



Restoring the hearts of the fathers to the children

At One Time, Even Pretenders Knew the Truth

“Accordingly, God, anticipating all the sacrifices which we offer through this name, and which Jesus the Christ enjoined us to offer, i.e., in the Eucharist of the bread and the cup, and which are presented by Christians in all places throughout the world, bears witness that they are well-pleasing to Him. But He utterly rejects those presented by you and by those priests of yours, saying, ‘And I will not accept your sacrifices at your hands; for from the rising of the sun to its setting my name is glorified among the Gentiles (He says); but ye profane it.’ Yet even now, in your love of contention, you assert that God does not accept the sacrifices of those who dwelt then in Jerusalem, and were called Israelites; but says that He is pleased with the prayers of the individuals of that nation then dispersed, and calls their prayers sacrifices.

Now, that prayers and giving of thanks, when offered by worthy men, are the only perfect and well-pleasing sacrifices to God, I also admit. For such alone Christians have undertaken to offer, and in the remembrance effected by their solid and liquid food, whereby the suffering of the Son of God which He endured is brought to mind, whose name the high priests of your nation and your teachers have caused to be profaned and blasphemed over all the earth. But these filthy garments, which have been put by you on all who have become Christians by the name of Jesus, God shows shall be taken away from us, when He shall raise all men from the dead, and appoint some to be incorruptible, immortal, and free from sorrow in the everlasting and imperishable kingdom; but shall send others away to the everlasting punishment of fire.

But as to you and your teachers deceiving yourselves when you interpret what the Scripture says as referring to those of your nation then in dispersion, and maintain that their prayers and sacrifices offered in every

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A Note From the Editor

There is an appointed time for everything. And there is a time for every event under heaven.
(Ecclesiastes 3:1)

After working for Voice of Elijah, Inc. since 1988 in one capacity or another, I resigned my position as President/CEO of Voice of Elijah, Inc. as of midnight, December 31, 2013. The VOE Board of Directors and I have been preparing for my resignation for a long time, in one way or another, but we really got the process moving in mid-2012 in preparation for my move over to The Elijah Project.

The Board is responsible for nominating CEO/President candidates, vetting those candidates, and hiring a new CEO. For several years, the Board members have been drafting, revising, and finalizing exhaustive CEO Hiring Guidelines. They took many factors into consideration in determining a candidate who was a "good fit" for the CEO/President position. To give you an idea of the wide range of things taken into consideration, here is a partial list from the CEO Candidate Selection Form:

- *Shows continuing evidence of being a True Believer.*
- *Is not a recent convert.*
- *Is above reproach.*
- *Is able and willing to work with a Board of diverse individuals.*
- *Has supervisory experience.*
- *Has accounting software knowledge.*
- *Has some experience in fiscal operations.*
- *Has experience in nonprofit management.*
- *Has substantive knowledge of the organization.*
- *Has substantial experience in Policy Governance®.*
- *Has the ability to develop and administer budgets.*
- *Has, or is willing to, complete Nonprofit Certification courses.*
- *Has knowledge and understanding of VOE's values and mission.*
- *Has the interpersonal skills needed to interact professionally and cordially with board members, staff, volunteers, contributors, and organizations/people in the community.*
- *Has knowledge of local, state, and federal legal and regulatory requirements needed to fulfill corporate/legal responsibilities of the organization.*
- *Understands staff management.*
- *Understands the Chief Executive/Board relationship.*
- *Understands leadership and management of operations.*
- *Understands VOE's mission and how it relates to the CEO.*
- *Understands the CEO must work to accomplish the mission of VOE within the constraints set by the contract with The Elijah Project.*

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Quite a list, isn't it? Those are just some of the things the Board took into account to determine whether a CEO candidate was suitable. The list speaks volumes regarding the seriousness they placed on hiring the most qualified Chief Executive Officer for Voice of Elijah, Inc. They quite obviously considered their decision to be an important one.

You might think, as the members of the Board and I did, that finding someone who met even half of the above requirements would be next to impossible. But with much prayer and diligent board work, a very suitable CEO candidate soon became obvious to us all, at just the appropriate time.

In December 2012, the Board offered a CEO Candidate position to Royce Gonzalez, a Next Step participant and active Outreach Volunteer. She graciously accepted the candidacy and began a year-long preparation for the CEO/President position shortly thereafter.

Royce and I took off running in early February to cover every aspect of the CEO position. It entailed a major transfer of information. After an untold number of Skype video-chat sessions, emails, file-shares, pop quizzes, texts, and screen-shares, the time had come for Royce's two-week-long online interview with the board members. (For the two of us, it seemed like it was "interview time" in the blink of an eye.) Royce began the interview on November 22 and completed it thirteen days later. The Board of Directors reviewed and analyzed Royce's interview responses and put her hiring to a vote. I am happy to announce that Royce was offered the position of CEO/President on December 10, 2013, with a start date of January 1, 2014. She accepted. So VOE now has a new CEO.

Your new CEO already has quite a bit of hands-on experience. For the past year, she has been working behind the scenes, taking the lead in many of my CEO duties. Not only did she complete her Nonprofit Certification courses, sit under many interminable training sessions (hour after hour, week after week, month after month), she has also been handling: incoming email questions, Facebook

posts, online order tracking, bank statement reconciliation, staff supervision, etc.

After an extremely long, training-filled year, Royce and I finally crossed the finish line on December 31. Mission accomplished! The late-December thank you I sent to the Board is also a thank you to the faithful contributors to Voice of Elijah, Inc.:

Before I take my VOE "hat" off, I want to thank you all for the years of love and support as I performed my duties as VOE's President/CEO. The coming year will present very different challenges for me, but along with those challenges, I'm hopeful that we will all see tangible evidence of the Lord's work in these Last Days. There is much to do on behalf of the Elect, and I'm thankful and anxious to help usher EP projects through the production process.

I'm happy to say that Royce is ready to go on January 1. Thank you all for the work you did in evaluating Royce's online interview and determining her job offer. I'm sure you are going to love your new CEO, as I do. It has been a pleasure working with her all year.

As for me, I will continue on as the Managing Editor of *The Voice of Elijah*® newsletter and *The Voice of Elijah*® Update. But there are also several projects The Elijah Project hopes to have published and ready for distribution this year and next, now that I am able to devote my undivided attention to them. Among them: (1) Larry's standardized translation of the Scriptures, (2) Larry's autobiography, *God Called; I Answered*, (3) The Next Step materials, and (4) back issues of the newsletter and *The Update*. I am so grateful for the "work" I have been given to do, and I am more than ready to begin this new chapter of my life.

In Him,

Marcia Woody

Whose “Name” Does He “Carry”?

In 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)*

Revelation 14

With regard to Chapter 14, I told you that insight into the *parabolic imagery* of the Prophets is absolutely essential to an understanding of the things that John says, not only in this chapter but also in the entire Book of Revelation. Then I outlined the essential elements in the things that John heard so that you would be able to get the basic gist of it. I said this:

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"). ("No Need for a Boa, the Constrictor Is on His 'Way,'" **The Voice of Elijah**®, October 2012, p. 9)*

I then showed you what Isaiah and Zephaniah said about "The Harlot" "city" to emphasize the fact that they knew the True Believers who face down the Antichrist at the End of the Age would know the Truth of The Teaching of Moses. I quoted the entirety of Zephaniah to show you what he says God is going to do to that "Woman." Then I said this:

*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.) ("No Need for a Boa, the Constrictor Is on His 'Way,'" **The Voice of Elijah**®, October 2012, p. 14)*

I told you a final thing to note about Revelation 14 is the *parabolic image* of the "harvest" because it is also an integral part of the *parabolic imagery* the Prophets used. I explained that Jesus had that *parabolic image* in mind when He told the Parable of the Tares, which I quoted. Then I said this about that parable:

*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. ("No Need for a Boa, the Constrictor Is on His 'Way,'" **The Voice of Elijah**®, October 2012, p. 14)*

After showing you a few passages from the Gospel of Matthew, I said this:

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." ("No Need for a Boa, the Constrictor Is on His 'Way,'" **The Voice of Elijah**®, October 2012, p. 15)*

After I quoted the Parable of the Wise Man, I said this about the meaning of that parable:

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 2000 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.

*("No Need for a Boa, the Constrictor Is on His 'Way,'" **The Voice of Elijah**®, October 2012, p. 16)*

Revelation 15

I began my commentary on the things that John tells us in Revelation 15 by telling you this:

Revelation 15 is a parabolic description of the "ordination" of the heavenly "tabernacle" after it has been "built." That is, in this chapter John is describing the spiritual union of True Believers with "The One" Who is "The House" of the Living Word of God. But, since it is impossible for anyone to fully understand what John says in this chapter without an understanding of all the parabolic imagery in The Teaching of Moses, I won't even try to explain it. I will simply tell you he is parabolically describing the reality to which the parabolic pantomime

described in Exodus 40 points.

("The Song of Moses' Has Eight-Part Harmony," **The Voice of Elijah**®, January 2013, p. 10)

After giving you my interim translation of Exodus 40:1–38, I said this:

As you may have noticed, I did not translate the Hebrew term that is normally translated "ark" the "way" it is normally translated. Instead, since I am in the process of "standardizing" a translation of the Scriptures, I just translated it "The Way" it is normally translated in this passage.

("The Song of Moses' Has Eight-Part Harmony," **The Voice of Elijah**®, January 2013, p. 11)

Then I showed you the Hebrew term that is normally translated "ark" is translated "coffin" in this verse:

[Then [Joseph] died] [a Son] {of} [a hundred] [and ten] [Years], [so they embalmed] [him] [and put {him}] [in a Coffin] [in Egypt].

(Genesis 50:26) —my interim translation

After I showed you that, I said this:

Let me explain something plainly for the benefit (or detriment) of those who may still be "sitting on the fence" with regard to believing the things I have been explaining over the years: God called me to restore The Apostolic Teaching and teach those who really want to know the Truth. He did not call me to make it easy for anyone to understand, much less accept, the things I teach. Consequently, because dimwits will always be what dimwits have always been, you will find the Truth in what I write is more often than not stated just "The Way" Isaiah said it would be.

("The Song of Moses' Has Eight-Part Harmony," **The Voice of Elijah**®, January 2013, p. 11)

Then, after I quoted what the Prophet Isaiah says in Isaiah 28:9–13 about "The Way" the Prophets scattered bits and pieces of the Truth of *The Teaching of Moses* throughout their writings, I issued a warning to anyone who might be tempted to "explain" the things I teach by "summarizing" them for others who have a hard time understanding them. Then I began to explain the Truth a bit more openly:

In accordance with the parabolic imagery of the Passover Parable, the "tabernacle" that the sons of Israel constructed under the direction of Moses was actually a portable mortuary. There; I said it. The sons of Israel were, in parabolic pantomime, carrying around a coffin that contained the "dead body" of the Living Word of God etched in stone. But to understand the Truth regarding the death and Resurrection of "The One" Who is, was, and always will be the Living Word of God, you must always keep in mind the fact that the true "tabernacle"—the One that was parabolically depicted by the "tabernacle" that Moses "built"—is in Heaven. But even then you must learn to think inside the box. That is, you have to understand how the contents of the coffin parabolically depict the dead body of "The Man" Jesus Christ. Only then will you be able to master The Teaching of Moses. And I can tell you right now, that ain't gonna happen if you are doing even the slightest bit of "explaining" to others the things you learn from me.

If you are willing to listen, learn, and believe the Truth, you will eventually come to a comprehensive knowledge of The Teaching of Moses. Only then will you be able to fully appreciate the fact that the sacrificial cult of ancient Israel was nothing more than a parabolic explanation of how and why the Living Word of God "died," and what He had to do to be resurrected. That is, the parabolic rituals of the priesthood were instituted to fully explain why Jesus Christ left "The Light" of the "land of the living" to willingly come down here into "the darkness" to completely convince some of those who have already been condemned to unwillingly die the second death. But it does so by speaking parabolically in terms of the Passover Parable.

("The Song of Moses' Has Eight-Part Harmony," **The Voice of Elijah**®, January 2013, pp. 12–13)

You see, The Teaching of Moses parabolically explains how the King of Israel—"The One" Who was none other than Corporate Israel Himself—parabolically died and made His trek through the realm of the dead. Actually, "was crucified" is a more accurate "way" of describing the death of Christ; I just said "died" so that I could turn around and emphasize "The Way" that Corporate Israel died. Anyway, after His parabolic death, the parabolic "body" of the King of Israel was placed inside a portable coffin inside a portable mortuary, and He began His parabolic trek through the parabolic realm of the dead—just like the Pharaoh in

ancient Egyptian mythology.

("The Song of Moses' Has Eight-Part Harmony," **The Voice of Elijah**®, January 2013, p. 13)

According to ancient Egyptian mythology, the deceased Pharaoh could only be resurrected after all eight parts of his person were "gathered" and brought back to life at the conclusion of their trek through the realm of the dead. You are undoubtedly already familiar with the body, soul, and spirit just because those are the Greek concepts reflected in the New Testament. My task is to explain the Hebrew/Egyptian concept that is reflected in the Old Testament and then tell you how the other five parts of a person fit into the "big picture."

("The Song of Moses' Has Eight-Part Harmony," **The Voice of Elijah**®, January 2013, p. 13)

In accordance with the beliefs inherent in ancient Egyptian mythology, the parabolic imagery of The Teaching of Moses explains how all eight parts of the Person of Jesus Christ have been, or will be, "gathered" after the Living Word of God has made His trek through history to be resurrected and become King over all others who have successfully found and followed "The Way" out of the realm of the dead.

("The Song of Moses' Has Eight-Part Harmony," **The Voice of Elijah**®, January 2013, p. 14)

At the time of His Resurrection, the physical body of Jesus Christ was immediately snatched up into Heaven where it now lies in the coffin in the true "tabernacle." I'm speaking parabolically, of course; and the parabolic imagery explains that all His other "parts" have yet to be "gathered" and united with that physical body. Those other parts are still in the realm of the dead, along with His Spirit, which is actively seeking to find and be reunited with the members of His Body—that is, True Believers—who are parabolically depicted as both "The Woman" and "The Name." Consequently, you will find John speaking in terms of those two parabolic images in the Book of Revelation.

("The Song of Moses' Has Eight-Part Harmony," **The Voice of Elijah**®, January 2013, p. 14)

After I explained that, I said Revelation 15:1–8 is a description of "the appointed time" for the reunion of all eight parts of the Body of Jesus Christ in the heavenly "tabernacle" and then told you this:

*In that passage, John is parabolically describing events that are going to occur after True Believers ("The Woman"/"The Name") have been spiritually united with the Spirit of Jesus Christ in preparation for those parts being united with all the other parts of His Person. But take note: That union will occur only after those who are alive at the End of the Age have come to a complete understanding of The Teaching of Moses. ("The Song of Moses' Has Eight-Part Harmony," **The Voice of Elijah**®, January 2013, p. 14)*

Revelation 16

I introduced Revelation 16 this way:

Before you can even begin to understand what John says in this chapter, you first need to know how it fits together with what he has already said. The Truth is, he is parabolically explaining how, right before the End of the Age, the Living Word of God is going to ratchet up the debilitating "constriction" that He began to impose on "The Harlot" Planet Earth as each of the seven messengers sounded their "trumpets" in Revelation 8–11. That is, he is continuing with the recapitulation of Revelation 6–11 that he began in Revelation 12.

("The Song of Moses' Has Eight-Part Harmony," **The Voice of Elijah**®, January 2013, p. 16)

*The seven messengers who "pour out" the contents of seven "bowls" that contain seven different "beatings" is a parabolic description of an intensification of the "constrictions" the Living Word of God imposed after each of the messengers sounded a "trumpet" in Revelation 8–11. ("The Song of Moses' Has Eight-Part Harmony," **The Voice of Elijah**®, January 2013, p. 16)*

To demonstrate the Truth of the things that I told you, I pointed out the parallel passages in which the following things are the recipients of the wrath of the Almighty God:

THE EARTH

(Revelation 8:7)

(Revelation 16:2)

THE SEA

(Revelation 8:8–9)

(Revelation 16:3)

THE "WATERS"

(Revelation 8:10–11)

(Revelation 16:4)

THE SUN

(Revelation 8:12)

(Revelation 16:8)

THE KINGDOM OF THE ANTICHRIST

(Revelation 9:1)

(Revelation 16:10)

THE "EUPHRATES"

(Revelation 9:13–14)

(Revelation 16:12)

THE END OF THE AGE

(Revelation 11:15)

(Revelation 16:17–18)

I concluded by pointing out Hebrews 12:25–26 and telling you that you might want to consider taking the advice offered there.

Revelation 17

Regarding this chapter, I told you that, before going any further, you needed to know what "beast" John had in mind when he wrote this:

[And] [He carried me away] [in] [Spirit], [into] [a Desert]; [and] [I saw] [a Woman] [who was sitting] [on] [a [scarlet] Beast], [{a beast} that is full of] [The Names] {of} [False Religious Claims], [{a beast} that has] [seven] [Heads] [and] [ten] [Horns].

(Revelation 17:3) —my interim translation

I told you the "beast" John had in mind is the same "beast" that he describes in Revelation 12:13–13:4. Then I explained a bit more about the "beast" who is yet to come:

*First, let's talk about the "sea serpent." I have already told you that the Septuagint translation of the Hebrew Scriptures used the Greek term **drakon** to translate the Hebrew term **tannin**. That identifies the "sea serpent" that John mentions in that passage as the mythical **Leviathan**, which is mentioned in the Hebrew*

*Scriptures. The Hebrew term transliterated as **leviathan** is equivalent to the Canaanite **lotan**, which is described in Canaanite mythology as a giant seven-headed snake that lives in the sea. Therefore, the question is, How does "the beast" that came up out of "the sea" come to have the same seven-headed characteristic as "the sea serpent" that lives in "the sea"? The answer lies in the Greek term translated "beast."*

*("Scoffers Delight in Scoffing; Fools Hate Knowledge," **The Voice of Elijah**®, April 2013, p. 13)*

I told you the Greek term **therion** is normally translated "beast" throughout the New Testament; but I also showed you Luke uses the term in Acts 28:5 to refer to a snake. Then I said this:

*It should be obvious from that passage that the English term **beast** does not adequately capture the essence of the Greek term **therion**. The Truth is, that term was used by the Greeks to refer to any creature that posed a threat to mankind. Accordingly, several Greek authors use the term to refer to a shark—that is, a "sea monster." So now you know why it could easily be used to refer to a snake that came up out of "the sea" to live on land. But to understand which "sea" John had in mind, one also needs to know the Greek term **therion** occurs in the Septuagint translation of the following passage as a translation of the Aramaic term **chevah**, which I have standardized as "beast" in the Hebrew Scriptures.*

*("Scoffers Delight in Scoffing; Fools Hate Knowledge," **The Voice of Elijah**®, April 2013, p. 14)*

I then showed you Daniel 7:1–8, where Daniel describes four "beasts" who came up out of "the great sea." After I showed you that, I identified the "sea" from which the "beast" in Revelation 13 will emerge. I said this:

Just in case anyone needs the Truth explained in more detail, the "sea" from which "the Beast" is going to emerge is the "Sea of Waters." That is, he will come out from the place we normally call "Heaven." The point is, ... John is describing the point in time at which the "sea serpent" Satan becomes incarnate in the body of a man. He mentions the characteristics of the leopard, bear, and lion as a link to Daniel 7 so that his reader will understand Satan is going to exhibit the same characteristics he exhibited on the three other occasions he felt it necessary to take

on the form of a man.

("Scoffers Delight in Scoffing; Fools Hate Knowledge," **The Voice of Elijah**®, April 2013, pp. 15–16)

Revelation 18

Concerning this chapter, I told you this:

*John is describing the extinction of the civilization on Planet Earth. Scoffers will choose to believe it is impossible that such a thing could ever happen. Unfortunately, the Truth is concealed behind a parabolic image in which the Earth is viewed corporately as a "harlot" who has produced children who are not God's Children. The Apostle Peter described that event in detail (2 Pet. 3:1–13) because he understood what Zephaniah said in that regard. ("Scoffers Delight in Scoffing; Fools Hate Knowledge," **The Voice of Elijah**®, April 2013, p. 17)*

I then showed you Zephaniah 1:2–3 and 3:8, where the Prophet describes the extinction of the civilization on Planet Earth.

Revelation 19

Here is what I said about Revelation 19:

In my comments up to this point, I have not been pointing out where the text of the Book of Revelation quotes or alludes to something stated in the Old Testament. I plan to remedy that in the future by providing a more comprehensive commentary on the text. In the meantime, what I say here will have to suffice.

In this chapter, there are various references to Old Testament passages, but I will only point out a few. I am going to quote those passages in full and point to their significance simply because it is absolutely impossible for anyone to fully appreciate the message of the Book of Revelation without a basic understanding of the things stated in the Old Testament passages to which the text points. John refers to both Psalm 19 and Deuteronomy 32 in verse 2.

*("Beware of Sad-Sack Sea Serpents and Poisonous Grapes," **The Voice of Elijah**®, July 2013, p. 15)*

I then showed you my translation of Psalm 19 and told you this:

Let me summarize what the psalmist is saying. It is quite easy to understand if you have insight into a simple Truth in regard to the relationship between "spirit" and light. That Truth goes directly to the heart of the things John says in Revelation 19 about Jesus Christ as the Living Word of God. I may not have explained the basis for the following statements in any context outside The Next Step program. If not, so be it. The time has come for me to state openly some of the things I have been explaining privately for many years:

"The 'Spirit' of the Living Word of God—the Truth of The Teaching—exists in the fifth dimension, which is nothing other than the light particles (photons) that flash back and forth across the entire length of the universe ('like a Bridegroom'). When the Believer hears and believes the Truth of the Living Word of God that runs the entire length of that dimension ('like a Bridegroom'), his 'spirit' becomes 'one' with that 'Spirit' of Truth in the very small slice of the fifth dimension that exists within him, which is nothing other than the light particles (photons) that flash back and forth across the synapses in his nervous system. His belief in, and unity with, the Truth of the 'Spirit' of the Living Word that he has heard and believed will result in a declaration of not guilty and his acquittal before God on Judgment Day."

*Now that I have stated that bit of Truth openly to tweak the nose of any ignorant numbskull who might happen to be reading this, let me go a bit further and see if I can't send him into a fit of absolute apoplexy. I have stated in various contexts that, at the End of this Age, the Redeemed of the Lord will sing "The Song of Moses" with complete understanding of the meaning and significance of the things Moses stated in that song. ("Beware of Sad-Sack Sea Serpents and Poisonous Grapes," **The Voice of Elijah**®, July 2013, p. 16)*

Revelation 20

Regarding Revelation 20, I said this:

In this chapter, John is giving a brief description of things that will happen after the civilization on Planet Earth has been wiped out by the "fire" of God's wrath. That is, he is giving a brief description of the beginning and end of the seventh "day" of Creation—which he parabolically depicts as a one-thousand-year span of time

(read: "Age") before the Lord wraps things up all neat and tidy with the "circumcision" of His "Children" on the eighth "day." If you want more detail in regard to what will happen on the seventh "day," you are going to have to read what the Prophets say. They describe those things in much greater detail. In this case, John mentions Gog (a person) and Magog (his "multitude") so you will know where to start. When you do, you will find only one Prophet mentions those two names together. That Prophet is Ezekiel, and I am going to show you what he said.

Before you can understand what Ezekiel wrote in regard to the war with Gog and Magog at the end of the seventh "day," you must first understand a few things I have already explained. There is, first and foremost, the things I explained in Not All Israel Is Israel regarding the Hebrew idiom "cut off from." Then you also need a fairly good understanding of how the Egyptian myth of Osiris relates to the things I have explained in The Passover Parable. I have explained that in bits and pieces over the past two decades just to make sure dilettantes and the merely curious would never take the time to sort it all out. Those things relate primarily to the parabolic imagery in which Satan is depicted as a "sea serpent" who patrols "many waters," seeking unwary prey, constantly trying to prevent their resurrection to eternal life by loading up their "heart" with his lies. Finally, you need to know what happened at the Tower of Babel. I explained that in an article titled "So Why Would a Nomad 'Build a House' and Settle Down?" (See **The Voice of Elijah**®, October 1997.)

With those things readily at hand, you also need to know a few things about the ministry of the Prophet Ezekiel. Like the Prophet Jeremiah, Ezekiel was called to speak concerning God's "plan" for the "nations" at large (read: "Gentiles"), rather than just His "plan" for "The House of Judah" (read: "Jews"). That is evident from the fact that Ezekiel accounts for an astounding 57 percent of the occurrences (78 out of 138) of the phrase "House of Israel" in the Hebrew Scriptures. He accounts for nearly two-thirds of the occurrences (78 out of 116) of that phrase in the Prophets. The significance of that mundane fact may not be immediately obvious to you, so let me explain it for you.

After the division of the Kingdom of Israel as a result of Rehoboam's stupidity (1 Kin. 12), the phrase "House of Israel" was used to refer specifically to the Northern Kingdom (1 Kin. 12:21; 20:31), and the phrase "House of Judah" was used with reference to the Southern

Kingdom (1 Kin. 12:21; 20:23). If you put that bit of information together with what Ezekiel says about the "tree" of "The House of Israel" and the "tree" of "The House of Judah" in Ezekiel 37, you should be able to connect the dots.

("The Eighth 'Day' Always Follows the Seventh," **The Voice of Elijah**®, October 2013, pp. 14–15)

After telling you that, I showed you what Ezekiel says in Ezekiel 4:4–6 and 37:15–19 before telling you this:

If you read what Ezekiel says in Ezekiel 37:11 very carefully, you should be able to see that he is not speaking in terms of "The House of Judah" (read: "Jews") being "gathered," he is instead describing the "grafting" of the "tree" of "The House of Israel" (read: "Gentiles")—"The Remnant" of the "Nations" (read: "Gentiles" again)—onto the "tree" of "The House of Judah" (read: "Jesus Christ"). If you find that parabolic imagery intriguing, you will find Paul explains it a bit more fully in Romans 11. But you already knew that, provided you have read what I wrote in Not All Israel Is Israel. If not, too bad for you. Don't look back; the "sea serpent" is right behind you.

To understand why God would be interested in "gathering" "The House of Israel" (read: "fullness of the Gentiles") out of all the "nations," you need to keep in mind what I have already explained in The Inheritance of the Believer regarding Jacob giving Ephraim the honor of "carrying The Name" of the fathers, Abraham, Isaac, and Jacob (Gen. 48:16). After he assigned Ephraim the task of "carrying The Name" of the fathers of Corporate Israel, Ephraim's "seed" played the fool; so God ended up "cutting off" Ephraim, along with the other tribes of the Northern Kingdom (read: "House of Israel"), "from" Corporate Israel. And Hosea rather conveniently tells us Ephraim got himself all "mixed up" with the Gentiles (Hos. 7:8) after God sent him off into captivity. Without that bit of insight, you would never be able to understand how Ezekiel 29–39 is nothing more than a parabolic account of the things that John explains in Revelation 12–20, which is, as I have already explained, a parabolic account of the things that he describes in Revelation 6–11.

So now that you have those things firmly in hand, I am going to give you a brief explanation of some words and phrases that Ezekiel uses to depict parabolic images

you need to pay close attention to as you read what he wrote about "Pharaoh"—that is, Satan the "sea serpent"—and the "multitude" of "Egypt" (Rev. 11:8) who are going to go on blindly believing his lies here at the End of the Age.

At the risk of sounding somewhat Freudian, I must first tell you the parabolic images of the Prophets that relate to "water" are basically the same as those related to the fifth dimension of light. That is, "river," "hollow," "channel," "sea serpent," "sea," "Sea of Waters," "Sea of El," "the Deep," and "muddied waters" are all parabolic images that depict various aspects of the same thing. That "thing" is what we commonly call "thought." Pure "water" (read: "Truth") falls to Earth from the "Sea of Waters" (read: "Heaven") as "rain" or "snow" (Is. 55) and flows back to a salty (thoroughly poisoned) "sea" through a vast network of "hollows," "channels," and "rivers." But on its way down to the "sea," pure "water" can also be contaminated with "mud" (read: "lies"), which then makes it completely unfit for human consumption. That would be the case if the "sea serpent" (Ezek. 32:2) or those who believe his lies (Ezek. 32:13) happened to be intentionally "muddying" the "waters"—or adding a whole bunch of "wormwood" to it (Rev. 8:11).

The next set of parabolic images that Ezekiel had in mind relates to the Egyptian royal myth in which the Pharaoh "carried The throne Name" Horus to do his part in ensuring the resurrection of the deceased Pharaoh, who supposedly became "one" with "Osiris," the god of the dead, and ascended in the resurrection as the sun god each morning. At one point in the myth, the deceased Osiris floats across the Mediterranean Sea and finds himself firmly bound up in a tree at the foot of the mountains in Lebanon. So pay close attention when Ezekiel mentions "trees," especially the phrase "trees of the field." He is talking about beings—either physical or metaphysical. What Ezekiel had in mind can easily be determined from context—provided you know what he is talking about. ("The Eighth 'Day' Always Follows the Seventh," **The Voice of Elijah**®, October 2013, pp. 15–16)

I told you Jesus tacitly ridicules dimwits who have no insight into the Prophets' use of the parabolic image of the "trees of the field" in Matthew 7:15–20. Then I explained the source of the imagery:

The parabolic images related to "water" and "trees" are linked by the Canaanite myth related to the

death and resurrection of the god Baal, and the Egyptian myth related to the death and resurrection of the god Osiris. The Canaanites considered Baal to be the water that came up out of the sea as rain and flowed back to the sea through a network of hollows, channels, and rivers. The Egyptians venerated Osiris as a vegetation (read: "tree") god who somehow became "one" with the sun god who died every night and arose in the resurrection every morning. The Prophets' mocking appropriation of the mythology related to the two gods is based on the fact that both gods had to elude the deadly "sea serpent" who lived in the "sea" from which they were forced to escape before they could be resurrected.

*Another parabolic image you need to keep in mind is that of the "sword." Ezekiel mentions that parabolic image no less than forty times in Ezekiel 29–39. In many instances, he refers to those who have been "pierced" by it. ("The Eighth 'Day' Always Follows the Seventh," **The Voice of Elijah**®, October 2013, pp. 16–17)*

I told you the "sword" that Ezekiel has in mind is the "saber" that John mentions in Revelation 19:11–16. Then I told you this:

Throughout the text of Ezekiel 31–39, you will find various names mentioned: Cush, Dedan, Egypt (Mizraim in some translations), Gomer, Magog, Meshech, Persia, Put, Rosh, Sheba, Tarshish, Togarmah, and Tubal. Some of them are further defined as those "pierced" by the "sword." Those who were "pierced" are also identified as a "multitude," or "congregation," rather than as a "people." That contrasts with God's "People," who are designated as His "Flock," "shepherded" by His "Shepherd."

*If you know your Bible, you already know the nations I listed above are all mentioned in Genesis 10. You also know they are the descendants of Ham and Japheth (Gen. 10:1–20). But you may not know why Ezekiel singles out Asshur (Assyria) and Elam as those "pierced" by the "sword," so I should probably tell you why that is. It is because those two fellows were sons of Shem. Ezekiel wants you to key on the fact that, after the debacle at the Tower of Babel, **the promise continued to be handed down as an inheritance of a blessing** through the lineage of Arpachshad (Gen. 10:21–31; 11:10–32). He is telling you that, after the Tower of Babel, God considered the descendants of Asshur and Elam to be just another part of the Cursed.*

Ezekiel's account of Satan's appearance as the "Sea Serpent" (read: "Antichrist") at the End of the Age actually starts in Chapter 16, where he talks about the New Covenant. From Chapter 23 on, he gets into more of the specifics as to why the wrath of God is headed our way, but he ratchets up the intensity when he gets to Chapter 29. That's when he parabolically depicts Satan as the "Sea Serpent" for the first time. Unfortunately, I did not have the space here to include Chapters 29–30, so I will begin with my translation of Chapter 31 and continue on through Chapter 39. To understand what Ezekiel is talking about in these chapters, you need only keep in mind the parabolic images I explained above.

("The Eighth 'Day' Always Follows the Seventh," **The Voice of Elijah**®, October 2013, p. 17)

After telling you those things, I then gave you my translation of Ezekiel 31–39. Here are the headings I gave for each of those chapters:

God "plans" to cast Satan out of Heaven because he drew "water" from an unending source of lies.
(Ezekiel 31:1–18)

God will cast Satan out; he will foul the "waters"; and "multitudes" will die because of "wormwood."
(Ezekiel 32:1–32)

Make sure you listen for the sound of the "trumpet"; miss it or mistake it, and you are on your own.
(Ezekiel 33:1–33)

Fools who claim to be "shepherds" don't know the Truth, but His "flock" will hear when He speaks.
(Ezekiel 34:1–31)

A fake "house of the Lord" built on a fake "Mt. Zion" will ultimately be proven to be what it is—a fake.
(Ezekiel 35:1–15)

Imposters claim to be heirs of the promise; the Truth is, the promise now belongs to "The Remnant" of "The House of Israel."
(Ezekiel 36:1–38)

"The House of Judah" has been resurrected; now it's time for the resurrection of "The House of Israel."
(Ezekiel 37:1–28)

The "Sea Serpent" will give it one last try.
(Ezekiel 38:1–23)

When the time comes, they will make preparations for the "building" of the real "House of God."
(Ezekiel 39:1–29)

Now let's take a look at what John says about the new Heaven and the new Earth in Revelation 21.

Revelation 21—Text

¹[And] [I saw] [a [new] Heaven] [and] [a [new] Earth], [for] [The [first] Heaven] [and] [The [first] Earth] [went away], [and] [The Sea] [is] [not] [any longer]. ²[And] [I saw] [The City] [that is] [holy]—[a [new] Jerusalem]—[coming down] [out of] [The Heaven] [from] [The {Living} God], [prepared] [like] [a Bride] [Who has been put together] {for} [The Male] [She has]. ³[And] [I heard] [a [loud] Voice] [out of] [The Throne], [saying]: "[Look!] [The Tent] {of} [The {Living} God] {is} [with] [The Men]! [And] [He will camp out] [with] [them], [and] [they will be] [His] [People]. [And] [He]—[The {Living} God]—[will be] [with] [them], ⁴[and] [He will wipe away] [every] [Tear] [from] [The Eyes] [they have]. [And] [The Death] [will [not] be] [any longer]. [There will [not] be] [neither] [Mourning] [nor] [Yelling] [nor] [Pain] [any longer], [because] [the [first] {things}] [have gone away]!"

⁵[And] [the {One} Who was sitting] [on] [The Throne] [said], "[Look!] [I am making] [all {things}] [new]!" [And] [He says]: "[You must write]! [Because] [These Words] [are] [true] [and] [believable]!" ⁶[And] [He told] [me]: "[They have come into being]! [I] [am] [The A] [and] [The Z]—[The Beginning] [and] [The Completion]! [I] [will give [freely] to] [the {one} who is thirsty] [from] [The Spring] {of} [The Water] {of} [The Life]. ⁷[The {one} who triumphs] [will *inherit*] [these {things}]. [I will be] [his] [God], [and] [he] [will be] [My] [Son]! ⁸[But] {for} [the] [cowardly] [and] [unbelieving] [and] [those who are detestable] [and] [Murderers] [and] [Sexually Promiscuous {Individuals}] [and] [Drug Dealers] [and] [Idolaters] [and] [all] [the [lying] {ones}], [The Part] [they have] {is} [in] [The Lake] [that] [is

burning] {with} [Fire] [and] [Sulfur], [which] [is] [The Death]—[the {second} {one}]."

⁹[And] [one] [of] [The {seven} Messengers] [who] [had] [The {seven} Bowls] [that] [were full of] [The {seven} Beatings] [that were] [last] [came] [and] [spoke] [with] [me], [saying]: "[Come here]! [I will show] [You] [The Bride]—[The Woman] {of} [The Little Lamb]!"

¹⁰[And] [he carried] [me] away] [in] [Spirit] [over to] [a [big] [and] [high] Mountain]; [and] [he showed] [me] [The City], [the {holy} Jerusalem], [which was coming down] [out of] [The Heaven] [from] [The {Living} God], ¹¹[which had] [The Glory] {of} [The {Living} God]. [The Source of Light] [She had] {was} [just like] [a [valuable] Stone] [like] [a [Jasper] Stone] [that was crystal-clear*], ¹²[which had] [a [big] [and] [high] Wall], [which had] [twelve] [Gates]. [And] [on] [The Gates] {were} [twelve] [Messengers] [and] [Names] [that had been inscribed], [which] [is] [The Names] {of} [The {twelve} Tribes] {of} [Israel's] [Sons]: ¹³[Three] [Gates] [from] [Sunrise] [and] [three] [Gates] [from] [The North] [and] [three] [Gates] [from] [The South] [and] [three] [Gates] [from] [Sunset]. ¹⁴[And] [The Wall] {of} [The City] [that has] [twelve] [Foundations], [and] [twelve] [Names] {of} [The {twelve} Apostles] {of} [The Little Lamb] {are} [on] [them].

¹⁵[And] [the {one} who was speaking] [with] [me] [had] [a [Reed] Measure] [made of gold], [so that] [he could measure] [The City] [and] [The Gates] [She has] [and] [The Wall] [She has]. ¹⁶[And] [The City] [is laid out] [a Square*], [and] [The Length] [She has] {is} [even] [as much as] [The Breadth]. [And] [He measured] [The City] {with} [The Reed] [over] [twelve] [thousand] [{units of} 200 Meters]. [The Length] [and] [The Breadth] [and] [The Height] [She has] [are] [equivalent]. ¹⁷[And] [he measured] [The Wall] [She has], [One Hundred] [forty]-[four] [Half Meters]—[a Measure] {of} [a Man], [which] [is] {that of} [a Messenger].

¹⁸[And] [The Composition*] {of} [The Wall] [She has] {was} [Jasper], [and] [The City] {was} [clean] [Gold]—[just like] [clean] [Glass]. ¹⁹[The Foundations] {of} [The Wall] {of} [The City] [had been put together] {with} [every] [valuable]

[Stone]. [The {first} Foundation] {is} [Jasper]; [the] [second], [Sapphire*]; [the] [third], [Chalcedony*]; [the] [fourth], [Emerald*]; ²⁰[the] [fifth], [Sardonyx*]; [the] [sixth], [Sardius]; [the] [seventh], [Chrysolite*]; [the] [eighth], [Beryl*]; [the] [ninth], [Topaz*]; [the] [tenth], [Chrysoprase*]; [the] [eleventh], [Jacinth*]; [the] [twelfth*], [Amethyst*]. ²¹[And] [The {twelve} Gates] {were} [twelve] [Pearls]; [each] [one]—[every one]—{of} [The Gates] [was] [out of] [one] [Pearl]. [And] [The Thoroughfare] {of} [The City] {was} [clean] [Gold]—[like] [transparent*] [Glass].

²²[And] [I did] [not] see] [a Sanctuary] [in] [Her], [for] [His Majesty]—[The {Living} God], [The Almighty], [and] [The Little Lamb]—[is] [Her] [Sanctuary]. ²³[And] [The City] [does] [not] have] [a Need] {of} [The Sun] [nor] [The Moon]—[so that] [they appear to] [Her]—[for] [The Glory] {of} [The {Living} God] [provides light for] [Her], [and] [The Lamp] [She has] {is} [The Little Lamb]!

²⁴[And] [The Nations] [will walk around] [through] [The Light] [She has], [and] [The Kings] {of} [The Earth] [will carry] [The Glory] [they have] [into] [Her]. ²⁵[And] [The Gates] [She has] [will] [definitely not] be shut] {during} [Day], [for] [there is] [not] [Night] [there]. ²⁶[And] [they will carry] [The Glory] [and] [The Honor] {of} [The Nations] [into] [Her]. ²⁷[And] [anything] [common], [and] [the {one} who makes] [Abominations] [and] [a Lie], [will] [definitely not] go in] [to] [Her]—[except] [the {ones} who have been written] [in] [The Scroll] {of} [The Life] {of} [The Little Lamb].

Revelation 21—Commentary

This chapter is a mocking description of events that will occur after Satan and his minions have been put in their eternal "resting" place. But it is mocking those who have no knowledge of the *parabolic imagery* that the Prophets used to explain the "birth" of the "Children" of God. To understand why that is, one first needs to know why John alludes to several verses from the Old Testament. Without an understanding of the *significance* of those verses, there is no "Way" one can understand what John is describing *parabolically*. Here

is a list of the verses in the Old Testament that John refers to in Revelation 21:

Leviticus 26:11–12 (verse 3)
 2 Samuel 7:14 (verses 7–8)
 Isaiah 25:8 (verse 4)
 Isaiah 35:10 (verse 4)
 Isaiah 49:23 (verses 24–26)
 Isaiah 51:11 (verse 4)
 Isaiah 52:1 (verse 27)
 Isaiah 54:11–12 (verses 18–20)
 Isaiah 55:1 (verses 5–6)
 Isaiah 60:3–5, 11, 16, 19–20 (verses 22–26)
 Isaiah 61:10 (verse 2)
 Isaiah 65:17–19 (verse 1, 4)
 Ezekiel 37:27 (verse 3)
 Ezekiel 40:2 (verse 10)
 Ezekiel 43:2 (verses 9–11)
 Ezekiel 44:9 (verse 27)
 Ezekiel 48:31–34 (verse 12)

If you want to understand what John had in mind when he quoted from those passages, you must first know what the Prophets had in mind when they wrote what you find there. The reason for that is very easy to understand: When an author of Scripture quotes another part of Scripture, he does not have in mind a single verse or passage; he has in mind the entire context in which that verse or passage occurs. To put it another way: If you don't understand the context in which a verse occurs, you most certainly do not understand why the author of Scripture quotes it.

Except for 2 Samuel 7 and Leviticus 26, the only Prophets on the list above are Isaiah and Ezekiel. There is a very good reason for that. In this and subsequent issues, I am going to give you my translation of each of the chapters on that list along with a brief explanation of the significance of each of those chapters so that you can understand what John had in mind when he wrote Revelation 21. He is describing the occasion on which "The Woman" will enter "The House" that the Living Word of God "built" when He resurrected Jesus Christ from the dead.

To put that another "Way," I am going to explain how John is *parabolically* describing the occasion on which the Living Word of God "redeems" "The Woman" who "engenders" the "Children" that the Living Word of God "engendered" when He resurrected Jesus

Christ and transformed Him into "a Spirit that gives life." That Spirit is a "Seed" that God will "raise up" for Himself after He has done away with "Death." Paul explains that in this passage:

¹²[But] [if] [an anointed {One}] [is preached]—[that] [He has been raised up] [from] [{those who are} dead]—[on what basis] [do [some] [among] [you] say] [that] [there is] [not] [a Resurrection] [{of} {those who are} dead]? ¹³[But] [if] [there is] [not] [a Resurrection] [{of} {those who are} dead], [neither] [has] [an anointed {One}] been raised up]. ¹⁴[But] [if] [an anointed {One}] [has] [not] been raised up], [then] [The] [Proclamation] [we have] {is} [also] [empty], [and] [The] [Belief] [you have] {is} [empty]. ¹⁵[But] [we are] [also] found] {to be} [False Witnesses] [{of} The] [{Living} God], [because] [we have provided testimony] [against] [The] [{Living} God] [that] [He raised up] [the] [anointed {One}]—[Whom], [if indeed] [He did] [not] raise {Him} up], [then] [{those who are} dead] [are] [not] raised up]. ¹⁶[For] [if] [{those who are} dead] [are] [not] raised up], [neither] [has] [an anointed {One}] been raised up]. ¹⁷[But] [if] [an anointed {One}] [has] [not] been raised up], [The] [Belief] [you have] {is} [futile]; [you are] [still] [in] [The] [Sins] [you have]. ¹⁸[So then] [those who] [have fallen asleep] [in] [an anointed {One}] [have] [also] been done away with]. ¹⁹[If] [we are] [those who have hoped] [in] [an anointed {One}] [only] [in] [This] [Life], [we are] [most wretched] [{of} all] [Men].

²⁰[But] [right now], [an anointed {One}] [has been raised up] [from] [{those who are} dead]—[a First Fruit] [{of} those who] [have fallen asleep]. ²¹[For], [since] [Death] {is} [through] [a Man], [a Resurrection] [{of} {those who are} dead] {is} [also] [through] [a Man]. ²²[For], [indeed, just as] [in] [The] [Adam] [all] [die], [so] [also] [in] [The] [Anointing] [all] [will be given life].

²³[But] [each one] [in] [his personal] [Place in Line*]: (1) [an anointed {One}] {is} [a First Fruit]; (2) [then] [those who are] [{of} The] [Anointing] [at] [The] [Coming] [He has]; ²⁴(3) [then] [The] [Completion], [when] [He hands over] [The] [Kingdom] to] [The] [{Living} God] [and] [Father], [when] [He has abolished] [every] [Beginning] [and] [every] [Authority] [and] [Power]. ²⁵[For] [He] [has to] [be king] [up to the time] [when] [He has put down] [all] [The] [Enemies] [under] [The] [Feet] [He has]. ²⁶[A] [last] [Enemy] [to be abolished] {is} [The] [Death].

²⁷[For] [HE MADE [EVERYTHING] SUBMIT] [UNDER] [THE] [FEET] [HE HAS]. [But] [when] [He said] [that] "everything" [has been made to submit], {it is} [obvious] [that] {"everything" is} [outside of] [the One Who] [made [The] [All] submit to] [Him]. ²⁸[But] [when] [He has been made to submit [The] [All] to] [Him], [at that time] [The] [Son] [Himself] [will [also] be submitted to] [the One Who] [made [The] [All] submit to] [Him], [so that] [The] [{Living} God] [is] [The] [All] [in] [all].

²⁹[Since]: [What] [will [those who] [are being baptized] [for] [The] [Dead] do] [if], [in fact], [{those who are} dead] [are [not] raised up]? [Why] [are they [even] being baptized] [for] [them]? ³⁰[And] [why] [are [we] in danger] [every] [Hour]? ³¹"[I die] [each and every] [Day]" {is} [most definitely*] [your own] [Boasting], [Brothers]—[which] [I {also} have] [in] [The] [Anointing] [{of} Jesus], [The] [Lord] [we have]. ³²[If], [with respect to] [Man], [I fought with wild beasts*] [in] [Ephesus], [what's] [The] [Use] [{for} me]? [If] [{those who are} dead] [are [not] raised up], "[LET'S EAT] [AND] [DRINK], [FOR] [TOMORROW] [WE DIE]." ³³[You must [not] be led astray]: "[Awful] [Associates*] [corrupt] [benevolent] [Habits*]." ³⁴[You must become [fairly] sober*] [and] [you must [not] sin], [for] [some] [have] [an Ignorance] [{of} God]. [I am speaking to] [you] [with regard to] [a Disgrace].

³⁵[But] [someone] [will say], "[How] [are [The] [Dead] raised up]?" [Then] "{In} [what kind of] [Body] [do they come]?" ³⁶[Mindless {one}]! [What] [You] [sow] [is [not] given life] [if it should happen to be that] [it does [not] die]! ³⁷[And] [what] [You sow], [you do [not] sow] [The] [Body] [that] [will be]—[but] [a [naked] Grain], [whether] [it obtains {the body}] [{of} Wheat] [or] [{of} some] [{of} The] [Others]. ³⁸[But] [The] [{Living} God] [gives] [it] [a Body] [just as] [He wants], [and] [{to} each] [{of} The] [Seeds] [its personal] [Body]. ³⁹[All] [Flesh] {is} [not] [The] [same] [Flesh], [but] [on the one hand] [one] [{of} Men], [but] [another] [a Flesh] [{of} Animals], [but] [another] [a Flesh] [{of} winged* {creatures}], [but] [another] [{of} Fish]. ⁴⁰{There are} [also] [heavenly] [Bodies] [and] [earthly] [Bodies]. [But] [on the one hand], [The] [Glory] [{of} the] [heavenly {bodies}] {is} [different]; [on the other hand] [that] [{of} the] [earthly {bodies}] {is} [different]. ⁴¹{There is} [another] [Glory] [{of} Sun], [and] [another] [Glory] [{of} Moon], [and] [another] [Glory] [{of} Stars], [for] [Star] [differs from] [Star] [in] [Glory].

⁴²[So] [also] [The] [Resurrection] [{of} The] [Dead]: [It is sown] [in] [a Perishable Body]; [it is raised up] [in]

[an Imperishable Body]. ⁴³[It is sown] [in] [Dishonor]; [it is raised up] [in] [Glory]. [It is sown] [in] [Weakness]; [it is raised up] [in] [Power]. ⁴⁴[It is sown] [a [soulish] Body]; [it is raised up] [a [spiritual] Body]. [If] [there is] [a [soulish] Body], [there is] [also] [a spiritual {body}]. ⁴⁵[So] [also] [it has been written]: "[The] [first] [MAN]—[Adam]—[CAME INTO BEING] [AS] [A [LIVING] SOUL]"; [The] [last] [Adam], {as} [a Spirit] [that gives life]. ⁴⁶[But] [the] [spiritual {Man}] {is} [not] [first], [but] [the] [soulish {man}], [then] [the] [spiritual {Man}]. ⁴⁷[The] [first] [MAN] {is} [out of] [Earth], [made of dirt]; [The] [second] [MAN] {is} [out of] [Heaven]. ⁴⁸[Such as] [the {man}] [made of dirt], [such as this] {are} [those who are] [made of dirt] [also]; [and] [such as] [the] [heavenly {Man}], [such as this] {are} [those who are] [heavenly] [also]. ⁴⁹[And] [just as] [we have worn] [The] [Image] [{of} the {man}] [made of dirt], [we will [also] wear] [The] [Image] [{of} the] [heavenly {Man}].

⁵⁰[But] [I am declaring] [this], [Brothers], [because] [Flesh] [and] [Blood] [is [not] able] [to inherit] [God's] [Kingdom], [neither] [does] [The] [Perishable Body] inherit [The] [Imperishable Body]. ⁵¹[Look!] [I am telling] [you] [a Mystery]: [We will [not] [all] fall asleep], [but] [we will [all] be changed], ⁵²[in] [an Instant*], [in] [a Blink*] [{of} an Eye], [at] [The] [last] [Trumpet]. [For] [He will sound a trumpet], [and] [The] [Dead] [will be raised up] [imperishable], [and] [we] [will be changed]. ⁵³[For] [this {body}], [the] [perishable {body}], [has to] [slip on] [an Imperishable Body], [and] [this {body}], [the] [mortal {body}], {has to} [slip on] [Immortality]. ⁵⁴[But] [when] [this {body}], [the] [perishable {body}], [has slipped on] [an Imperishable Body], [and] [this {body}], [the] [mortal {body}], [has slipped on] [Immortality], [at that time] [The] [Word] [that] [was written] [will occur]:

"[THE] [DEATH] [HAS BEEN SWALLOWED UP]
[IN] [A VICTORY].

⁵⁵[WHERE] {is} [THE] [VICTORY] [YOU HAVE], [DEATH]?
[WHERE] {is} [THE] [STINGER] [YOU HAVE], [DEATH]?"

⁵⁶[But] [The] [Stinger] [{of} The] [Death] {is} [The] [Sin], [and] [The] [Power] [{of} The] [Sin] {is} [The] [Law]. ⁵⁷[But] [a Favor] {is} [{in} The] [{Living} God] [Who] [is giving] [us] [The] [Victory] [through] [The] [Lord] [we have], [Jesus] [Anointed].

(1 Corinthians 15:12–57) —my interim translation

You may not have noticed it, but that passage is concerned with a series of three events that culminate in the conquest of "Death." In case it escaped your notice, John describes the culmination of that same series of events in this passage:

⁷[And] [when] [The [one thousand] Years] [are completed], [Satan] [will be undone] [from] [The Guard House] [he has]. ⁸[And] [he will go out] [to lead astray] [The Nations] [that are] [in] [The [four] Corners] {of} [The Earth]—[Gog*] [and] [Magog*]—[to gather] [them] [for] [The War]. {Of} [whom] [The Number] {of} [them] {is} [like] [The Sand] {of} [The Sea]. ⁹[And] [they went up] [over] [The Breadth] {of} [The Earth] [and] [encircled*] [The Fortification] {of} [the [holy] {ones}], [and] [The City] [that is] [beloved]. [And] [Fire] [came down] [out of] [The Heaven] [and] [devoured] [them]. ¹⁰[And] [The False Accuser] [who] [leads] [them] [astray] [was thrown] [into] [The Lake] {of} [The Fire] [and] [Sulfur], [where] [The Beast] [and] [The False Prophet] [also] {are}. [And] [they will be tormented] [Day] [and] [Night] [into] [The Ages] {of} [The Ages].

¹¹[And] [I saw] [a [big] [white] Throne] [and] [the {One} Who was sitting] [on] [it]—[from] [The Face] {of} [Whom] [The Earth] [and] [The Heaven] [fled], [and] [a Place] [was [not] found] {for} [them]! ¹²[And] [I saw] [The Dead]—[the] [big] [and] [the] [little]—[standing] [before] [The Throne]. [And] [Scrolls] [were opened]; [and] [another] [Scroll] [was opened], [which] [is] [The Life]. [And] [The Dead] [were judged] [from] [the {things} that had been written] [in] [The Scrolls] [in accordance with] [The Works] [they had]. ¹³[And] [The Sea] [gave up] [The Dead] [that were] [in] [her], [and] [The Death] [and] [The Underworld] [gave up] [The Dead] [that were] [in] [them], [and] [they were judged]—[every one] [in accordance with] [The Works] [they had]. ¹⁴[And] [The Death] [and] [The Underworld] [were thrown] [into] [The Lake] {of} [The Fire]. [This] [is] [The Death]—[the [second] {death}]: [The Lake] {of} [The Fire]! ¹⁵[And] [if] [anyone] [was [not] found] [written] [in] [The Book] {of} [The Life], [he was thrown] [into] [The Lake] {of} [The Fire]!

(Revelation 20:7–15) —my interim translation

John forthrightly tells us he is describing what will happen after the Final Judgment, after the Wicked have been resurrected and judged. But if you read the

first part of that chapter very carefully, you will find the Resurrection of the Righteous occurs at the very beginning of the one-thousand-year reign of Christ. That order of events follows the precise order the Apostle Paul delineates in this passage:

²³[But] [each one] [in] [his personal] [Place in Line*]: (1) [an anointed {One}] {is} [a First Fruit]; (2) [then] [those who are] {of} The [Anointing] [at] The [Coming] [He has]; ²⁴(3) [then] [The] [Completion], [when] [He hands over] [The] [Kingdom] [to] [The] [{Living} God] [and] [Father], [when] [He has abolished] [every] [Beginning], [and] [every] [Authority] [and] [Power]. ²⁵[For] [He] [has to] [be king] [up to the time] [when] [He has put down] [all] [The] [Enemies] [under] [The] [Feet] [He has]. ²⁶[A [last] Enemy] [to be abolished] {is} [The] [Death].

(1 Corinthians 15:23–26) —my interim translation

The point is this: Although Paul does not mention the resurrection of the Wicked in that passage, there can be no doubt that is the third thing he had in mind. Therefore, it should be obvious that Revelation 21 is describing events that are going to occur after death has been vanquished at the end of the earthly reign of Christ. You need to keep that in mind. It may make it a bit easier for you to understand why Satan is going to rebuild the Temple in Jerusalem and pretend to be Jesus Christ. But you also need to keep in mind the fact that Revelation 21 tells us there is no "tabernacle" or "temple" in the new Jerusalem:

[And] [I did [not] see] [a Sanctuary] [in] [Her], [for] [His Majesty]—[The {Living} God], [The Almighty], [and] [The Little Lamb]—[is] [Her] [Sanctuary].

(Revelation 21:22) —my interim translation

John says that to mock those who do not know "The House" of God will have already been "built" at that point in the process. He is clearly aware of the fact that "The House" that God desires is not a literal building of some sort or other. It is instead a family, a whole big bunch of "Children." John lets us know that when he tells us the "loud voice" said this:

⁷"[The {one} who triumphs] [will inherit] [these {things}]. [I will be] [his] [God] [and] [he] [will be] [My] [Son]! ⁸[But] {for} [the] [cowardly] [and]

[unbelieving] [and] [those who are detestable] [and] [Murderers] [and] [Sexually Promiscuous {Individuals}] [and] [Drug Dealers] [and] [Idolaters] [and] [all] [the] [lying] {ones}, [The Part] [they have] {is} [in] [The Lake] [that] [is burning] {with} [Fire] [and] [Sulfur], [which] [is] [The Death]—[the] [second] {one}.”

(Revelation 21:7–8) —my interim translation

If you do not know the source of the quote found in that passage, its *significance* will undoubtedly elude you. The “loud voice” is quoting something the Prophet Nathan told David regarding “The House” that God *promised* David He would “build” for him. That is, the “loud voice” is quoting 2 Samuel 7:14. So, to put it another way, if you do not understand what God *promised* David in 2 Samuel 7, you will not be able to understand *why* the “loud voice” quoted 2 Samuel 7:14. Therefore, I am going to explain what God *promised* David. What you do with that information is up to you. The smart ones will use it to their advantage by showing others where they can find the same Truth they have found here; the *really, REALLY, REALLY* dumb ones will explain it to others, just to “show what they know.” So much for the dumb ones.

I am going to give my *somewhat* standardized translation of 2 Samuel 7 so that you can see the Hebrew idioms you need to know. I say “somewhat” only because I am still trying to pin down the precise *meaning* of a couple of verbs that occur in the passage. But a mistaken translation of those verbs in no way obscures the presence of the following three Hebrew idioms in the chapter:

“make a name”

“raise up a seed”

“build a house”

As I have explained repeatedly over the past two decades, all three of those idioms *mean* “engender a son.” What I haven’t bothered to tell you is this: They can also be used in a collective sense to *mean* “engender sons.” That can be seen from the way the idiom “build a house” is used in this verse:

[Then [all] [The People] [who] {were} [in {the} Gate], [and] [The Elders], said]: “[Witnesses]! [May [His Majesty] make] [The Woman] [who is coming in] [to] [Your House] [like Rachel] [and like Leah], [both] {of} [whom]

[built] [{the} House] {of} [Israel]! [Make] [an] [Entourage] [in Ephrathah] [and proclaim] [a Name] [in Bethlehem]!”

(Ruth 4:11) —my interim translation

Now that you know those things, you should be able to understand what Nathan said to David. If not, don’t worry about it; I will explain it for you when you have finished reading the chapter.

2 Samuel 7

¹[Now it happened], [when] [The King] [was sitting] [in his House] [and His Majesty] [had given [him] rest] [from all] [his Enemies] [round about], ²[that [The King] said] [to] [Nathan] [The Prophet]: “[See] [please]! [I] [am sitting] [in a House] [{of} Cedar], [but The Coffin] [{of} The {Living} God] [is sitting] [in the Midst of] [The Tent Curtains]!” ³[So [Nathan] said] [to] [The King]: “[Go]! [Do] [all] [that] {is} [in Your Heart], [because] [His Majesty] {is} [with You].”

⁴[But [during [that] Night], [The Word] [{of} His Majesty] occurred] [to] [Nathan], [saying], ⁵“[Go] [and say] [to] [My Slave], [to] [David], ‘[This is what] [His Majesty] [has said]: “[Would [You] build] [a House] [for Me] [to sit in], ⁶[when] [I have [not] sat] [in a House] [from {the} Day] [I brought [{the}] [Sons] [{of} Israel] up] [from Egypt] [even up to] [this] [Day]? [But I have been] [moving about] [in a Tent] [and in a Residence]. ⁷[During all] [that] [I have moved around] [among all] [{the} Sons] [{of} Israel], [have I spoken] [a Word] [with] [one] [{of} {the} Branches] [{of} Israel] [that] [I gave a command] [to shepherd] [My People] [Israel], [saying], ‘[Why] [have you [not] built] [a House] [{of} Cedar] [for Me]?’”” ⁸[But now], [this is what] [You must say] [to My Slave], [to David], ‘[This is what] [His [Supreme] Majesty] [said]: “[I] [took You] [from] [The Habitat], [from following] [The Flock], [to be] [a Leader] [over] [My People], [over] [Israel]. ⁹[And I have been] [with You] [every] [where] [You have gone], [and I have cut off] [all] [Your Enemies] [from before You]. [And I will make] [a [great] Name] [for You], [like {the} Name] [{of} the great {ones}] [who] {are} [on {the} Earth]. ¹⁰[Then I will assign] [a Place] [for My People], [for Israel], [and I will plant Him]; [and He will reside] [in His place] [and [not] be disturbed] [again], [and [{the} Sons] [{of} Deviance] will [not] continue] [to humiliate Him] [just as] [earlier]— ¹¹[even from] [The Day] [when] [I gave a

command to] [Judges] [over] [My People] [Israel]. [And I will give [You] rest] [from all] [Your Enemies]. [But [His Majesty] must tell] [You] [that] [His Majesty] [will make] [a House] [for You]. ¹²[When] [Your Days] [are filled] [and You lie down] [with] [Your Fathers], [then I will raise up] [Your Seed] [after You]—[Who] [will come out] [from Your Abdomen]—[and I will prepare] [His Kingdom]. ¹³[He] [will build] [a House] [for My Name], [and I will prepare] [{the} Throne] [{of} His Kingdom] [as long as] [a Burning Eternity]. ¹⁴[I] [will be] [to Him] [as a Father], [and He] [will be] [to Me] [as a Son]. [When] [He does wrong], [I will correct Him] [with a Branch] [{of} Men] [and with a Beating] [{of} The Sons] [{of} Adam]. ¹⁵[But My Loving-kindness] [will not be removed] [from Him], [just as] [I removed {it}] [from] [Saul], [whom] [I removed] [from before You]. ¹⁶[But [Your House] [and Your Kingdom] will prove worthy of belief] [as long as] [a Burning Eternity]. [Your Throne] [will be] [prepared] [because of You] [as long as] [a Burning Eternity].””” ¹⁷[In accordance with all] [these] [Words] [and all] [this] [Vision], [so [Nathan] also] [spoke] [to] [David].

¹⁸[Then [The King], [David], went in] [and sat] [before] [His Majesty] [and said]: “[Who] {am} [I], [My Master], [Your Majesty]? [And what] {is} [my House], [that] [You have brought me] [as far as] [this point]? ¹⁹[Yet [this] was [still] insignificant] [in Your Sight], [My Master], [Your Majesty]; [so You have [also] spoken] [concerning] [{the} House] [{of} Your Slave] [a long ways away]! [But this] {is} [{the} Teaching] [{of} The Adam], [My Master], [Your Majesty]! ²⁰[But how] [can [David] continue] [to [still] speak] [to You]? [But You] [know] [Your Slave], [My Master], [Your Majesty]. ²¹[On account of] [Your Word] [and in accordance with Your Heart], [You have done] [all] [this] [Great Thing] [to let [Your Slave] know]! ²²[Therefore], [You are great], [My Master], [Your Majesty], [because] [there is nobody] [like You]; [and there is not any] [God] [except You], [in all] [that] [we have heard] [with our Ears]! ²³[And who] {is} [like Your People], [like Israel]—[{the} [one] Nation] [on the Earth] [that] [God] [has come] [to ransom] [for Himself] [as a People], [to put in place] [a Name] [for Himself] [and to do] [The Great Thing] [for Yourself] [and fearsome {things}] [for Your Earth], [because of] [Your People] [whom] [You ransomed] [for Yourself] [from Egypt]—[Gentiles]—[and his Gods]. ²⁴[So You will prepare] [Your People] [Israel] [for Yourself]—[for Yourself] [as a People] [as long as] [a Burning Eternity]—[and

You], [Your Majesty], [will become] [their] [God]. ²⁵[But now], [Your Majesty], [God], [You must raise up] [The Word] [that] [You have spoken] [concerning] [Your Slave] [and concerning] [His House] [as long as] [a Burning Eternity] [and do] [just as] [You have spoken], ²⁶[so that (1) [Your Name] may be great] [as long as] [a Burning Eternity], [by saying], ‘[His [Supreme] Majesty] {is} [God] [over] [Israel]’; [and (2) {the} House] [{of} Your Slave], [David] [will be] [prepared] [because of You]. ²⁷[Because] [You], [Your [Supreme] Majesty], [God] [{of} Israel], [have uncovered] [{the} Ear] [{of} Your Slave], [by saying], ‘[I will build] [a House] [for You].’ [Therefore], [Your Slave] [has found] [his Heart] [to pray] [this] [Prayer] [to You]. ²⁸[So now], [My Master], [Your Majesty], [You] [are] [The {Living} God], [and Your Words] [are] [Truth], [and You have spoken] [this] [good {word}] [to] [Your Slave]. ²⁹[So now] [be pleased] [and **ble**ss] [{the} House] [{of} Your Slave], [so that it may be] [before You] [for a Burning Eternity]; [because] [You], [My Master], [Your Majesty], [have spoken], [and Your **Blessing**] [will **ble**ss] [{the} House] [{of} Your Slave] [for a Burning Eternity].”

(2 Samuel 7:1–29) —my interim translation

In case you didn’t fully understand what the Prophet Jeremiah recorded in that passage of Scripture, I am going to show you how a wee bit of insight into the meaning of the three Hebrew idioms I mentioned can drastically change your perspective on the things that God said to Nathan, the things that Nathan said to David, and the things David said to God. Just keep this in mind: David initiated the event when he decided—on his own—that he wanted to “build a house” of cedar for God. Nathan told him to go ahead, but God had a problem with that. He never had any intention of ever living in the kind of “house” that David had in mind. So He tells Nathan to ask David a simple question:

“[During all] [that] [I have moved around] [among all] [{the} Sons] [{of} Israel], [have I spoken] [a Word] [with] [one] [{of} {the} Branches] [{of} Israel] [that] [I gave a command] [to shepherd] [My People] [Israel], [saying], ‘[Why] [have you [not] built] [a House] [{of} Cedar] [for Me]?’”

(2 Samuel 7:7) —my interim translation

Did you happen to notice there is no further mention of a “house of cedar” in that passage? You

should have. That verse is the last time that kind of "house" is mentioned. From that point on, God, Nathan, and David are all *talking about* a "house" of an entirely different sort. That is, they are referring to the same kind of "house" as "*The House*" mentioned in the phrase "house of Israel." That is why God changes the subject from David "building a house" of cedar for Him and starts *talking about* the fact that He is going to "build a house" (*engender a son*) for David. In the process, he uses two of the three idioms I mentioned:

"[And I will make] [a [great] Name] [for You], [like {the} Name] [{of} the great {ones}] [who] {are} [on {the} Earth]."

(2 Samuel 7:9b) —my interim translation

"[When] [Your Days] [are filled] [and You lie down] [with] [Your Fathers], [then I will raise up] [Your Seed] [after You]."

(2 Samuel 7:12a) —my interim translation

God used two different idioms to *promise* David He would "engender a Son" for him. He *fulfilled* that *promise* when He "engendered" Jesus. The question is, Did David understand that God *meant* those two idioms that way? Sure he did. That can be seen from the fact that he uses the third idiom in verse 27, when he sums up his understanding of God's *promise*. But first, he reveals he knew full well God was speaking in terms of his family as a "house":

"[But now], [Your Majesty], [God], [You must raise up] [The Word] [that] [You have spoken] [concerning] [Your Slave] [and concerning] [His House] [as long as] [a Burning Eternity] [and do] [just as] [You have spoken]."

(2 Samuel 7:25) —my interim translation

After he says that, David then uses the idiom "build a house" to let us know he understood God had used the other two idioms—"make a house" and "raise up a seed"—with the *meaning* "engender a son":

"[Because] [You], [Your [Supreme] Majesty], [God] [{of} Israel], [have uncovered] [{the} Ear] [{of} Your Slave], [by saying], '[I will build] [a House] [for You].' [Therefore], [Your Slave] [has found] [his Heart] [to pray] [this] [Prayer] [to You]."

(2 Samuel 7:27) —my interim translation

Now that you know those things, here comes the best part: It is clear that David knew God *promised* him He would "build a house" for him. But those who lack insight into the *meaning* of the three idioms that occur in the passage will continue to insist God was *talking about* Solomon. The Truth is, there can be no doubt 2 Samuel 7 does not pertain in any way to the birth of Solomon. First of all, it would be patently absurd to argue that God "took" Bathsheba and "engendered" Solomon for David as He said He would. The biblical text plainly tells us David did that himself after he had her husband killed to cover up his adultery with her:

[Then [David] comforted] [Bathsheba], [his Woman], [and went in] [to her] [and lay down] [with her]. [Then she engendered] [a Son], [and he called] [his Name] [Solomon].

(2 Samuel 12:24a) —my interim translation

From that verse, we can be sure that God did not "engender" Solomon for David after David died; yet the text of 2 Samuel 7 plainly says God *promised* David He would "build a house" for David after David died:

"[When] [Your Days] [are filled] [and You lie down] [with] [Your Fathers], [then I will raise up] [Your Seed] [after You]—[Who] [will come out] [from Your Abdomen]—[and I will prepare] [His Kingdom]."

(2 Samuel 7:12) —my interim translation

Now, I realize some pointy-headed pedant will ignorantly ignore the *meaning* of the three idioms I have pointed out and continue to argue this chapter does not apply in any way, shape, or form to the Immaculate Conception of Jesus. Too bad for him. The question you should ask yourself is, Why would anyone be so stupid as to do that? The answer is, because he is completely enthralled with some lie that he *wants* to go on believing. Pay attention! The situation here at the End of the Age is just as Paul described it in this passage:

¹[But] [we are asking] [you], [Brothers], [for the sake of] [The Coming] {of} [The Lord] [we have], [Jesus] [Anointed], [and] [our] [Assembling] [to] [Him]: ²(1) [so that] [you] [would not] be moved back and forth [quickly] [from] [The Mind] [nor] [are alarmed], [neither] [through] [a Spirit] [nor] [through] [a Word] [nor]

[through] [a Letter] [as] [through] [us], [as] [though] [The Day] {of} [The Lord] [currently is]; ³(2) {so that} [someone] [would [not] seduce] [you] [by] [no] [Means]—[that], [if it should happen to be], [The Apostasy] [does [not] come] [first] [and] [The Man] {of} [The Lawless Deed] [is revealed], [The Son] {of} [The Destruction], ⁴[who] [is opposed to], [and] [exalts himself] [over], [everything] [that is called] [a God] [or] [Object of Worship], [with the result that] [he] [sits down] [in] [The Sanctuary] {of} [The {Living} God], [presenting [himself] as evidence] [that] [he is] [God]. ⁵[Do you [not] remember] [that] [I was saying [these {things}] to] [you] [while {I} was] [still] [with] [you]? ⁶[And] [you are [now] aware of] [what] [is holding fast] [so that] [he] [can be revealed] [in] [his own] [Time]. ⁷[For] [The Mystery] {of} [The Lawless Deed] [is [already] working inside]—[which] [is [only] holding fast] [at this time] [until] [he comes] [out of] [The Midst]. ⁸[And] [at that time] [the {one}] [without law] [will be revealed]: (1) [whom] [The Lord] [Jesus] [will put away] {by} [The Spirit] {of} [The Mouth] [He has] [and] [abolish] {by} [The Appearance] {of} [The Coming] [He has], ⁹(2) {of} [whom] [The Coming] [is] [in accordance with] [The Energy] {of} [Satan] [in] [all] [Power] [and] [Signs] [and] [Wonders]—[Lies]— ¹⁰[and] [in] [every] [Deception] {of} [Unfairness] {for} [the {ones} who are being done away with] [because] [they did [not] accept] [The Love] {of} [The Truth] [so that] [they] [could be saved]. ¹¹[And] [for] [this {reason}] [The {Living} God] [will send] [them] [an Energy] {of} [a Deception] [so that] [they] [believe] [The Lie], ¹²[so that] [all] [those] [who did [not] believe] [The Truth] [but] [delighted] in [The Unfairness] [would be judged].

(2 Thessalonians 2:1–12) —my interim translation

My point in showing you that passage is this: Most folks here at the End of the Age have no interest in the Truth. They just want to go on believing the same old lies they already believe so they can go on doing whatever they want. Too bad for them. The Truth is, God made David a *promise* that, if David ever needed someone to “raise up a seed,” “make a name,” or “build a house” for him, God would step in and be his “Redeemer.” That is precisely what He did when He “engendered” Jesus. But you must not forget the other part of God’s *promise*. That is the part of *the promise* that pertains to you and me—provided you are not just

another idiot Pretender who *wants* to go on mixing the Truth with the lies you already believe:

¹²[When] [Your Days] [are filled] [and You lie down] [with] [Your Fathers], [then I will raise up] [Your Seed] [after You]—[Who] [will come out] [from Your Abdomen]—[and I will prepare] [His Kingdom]. ¹³[He] [will build] [a House] [for My Name], [and I will prepare] [{the} Throne] [{of} His Kingdom] [as long as] [a Burning Eternity]. ¹⁴[I] [will be] [to Him] [as a Father], [and He] [will be] [to Me] [as a Son].”

(2 Samuel 7:12–14a) —my interim translation

As you can readily see—provided you are not ignorantly enamored by one of Satan’s biggest lies—God *promised* David that Jesus would “build a house” for Him. What He *meant* was, Christ would “engender” Children for God after His Crucifixion and Resurrection from the dead. If you were paying attention when you read 1 Corinthians 15 above, you know that Paul says exactly the same thing in verses 45–49 of that chapter. The issue is, Where did Paul get that information?

As I have been explaining in *The Voice of Elijah*® *Update* over the past four years, Paul got several of the things he understood from the *parabolic* explanation of “The Way” that Isaiah provides in Isaiah 40–66. I will eventually show you what the other Prophets say in that regard. For the time being, I am only going to show you why John quotes 2 Samuel 7:14a in Revelation 21:7. The short answer is, he does that to draw attention to the *context* in which that verse occurs. The long answer is not so easy to understand.

I must first tell you how *the promise* concerning Christ came to be applied to True Believers, as John does in Revelation 21:7. That involves an intricate sleight of hand by which God transferred *the promise* to True Believers by means of the *oral will* that Jesus Christ made. But I am getting ahead of myself.

If you were paying close attention, you already know I cut off the last part of 2 Samuel 7:14 when I quoted it above. Here is the complete verse:

“[I] [will be] [to Him] [as a Father], [and He] [will be] [to Me] [as a Son]. [When] [He does wrong], [I will correct Him] [with a Branch] [{of} Men] [and with a Beating] [{of} The Sons] [{of} Adam].”

(2 Samuel 7:14) —my interim translation

Some really slow-witted folks will emphatically deny the second part of that verse could ever apply to Christ simply because it implies He sinned. They do that, however, only because they do not know Jesus Christ became *Corporate* Israel when all the other Jews were "cut off from" *Corporate* Israel. At that point in time, Christ became "guilty" of the sins of everyone who was still a member of *Corporate* Israel when they died. That is why He died under the curse of *The Law* of Moses as Paul says in this passage:

¹³[An anointed {One}] [bought [us] back] [from] [The Curse] {of} [The Law], [after becoming] [a Curse] [for [our] sake]—[because] [it has been written]: "[EVERYONE] [WHO] [HANGS] [ON] [A TREE] {is} [COMPLETELY CURSED]" —¹⁴(1) [so that] [The Blessing] {of} [Abraham] [could come] [to] [The Gentiles]—[in] [The Anointing] {of} [Jesus], (2) [so that] [we could receive] [The Promise] {of} [The Spirit] [through] [The Belief]. (Galatians 3:13–14) —my interim translation

Before you can fully appreciate what I am going to tell you in this and the next issue of this newsletter, you must first understand that Jesus was not the Son of God by birth. The Truth is, He was David's son because God "gave a Seed" to David when He "engendered" Jesus in the Virgin, Mary. The following passage reveals how the *parabolic image* of "redemption" in which God Himself "built a house," "made a name," and "raised up a seed" for David applies to the birth of Jesus.

Genesis 38

¹[And it happened] [at [That] Time], [that [Judah] went down] [away from] [his Brothers] [and stayed] [with] [an [Adullamite] Man]; [and his Name] {was} [Hirah]. ²[And [Judah] saw] [there] [{the} Daughter] [{of} a [Canaanite] Man], [and his Name] {was} [Shua]. [So he took her] [and went in] [to her]. ³[Then she got pregnant] [and engendered] [a Son], [and he called] [His Name] [Er]. ⁴[Then she got pregnant] [again] [and engendered] [a Son], [and she called] [his Name] [Onan]. ⁵[Then she continued to add [still] more] [and engendered] [a Son], [and she called] [his Name] [Shelah]! [And he was] [in Chezib*] [when she engendered] [him].

⁶[Then [Judah] took] [a Woman] [for Er], [his Firstborn]. [And her Name] {was} [Tamar]. ⁷[But [Er], [Judah's] [Firstborn], was] [bad] [in the Sight of] [His

Majesty], [so [His Majesty] put him to death]. ⁸[Then [Judah] said] [to Onan], "[Go in] [to] [Your Brother's] [Woman], [so that You give [her] progeny] [and raise up] [a Seed] [for Your Brother]." ⁹[But [Onan] knew] [that] [The Seed] [would [not] be] [his]; [so it was], [if] [he went in] [to] [his Brother's] [Woman], [he destroyed {it}] [on {the} Earth] [in order not] [to give] [a Seed] [to his Brother]. ¹⁰[But [what] [he did] was bad] [in the Sight of] [His Majesty], [so He [also] put [him] to death]! ¹¹[Then [Judah] said] [to Tamar], [his Daughter-in-law], "[Dwell in] [Your Father's] [House] [{as} a Widow] [until] [my Son] [Shelah] [grows up]." [Because] [he said], "[So that] [he] [does [not] [also] die] [like his Brothers]!" [So [Tamar] went] [and dwelled in] [her Father's] [House].

¹²[Then [The Days] became many], [and [Judah's] [Woman], [{the} Daughter] [{of} Shua], died]; [and [Judah] felt sorrowful], [so he [and Hirah], [his Neighbor] [the Adullamite], went up] [to Timnah] [to] [those who were shearing] [his Flock]. ¹³[Then it was told] [to Tamar], "[Look!] [Your Father-in-law] [is going up] [to Timnah] [to shear] [his Flock]!" ¹⁴[So she removed] [{the} Clothes] [{of} her Widowhood] [from her] [and covered {herself}] [with a Head Covering] [and enshrouded herself] [and sat down] [at {the} Entrance] [{of} Two Springs] [that] {are} [on] [{the} Way] [to Timnah], [because] [she saw] [that] [Shelah] [had grown up], [and she] [had [not] been given] [to him] [as a Woman]. ¹⁵[When [Judah] saw her], [he regarded her] [as one who participates in the **zonah** rituals] [because] [she had covered] [her Face]. ¹⁶[So he stretched out {a hand}] [to her]—[into] [The Way]—[and said]: "[Come on!] [Please!] [Let me go in] [to You]!" [because] [he did [not] know] [that] [she] {was} [his Daughter-in-law]. [So she said], "[What] [will You give] [me] [to come in] [to me]?" ¹⁷[So he said], "[I] [will send] [a Baby Kid] {of} [{the} Goats] [from] [The Flock]!" [But she said]: "[If] [You give {me}] [a Pledge] [until] [You send {it}]." ¹⁸[So he said], "[What] {is} [The Pledge] [that] [I should give] [You]?" [And she said], "[Your Seal] [and Your Cord] [and Your Twig], [which] {are} [in Your Hand]!" [So he gave {them}] [to her], [and he went in] [to her], [and she got pregnant] [by him]. ¹⁹[Then she stood up] [and went] [and removed] [her Head Covering] [from her] [and clothed herself] [with {the} Clothes] [{of} her Widowhood].

²⁰[Then [Judah] sent] [{the} Baby Kid] [{of} The Goats] [by {the} Hand] [{of} his Neighbor] [The Adullamite] [to take back] [The Pledge] [from [The

Woman's] Hand], [but he could [not] find her]. ²¹[So he asked] [The Men] [{of} her Place], [saying]: "Where is] [The Holy One]? [She] {was} [at {the} Two Springs] [beside] [The Way]." [But they said], "[A Holy One] [has not been] [in this {place}]!" ²²[So he went back] [to] [Judah] [and said], "[I could [not] find her]!" [And also], "[{The} Men] [{of} The Place] [said], '[A Holy One] [has not been] [in this {place}]!' " ²³[Then [Judah] said]: "[Let her take {them}] [for herself] [so that [we are] not] [despised]. [Look!] [I sent] [this] [Baby Kid], [but You] [could [not] find her]!" ²⁴[Then it happened] [about three [New Moons] after {that}], [it was told] [to Judah], "[Your Daughter-in-law] [Tamar] [has participated in the **zonah** rituals], [and [look!] {is} even] [pregnant] [through the **zonah** rituals]!" [So [Judah] said], "[Bring her out] [and let her be burned up]!" ²⁵[As [she] [was being brought out], she] [sent] [to] [her Father-in-law], [saying], "[I] {am} [pregnant] [by {the} Man] [to [whom] [these] belong]." [And she said], "[Recognize], [please], [to whom [these] [Seal] [and Cords] [and Twig] belong]." ²⁶[Then [Judah] recognized {them}] [and said], "[She is more not guilty] [than I], [inasmuch as] [I have [not] given her] [to Shelah], [my Son]." [And he did [not] add more] [by knowing her] [again].

²⁷[Then it happened], [at {the} Time] [for her to engender], [that Look!] {there were} [Twins] [in her Belly]! ²⁸[Then it happened], [when she engendered] [and one put forth] [a Hand], [The Midwife] [took {it}] [and bound] [Crimson] [on] [his Hand], [saying], "[This {one}] [came out] [first]!" ²⁹[Then it happened] [as {he} took back] [his Hand], [that look!] [his Brother] [came out]! [So she said], "[What] [a Breach] [You have made {as} a breach] [for yourself]!" [So [his Name] was called] [Perez]. ³⁰[And [his Brother], [who] [{had} [The Crimson] on] [his Hand], [came out] after {him}]; [and [his Name] was called] [Zerah].

(Genesis 38:1–30) —my interim translation

Make note of the name Perez; you will see it again. But first, did you notice what the text says about Onan's mind-set? You should have; it's important:

⁸[Then [Judah] said] [to Onan], "[Go in] [to] [Your Brother's] [Woman], [so that You give [her] progeny] [and **raise up**] [a Seed] [for Your Brother]." ⁹[But [Onan] knew] [that] [The Seed] [would [not] be] [his]; [so it was], [if] [he went in] [to] [his Brother's] [Woman], [he destroyed {it}] [on {the} Earth] **in order**

not] [to give] [a Seed] [to his Brother].

(Genesis 38:8–9) —my interim translation

That's interesting, isn't it? "Onan knew that the seed would not be his" because, under the auspices of the ancient semitic custom known as "levirate marriage," he was expected to "raise up a seed" for his brother, or alternately, "give a seed" to his brother. This passage says the same thing, but in a slightly different way:

⁵"[When] [Brothers] [dwell] [together] [and [one] [of them] dies] [and [he [does not] have] a Son], [{the} Woman] [of the one who died] [must [not] belong] [to a [strange] Man] [outside {the family}]! [Her Progenitor] [must go in] [to her], [and he must take her] [for himself] [as a Woman] [and give her progeny]. ⁶[Then it will be] [The Firstborn] [that] [she engenders] [must stand up] [on] [{the} Name] [{of} his Brother], [the one who died]. [His Name] [must [not] be wiped out] [of Israel]! ⁷[But if] [The Man] [does [not] want] [to take] [his Progenitress], [then [his Progenitress] must go up] [to The Gate] ([to The Elders]) [and say]: '[My Progenitor] [has refused] [to raise up] [a Name] [for his Brother] [in Israel]. [He is [not] willing] [{to} give me progeny].' ⁸[Then [{the} Elders] [{of} his City] must summon him] [and speak] [to him]. [He must stand] [and say], '[I did [not] want] [to take her].' ⁹[Then [his Progenitress] must come close] [to him] [in the Sight of] [The Elders] [and take [his Sandal] off] [from on] [his Foot] [and spit] [in his Face]. [Then she must respond] [and say], '[It must be done] [like this] [to {the} Man] [who] [will [not] build] [the] [House] [{of} his Brother]!' ¹⁰[Then, [in Israel], [his Name] will be called], '[The House] [of The Sandal] [that has been taken off].'" (Deuteronomy 25:5–10) —my interim translation

That passage introduces the *parabolic image* in which the product of a "levirate marriage" relationship "carries *The Name*" of a deceased man as his "*seed*," "*house*," and "*name*." That "*seed*," "*house*," and "*name*" is the one referred to by these three idioms:

"raise up a *seed*"
 "build a *house*"
 "make a *name*"

Now that you know those things, take a good long look at this passage:

Ruth 4

¹[Now Boaz] [went up to] [The Gate] [and sat down] [there], [and look!] [The Redeemer] [of [whom] [Boaz] had spoken] [was passing through], [so he said]: "[Turn aside]! [Sit down] [here], [So-and-so]." [So he turned aside] [and sat down]. ²[Then he took] [ten] [Men] [from {the} Elders] [of The City] [and said], "[Sit down] [here]!" [So they sat down].

³[Then he said] [to {the} Redeemer]: "[Naomi], [who has returned] [from {the} Field] [{of} Moab], [is going to sell] [{the} Share] [{of} The Field] [that] [belonged to our Brother], [to Elimelech]. ⁴[But I] [thought] [I should uncover] [Your Ear] [by saying], '[Acquire {it}]!' [right in front of] [the ones who are sitting] [and right in front of] [The Elders] [{of} My People]. [If] [you will redeem {it}], [redeem {it}]! [But if] [you will [not] redeem], [tell] [me] [so that I know], [because] [there is not anyone] [except You] [to redeem], [and I] {am} [after You]." [So he said], "[I] [will redeem {it}]!"

⁵[Then [Boaz] said], "[On {the} Day] [You acquire] [The Field] [from {the} Hand] [{of} Naomi], [and from] [Ruth] [The Moabitess], [You have acquired] [{the} Woman] [{of} the one who died] [to raise up] [{the} Name] [{of} the one who died] [over] [his Inheritance]."

⁶[Then [The Redeemer] said]: "[I am [not] able] [to redeem {it}] [for myself] [lest] [I destroy] [my **Inheritance**]. [You] [redeem] [my Right of Redemption] [for Yourself], [because] [I am [not] able] [to redeem {it}]!"

⁷[Now this] {was} [formerly] [in Israel] [concerning] [The Right of Redemption] [and concerning] [The Exchange]: [To confirm] [any] [Word], [a Man] [pulled off] [his Sandal] [and gave {it}] [to his Neighbor]. [And this] {was} [The Attestation] [in Israel].)

⁸[So [The Redeemer] said] [to Boaz], "[Acquire {it}] [for Yourself]." [And he pulled off] [his Sandal].

⁹[Then [Boaz] said] [to {the} Elders] [and all] [The People]: "[You] {are} [Witnesses] [Today] [that] [I have acquired] [from {the} Hand] [{of} Naomi] [all] [that] [belonged to Elimelech] [and] [all] [that] [belonged to Kilyon] [and Mahlon]. ¹⁰[And also], [I have acquired] [Ruth] [The Moabitess], [Mahlon's] [Woman], [for myself] [as a Woman] [to raise up] [{the} Name] [{of} the one who died] [over] [his Inheritance], [so] [{the} Name] [{of} the one who died] will [not] be

cut off] [from with] [his Brothers] [and from {the} Gate] [{of} his Place]. [You] {are} [Witnesses] [Today]!"

¹¹[Then [all] [The People] [who] {were} [in {the} Gate], [and The Elders], said]: "[Witnesses]! [May [His Majesty] make] [The Woman] [who is coming in] [to] [Your House] [like Rachel] [and like Leah], [both] {of} [whom] [built] [{the} House] {of} [Israel]! [Make] [an Entourage] [in Ephrathah] [and proclaim] [a Name] [in Bethlehem] ¹²[so that [Your House] may be] [the same as {the} House] [{of} Perez], [whom] [Tamar] [engendered] [for Judah], [from] [The Seed] [that] [His Majesty] [will give] [You] [from] [This] [Girl]]!"

¹³[So [Boaz] took] [Ruth], [and she became] [his] [Woman]. [Then he went in] [to her], [and [His Majesty] gave] [her] [Childbearing], [and she engendered] [a Son]. ¹⁴[Then [The Women] said] [to] [Naomi]: "[Blessed] {be} [His Majesty], [Who] [has [not] made [Your] [Redeemer] keep Sabbath] [Today], [so that [His Name] may be called] [in Israel]. ¹⁵[So he will become] [one who brings back] [a Soul] [for You], [and one who provides for] [Your Gray Hair], [because] [Your Daughter-in-law] [who] [loves You] [has engendered him] [who] [is] [better] [for You] [than seven] [Sons]."

¹⁶[Then [Naomi] took] [The Child] [and put him] [in {the} Fold of her Garment] [and became] [{the} one who was [his] a caretaker]. ¹⁷[And [the {women} who were residing] [there] proclaimed] [a Name] [for him], [saying], "[A Son] [has been engendered] [for Naomi]!" [They proclaimed] [his Name] [Obed]. [He] {is} [{the} Father] [{of} Jesse], [{the} Father] [{of} David].

¹⁸[But these] {are} [The Engenderings] [{of} Perez]: [Perez] [engendered] [Hezron]. ¹⁹[Hezron] [engendered] [Ram]. [Ram] [engendered] [Amminadab]. ²⁰[Amminadab] [engendered] [Nahshon]. [Nahshon] [engendered] [Salmon*]. ²¹[Salmon*] [engendered] [Boaz]. [Boaz] [engendered] [Obed]. ²²[Obed] [engendered] [Jesse]. [Jesse] [engendered] [David].

(Ruth 4:1–22) —my interim translation

As you can see from Genesis 38, Deuteronomy 25, and Ruth 4, a "redeemer" who followed the custom of "levirate marriage" would "take" the widow of a deceased man in order to provide him a "seed," "name," and "house" who could *inherit* his possessions. Keep that in mind; it is important. I will eventually show you the same thing could be accomplished through a man's virgin daughter.

My point is, Jesus was not the Son of God by birth. He was the Son of David. That was so because God "gave a Seed" to David when He "built a House," "made a Name," and "raised up a Seed" for him. Jesus became the *parabolic* Son of God when the Jews were "cut off from" Corporate Israel at His Baptism. That is why God said what He said at that time:

¹⁶[So], [after being baptized], [Jesus] [came up] [from] [The Water] [straightaway], [and] [Look!] [The Heavens] [were opened], [and] [He saw] [The Spirit] {of} [The {Living} God] [coming down] [and] [coming] [upon] [Him] [as if it were] [a Dove], ¹⁷[and] [Look!] [A Voice] [out of] [The Heavens] [saying], "[This] [is] [The Son] [I have]—[the {beloved} {One}], [in] [Whom] [I am delighted]."
(Matthew 3:16–17) —my interim translation

Now, I realize some *really dumb numbskull* is going to contend that I am saying Jesus was not the Son of God by birth or that He sinned. Those assertions do nothing more than demonstrate how stupid such a person is. But knowing some will make that claim, let me make myself perfectly clear: I am explaining the *parabolic imagery* God used to reveal the Truth regarding the Incarnation of Christ. That *parabolic imagery* tells us how THIS IS LIKE THAT. It does not change the fact that God miraculously "engendered" Jesus, and it certainly does not change the fact that He resurrected Christ in His Own image and likeness as His Firstborn Son. But Satan, being the asinine being that he is, will prompt his minions to raise completely stupid objections to the Truth. Let them do their best. Satan is not the only one who is using their ignorance against them.

Now that you are aware of the *parabolic imagery* related to Christ as the Son of God, you also need to know a bit about the terms of *the promise* related to *the blessing* and *the curse* that God gave Corporate Israel through Moses. Those are explained in Leviticus 26 and Deuteronomy 28–30. I am only going to mention Leviticus 26 here because God's *promise* in that chapter is the source of the statement in 2 Samuel 7:14. I know that because the phrasing of the first part of 2 Samuel 7:14 is fairly distinctive. Here is "The Way" that part of the text reads when translated *literally*:

"[I] [will be] [to Him] [as a Father], [and He] [will be] [to Me] [as a Son]."
(2 Samuel 7:14a) —my interim translation

In that verse, God is referring to Corporate Israel as "The One." He defines the *parabolic imagery* here:

²¹[Then [His Majesty] said] [to] [Moses]: "[When You go] [to return] [to Egypt], [see] [all] [The Harbingers] [that] [I have put] [in Your Hand] [and do them] [in the presence of] [Pharaoh]. [But I] [will make [his Heart] strong], [and he will [not] let [The People] go]. ²²[But You must say] [to] [Pharaoh], '[This is what] [His Majesty] [has said]: "[Israel] {is} [My Son], [My Firstborn]. ²³[Since I said] [to You], '[Let [My Son] go] [so that He may work for Me],' [and You refused] [to let Him go], [look!] [I] [am going to kill] [Your Son], [Your Firstborn].'"
(Exodus 4:21–23) —my interim translation

The point is, when one views Corporate Israel as One Person, as God does, He is God's "Son." But when one views Him as "The Many," He is God's "People." The latter is the perspective in the passage from which Nathan quoted when he gave God's *promise* to David:

³[If] [you walk] [in My Statutes] [and [observe] [My commandments] [and do] [them], ⁴[then I will give] [your Rainfalls] [in their Time], [so that [The Earth] gives] her Produce] [and {the} Tree] [{of} The Field] [gives] [his Fruit]. ⁵[Then [Threshing*] will attain {until}] [Grape Harvest] [for you] [and Grape Harvest] [will attain {until}] [sowing], [and you will eat] [your Bread] [to Satisfaction] [and dwell] [securely] [in your Country]. ⁶[Then I will give] [Peace] [on {the} Earth] [so that you lie down] [and there will not be no] [one causing trembling]. [Then I will make [a [bad] Animal] keep Sabbath] [away from] [The Earth], [and a Sword] [will [not] pass through] [your Country]. ⁷[Then you will pursue] [your Enemies] [and they will fall] [before you] [by the Sword]. ⁸[Then [Five] [of you] will pursue] [a Hundred], [and a Hundred] [of you] [will pursue] [Ten Thousand], [and [your Enemies] will fall] [before you] [by the Sword]. ⁹[Then I will face] [toward you], [and I will make [you] bear fruit] [and make [you] many], [and I will confirm] [My Legal Agreement] [with you]. ¹⁰[Then you will consume] [an old {one}] [that is asleep], [and you will make [an old {one}] go out] [because of] [a new {one}]. ¹¹[Then I will put] [My Residence] [in your Midst], [and My Soul] [will [not] detest] [you]. ¹²[Then I will move about] [in your Midst], [and I will be] [to you] [as a God], [and you] [will be] [to Me] [as a People]."
(Leviticus 26:3–12) —my interim translation ■

Continued from front cover

place are pure and well-pleasing, learn that you are speaking falsely, and trying by all means to cheat yourselves: for, first of all, not even now does your nation extend from the rising to the setting of the sun, but there are nations among which none of your race ever dwelt. For there is not one single race of men, whether barbarians, or Greeks, or whatever they may be called, nomads, or vagrants, or herdsmen living in tents, among whom prayers and giving of thanks are not offered through the name of the crucified Jesus. And then, as the Scriptures show, at the time when Malachi wrote this, your dispersion over all the earth, which now exists, had not taken place.

So that you ought rather to desist from the love of strife, and repent before the great day of judgment come, wherein all those of your tribes who have pierced this Christ shall mourn, as I have shown has been declared by the Scriptures. And I have explained that the Lord swore, 'after the order of Melchizedek,' and what this prediction means; and the prophecy of Isaiah which says, 'His burial is taken away from the midst,' I have already said, referred to the future burying and rising again of Christ; and I have frequently remarked that this very Christ is the Judge of all the living and the dead. And Nathan likewise, speaking to David about Him, thus continued: 'I will be His Father, and He shall be my Son; and my mercy shall I not take away from Him, as I did from them that went before Him; and I will establish Him in my house, and in His kingdom for ever.' And Ezekiel says, 'There shall be no other prince in the house but He.' For He is the chosen Priest and eternal King, the Christ, inasmuch as He is the Son of God; and do not suppose that Isaiah or the other prophets speak of sacrifices of blood or libations being presented at the altar on His second advent, but of true and spiritual praises and giving of thanks."

Justin Martyr, "Dialogue With Trypho," Chaps. cxvii–cxviii, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1867), Vol. 1, pp. 257–258.

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