



THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

Prattlers Are the Rattlers in the Desert of This Realm

If one wished to obtain means for a pro-founder contemplation of the entrance of souls into divine things, not from the statements of that very insignificant sect from which he quoted, but from books—partly those of the Jews, which are read in their synagogues, and adopted by Christians, and partly from those of Christians alone—let him peruse, at the end of Ezekiel's prophecies, the visions beheld by the prophet, in which gates of different kinds are enumerated, which obscurely refer to the different modes in which divine souls enter into a better world; and let him peruse also, from the Apocalypse of John, what is related of the city of God, the heavenly Jerusalem, and of its foundations and gates.

And if he is capable of finding out also the road, which is indicated by symbols, of those who will march on to divine things, let him read the book of Moses entitled Numbers, and let him seek the help of one who is capable of initiating him into the meaning of the narratives concerning the encampments of the children of Israel; viz., of what sort those were which were arranged towards the east, as was the case with the first; and what those towards the south-west and south; and what towards the sea; and what the last were, which were stationed towards the north.

For he will see that there is in the respective places a meaning not to be lightly treated, nor, as Celsus imagines, such as calls only for silly and servile listeners: but he will distinguish in the encampments certain things relating to the numbers that are enumerated, and which are specially adapted to each tribe, of which the present does not appear to us to be the proper time to speak.

Let Celsus know, moreover, as well as those who read his book, that in no part of the genuine and divinely accredited Scriptures are “seven” heavens mentioned; neither do our prophets, nor the apostles of Jesus, nor the Son of

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A Note From the Editor

Royce Gonzalez, CEO of Voice of Elijah, Inc., received this email the other day:

"I'm writing a paper for my Eschatology class and would like to send you 10 to 15 questions concerning the end times. Is that possible and is {this} the email address to send to. Thanks so much."

Those of you who have been faithful contributors/subscribers to *The Voice of Elijah*® probably know the answer to this request already. For the benefit of the more recent subscribers, let me explain. Larry Harper hasn't been called to teach individuals, one on one. As if that weren't reason enough (*which it is*), doing so would severely cut into the time he has to devote to his calling. To allow questions to be answered one time for the benefit of many, VOE has an agreement with Larry to submit questions to him for consideration for the "Questions & Answers" article in *The Voice of Elijah*®.

Larry has been responding to questions submitted by subscribers (and others) since the premier issue of *The Voice of Elijah*®, October 1990. I strongly encourage you to acquire the back issues of *The Voice of Elijah*® and read the wide range of subjects he has addressed in the 23+ year history of this publication.

I've told many folks through the years that all the questions they have will eventually be answered, and many have already been answered in the pages of this newsletter. Here are the descriptions of just a few "Questions & Answers" articles, as listed in "The Stacks" page at voiceofelijah.org:

Questions & Answers, January 1992

The major question answered in this column is related to how technology will eventually bring "Mystery Babylon" to life by developing a "personal translator" which will allow everyone to communicate in the same "language."

Questions & Answers, April 1992

*One of the answers in this column ridicules the notion that The Elijah Project and **The Voice of Elijah**® are a "cult." It sarcastically derides those who mindlessly make that charge by noting **The Voice of Elijah**® and The Elijah Project do nothing more than publish and distribute religious materials that challenge current eschatological beliefs concerning the appearance of the Antichrist. There are no regular meetings, no interaction with or coercion by a "cult leader." There is only a steady stream of information published for the benefit of those who are still seeking the Truth. It is also noted that, to be fair, those who make the "cultic" accusation must call the readers of Newsweek and Time "cultists," since eschatology is the only part of Protestant theology*

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where we differ with the mainstream. Funny thing is, Satan has always wanted those beliefs to be considered part of the adiaphora in systematic theology—until now.

Questions & Answers, January 1997

The majority of this column is dedicated to answering a question concerning how one should go about understanding a single verse of the Bible in its overall context. The response indicates one must first take into account the meaning and significance of the Bible itself before one can narrow the focus down to the meaning and significance of a book, a chapter and a verse. It then takes the Book of Numbers, fits it into the context of the Pentateuch, shows how the account in Numbers 22:1–26:65 fits into that context, and then shows how the meaning and significance of Numbers 25:3 stands out in light of that overall context.

If the question above intrigues you, Larry added to his “Questions & Answers” response in the main article he wrote for *The Voice of Elijah*®, April 1997. That article is described this way in “The Stacks” at voiceofelijah.org:

The Holy Bible: What Is It? What Does It Mean? Who Wrote It? When and Why?

This is the first in a series of articles that explain the nature and purpose of the Hebrew Scriptures. It builds on the information presented in the “Questions & Answers” section of the January 1997 issue. The article not only discusses the difference between the oral and written Teaching that Moses **received**, it also explains the essential difference between the history and prophecy in the Hebrew Scriptures. Finally, it explains the Hebrew Scriptures began as—and still are—a “witness” that will testify against the damned on Judgment Day.

Questions & Answers, January 2001

This set of “Questions & Answers” begins with an explanation of the parabolic pantomime that Jesus conducted when the adulteress woman was

brought to Him (John 8:1–11). The answer includes a survey of how and why that passage came to be included in John’s Gospel. A second answer explains how Moses used the Hebrew phrase translated “these are the generations of” to divide the Book of Genesis into logical segments. A final answer plainly spells out the significance of **The Voice of Elijah**® logo.

Questions & Answers, April 2006

The first answer in this set explains why the parabolic pantomime of observing every seventh day as a day of “rest” has been done away under the terms of the New Covenant. The second addresses the issue of tithing. The final answer explains the meaning and significance of the parabolic pantomime of baptism.

Questions & Answers, January 2009

The first question in this set of “Questions and Answers” answers a question as to whether the author will ever make his translation of the biblical text available for purchase. In response, he goes off on a tangent in which he reveals why it is impossible to ever “finish” an accurate translation. The second question concerns the author’s seemingly unusual translation of Galatians 2:16. The final question concerns parents’ responsibility for teaching children.

Obviously, there is not enough room on the Order Form for detailed descriptions all of the back issues. Fortunately, you will find these detailed descriptions on the “Library” page of the VOE website (<http://www.voiceofelijah.org/stacks.html>). All back issues are available for purchase online and are listed on the Order Form, as well. I highly recommend obtaining all of the back issues. There is much to learn, and time is running short.

God Called; I Answered... an Update

I hope to provide some very exciting news about this project in the July issue of *The Voice of Elijah*®. Stay tuned!

In Him,

Marcia Woody

“Zion” Is Not a Place. She Is a “Way” of Life.

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 2012 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 first 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)

After I gave you my translation of those chapters, I began to explain what John says about the new Heaven and the new Earth in Revelation 21. I am going to continue my explanation in this issue.

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} [Her] Male]. 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] [their] [Eyes]. [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] [those who are] [lying], [their] [Part] {is} [in] [The] [Lake] [that] [is] [burning] [{with} Fire] [and] [Sulfur], [which] [is] [The] [Death]—[the [second] {death}].”

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] [Her] [Gates] [and] [Her] [Wall]. 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]. [Her] [Length] [and] [Breadth] [and] [Height] [are] [equivalent]. ¹⁷[And] [he measured] [Her] [Wall], [One Hundred] [forty]-[four] [Half Meters]—[a Measure] [{of} a Man], [which] [is] {that of} [a Messenger].

¹⁸[And] [The] [Composition*] [{of} Her] [Wall] {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] [Her] [Lamp] {is} [The] [Little Lamb]!

²⁴[And] [The] [Nations] [will walk around] [through] [Her] [Light], [and] [The] [Kings] [{of} The] [Earth] [will carry] [their] [Glory] [into] [Her]. ²⁵[And] [Her] [Gates] [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

Here is what I told you about Revelation 21 in the last issue:

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 (verses 1 and 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."

("Whose 'Name' Does He 'Carry?'" **The Voice of Elijah**®, January 2014, pp. 17–18)

I then showed you 1 Corinthians 15:12–57, where Paul explains those things. I told you that passage is concerned with a series of three events that culminate in the conquest of "Death," and I pointed out that John describes the culmination of that same series of events in Revelation 20:7–15. I said John is describing what will happen after the Final Judgment, after the Wicked have been resurrected and judged. But he also says the Resurrection of the Righteous will occur at the very beginning of the one-thousand-year reign of Christ. Then I showed you that is the same order of events the Apostle Paul delineates in 1 Corinthians 15:23–26.

I told you 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 John tells us in Revelation 21:22 that there is no "tabernacle" or "temple" in the new Jerusalem. I told you 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. That is so because "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." I then began to explain why John 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] [those who are] [lying], [their] [Part] {is} [in] [The] [Lake] [that] [is burning] {with} [Fire] [and] [Sulfur], [which] [is] [The] [Death]—[the] [second] {death}]."

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

I told you the "loud voice" that John describes in that passage is quoting 2 Samuel 7:14, where the Prophet Nathan told David a bit about "The House" that God *promised* David He would "build" for him. And I said you will not be able to understand *why* the "loud voice" quoted 2 Samuel 7:14 if you do not understand what God *promised* David in 2 Samuel 7. So I went on to explain what God *promised* David, speaking in terms of the following three Hebrew idioms:

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

I won't take the time to review what I told you in regard to 2 Samuel 7, Genesis 38, Deuteronomy 25, and Ruth 4. If you do not understand the *meaning* and *significance* of the three Hebrew idioms I listed, you might want to consider going back to read what I have written about those things over the past two decades. You can do that for yourself. In this issue, I am going to show you what John saw in some of the other chapters from which he quotes in Revelation 21. But I am going to go down the list of chapters in the order that John refers to them and give you my translation of the entirety of each chapter. That way, you should be able to get a feel for what John had in mind when he wrote this chapter of the Book of Revelation.

Here is what remains of the list of chapters that I gave you earlier, but rearranged into the order in which John mentions them:

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

Isaiah 65 — Verses 1 and 4

In verse 1, and again in verse 4, John refers to things that Isaiah says in Isaiah 65:17–19. In the articles I have written for *The Voice of Elijah® Update* over the past few years, I have explained the *parabolic imagery* related to the *sacred marriage* ceremony that Isaiah had in mind when he wrote Isaiah 40–65, so I won't cover that ground again here. I will simply tell you that Isaiah uses the *parabolic image* of "Zion" to depict "The Many" who are "One" "in" the resurrected Body of Jesus Christ. That is, Isaiah has in mind the same *parabolic imagery* that Hosea uses in the first two chapters of Hosea. In that *parabolic imagery*, "The Many" who are "One" "in" Corporate Israel are viewed *corporately* as "The Woman" that God "takes" to "build a House," "raise up a Seed," and "make a Name" for Himself.

Now that I have told you that, take another look at what John says about "The Many" who make up the "city" that is "The Woman" "Zion":

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} [Her] Male].
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] [their] [Eyes]. [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]!"
 (Revelation 21:1–4) —my interim translation

As I have already told you, John is referring to things Isaiah says in Isaiah 65. In that chapter, Isaiah explains how God is going to take every smug, self-righteous, "holier-than-thou" Pretender completely by surprise when He does something they would never expect. That is, God is going to quietly "gather" His "People" into "Zion," before all Hell breaks loose here on Earth, so that they will be completely protected from Satan's onslaught. Here is what Isaiah says:

¹"[I will be diligently sought]
 [by those who did [not] ask;
 [I will be found]
 [by those who did [not] seek Me]!
 [I will say], 'Look! Here I am! [Look! Here I am!],'
 [To] [a Gentile] [who is [not] called] [by My Name]!
²[I have spread out] [My Hands] [all] [The Day]
 [To] [a People] [who is stubbornly rebellious]:
 [The ones who are walking] [The Way]
 {that is} [not] [good]—
 [Following] [their Thoughts];
³[The People] [who are [continuously] exasperating] [Me]
 [to] [My Face]—
 [Sacrificing communal sacrifices] [in The Gardens]
 [And burning incense] [on] [The Bricks];
⁴[The {ones} who sit] [in The Tombs],
 [And spend the night] [in the guarded {areas}];
 [The ones who eat] [The Flesh] [of Pigs],
 [And a Broth] [of Spoiled Meats],
 {from} [their Containers];
⁵[The ones who say]: 'You must keep] [to Yourself]!
 [You must [not] come close] [to me],
 [because] [I am holier than You]!'
 [These] {are} [Smoke] [in My Nostrils]—
 [A Fire] [that will keep burning] [The [entire] Day].
⁶[Look!] [It has been written] [before Me]!
 [I will [not] do nothing]; [instead], [I will settle up];
 [And I will settle up by putting]
 [into] [The Fold of their Garment]
⁷[Your Reprehensible Activities] [and The Reprehensible
 Activities] [of your Fathers] [together],"
 [says] [His Majesty].
 "[Because] [they burned incense] [on] [The Mountains],
 [And [they challenged Me] on] [The Hills];
 [So I will measure out] [their [earlier] Wages]
 [into] [The Fold of their Garment]!"
⁸[This is what] [His Majesty] [has said]:
 "[Just as] [The New Wine] [can be found] [in a Cluster],
 [And it is said], '[You must [not] destroy it],
 [because] [a **Blessing**] {is} [in it],'
 [So] [will I do] [for the sake of] [My Slaves],
 [in order not to] [destroy] [The Whole].
⁹[I will bring [a Seed] out] [of Jacob]—
 [And out of Judah], [{One} Who takes possession
 of] [My Mountain].
 [My Chosen Ones] [will take possession of Her];
 [My Slaves] [will reside] [there]!
¹⁰[Then The Plain of Sharon] [will become]

[The Habitat] [of a Flock];
 [The Valley] [of Achor], [a Place for [Cattle]
 to Lie Down]—
 [For My People] [who] [diligently seek Me]!
¹¹[But you] {are} [the ones who abandoned]
 [His Majesty]—
 [The ones who forgot] [The Mountain]
 [of My Holy Place],
 [The ones who arranged] [a Table] [for Coriander],
 [And the ones who filled] [Mixed Wine]
 [for My Portion]—
¹²[So I will number] [you] [for The Sword]!
 [And all of you] [will kneel]
 [before The Slaughtered One],
 [Simply because] [I called],
 [but you did [not] respond]!
 [I spoke], [but you did [not] listen]!
 [You did] [The Bad Thing] [in My Eyes],
 [And I was [not] pleased with] [what] [you chose]."
¹³[So] [this is what] [My Master], [His Majesty],
 [has said]:
 "[Look!] [My Slaves] [will eat],
 [but you] [will be hungry].
 [Look!] [My Slaves] [will drink],
 [but you] [will be thirsty].
 [Look!] [My Slaves] [will rejoice],
 [but you] [will be ashamed].
¹⁴[Look!] [My Slaves] [will shout joyfully]
 [because of a good] [Heart],
 [But you] [will cry out]
 [because of an aching] [Heart];
 [And [you will wail] because of a broken] [Spirit].
¹⁵[And you will give rest to] [your Name]
 [by a Sworn Oath] [to My Chosen Ones],
 [And [My Master], [His Majesty], will put You to death]!
 [But His Slaves] [will be called {by}] [another] [Name].
¹⁶[Because] [the One Who blesses Himself] [by The Earth]
 [Will bless Himself] [by {the} God] {of} [Truth],
 [And the One Who swears an oath] [by The Earth]
 [Will swear an oath] [by {the} God] {of} [Truth].
 [Because] [The [earlier] Distresses] [will be forgotten],
 [And because] [they will be hidden] [from My Eyes].
¹⁷[Because] [Look! I] [am going to create]
 [a [new] Sea of Waters] [and a [new] Earth],
 [And [the earlier {things}] will [not] be remembered],
 [And they will [not] come up] [on] [a Heart].
¹⁸[Instead], [you will be elated] [and be happy]
 {for} [The Forevers] [of Forever]

[that] [I] [am going to create].
 [Because] [Look! I] [am going to create] [a Jerusalem]
 {for} [Happiness];
 [And Her People], {for} [Elation]!
¹⁹[Then I will be happy] [with Jerusalem]!
 [And I will be elated] [with My People]!
 [And The Sound] [of Weeping]
 [and {the} Sound] [of Crying] will [never]
 [again] be heard] [in Her]!
²⁰[There will [never] [again] be] [from there]
 [a Nursing Child] [of {few} Days],
 [Or an Old Man] [who] [does [not] fulfill] [his Days].
 [Because] [The Youth] [will die]
 [The Son] [of a [hundred] Years],
 [And the one who falls short of] [a [hundred] Years]
 [will be considered despicable]!
²¹[And they will build] [Houses] [and dwell in {them}],
 [And they will plant] [Vineyards] [and eat] [their Fruit].
²²[They will [not] build] [and [another] dwell in {it}];
 [They will [not] plant] [and [another] eat],
 [Because] [The Days] {of} [My People]
 {will be} [like The Days] {of} [The Tree].
 [My Chosen Ones] [will wear out]
 [what [their Hands] have made].
²³[They will [not] get tired] [for Emptiness];
 [And they will [not] engender]
 [for a Sudden Overwhelming Terror],
 [Because] [they] {will be} [The Seed]
 {of} [those who are **blessed**] [by His Majesty].
 [And their Offspring] {will be} [with them].
²⁴[And it will be] [before] [they call]
 [that I] [will respond]!
 [They] [will [still] be speaking] [when I] [hear]!
²⁵[A Wolf] [and a Little Lamb] [will graze] [as one],
 [And a Lioness] [will eat] [Straw] [like Cattle].
 [But {as for} a Serpent], [Dust] {is} [his Bread]!
 [They will [not] do bad things],
 [and they will [not] destroy]
 [In all] [The Mountain] [of My Holy Place],”
 [says] [His Majesty].
 (Isaiah 65:1–25) —my interim translation

Isaiah 61 — Verse 2

In Revelation 21:2, John refers to something Isaiah says in Isaiah 61:10. John is alluding to the fact that the “Bride” of Christ is made of those True Believers who are viewed corporately as Corporate Israel:

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} [Her] Male].
 (Revelation 21:1–2) —my interim translation

In Isaiah 61, Isaiah is describing God’s “plan” for “The One” Who is Corporate Israel. But in verse 10, the verse to which John refers, Isaiah tacitly equates “The Man” and “The Woman,” thereby letting the reader know the two parabolic images are actually depicting “One” and the same thing. Here is what Isaiah says:

¹{The} Spirit {of} [My Master], [His Majesty],
 {is} [upon Me],
 [Because] [His Majesty] [anointed] [Me]
 [To carry information to] [Those Who are Humble].
 [He sent Me]:
 (1) [To provide a bandage]
 [for those whose [Heart] is broken];
 (2) [To proclaim] [a Cancellation]
 [for those who have been taken captive],
 [And [Recovery of the Senses*]
 for those whose {senses} are bound up];
²(3) [To proclaim]: [His Majesty has]
 [a Year] {of} [Goodwill],
 [And our God has] [a Day] {of} [Vengeance];
 (4) [To comfort] [all] {of} [those who mourn];
³(5) [To assign] [to the {ones} who mourn for] [Zion]—
 [To give] [them]—[a Priestly Headdress]
 [instead of] [Ashes],
 [An Oil] {of} [Elation]
 [instead of] [Mourning],
 [A Wrapping*] {of} [Praise]
 [instead of] [a [dim] Spirit].
 [Then [they] will be called] [**Terebinths**]
 {of} [a Declaration of Not Guilty],
 [{The} Place [His Majesty]
 Has Planted], [to make Himself beautiful].
⁴[Then they will build] [{the} Ruins]
 {of} [a Burning Eternity]—
 [They will raise up] [things that were devastated] [earlier].
 [They will renew] [dry] [Cities]—
 [Things that were devastated],
 {for} [Generation] [after Generation].

⁵[Strangers] [will stand up] [and shepherd] [your Flocks],
 [But Sons] {of} [a Foreigner]
 {will be} [your Farmers] [and your Vinedressers].
⁶[But you] [will be called]
 “[The] Priests {of} [His Majesty]”;
 [It will be said] [to you],
 “[Those who minister to] [our God].”
 [You will consume] [the] Entourage {of} [Gentiles],
 [And you will boast] in their Glory].
⁷[Instead of] [twice as much] {of}
 [your Shame] [and Humiliation],
 [They will shout joyfully over] [their Share].
 [Therefore], [they will take possession of]
 [twice as much] [in their Earth];
 [They] [will have] [The Joy] {of} [a Burning Eternity].
⁸[Because] [I] {am} [His Majesty]—
 [{One} Who loves]
 [a Decision Based on Truth],
 [{One} Who hates]
 [Robbery] [through Deviance].
 [So I will give {them}] [their Wages] [in {the} Truth],
 [And I will cut] [for them]
 [an eternally burning] Legal Agreement].
⁹[Then [their Seed] will be known]
 [among The Gentiles],
 [And their Offspring] [in the midst of] [The Peoples].
 [All] {of} [those who see them] [will recognize them],
 [Because] [they] {will be} [a Seed]
 [His Majesty] [has blessed].
¹⁰[I will [definitely] be elated] [in His Majesty];
 [My Soul] [will be happy] [in my God].
 [When] [He clothes Me]
 [with {the} Clothes] {of} [Salvation],
 [He will wrap Me] {in} [a Robe]
 {of} [a Declaration of Not Guilty].
 [Like a Bridegroom], [He will serve as priest
 {with}] [a Priestly Headdress];
 [And like a Bride], [She will adorn herself
 with] [Her Things].
¹¹[Because] [She will make [Her Sprout] go out]
 [like The Earth],
 [And [She will cause [Her Sown Seeds]
 to sprout] like a Garden].
 [So also] [My Master], [His Majesty], [will make
 [a Declaration of Not Guilty] sprout]—
 [Even Praise], [right in front of] [all] [The Gentiles].
 (Isaiah 61:1–11) —my interim translation

Ezekiel 37 — Verse 3

In Revelation 21:3, John refers to something the Prophet Ezekiel says about the “Sanctuary” of God in Ezekiel 37:26–28. John says this:

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} [Her] Male]. 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].”

(Revelation 21:1–3) —my interim translation

I have already explained some of the *parabolic imagery* you need to keep in mind as you read what Ezekiel says in Ezekiel 31–39. (See “The Eighth ‘Day’ Always Follows the Seventh,” *The Voice of Elijah*®, October 2013.) John refers to what Ezekiel says about the “Sanctuary” of God in Ezekiel 37:26–28 simply because that entire chapter describes that “Sanctuary” being “built.” That is, Ezekiel is *parabolically* describing the Resurrection of the Body of Jesus Christ. That “Body” is, after all, the only “Sanctuary” in which God will ever reside; and those who are fortunate enough to be members of that “Body” will be eternally grateful to God for the opportunity they received. Here is what Ezekiel says:

¹[The] Hand {of} [His Majesty] [was] [upon me],
 [and He brought me out] [by {the} Spirit] {of} [His
 Majesty], [and He made me rest] [in the Middle of] [The
 Broad Valley]. [But it] {was} [full of] [Bones]. ²[Then He
 made me pass by] [over them] [round about]. [Round
 about]! [And look!] [Very] [many] {were} [on] [{the}
 Surface] {of} [The Broad Valley]. [And look!] [They were
 [very] dried up]!

³[Then He said] [to me], “[Son] {of} [Adam], [will
 [these] [Bones] come to life]?” [And I said], “[My Master],
 [Your Majesty], [You] [know].” ⁴[So He said] [to me],
 “[Prophecy] [over] [these] [Bones], [and say] [to them], ‘[O
 [dried up] Bones], [hear] [{the} Word] {of} [His Majesty].’”

⁵[This is what] [My Master], [His Majesty], [has said] [to these] Bones: '[Look!] [I] {am} [going to bring] [a Spirit] [into you] [so that you may come to life]. ⁶[Then I will put] [Tendons] [on you], [and I will cause [Flesh] to come up] [over you], [and I will spread] [Skin] [over you], [and I will put] [a Spirit] [in you], [and you will come to life]. [Then you will know] [that] [I] {am} [His Majesty].'"

⁷[So I prophesied] [just as] [I had been commanded], [and there was] [a Sound] [when I prophesied]. [Then look!] [A Shaking!] [Then [Bones] came together]—[Bone] [to] [its Bone]! ⁸[Then I saw], [and look!] [Tendons] {were} [on them], [and Flesh] [came up], [and [Skin] was spread] [over them] [from the top], [but [there was not any] Spirit] [in them].

⁹[So He said] [to me], "[Prophecy] [to] [The Spirit]! [Prophecy], [Son] {of} [Adam], [and say] [to] [The Spirit], '[This is what] [My Master], [His Majesty], [has said]: "[O Spirit], [come] [out of four] [Spirits] [and blow] [into these] who have been killed], [so that they may come to life].'" ¹⁰[So I prophesied] [just as] [He commanded me], [and [The Spirit] came] [into them], [and they came to life], [and they stood up] [on] [their Feet]—[a [tremendously] [great] Entourage]!

¹¹[Then He said] [to me]: "[Son] {of} [Adam], [these] [Bones] {are} [{the} [whole] House] {of} [Israel]. [Look!] [They] {are} [saying], '[Our Bones] [have dried up], [and [our Hope] has gone to **Abaddon**]. [We have been split apart] [to ourselves].' ¹²[Therefore], [prophecy] [and say] [to them], '[This is what] [My Master], [His Majesty], [has said]: "[Look!] [I] {am} [going to open] [your Tombs] [and bring [you] up] [out of your Tombs], [My People]; [and I will bring you in] [to] [The Ground] {of} [Israel]. ¹³[Then you will know] [that] [I] {am} [His Majesty], [when I open] [your Tombs], [and when I bring [you] up] [out of your Tombs], [My People]. ¹⁴[Then I will put] [My Spirit] [in you], [so that you come to life]; [and I will make [you] rest] [on] [your own Ground]. [Then you will know] [that] [I] {am} [His Majesty]. [I have spoken], [and I will make {it} happen]," [declares] [His Majesty].'"

¹⁵[Then [{the} Word] {of} [His Majesty] was] [to me] [saying], ¹⁶"[But You], [Son] {of} [Adam], [take] [for Yourself] [one] [Tree] [and write] [on it], '[For Judah] [and for {the} Sons] {of} [Israel], [His Companions].' [Then take] [another] [Tree] [and write] [on it], '[For Joseph]—[{the} Tree] {of} [Ephraim]—[and {the} [whole] House] {of} [Israel], [his Companions].' ¹⁷[Then bring [them] together] [to Yourself]—[one] [to] [another]—[as [one] Tree]. [Then they will become] [one] [in Your Hand].

¹⁸[And whenever] [{the} Sons] {of} [Your People] [speak] [to You], [saying], '[Will You [not] tell] [us] [what] [these] [you have] {are}?' ¹⁹[state] [to them]: '[This is what] [My Master], [His Majesty], [has said]: "[Look!] [I] {am} [going to take] [{the} Tree] {of} [Joseph]—[which] {was} [in {the} Hand] {of} [Ephraim]—[and {the} Branches] {of} [Israel], [his Companions]; [and I will put] [them] [on Him]—[{the} Tree] {of} [Judah]. [Then I will make them] [one] [Tree], [and they will be] [one] [in My Hand].'" ²⁰[When [The Trees] [on] [which] [You have written] are] [in Your Hand] [in their Sight], ²¹[then state] [to them], '[This is what] [My Master], [His Majesty], [has said]: "[Look!] [I] {am} [going to take] [{the} Sons] {of} [Israel] [from among] [The Nations] [where] [they have walked], [and I will gather] [them] [from round about] [and bring] [them] [into] [their own Ground]. ²²[Then I will make] [them] [one] [Nation] [on The Earth]—[on {the} Mountains] {of} [Israel]—[and [one] King] [will be] [King] [for all of them], [and they will [not] be] [two] [Nations] [any longer], [and they will [not] be divided] [into two] [Kingdoms] [any longer]. ²³[And they will [not] make themselves unclean] [any longer] [with their Idols] [and with their Disgusting Things] [and with [all] their Transgressions], [but I will save] [them] [from all] [their Places of Habitation] [in] [which] [they sinned], [and I will cleanse] [them]. [Then they will be] [My] [People], [and I] [will be] [their] [God]. ²⁴[My Slave] [David] [will reign as king] [over them], [and [all of them] [will have] [one] Shepherd], [and [they will walk] [in My Judgments] [and stand watch over] [My Statutes] [and make [them] happen]. ²⁵[Then they will dwell] [on] [The Earth], [which] [I have given] [to My Slave]—[to Jacob]—[in] [which] [your Fathers] [dwelled]. [And [they] [and their Sons] [and {the} Sons] {of} [their Sons] will dwell] [on her] [an [eternally burning] Forever]; [and David], [My Slave], {will be} [their] [Carrier] [for a Burning Eternity].

²⁶[Then I will cut] [a Legal Agreement] {of} [Peace] [for them]—[it will be] [an [eternally burning] Legal Agreement] [with them]. [And I will put them down] [and increase] [them], [and I will put] [My Sanctuary] [in the Midst of them] [for a Burning Eternity]. ²⁷[Then [My Sanctuary] will be] [with them], [and I will be] [their] [God], [and they] [will be] [My] [People]. ²⁸[Then [The Nations] will know] [that] [I] {am} [His Majesty] [Who makes [Israel] holy], [when My Sanctuary] {is} [in the Midst of

them] [for a Burning Eternity].""
(Ezekiel 37:1–28) —my interim translation

Isaiah 25 — Verse 4

In Revelation 21:4, John refers to Isaiah 25:8, 35:10, and 51:11. I will briefly explain why he refers to what Isaiah wrote in each of those three chapters. Here is what John says:

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} [Her] Male]. 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] [their] [Eyes]. [And] [The Death]
[will not] be] [any longer]. [There will not] be] [nei-
ther] [Mourning] [nor] [Yelling] [nor] [Pain] [any
longer], [because] [the] [first] things [have gone away]!"
(Revelation 21:1–4) —my interim translation

John is specifically referring to what Isaiah says in
Isaiah 25:7–8. This is what Isaiah says:

¹[Your Majesty], [You] {are} [My God]!
[I will lift You up]! [I will thank] [Your Name];
(1) [Because] [You will make] [Something
Incomprehensible] happen—
[Plans] [from long ago]: [One Who believes] [Truth]!
²(2) [Because] [You will turn] [a City] [into a Pile];
[An [enclosed] Village] [into a Heap];
[A City] [{into} a Citadel {of}] [Strangers]!
[It will not] be rebuilt] [for a Burning Eternity]!
³[Therefore], [a [strong] People] [will glorify You];
[A Village of] [ruthless] [Gentiles] [will fear You]
⁴(1) [Because] [You will be]: [a Place of Refuge]
[for {the} poor];
[A Place of Refuge] [for {the} needy] [in [his] Distress];
[A Shelter] [from a Rainstorm];
[A Shadow] [from a Dry Heat].
(2) [Because] [{the} Spirit]

{of} [Those Who are Ruthless]
{Is} [like a Rainstorm]—[a Vertical Surface]—
⁵[Like Dry Heat] [on a Parched Ground]!
[You will subdue] [{the} Clamor] {of} [Strangers]—
[{Like} a Dry Heat] [in {the} Shadow]
{of} [a Thunderhead].
[It will sing antiphonally with] [{the} Melody]
{of} [Those Who are Ruthless].
⁶[Then [His [Supreme] Majesty] will make]
[For all] [The Peoples],
[On [this] Mountain],
[A Celebratory Feast] {of} [Fatty Portions]!
[A Celebratory Feast] {of} [Dregs]!
[{The} Fatty Portions]
{of} [those who have been wiped out]!
[{The} Dregs] {of} [those who have been parted]!
⁷[Then He will swallow]—[on [this] Mountain]—
[The Surface] {of} [The Wrapper*] [that is wrapped]
[over] [all] [The Peoples];
[The Weaving] [that was woven*]
[over] [all] [The Gentiles].
⁸[He will swallow] [The Death] [in Perpetuity]!
[Then [My Master], [His Majesty], will wipe [Tears]
away] [from on] [all] [Faces];
[He will remove] [The Disgrace] {of} [His People]
[from on] [all] [The Earth],
[Because] [His Majesty] [has spoken]!
⁹[And [on [that] Day] He will say]:
"[Look!] [This] {is} [our God],
[For Whom] [we have waited expectantly],
[So that He would save us]!
[This] {is} [His Majesty],
[For Whom] [we have waited expectantly]!
[Let's be happy] [and rejoice] [in His Salvation]!"
¹⁰[Because] [{the} Hand] {of} [His Majesty] [will rest]
[on [this] Mountain],
[And [Moab] will be threshed] [in His place],
[Like a Straw Heap] [being threshed]
[in {the} Water] [in a Dung Pit*]!
¹¹[And He will spread out] [his Hands] [within it],
[Just as] [the Swimmer] [would spread {them} out]
[to swim]!
[But {God} will bring [his Pride] down],
[Along with] [his [Sleight of] Hands]!
¹²[And [He will cast down] {the} Fortress]—
[{the} Bulwark] {of} [Your Walls];
[He will bring {it} down]!
[It will make contact with] [the Earth]—

[as far as] [{the} Dust]!
(Isaiah 25:1–12) —my interim translation

An in-depth explanation of what Isaiah says in that chapter will have to wait for some other time. For now, I will simply point out that John’s account of the End of the Age follows the same sequence of events. Isaiah says this about the destruction of the Earth:

[Because] [You will turn] [a City] [into a Pile];
[An [enclosed] Village] [into a Heap];
[A City] [{into} a Citadel {of}] [Strangers]!
[It will [not] be rebuilt] [for a Burning Eternity]!
(Isaiah 25:2) —my interim translation

John says the following about the “city” that Isaiah had in mind:

[And] [one] [mighty] [Messenger] [picked up] [a Stone]
[like] [a [big] Millstone*] [and] [threw {it}] [into] [The]
[Sea], [saying], “[In] [a Violent Assault*], [Babylon]—
[The] [great] [City]—[will be thrown] [like this]; [and]
[she will [definitely not] be found] [any longer].”
(Revelation 18:21) —my interim translation

Isaiah says this about the Marriage Supper of the Lamb:

[Then [His [Supreme] Majesty] will make]
[For all] [The Peoples],
[On [this] Mountain],
[A Celebratory Feast] {of} [Fatty Portions]!
[A Celebratory Feast] {of} [Dregs]!
[{The} Fatty Portions]
{of} [those who have been wiped out]!
[{The} Dregs] {of} [those who have been parted]!
(Isaiah 25:6) —my interim translation

John describes that same “meal” in the following passage. Pay close attention to what is being “eaten” and “drunk” in each case. One would not normally consider eating nothing but fat and drinking nothing but the dregs of wine to be all that appealing. I assume you would find cannibalism even more repugnant. Never fear. In this case, John and Isaiah are speaking *parabolically* to describe the fate of those nitwits who reject the Truth in order to go on believing the lies they find more appealing:

⁷[Let’s rejoice] [and] [be jubilant] [and] [give] [Him]
[The] [Glory] [because] [The] [Wedding Celebration]
[{of} The] [Little Lamb] [has come] [and] [His]
[Woman] [has prepared] [Herself]!” ⁸[And] [it was
given to] [Her] [that] [She could wrap herself in {some-
thing}] [made of fine linen], [splendid], [clean]! [For] [the
thing that is] [made of fine linen] [is] [The] [Judicial
Decisions] [{of} those who are] [holy]! ⁹[And] [he tells]
[me], “[You must write]: ‘**Fortunate**’ {are} [those who]
[have been invited] [to] [The] [Evening Meal] {of}
The [Wedding Celebration] [{of} The] [Little
Lamb]!’” [And] [he tells] [me], “[These] [are] [The] [true]
[Words] [{of} The] [{Living} God]!”
(Revelation 19:7–9) —my interim translation

¹⁷[And] [I saw] [one] [Messenger] [standing] [in] [The]
[Sun] [and] [shouting] [in] [a [loud] Voice], [telling] [all
of] [The] [Birds] [that] [are flying] [in] [Midheaven],
“**[Come here]! [You must gather yourselves] [for]
[The] [Evening Meal]—[the [big] one]—{of} [The]
[{Living} God],** ¹⁸[so that] [you may eat] [Flesh]
[{of} Kings] [and] [Flesh] [{of} Commanders of a
Thousand] [and] [Flesh] [{of} mighty {ones}] [and]
[Flesh] [{of} Horses] [and] [those who] [are sitting]
[on] [them], [and] [Flesh] [{of} everyone], [both] [free]
[and] [Slave], [little] [and] [big]!”
(Revelation 19:17–18) —my interim translation

Immediately after Isaiah describes the same “meal” that John had in mind, he goes on to describe what God plans to do next. In the process, he makes the statement that John quotes in Revelation 21:4:

⁷[Then He will swallow]—[on [this] Mountain]—
[The Surface] {of} [The Wrapper*] [that is wrapped]
[over] [all] [The Peoples];
[The Weaving] [that was woven*]
[over] [all] [The Gentiles].
⁸[He will swallow] [The Death] [in Perpetuity]!
[Then [My Master], [His Majesty], will wipe [Tears]
away] [from on] [all] [Faces];
[He will remove] [The Disgrace] {of} [His People]
[from on] [all] [The Earth],
[Because] [His Majesty] [has spoken]!
(Isaiah 25:7–8) —my interim translation

You already know John says God will wipe away the tears of those who are members of Corporate Israel

after the Final Judgment. But you may have forgotten he said God would also do away with “The Death” before He wipes away the tears, so I thought it best to remind you:

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] [their] [Works]. 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] [their] [Works]. 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]!

(Revelation 20:11–14) —my interim translation

Unfortunately, if one does not know what “The Death” is, one has not a clue as to what John and Isaiah had in mind. Since I have already explained that in things I have written over the years, I see no need to do so again here.

Isaiah 35 — Verse 4

In Revelation 21:4, John alludes to what Isaiah says in Isaiah 35:10 about those who “return” to “Zion” at the End of the Age. Here again is what John says:

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} Her] Male. 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] [their] [Eyes]. [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]!”
(Revelation 21:1–4) —my standardized translation

In Isaiah 35, Isaiah is describing the experience—and fate—of those True Believers at the End of the Age who have the opportunity to “see,” “hear,” “speak,” and “walk in” the Truth of The Teaching of Moses one last time before God “completes” His “work” of creation:

¹[A Wilderness] [and a Parched Area] [will be elated], [And [a Desert Plain] will be happy]!
[Then She will blossom] [like the Rose]!
²[She will [definitely] blossom]!
[She will [definitely] be happy] [with Happiness] [and shout joyfully]!
[{The} Glory] [{of} the Lebanon] [will be given] [to Her]—
[The Splendor] [{of} the Orchard] [and the Plain of Sharon]!
[They] [will see] [The Glory] [{of} His Majesty]—
[The Splendor] [{of} our God]!
³[Strengthen] [infirm] [Hands]!
[And [make [stumbling] Knees] unyielding]!
⁴[Say] [to those {with} racing] [Heart]:
“Be strong! [You must [not] fear]!
[Look!] [Your God] [will come] {with} [Vengeance].
[{The} One weaned by] [God] [will come];
[He will come], [and He will save you]!”
⁵[At that time], [{the} Eyes of] [those who are blind] [will be opened]!
[And {the} Ears of] [those who are deaf] [will be opened]!
⁶[At that time], [{one who is} lame] [will leap] [like a Deer]!
[And {the} Tongue] [{of} {one who is} mute] [will shout joyfully]!
[Because] [Waters] [will be split open] [in the Wilderness]!
[And Gullies], [in the Desert Plain]!
⁷[Then [the Intensely Hot Environment] will become] [a Wetland]!
[And a Thirsty Ground], [Sources of] [Water]!
[{The} Place for Her to Lie Down] [is] [in {the} Habitat] [{of} Jackals]—

[An Abode] [for Reeds] [and Rushes]!
⁸[But [a Highway]—[even a Way]—will be] [there],
 [And [it] [will be called] “{The} Way
 {of} [The Holy One]!”
 [{One who is} unclean] [will [not] cross over on it]!
 [But it] {is} [for him] [who is walking] [a Way],
 [And Idiots] [will [not] wander around {on it}]!
⁹[A Lioness] [will [not] be] [there]!
 [And a vicious] [Animal] [will [never] climb up {on it}]!
 [It will [not] be found] [there]!
 [But [those who are being redeemed] will walk {on it}];
¹⁰[Those who are being ransomed] {by} [His Majesty]
 [will return];
 [And they will enter] [Zion] [with Joyful Shouts],
 [And an [eternally burning] Joy] [on] [their Head]!
 [They will attain] [Elation] [and Joy]!
 [Then [Sorrow] [and Moaning] will flee]!
 (Isaiah 35:1–10) —my interim translation

If one does not know what “The Way” is, what Isaiah says won’t make a whole lot of sense. I explained those things more than twenty years ago, so there is no need to cover them again here. (See *The Way, The Truth, The Life*.) I will summarize what Isaiah says about “The Way” in future issues of *The Voice of Elijah*® *Update*.

Isaiah 51 — Verse 4

In Revelation 21:4, John also alludes to what Isaiah says in Isaiah 51:11. Here again is what John says:

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} [Her] Male]. 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] [their] [Eyes]. [And] [The Death]
 [will [not] be] [any longer]. [There will [not] be] [nei-
 ther] [Mourning] [nor] [Yelling] [nor] [Pain] [any
 longer], [because] [the [first] things] [have gone away]!”
 (Revelation 21:1–4) —my interim translation

In the first four verses of Revelation 21, John refers to statements that Isaiah made in five different chapters (25, 35, 51, 61, and 65) because Isaiah is *talking about* “Zion” in every one of them. That much is obvious. Unfortunately, that “knowledge” doesn’t do a whit of good if one does not have insight into the *parabolic imagery* Isaiah had in mind when he *talks about* “Zion.” Maybe it is time to “wake up.” Here is what Isaiah says:

¹“[Listen] [to Me], [{you} who are pursuing]
 [a Declaration of Not Guilty]—
 [{You} who are seeking] [His Majesty]!
 [Look] [at] [The Rock] [you have hewn];
 [And at] [{the} [excavated*] Pit] [you have gouged out]!”
²[Look] [at] [Abraham]—[your Father]—
 [And at] [Sarah]—
 [she went through labor {with} you]—
 [Because] [I called him]—[{the} One]—
 [And I will **ble**ss him] [and make him many].
³[When] [His Majesty] [feels sorry for] [Zion],
 [He will feel sorry for] [all] [Her Ruins]!
 [Then He will make] [Her Wilderness] [like Eden],
 [And Her Desert Plain] [like {the} Garden]
 {of} [His Majesty]!
 [Elation] [and Joy] [will be found] [in Her]—
 [Thanksgiving] [and a [melodious] Voice]!
⁴[Pay attention] [to Me], [My People]!
 [Give ear] [to Me], [My Kinfolk]!
 [Because] [a Teaching]—
 [and My Decision Based on the Truth]—
 [Will go out] [from Me];
 [I will immediately become [a Light] for] [Peoples].
⁵[My Declaration of Not Guilty] {is} [a Near Relative]!
 [My Salvation] [will go out],
 [And My Seed] [will judge] [Peoples]!
 [Coastal Lands] [must wait expectantly] [for Me],
 [And [they must wait] for] [My Seed]!
⁶[Lift up] [your Eyes] [toward {the} Sea of Waters];
 [Then look] [at] [The Earth] [below]!
 [Because] [{the} Sea of Waters]
 [will dissipate*] [like Smoke],
 [And The Earth] [will wear out] [like Clothing],
 [And [likewise] her Inhabitants] [will die]!
 [But My Salvation] [will be] [for a Burning Eternity],
 [And My Declaration of Not Guilty]
 [will [not] be intimidated]!
⁷[Those who know about] [a Declaration
 of Not Guilty] [will listen] [to Me]—

[A People] [in whose Heart] {is} [My Teaching]!
 [You must [not] fear] [The Disgrace] {of} [Mortal Man],
 [And [You must [not] be intimidated] by their Taunts]!
⁸[Because] [a Moth] [will consume them] [like Clothing],
 [And [a Clothes Moth] [will consume them] like Wool]!
 [But My Declaration of Not Guilty] [will be]
 [for a Burning Eternity];
 [And My Salvation],
 [for a Generation] {of} [Generations]!
⁹[Wake up]! [Wake up]!
 [Clothe Yourself with] [{the} Strength]
 {of} [His Majesty's] [Sown Seed]!
 [Wake up]! [Eternally burning] [Generations]
 {will be} [like {the} Days] {of} [Qedem]!
 [Are [You] not] [She]—[the {One} Who hews] [Rahab],
 [{The One} Who pierces] [a Sea Serpent]?
¹⁰[Are [You] not] [She]—[the {One} Who dries up] [Sea],
 [The [many] Waters] {of} [The Deep]?
 [The {One} Who makes] [The Deepest Parts]
 {of} [Sea] [a Way]
 [For [those who are being redeemed] to cross over],
¹¹[So those who are being ransomed by]
 [His Majesty] [may return]?
 [They will enter] [Zion] [with Joyful Shout],
 [And {the} Joy] {of} [a Burning Eternity]
 [on] [their Head]!
 [They will attain] [Elation] [and Joy];
 [Sorrow] [and Moaning] [will flee]!
¹²[I] [Myself] {am} [that {One}]—
 [{the One} Who feels sorry for you]!
 [Who] {are} [You] [that You would fear] [Mortal Man]?
 [He will die]!
 [Or a Son] {of} [Adam]?
 [He will be turned into] [Grass]!
¹³[So that You forget] [His Majesty],
 [Who is going to make You],
 [Who is going to stretch out] [a Sea of Waters]
 [And lay a foundation for] [an Earth]?
 [So that You would feel dread] [continuously]—
 [all] [The Day]—
 [Because of] [{the} Rage] {of} [the {one} who constrains]
 [Just like] [{one} who is preparing] [to destroy]!
 [But where is] [{the} Rage]
 {of} [the {one} who constrains]?
¹⁴[{One} Who is relaxing] [will move quickly]
 [to be opened]!
 [And He will [not] die] [in The Slime Pit]!
 [And [His Bread] will [not] be lacking]!

¹⁵[But I] {am} [His Majesty]—[Your God],
 [Who disturbs] [The Sea]
 [so that [his Waves] raise a ruckus]!
 [His [Supreme] Majesty] {is} [His Name]!
¹⁶[And I will put] [My Word] [in Your Mouth],
 [And [I will conceal You] in {the} Shadow]
 {of} [My Hand]—
 [To plant] [a Sea of Waters],
 [And to lay a foundation for] [{the} Earth],
 [And to say] [to Zion]: '[You] {are} [My People]!'
¹⁷[Wake Yourself up]! [Wake Yourself up]!
 [Rise up], [Jerusalem]—
 [You [Who] drank] [from {the} Hand] {of}
 [His Majesty] [The Cup] {of} [His Rage]!
 [You drank] [{the} Deception] {of} [{the} Cup]
 {of} [The Reeling]—[You drained {it}]!
¹⁸[There will not be any] [{one} guiding] [Her]
 [Out of all] [{the} Sons] [She engendered]!
 [And there will not be any] [{one} taking hold of]
 [Her Hand] [Out of all] [{the} Sons] [She raised]!
¹⁹[These [two] {things}] [are going to befall You]!
 [Who] [will rock back and forth] [for You]—
 [The devastated] [and broken {One}],
 [And the hungry] [and parched {One}]?
 [Who]? [I will feel sorry for You]!
²⁰[Your Sons] [will be enshrouded];
 [They will lie down] [on Top] {of} [every] [Street].
 [The {ones} who are filling]
 [{the} Rage] {of} [His Majesty]—
 [The Rebuke] {of} [Your God]—
 {Are} [like an Antelope] {in} [a Net].
²¹[Therefore], [please] [listen to] [this], [humble {One}],
 [Even {One} Who has gotten drunk],
 [but not] [from Wine].
²²[This is what] [Your Master], [His Majesty], [will say]
 [When Your God] [argues in favor of] [His People]:
 "[Look!] [I will take] [The Cup] {of} [The Reeling]
 [out of Your Hand]—
 [The Deception] {of} [The Cup] {of} [My Rage]!
 [You will [not] continue] [to drink it] [any longer]!"
²³[But I will put it] [in {the} Hand]
 {of} [those who cause You sorrow]—
 [Who] [say] [to Your Soul]: '[Fall prostrate]
 [so that we can cross over]!
 [And You must make] [Your Back] [like The Earth]—
 [Like The Street]—
 [for the {ones} who are crossing over]!"'
 (Isaiah 51:1–23) —my interim translation ■

Continued from front cover

God Himself, repeat anything which they borrowed from the Persians or the Cabiri.

After the instance borrowed from the Mithraic mysteries, Celsus declares that he who would investigate the Christian mysteries, along with the aforesaid Persian, will, on comparing the two together, and on unveiling the rites of the Christians, see in this way the difference between them. Now, wherever he was able to give the names of the various sects, he was nothing loth to quote those with which he thought himself acquainted; but when he ought most of all to have done this, if they were really known to him, and to have informed us which was the sect that makes use of the diagram he has drawn, he has not done so.

It seems to me, however, that it is from some statements of a very insignificant sect called Ophites, which he has misunderstood, that, in my opinion, he has partly borrowed what he says about the diagram. Now, as we have always been animated by a love of learning, we have fallen in with this diagram, and we have found in it the representations of men who, as Paul says, "creep into houses, and lead captive silly women laden with sins, led away with divers lusts; ever learning, and never able to come to the knowledge of the truth."

The diagram was, however, so destitute of all credibility, that neither these easily deceived women, nor the most rustic class of men, nor those who were ready to be led away by any plausible pretender whatever, ever gave their assent to the diagram. Nor, indeed, have we ever met any individual, although we have visited many parts of the earth, and have sought out all those who anywhere made profession of knowledge, that placed any faith in this diagram.

Origen, "Against Celsus," Book vi, Chaps. xxiii-xxiv, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1885), Vol. 4, pp. 583-584.

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