?’ <sup>8</sup>[Should [Adam] deny] [God]? Because [you] [are denying] [Me]! Yet [you say], ‘[How] [have we denied] [You]?’ [The Tithe] and [The **Terumah**]! <sup>9</sup>[You] {are} [those who have been irrevocably cursed] with [an Irrevocable Curse], and [you]—[The Nation], [all] {of} [Him]—{are} [those who are denying] [Me]! <sup>10</sup>[You must bring] [all] {of} [The Tithe] to [The House] {of} [The Treasure] so that [there will be] [Something Consumable] in [The House] [I have]. And [please], [you must test] [Me] in [this],” [says] [His Supreme Majesty], “{To see} [if] [I will [not] open] [The Windows] {of} [The Sea of Waters] for [you], and [empty out] [a Blessing] for [you] [until there is no] ‘[Enough]!’”

(Malachi 3:1–10)—my interim translation

Now, I realize dimwits appeal to that last verse when they preach their stupid “give-to-get” get-rich-quick nonsense. Those dimlights completely overlook the point of the passage. Instead of focusing on *the blessing* that is *promised*, they should instead be focused on the fact that God has already imposed a curse on those who are not giving at least 10 percent of their income to those who teach them. But my point is, it is entirely up to the individual as to whether or not he *voluntarily chooses* to remain under that curse.

Unfortunately, the absolute stupidity of con artists who preach the “give-to-get” nonsense does not end with their blithe disregard for the point of the passage. Their ridiculous rubbish is based on a purely *financial* and *physical* view of God’s “blessing.” The Truth is, at its very heart, *the blessing* of the *Living Word* of God is neither *financial* nor *physical*. It is, instead, a *spiritual* transformation that will survive any *financial* or *physical* catastrophe the *True Believer* may encounter.



While I am on the topic of giving, I should also tell you there are two things in that regard that most folks completely misunderstand. The first is how God views the amount of money a True Believer contributes to the source from which he *receives* teaching. Needless to say, God doesn't view things the same way we do. We normally look at *how much a person gives*; God looks at *how much the person has left*. **BIG DIFFERENCE.** This is how Luke describes "The Way" Jesus put it:

<sup>1</sup>Then [after looking up], [He saw] [the [rich] {ones} who were throwing] [The Offerings] [they had] into [The Treasury]. <sup>2</sup>But [He saw] [some] [destitute] [Widow] [throwing] [two] [Half-cent Pieces] [there], <sup>3</sup>and [He said]: "[Truly], [I tell] [you] [that] [This Widow]—[the {poor} {one}]—[threw] [more than] [all {of them}]. <sup>4</sup>[For] [they] [all] [threw] in [The Offerings] out of [The Excess] [they have], but [she], out of [The Shortage] [she had], [threw] [all] [The Subsistence] [that] [she had]."

(Luke 21:1–4) —my interim translation

Just so you get the point, let me put the axiom this way:

*If you haven't given until it hurts, you haven't given much at all in God's eyes.*

The second thing that folks misunderstand about giving is the *parabolic image* that Malachi mentions regarding the "parting" of gold and silver. If you don't know what "parting" is, look it up. The *parabolic image* is based on the fact that atoms of gold and silver have an extremely strong bond that holds them together. Therefore, something more than just a simple "refining" process is necessary to separate gold from silver. In the *parabolic image* that Malachi has in mind, he is depicting two distinct types of True Believers and letting his reader know that God finds one type a bit more valuable than the other. So here's a newsflash for you: God not only *makes a distinction between* those who are blessed and those who are cursed, He also *makes a distinction between* at least two different types of True Believers.

As I have stated repeatedly, *salvation* is based entirely on belief in the Truth of *the promise*. That is, one cannot gain salvation by *doing* this or not *doing* that; one can only gain salvation by belief in *the promise*

of God. Therefore, those whom God considers to be "precious metal"—whether "gold" or "silver"—did not *do* anything to be born again. However, a True Believer can *do* a whole lot to *make a distinction between* himself and other True Believers and thereby maximize the *reward* he *receives* at the Resurrection of the Righteous. That is the case simply because the *reward* that True Believers *receive* will be based entirely on the good works they have done in this life.

Let me summarize the Truth of the matter this way: Works are not *required* for anyone to be born again; but a total lack of works—giving *financially* being but one of those works—is a very definite indicator that a person does not actually believe *the promise* they claim to believe. That's why James says this:

<sup>14</sup>[What's the use], [my] [Brothers], [if] [someone] [claims] [to have] [Belief] but [does [not] have] [Works]? [The Belief] [is [not] able] [to save] [him]. <sup>15</sup>[If] [naked {ones}] and [those who lack] [The Foodstuff] [for a day\*] [are] [a Brother] [or] [a Sister], <sup>16</sup>but [someone] of [you] [says to] [them], "[Go on] in [Peace]; [warm yourself] and [be satiated]," but [you do [not] give] [them] [the {things}] [required\*] for [The Body], [what's the use]? <sup>17</sup>[So also] {is} [The Belief]. [If] [it does [not] have] [Works], [it is] [dead] by [itself]. <sup>18</sup>[But] [someone] [will say]: "[You] [have] [Belief]; [I also] [have] [Works]. [Show] [me] [The Belief] [without] [The Works]; [I also] [will show] [You] [The Belief] from [The Works] [I have]."<sup>19</sup>[You] [believe] [that] [The {Living} God] [is] [one]. [You are doing] [well]. [The Demons] also [believe], and [they shiver\*]. <sup>20</sup>[Do You want] [to know], [O] [empty] [Man], [that] [The Belief] [without] [The Works] [is] [not working]? <sup>21</sup>[Was [not] [Abraham]—[The Father] [we have]—declared not guilty] from [Works] [after bringing up] Isaac—[The Son] [he had]—on [The Sacrificial Altar]? <sup>22</sup>[You see], [because] [The Belief] [was working together with] [The Works] [he had]; and from [The Works], [The Belief] [was completed]. <sup>23</sup>And [The Writing]—[the {one} that says], "BUT [ABRAHAM] [BELIEVED] [THE {LIVING} GOD] AND [IT WAS RECKONED] TO [HIM] AS [A DECLARATION OF NOT GUILTY]"—[was filled completely]. And [he was called] "[God's] [Friend]."<sup>24</sup>[You see], [because] [a Man] [is being declared not guilty] from [Works] and [not] from [Belief] [alone]. <sup>25</sup>But [likewise], [was [not] [Rahab]—[The Harlot] [who took] [The Men] in] [and] [put {them} out] [a [different] Way]—[also] declared not guilty] from [Works]? <sup>26</sup>[For] [indeed, just as]

*[The Body] [without] [a Spirit] [is] [a [dead] {one}], [so also] [The Belief] [without] [Works] [is] [dead].*  
*(James 2:14–26) —my interim translation*

I realize the point of that passage is controversial. That's understandable. Most folks mistakenly think James must be focused on proving "saving faith" somehow depends on works. The Truth is, he is explaining how a complete lack of works exposes the lie in those who claim to have "saving faith." John Calvin says much the same thing about Pretenders who claim to be born again. But I am certain that, even after hearing what James says, stupid folks will continue to argue that works are completely immaterial simply because they insist one cannot *do* anything to be saved. Unfortunately for those who have that mind-set, working for salvation is not what James is *talking about*. He is instead *talking about* those who say they have "faith" yet demonstrate a complete lack of works.

James' point is, those who claim to be True Believers but don't have any works are *doing* nothing more than deceiving themselves. The Truth is, they don't have "saving faith." If they did, they would have the works to show for it. But sluggards who are completely unwilling to do anything for the Lord will nevertheless go on stubbornly believing they have "saving faith." They sort of remind me of a person who "can't afford" to contribute the minimum that is necessary for them to get out from under the curse of God. Nobody is *required* to contribute to those who teach them, it's true; but they are really stupid if they don't. And the issue is not whether someone can "afford" to contribute; it is instead whether they can afford not to.

**Editor:** *After reading Wanna Hear a Whopper? a woman wrote to ask a question about it. She begins by saying:*

*"It shows in the diagram that the one who stands on the Mount of Olives is the antichrist. In Zechariah 12–14, within the text, it states more than once, 'in that day' (and I am taking that to mean 'the Day of the Lord,' following the tribulation) the Lord seems to repent of his anger towards Jerusalem, because of a remnant who cries out to Him so that mankind won't be utterly destroyed:*

*Zech. 12:9 says He will destroy all nations that come against Jerusalem.*

*Zech. 12:10 says, 'They will look on Me whom they have pierced; and they will mourn.' (This would be Jesus Christ.)*

*It says in Zech. 13:1, 'In that day a fountain will be opened...' (It is not famine).*

*Zech. 13:2 says, 'I will cut off the names of the idols from the land.'*

*Zech. 13:6 'And one will say to him, "What are these wounds between your arms?" Then he will say, "Those with which I was wounded in the house of my friends."' (He is now calling them 'friends.' This would be Jesus Christ.)*

*Zech. 13:9 'And I will bring the third part through the fire, refine them as silver is refined and test them as gold is tested. They will call on My name and I will answer them; I will say, "They are My people," and they will say, "The Lord is my God."'*

*Zech. 14:1–3 says He brings all nations against Jerusalem on the 'Day of the Lord.' He fights against the nations who came against Jerusalem in their defense.*

*Zech. 14:4 says 'In that day His feet will stand on the Mount of Olives' and it splits from the 'east to the west.'*

*Here is the question: In this passage, isn't this Jesus Christ on the Day of the Lord executing wrath on the wicked, since it follows the tribulation and is within the 'Day of the Lord' and not before it?*

*I have read the writings of Irenæus, Hippolytus, Justin the Martyr and The Divine Institutes of Lactantius, Book VII, pp. 211–254. These writings seem to imply there will be a remnant after the terror and reign of antichrist, whereby this remnant will cry out to the Lord and He hears them and answers their call. This is prior to the 7th day, the millennium. Just like the days of Noah, he saves a remnant. That is what I took Zechariah 12–14 to mean. Can you please help to clarify so that I understand what you meant by the one who stands on the Mount of Olives, that he is the antichrist in your newsletter? I did notice that he will say he is the 'Messiah of the Jews' and will not say he is Jesus Christ. So, does antichrist stand on the Mount of Olives, claiming to be*

*the 'Messiah of the Jews' as your article states, to copy what Jesus is going to do Himself upon His return, but Jesus Christ cleaves the mountain in two from the east to the west, making the claim that it belongs to Him and that Jerusalem is His inheritance?"*

**Elijah:** Let me begin by saying that, insofar as future events are concerned, the diagram that this reader mentions (shown again on pages 24 and 25) is describing nothing more than what I *expect* will occur. More than anything, it is intended to show how the Truth that Irenæus and Hippolytus understood discloses the lie in the beliefs regarding the Second Coming that are prevalent in the Church today. Please understand: I have no way of knowing exactly what Satan will do to bring about the delusion he has planned, but a precise knowledge of every event is not what is important. What is important is the knowledge that the Antichrist will rebuild the Temple in Jerusalem and pretend to be Jesus Christ. Those things will reveal his identity.

The first key to understanding the diagram lies in the two headings to the left of it. Those two indicate the upper part of the diagram is describing "*Satan's Lie*" and the lower part of the diagram is describing "*The Truth*." That is important to keep in mind because the upper part describes the pretense of the Antichrist as it fits in with the expectations concerning the Second Coming that are current in the Church today. Those expectations are all part of Satan's deception.

A second key to understanding the diagram lies in the fact that the name *Jesus Christ* is bounded by quotes in the upper part of the diagram. Those quotes indicate what Satan would have us all believe concerning his appearance in the person of the Antichrist. They do not describe what actually is.

A third key to understanding the diagram lies in the fact that, in the lower half of the diagram, the Second Coming is depicted as coming at the end of the final 3½ year period. Consequently, "*The Truth*" is, nothing on the top half of the diagram describes the Second Coming of Jesus Christ simply because that part of the diagram describes *Satan's lie*. And nothing on the bottom half of the diagram describes the Second Coming of Jesus Christ simply because that event begins after the final 3½ year period that is depicted on the diagram ends.

Now that I have explained how I intended the diagram to be viewed, let's take a look at Zechariah 12–14.

The basic understanding that the woman has of these three chapters is valid, but there are a few twists and turns along "*The Way*" that make the text a bit more interesting.

## Zechariah 12—Text

<sup>1</sup>[Something To Carry]: [The Word] {of} [His Majesty] concerning [Israel]. [His Majesty]—[Who stretches out] [a Sea of Waters] and [lays [Earth's] foundation] and [forms] [The Spirit] {of} [Adam] [within] [him]—[declares], <sup>2</sup>"[Look!] [I] {am} [going to make] [Jerusalem] [a Basin] {of} [Reeling] for [all] [The Peoples] [round about]; and when [The Siege] {is} against [Jerusalem], [it will] [also] be against [Judah]. <sup>3</sup>And [it will be] [on That Day], [I will make] [Jerusalem] [a [massive\*] Stone] for [all] [The Peoples]. [All] {of} [those who are loaded down with] [Her] [will] [definitely] be incised], and [all] [The Nations] {of} [The Earth] [will be rounded up] against [Her].

<sup>4</sup>[On That Day], "[declares] [His Majesty], "[I will attack] [every] [Horse] with [Bewilderment] and [the {one} who is riding] [him], with [Insanity]; but [I will open] [My] [Eyes] over [The House] of [Judah], and [I will attack] [every] [Horse] of [The Peoples] with [Blindness]. <sup>5</sup>Then, [The Chiefs] {of} [Judah] [will say] in [their] [Hearts], '[Those who reside in] [Jerusalem] {are} [Something Unyielding\*] for [me] against [His Supreme Majesty], [The {Living} God] [they have].'

<sup>6</sup>[On That Day], [I will make] [The Chiefs] {of} [Judah] like [a Laver] {of} [Fire] with [Wood] and like [a Torch] {of} [Fire] with [Cut Stalks]; and [they will consume] [all] [The Peoples] [round about]—on [{the} Right] and on [{the} Left]—but [Jerusalem] [will] [still] reside [in [her] Place] in [Jerusalem]. <sup>7</sup>Then [His Majesty] [will save] [The Tents] {of} [Judah] in [Jerusalem] [at first], [in order that] [The Beauty] {of} [The House] {of} [David] and [The Beauty] {of} [the {ones} who reside in] [Jerusalem] [will] [not] be greater] than [Judah].

<sup>8</sup>[On That Day], [His Majesty] [will put a shield] [behind] [the {one} who resides in] [Jerusalem]; and [on That Day], [the {one} who



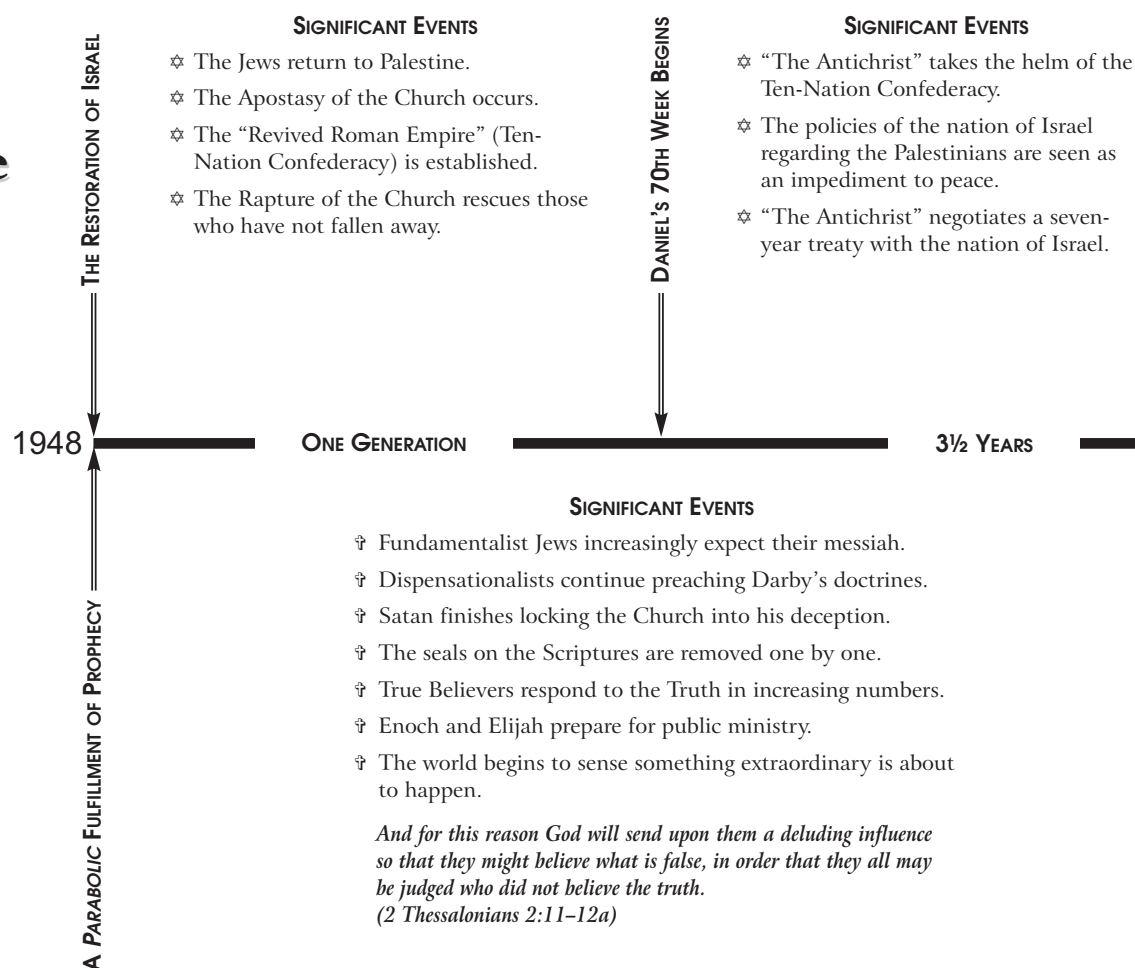
is caused to stumble] by [them] [will be] like [David]; and [The House] {of} [David] {will be} like [The {Living} God]—like [The Messenger] {of} [His Majesty] before [them]. <sup>9</sup>And [it will be] [on That Day], [I will seek] to [wipe out] [all] [The Nations] [that come] against [Jerusalem]. <sup>10</sup>And [I will pour out] [a Spirit] {of} [Favor] and [Supplication for Favor] on [The House] {of} [David] and on [the {one} who resides in] [Jerusalem]; and [they will look at] [Me] Whom [they stabbed] and [they will lament] over [Him]—like [Lamentation] for [The Only Child]—and [express bitterness] over [Him]—like [expressing bitterness] over [The Firstborn].

<sup>11</sup>[On That Day], [The Lamentation] in [Jerusalem] [will be great]—like [The

Lamentation] {for} [Hadad-Rimmon\*] in [The Broad Valley] {of} [Megiddo]. <sup>12</sup>Then [The Earth] [will lament]. [Families] {by} [Families], [by themselves]: [The Family] {of} [The House] {of} [David] [by itself] and [The Women] [they have] [by themselves]; [The Family] {of} [The House] {of} [Nathan] [by itself] and [The Women] [they have] [by themselves]; <sup>13</sup>[The Family] {of} [The House] {of} [Levi] [by itself] and [The Women] [they have] [by themselves]; [The Family] {of} [The House] {of} [The Shimeites] [by itself] and [The Women] [they have] [by themselves]— <sup>14</sup>[all] [The Families] [that are left]. [Families] {by} [Families], [by themselves]; and [The Women] [they have] [by themselves].”

## Satan's Lie

## The Truth



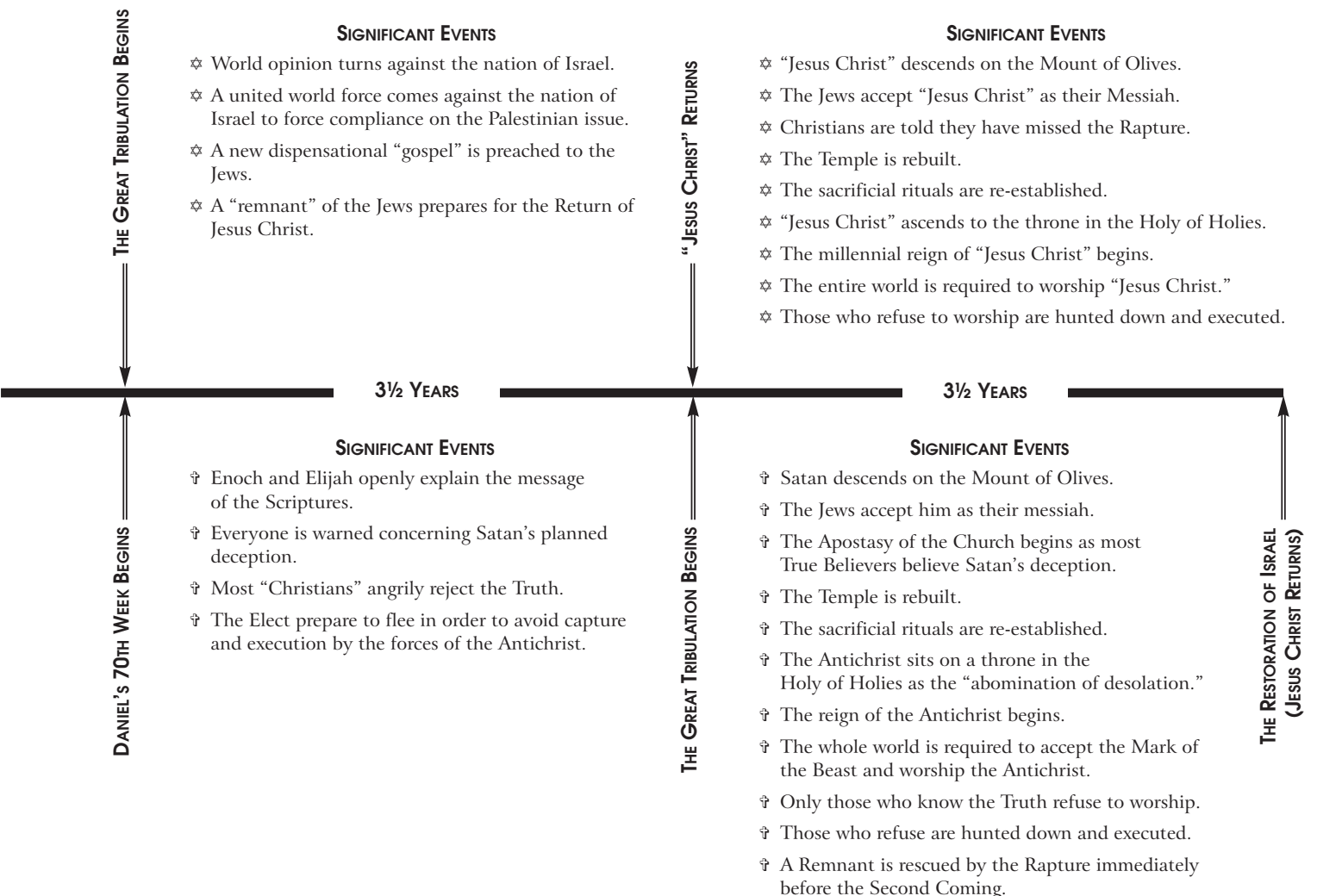
## Zechariah 12—Commentary

The first thing one needs to understand is this: Zechariah prophesied some two hundred years *after* the Prophet Isaiah. So he was well aware of the things Isaiah explained using the *parabolic image* in which “Jerusalem” is “*The Woman*” Who would one day “engender” the “Children” that the *Living Word of God* “planned” to “create” “form,” and “make,” in His Own image and likeness. If you are not also aware of the things that Isaiah understood in that regard, it simply *means* you have not read what I have explained in *The Voice of Elijah® Update* over the past two years. So, before reading any further here, you might want to start there.

In verse 7, Zechariah reveals his understanding of the things Isaiah wrote by his use of the term that I

have translated “beauty.” That happens to be one of Isaiah’s favorite terms. It occurs forty-nine times in the Hebrew Scriptures, of which seventeen are in Isaiah—where a considerable number refer to “*The Woman*” “Jerusalem.” But when one compares Zechariah 14:6–8 with Revelation 22:1–5 and the things that Isaiah mentions in Isaiah 60:19–20, there should be no doubt that Zechariah is using exactly the same *parabolic imagery* that Isaiah used. That is, the body/Body of Jesus Christ, the *Living Word of God*, is the “Jerusalem” to which Zechariah is referring.

So, if I were you, I wouldn’t get all warm and fuzzy thinking about the *literal* Jerusalem that still stands on a mountain in Palestine when you read what Zechariah wrote. That “Jerusalem” only provides the *parabolic image* that Zechariah is using to depict



something far greater. Unfortunately, you would not be able to wrap your mind around what Zechariah is describing even if someone could explain it to you, which I can't. That's because we only have the ability to understand what *spiritual reality* IS LIKE; we cannot even begin to comprehend what it actually IS. So much for the pedantic puffery of "bible scholars" who have an overly inflated sense of their miniscule intellectual abilities. They will undoubtedly have difficulty understanding even the simple things I am going to explain here.

In verse 4, Zechariah precisely pinpoints the exact "day" to which he is referring when he says "on that day." He does that by his use of the three words that I have translated "bewilderment," "insanity," and "blindness." Two of those three words occur only in that verse and in Deuteronomy 28:28. The third occurs in but one verse other than that verse and Deuteronomy 28:28. So you can be certain that Zechariah is describing the very same "day" to which Moses refers in Deuteronomy 28. That "day" is the "day" in which the curse of the Almighty God fell on *Corporate Israel*.

If you have read the things I have written over the years since 1990, you already know what "day" the curse fell on *Corporate Israel*. It was the "day" on which Jesus Christ—the One Who became *Corporate Israel* when all the other Jews were "cut off from" *Corporate Israel*—fell victim to it. That is, it was the "day" on which He was accepted by the Jewish chief priest as the Passover Lamb of God. So don't let some ignoramus who knows nothing at all about "*The Promise*," *what was promised*, and *the inheritance of the promise* convince you he knows better. He doesn't, and what he doesn't know is going to kill him—*spiritually*. But that's his problem; the only problem I face here is adequately explaining what Zechariah is *talking about*. That is not easy, considering the fact that he is speaking *parabolically* and describing events that have both *literal* and *spiritual* aspects. By that I *mean*, a whole lot of things occurred on the "day" that Christ was crucified at the behest of the chief priests, and not all of those things were visible to the naked eye.

## Zechariah 13—Text

<sup>1</sup>[On That Day], [there will be] [a Wellspring]  
[that has been opened] for [The House] {of}  
[David] and for [the {ones} who reside in]  
[Jerusalem]—for [a Sinful Act] and for [Impurity].

<sup>2</sup>And [it will be] [on That Day], [declares] [His Supreme Majesty], "[I will cut off] [The Names] {of} [The Shaped Effigies] from [The Earth], and [they will [not] be remembered] [again]. And [I will [even] make [The Prophets] [and] [The Spirit] {of} [The Uncleaness] cross over] from [The Earth].

<sup>3</sup>And [it will be] that, [should [a Man] prophesy] [again], [his] [Father] and [his] [Mother] [who engendered] [him] [will say] to [him], '[You will [not] live] because [You have spoken] [a Falsehood] in [The Name] {of} [His Majesty].' And [his] [Father] and [his] [Mother] [who engendered] [him] [will stab] [him] when [he] [prophesies]. <sup>4</sup>And [it will be] [on That Day], [The Prophets] [will [Each One] be ashamed] because of [The Vision] [he has] when [he] [prophesies], so [they will [not] clothe themselves] with [a Mantle] {of} [Hair] [in order to] [deny the truth]. <sup>5</sup>But [He will say], '[I] {am} [not] [a Prophet]; [I] {am} [a Man] [Who works] [Ground] because [Adam] [acquired] [Me] from [My] [Youth].' <sup>6</sup>But [he will say] to [Him], '[What] {are} [These Wounds from an Attack] within [Your] [Hands]?' And [He will say], 'That which [I was attacked] {in} [The House] {of} [the {ones} who love] [Me].'

<sup>7</sup>[Wake up], [Sword], against [the {One} [I have] Who is a shepherd],  
And against [The Primogenitor],  
[The Member of [My] People],"  
[Declares] [His Supreme Majesty],  
"[Attack] [the {One} Who is a shepherd]  
and [The Flock] [will disperse];  
Then [I will turn back] [My] [Hand]  
against [the {ones} who are insignificant].

<sup>8</sup>Then [it will be] in [all] [The Earth],"  
[declares] [His Majesty],  
"[The Mouth] {of} [Two] in [her]  
[will be cut off];

[They will take their last breath].  
But [The Third] [will remain] in [her].

<sup>9</sup>Then [I will bring [The Third] in] to [The Fire],  
And [I will refine] [them]  
like [{one} who refines] [The Silver],  
And [I will test] [them]  
like [{one} who tests] [The Gold].



[He] [will call] in [The Name] [I have],  
and [I will respond to] [Him].  
[I will say], '[He] {is} [My People]';  
And [He] [will say], '[His Majesty] {is}  
[The {Living} God] [I have].'"

## Zechariah 13—Commentary

As the reader who asked the question correctly surmised, Zechariah 12–13 is *parabolically* describing the Crucifixion of Jesus Christ. But before one can understand the things that Zechariah says in Chapter 14, one must first accept the fact that our body and our spirit exist in two entirely different realms. Our *physical* body exists solely in the four dimensions we call the “space-time continuum.” Our *spirit* exists solely in the fifth dimension—the dimension of light, a dimension in which space and time do not exist; and although the spirit interacts with the four other dimensions in various ways, it is not actually a part of those dimensions. For that reason, after the body of Jesus Christ (“Jerusalem”) yielded up the Spirit of the *Living* Word of God, the sixth “day” of Creation ended—as far as His Spirit is concerned. The seventh “day” began on the morning of the Resurrection, when His *physical* body (“Jerusalem”) was transformed into a *physical* body of *Light* (“Jerusalem”) that exists in all five dimensions.

My point is, Zechariah 13 describes events that occurred on the sixth “day” of Creation; Zechariah 14 describes events that occurred after the beginning of the seventh “day”—as that “day” is perceived by the Spirit that is the *resurrected* body of Jesus Christ. So the expression “on that day” does not refer to the same “day” in these two chapters. That should be obvious from what Zechariah says in 14:6.

## Zechariah 14—Text

<sup>1</sup>[Look!] [A Day] {is} [going to come] for [His Majesty], and [He will allot [The Plunder] [You have] as a share] [within] [You]. <sup>2</sup>And [I will round up] [all] [The Nations] to [Jerusalem] for [a Battle], and [The City] [will be captured], and [The Houses] [will be looted], and [The Women] [will be raped]. Then [Half] {of} [The City] [will go out] in [The Relocation], but [What Is Left] {of} [The People] [will [not] be cut off] from [The City].

<sup>3</sup>Then [His Majesty] [will go out] and [fight] against [Those Nations] like [The Day] when [He] [fights] on [a Day] {of} [Military Engagement]. <sup>4</sup>And [His] [Feet] [will stand], [on That Day], on [The Mountain] {of} [The Olive Trees], which is in front of [Jerusalem], from [Qedem]; and [The Mountain] {of} [The Olive Trees] [will be split] in [Half] from [The Place of the Sunrise] and toward [The Sea] {by} [a [very] [big] Hollow], and [Half] {of} [The Mountain] [will depart] toward [Zaphon] and [Half] {of} [him] toward [The Negev]. <sup>5</sup>Then [you will flee] {through} [The Hollow] {of} [My] [Mountain] because [a Hollow] {of} [Mountains] [will touch] [Azel\*]; and [you will flee] [just as] [you fled] from [The Shaking] in [The Days] {of} [Uzziah], [The King] {of} [Judah]. Then [His Majesty], [The {Living} God] [I have] [will come]. [All] [those who are holy] {will be} with [You].

<sup>6</sup>And [it will be] [on That Day], [there will [not] be] [Light]; [precious {things}] [will become solid]. <sup>7</sup>And [it will be], [That [one] Day] [will be known] to [His Majesty]—[not] [Day] and [not] [Night]—but [it will be] at [Evening] [Time] [there will be] [Light]. <sup>8</sup>And [it will be] [on That Day], [living] [Waters] [will go out] from [Jerusalem]—[Half] {of} [them] to [The Qadmonite] Sea] and [Half] {of} [them] to [The Sea] [behind]. [It will be] in [Summer] and in [Winter].

<sup>9</sup>Then [His Majesty] [will become] [King] over [all] [The Earth]; [on That Day], [His Majesty] [will be] [one {King}] and [The Name] [He has], [one {King}]. <sup>10</sup>[All] [The Earth] [will turn around] like [The Desert Plain] from [Geba] to [Rimmon]—[The Negev] {of} [Jerusalem]. But [She] [will rise up\*] and [She will reside] [in [Her] Place] from [The Gate] {of} [Benjamin], to [The Place] {of} [The [first] Gate], to [The Gate] {of} [The Corners], and from [The Tower] {of} [Hananel] to [The Wine Vats] {of} [The King]. <sup>11</sup>Then [they will reside in] [Her], and [there will [not] [again] be] [One Under the Ban], and [Jerusalem] [will reside] [securely].

<sup>12</sup>But [this] [will be] [The Beating] {with} which [His Majesty] [will strike] [all] [The Peoples] who [come out] against [Jerusalem]: [He will cause [The Flesh] [he has] to rot] while [he]

{is} [standing] on [his] [Feet], and [his] [Eyes] [will rot] in [their] [Holes], and [his] [Tongue] [will rot] in [their] [Mouth]. <sup>13</sup>And [it will be] [on That Day], [much] [Panic] {of} [His Majesty] [will be] in [them] and [Each One] [will take hold of] [The Hand] {of} [his] [Neighbor] but [his] [Hand] [will go up] against [The Hand] {of} [his] [Neighbor]. <sup>14</sup>And [Judah] [will also fight] against [Jerusalem], and [The Entourage] {of} [all] [The Nations] [round about] [will be rounded up]—[Gold] and [Silver] and [Clothes] in [very] [Large Amount]. <sup>15</sup>And [so] [The Beating] {of} [The Horse], [The Mule], [The Camel], and [The Jackass], and [all] [The Beasts] that [will be] in [These Camps] [will be] like [This Beating].

<sup>16</sup>Then [all] {of} [the {ones} who remain] out of [all] {of} [The Nations] [that come] against [Jerusalem] [will be]; and [they will go up] [from] [Year] to [Year] to [prostrate themselves] to [The King], [His Supreme Majesty], and to [make a pilgrimage]—[The Feast] {of} [The Temporary Shelters]. <sup>17</sup>And [it will be] {that} [The Rainfall] [will [not] be] on [those] {of} [The Families] {of} [The Earth] who [do [not] go up] to [Jerusalem] to [prostrate themselves] to [The King], [His Supreme Majesty]. <sup>18</sup>But [if] [The Family] {of} [Egypt] [does [not] go up] and [does [not] go in], and {The Rainfall} {is} [not] on [them], then [The Beating] {with} which [His Majesty] [will strike] [The Nations] who [do [not] go up] [to make a pilgrimage to] [The Feast] {of} [The Temporary Shelters] [will be] {on them}. <sup>19</sup>[This] [will be] [The Sinful Act] {of} [Egypt] and [The Sinful Act] {of} [all] [The Nations] [who] [do [not] go up] [to make a pilgrimage to] [The Feast] {of} [The Temporary Shelters].

<sup>20</sup>[On That Day], “[Holy] to [His Majesty]” [will be] on [The Bells\*] {of} [The Horse], and [The Pots] in [The House] {of} [His Majesty] [will be] like [The Bowls] before [The Altar]. <sup>21</sup>And [every] [Pot] in [Jerusalem] and in [Judah] [will be] [holy] to [His Supreme Majesty], and [all] {of} [the {ones} who sacrifice a communal offering] [will come in] and [take] some of [them], and [they will cook] in [them]; but [on That Day], [a Canaanite] [will [not] be] in [The House] {of} [His Supreme Majesty] [again].

## Zechariah 14—Commentary

In this chapter, Zechariah is *parabolically* describing specific *spiritual* events that occurred after the Crucifixion of Jesus Christ and explaining what they ARE LIKE when viewed from our perspective in the space-time continuum. So, if you expect these events to happen *literally* “The Way” they are described, that ain’t gonna happen. But I wish nothing but the best for you if you *choose* to continue down that “road.” Zechariah is, in part, describing the same “beatings” that John describes in the Book of Revelation. Those “beatings” are *parabolically equivalent* to the “beatings” that God inflicted on Egypt at the time of the Exodus. But to understand that *parabolic equivalency*, you first need to know how the *parabolic imagery* in the Passover Parable fits the Egyptian myth of Osiris together with the sons of Israel wandering around in the wilderness and the things the Prophets said about “Jerusalem.”

The Passover Parable merely explains how God has made it possible for “The Members” of the dead body of *Corporate* Israel (“Jerusalem”) to pass from death to life. That *parabolic imagery* agrees with Zechariah’s description of the *spiritual* events that occurred immediately after Jesus “stood” on the Mount of Olives and ascended into a cloud. Those events occur on a “day” unlike any other “day” simply because those who are resurrected in the Resurrection of the Righteous will not participate in the seventh “day” of Creation as *physical* beings who are limited by the space-time continuum. That is, they will not experience time as a linear progression. Consequently, like Zechariah, John did not describe it *literally*:

<sup>1</sup>And [He showed] [me] [a River] of [a Water] of [Life], {as} [splendid] [as] [Crystal], [which was coming out] from [The Throne] of [The {Living} God] and [The Lamb] <sup>2</sup>[in the midst of] [The Thoroughfare] [She has]. And [away from here] and [from there] on [The River] {was} [a Tree] of [Life], [which was making] [twelve] [Fruits], [giving back] [The Fruit] [He has] in accordance with [each] [Month]. And [The Leaves] of [The Tree] {are} for [The Treatment] of [The Gentiles]. <sup>3</sup>And [there will [not] be] [any] [Accursed Thing\*] [any longer]. And [The Throne] of [The {Living} God] and [The Little Lamb] [will be] in [Her], and [The Slaves] [He has] [will serve {as priests}] for [Him].

(Revelation 22:1–3) —my interim translation ■

Continued from front cover

and the hidden kernel of meaning they contain is to be picked out as food for the nourishment of charity.

Now, whoever uses transitory objects less freely than is the custom of those among whom he lives, is either temperate or superstitious; whoever, on the other hand, uses them so as to transgress the bounds of the custom of the good men about him, either has a further meaning in what he does, or is sinful. In all such matters it is not the use of the objects, but the lust of the user, that is to blame.

Nobody in his sober senses would believe, for example, that when our Lord's feet were anointed by the woman with precious ointment, it was for the same purpose for which luxurious and profligate men are accustomed to have theirs anointed in those banquets which we abhor. For the sweet odor means the good report which is earned by a life of good works; and the man who wins this, while following in the footsteps of Christ, anoints His feet (so to speak) with the most precious ointment. And so that which in the case of other persons is often a sin, becomes, when ascribed to God or a prophet, the sign of some great truth. Keeping company with a harlot, for example, is one thing when it is the result of abandoned manners, another thing when done in the course of his prophecy by the prophet Hosea. Because it is a shamefully wicked thing to strip the body naked at a banquet among the drunken and licentious, it does not follow that it is a sin to be naked in the baths.

St. Augustine, "On Christian Doctrine," Book iii, Chaps. xi-xii, in *N. Schaff (Ed.), Nicene and Post-Nicene Fathers* (1886), Vol. 2, p. 561.

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