



THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

He's Quoting Ezekiel 44, Talking About the Eighth "Day"

"Wherefore thus saith the Lord, Every alien son is uncircumcised in heart, and uncircumcised in flesh" (that is, unclean in body and soul): "there shall not enter one of the strangers into the midst of the house of Israel, but the Levites." He calls those that would not believe, but would disbelieve, strangers. Only those who live purely being true priests of God. Wherefore, of all the circumcised tribes, those anointed to be high priests, and kings, and prophets, were reckoned more holy.

Hence He commands them not to touch dead bodies, or approach the dead; not that the body was polluted, but that sin and disobedience were incarnate, and embodied, and dead, and therefore abominable. It was only, then, when a father and mother, a son and daughter died, that the priest was allowed to enter, because these were related only by flesh and seed, to whom the priest was indebted for the immediate cause of his entrance into life.

And they purify themselves seven days, the period in which Creation was consummated. For on the seventh day the rest is celebrated; and on the eighth he brings a propitiation, as is written in Ezekiel, according to which propitiation the promise is to be received. And the perfect propitiation, I take it, is that propitious faith in the Gospel which is by the law and the prophets, and the purity which shows itself in universal obedience, with the abandonment of the things of the world; in order to that grateful surrender of the tabernacle, which results from the enjoyment of the soul.

Whether, then, the time be that which through the seven periods enumerated returns to the chiefest rest, or the seven heavens, which some reckon one above the other; or whether also the fixed sphere which borders on the intellectual world be called the eighth, the expression denotes that the Gnostic ought to rise out of the sphere of creation and of sin. After these seven days, sacrifices are offered for sins. For there is still fear of change, and it touches the seventh circle. The righteous Job says: "Naked came I out of my

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A Note From the Editor

God Called; I Answered — A Progress Report

In the April 2014 issue of *The Voice of Elijah*® I gave you a teaser regarding one of Larry's current works-in-progress, *God Called; I Answered*. If all goes as we hope, this book will be available to Voice of Elijah, Inc. for distribution before the end of this year. Monthly Contributors, which include The Next Step participants, will receive a copy of *God Called; I Answered* as soon as it is available—as a thank you for your faithful support of the mission of *The Voice of Elijah*®. Your contributions have made all the difference in the world in getting the Truth into the hands of True Believers, and the work continues.

Larry's account of his calling begins in the summer of 1960 (right after he was born again). From there, he walks us through the day God called him; his tour of duty in Vietnam; the years he spent in college, seminary, and university; writing the first articles for *The Voice of Elijah*®; and wraps it up by describing current endeavors (i.e., *theWord*® software and translating the Scriptures for Harper's Standardized Study Bible). I, personally, find the details of his walk with the Lord over the past 50+ years to be interesting, touching, difficult, and quite amazing. I am thankful he has taken the time to share the details of his calling, how the Lord has dealt with him, and the lessons he has learned. After reading the manuscript, I'm already looking forward to Volume 2. Just kidding ... there are no plans for another volume. But if there were, I'm ready for it!!

Harper's Standardized Study Bible

With each issue of *The Voice of Elijah*® newsletter and *The Voice of Elijah*® *Update*, you see evidence that Larry is steadily making progress with his translation of the Scriptures. This issue alone includes his translation of Ezekiel 8–10 and 40. Those who follow Larry on Twitter (@ElijahProject) have already heard what a challenge translating Ezekiel 40–48 has been for him. He tweeted the following on May 29:

Working in Ezek. 40–48. Confusing grammar & terminology. Translators add more. 1 ordinary word translated 5 ways??!!

Larry has already completed a first pass on the New Testament, including verification of Strong's numbers ... no small feat. The next phase of the process is to complete: standardization conventions and verification of Lexicon entries as well as *theWord*® coding for the words of Jesus, Old Testament quotes, poetry, chapter headings, ... and the list goes on. Needless to say, this project will not be available next week, but Larry and

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those of us who work with him are working diligently to get the Harper's Standardized Study Bible (HSSB) into your hands and onto your computers.

theWord® Bible Software

All new subscribers to *The Voice of Elijah*® receive a CD containing theWord® Bible Software. This free program is also available at theword.net. If you haven't downloaded the latest update and tinkered with it a little, I highly suggest that you do. The HSSB translation will eventually plug right into theWord®, providing the user with a powerful study tool. Not only will you have Larry's standardized translation at your fingertips, theWord® (along with a couple of additional Elijah Project files) will give you the capability to:

- compare HSSB with other translations.
- use Harper's Bible Lexicon to gain insight into the meaning and significance of a Greek/Hebrew word. The lexicon includes the Strong's number, the Greek/Hebrew word, a transliteration, a standardized meaning, any significant passages to note, the root, the first occurrence and total number of occurrences.
- perform a search on a word/Strong's number.
- track Scripture passages to their appearance in *The Voice of Elijah*® newsletter and/or *The Voice of Elijah*® Update (using the VOE Scripture Index).

That's just the tip of the iceberg. There's a lot of exciting work getting done at The Elijah Project. Your prayers for continued progress on this and all of The Elijah Project's projects are appreciated.

In the "work" I am doing, I frequently have the HSSB translation right alongside the NASB translation, using the "Compare" feature in theWord®. I can scroll the two synchronously, which is a really helpful feature when I need to compare the one to the other, verse by verse.

Prior to joining The Elijah Project in January and starting work on the HSSB project, I primarily

used the "My Verse-notes" feature in theWord®. I found that to be a great way to keep notes on Bible passages—information about a particular word or verse that I really don't want to forget. For example, I oftentimes type in Larry's explanation of a certain verse (provided in a newsletter/Update), under the appropriate verse number in "My Verse-notes," so that his explanation shows up whenever I click on that chapter and verse in theWord®. It sure cuts down on the Post-it Notes.

Enough of my "commercial" for theWord® Bible software. Actually, there is one more thing. Please consider going up to theword.net and making a donation. This program has provided Larry with the tools to provide True Believers his standardized translation of the Scriptures—at absolutely no cost to him or to you. He's come a very long way from handwritten index cards in 1981 to using this incredible software. Although the program is free to users, it is far from free to develop and support.

More Progress

In the April 2014 Financial Report to the Voice of Elijah, Inc. Board of Directors, VOE's CEO/President Royce Gonzalez reported that 91 percent of your contribution dollars were allotted to Outreach in the first quarter of 2014. Unlike some "nonprofits," who pad the pockets of the administrators with the good intentions of their contributors, VOE remains true to its mission of reaching True Believers through various outreach efforts. Please contact Royce (at Royce@voiceofelijah.org) if you would like to become a Monthly Contributor (to financially support VOE's mission) and/or an Outreach Volunteer (distributing Free Offer Booklets). Your outreach efforts and financial contributions are very much appreciated.

Last month, Royce Gonzalez and her family relocated from Florida to Texas, to be close to the VOE Home Office here in Texas. I'm thankful for the ease with which things can be accomplished now that she is right at the epicenter of the activity.

In Him, 

Jerusalem Is a Place; Both Above and Below

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 standardized 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:

³[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] [{as} 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 January 2014 issue of this newsletter:

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. (“Whose ‘Name’ Does He ‘Carry?’” **The Voice of Elijah**®, January 2014, p. 17)

After giving you a list of the Old Testament passages that John refers to in Revelation 21, I said this:

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, p. 18)

After that, I showed you 1 Corinthians 15:12–57 and told you that passage is concerned with a series of three events that culminate in the conquest of “Death.” 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 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. I said that 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 he 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:

*“[The one who triumphs] [will **inherit**] [these things]. [I will be] [his] [God], [and] [he] [will be] [My] [Son]!”*
(Revelation 21:7) —my interim translation

I told you that is a quote from 2 Samuel 7:14, where the Prophet Nathan told David a bit about “The House” that God *promised* David He would “build” for him. I also 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”*

In the April 2014 issue, I continued to explain John’s references to the Prophets. I said this:

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.

(*"'Zion' Is Not a Place. She Is a 'Way' of Life."* **The Voice of Elijah**®, April 2014, p. 19)

After I said that, I again gave you a list of the Old Testament passages from which John quotes. I covered the following six chapters in the April issue:

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)

Concerning Isaiah 65, I said this:

*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. (*"'Zion' Is Not a Place. She Is a 'Way' of Life."* **The Voice of Elijah**®, April 2014, p. 19)*

I then told you why John quotes Isaiah 65 in Revelation 21, verses 1 and 4:

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.

(*"'Zion' Is Not a Place. She Is a 'Way' of Life."* **The Voice of Elijah**®, April 2014, p. 19)

After giving you my translation of Isaiah 65, I told you why John quotes Isaiah 61:10 in Revelation 21:2. I said John is alluding to the fact that the "Bride" of Christ is made of those True Believers who are viewed corporately as Corporate Israel. Then I said this:

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.

(*"'Zion' Is Not a Place. She Is a 'Way' of Life."* **The Voice of Elijah**®, April 2014, p. 21)

After giving you my standardized translation of Isaiah 61, I told you why John quotes Ezekiel 37:27 in Revelation 21:3:

*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.*

(*"'Zion' Is Not a Place. She Is a 'Way' of Life."* **The Voice of Elijah**®, April 2014, p. 22)

After giving you my standardized translation of Ezekiel 37, I told you why John quotes Isaiah 25:8 in Revelation 21:4. I said it is because John is following the same sequence of events that Isaiah describes in that chapter:

The destruction of the Earth:

Isaiah 25:2/Revelation 18:21

The Marriage Supper of the Lamb:

Isaiah 25:6/Revelation 19:7–9, 17–18

The Death of “The Death”:

Isaiah 25:7–8/Revelation 20:11–14

After giving you my translation of Isaiah 25, I told you why John quotes Isaiah 35:10 in Revelation 21:4:

*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. (“‘Zion’ Is Not a Place. She Is a ‘Way’ of Life.” **The Voice of Elijah**®, April 2014, p. 26)*

*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. (“‘Zion’ Is Not a Place. She Is a ‘Way’ of Life.” **The Voice of Elijah**®, April 2014, p. 27)*

After giving you my translation of Isaiah 35, I told you why John quotes Isaiah 51:11 in Revelation 21:4:

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.”

*(“‘Zion’ Is Not a Place. She Is a ‘Way’ of Life.” **The Voice of Elijah**®, April 2014, p. 27)*

That is what I have explained so far. In this issue, I am going to show you what John saw in some of the other chapters he quotes in Revelation 21. Here is what remains of the list of chapters that I gave you earlier:

Isaiah 55:1 (verses 5–6)

Ezekiel 40:2 (verse 10)

Ezekiel 43:2 (verses 9–11)

Ezekiel 48:31–34 (verse 12)

Isaiah 54:11–12 (verses 18–20)

Isaiah 60:3–5, 11, 16, 19–20 (verses 22–26)

Isaiah 49:23 (verses 24–26)

Ezekiel 44:9 (verse 27)

Isaiah 52:1 (verse 27)

I will put off looking at Isaiah 55 until I have shown you what Ezekiel says in Ezekiel 40, 43, 44, and 48. Isaiah 55 should make a little more sense to you after you see what Ezekiel says about “The House” of God. I will also give you my standardized translation of Ezekiel 40–48 instead of dealing with just the four chapters John quotes. That way, you will have a complete account of what Ezekiel said.

I cannot say with confidence that my translation of Ezekiel 40–48 is completely accurate simply because Ezekiel appears to use more than one word to refer to the same thing, and he frequently omits crucial details where those details would make it easier to understand what he says. He also uses some extremely convoluted grammar because his prophecy is not only intended to *reveal* the Truth to those who sincerely want to *know* the Truth, it is also intended to *conceal* the Truth from those who want to *use* the Truth to confirm a lie they already believe. Believe me. He was successful.

The key to unraveling, and ultimately understanding, Ezekiel 40–48 can be found in Ezekiel 41:1. Here is my translation of that verse:

[Then he brought me in] [to] [The Temple] [and measured] [The Side Columns]: [six] [Lengths of a Forearm] [wide] [on one side] [and six] [Lengths of a Forearm] [wide] [on the other side]. [{The} Width] [{of} The Tent].
(Ezekiel 41:1) —my interim translation

That is the only time that Ezekiel mentions a “tent.” The King James Version translates the word as “tabernacle,” which is precisely what it refers to:

*Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, {which was} **the breadth of the tabernacle.***
(Ezekiel 41:1) —King James Version

In the past, translations tended to follow the King James Version. So they also include a translation of the phrase. Here are a couple of those:

*And he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was **the breadth of the tabernacle**.*
(Ezekiel 41:1) —American Standard Version

*Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, [which was] **the breadth of the tabernacle**.*
(Ezekiel 41:1) —The Webster Bible

The Hebrew text of Ezekiel 41:1 plainly says “the width of the tent,” but most modern translations don’t translate that phrase because it doesn’t *seem* to fit the context. I will freely admit the sentence structure seems a wee bit strange if one does not know Ezekiel is giving the measurements of a *heavenly structure* in an ongoing series of convoluted and cryptic statements that are intended to confuse the uninformed. That’s *why* most translators are left scratching their heads, wondering what the text is saying. But by the time they get to that verse, they have already started guessing about the *meaning* of words, “interpreting” instead of translating, and translating the same word in different ways, desperately trying to make their translation somewhat more “understandable” for the reader.

Little do “scholars” know, but Ezekiel 41:1–4 is all that anyone needs to understand to grasp the *meaning* and *significance* of Ezekiel’s vision. Before I explain that, look at how these “translations” ignore the phrase:

Then he brought me to the nave, and measured the jambs; on each side six cubits was the breadth of the jambs.
(Ezekiel 41:1) —Revised Standard Version

Then he brought me to the nave and measured the side pillars; six cubits wide on each side {was} the width of the side pillar.
(Ezekiel 41:1) —New American Standard Bible

Next he brought me into the great hall and measured the pilasters; on each side the width of the pilaster was 10 and a half feet.
(Ezekiel 41:1) —Holman Christian Standard Bible

Then the man brought me to the main hall and measured the jambs; the width of the jambs was six cubits on each side.
(Ezekiel 41:1) —New International Version

And he took me to the Temple, and took the measure of the uprights, six cubits wide on one side and six cubits wide on the other.
(Ezekiel 41:1) —The Bible in Basic English

Then he brought me to the nave and measured the jambs. On each side six cubits was the breadth of the jambs.
(Ezekiel 41:1) —English Standard Version

The man brought me to the Holy Place and measured its side walls, which were each ten and one-half feet thick.
(Ezekiel 41:1) —New Century Version

Next, the man took me into the central room, the Holy Place. He measured the passageway into it: it was 10 feet deep.
(Ezekiel 41:1) —Good News Translation

One Jewish translator acknowledges the phrase, but he does so in a way that is more commentary than translation:

*He brought me to the sanctuary and measured at ten-and-a-half feet the thickness of the walls on either side of its entrance, which was [also] **the thickness of [the walls surrounding] the “tent” [that is, the sanctuary together with the Especially Holy Place]**.*
(Ezekiel 41:1) —Complete Jewish Bible

The only modern translation that actually includes a translation of the phrase is this one:

And he brought me to the temple sanctuary, and he measured the pilasters, six cubits wide on each side; this was the width of the tent.
(Ezekiel 41:1) —The Lexham English Bible

Now that you know translators blithely ignore that part of the Hebrew text, you should be asking yourself why Satan would not want you to have access to that information. I am going to tell you why, so pay attention! If you know your Bible, you already know the Jews and the Dispensationalists use Ezekiel 40–48 as the

“proof text” for their claim that the Messiah will rebuild the Temple in Jerusalem when he comes/returns. That is a major part of “The Lie” that Satan will have the “whole world” believing by the time he appears in the person of the Antichrist.

Since I have already shown you in *The Advent of Christ and AntiChrist* that the Early Church Fathers believed Satan, in the person of the Antichrist, is going to pretend to be Jesus Christ and rebuild the Temple in Jerusalem, your ears should have immediately perked up a bit when I said Ezekiel 40–48 is the text the Jews and Dispensationalists use as justification for their belief that God wants the Temple rebuilt. If your auditory apparatus showed no such response, you have undoubtedly already taken a great big swig of Satan’s “Kool-Aid.” Too bad for you.

Ezekiel 40–48 has to do with the fact that Ezekiel was shown the Glory of God returning to the *heavenly Tabernacle* after it withdrew from Solomon’s Temple. If you are not familiar with what Ezekiel said about the Glory of God leaving the Temple just prior to its destruction, not to worry. I am going to show you. In Ezekiel 8, Ezekiel gives a description of a vision he saw in which God explained why He was withdrawing His Glory from the Temple.

Ezekiel 8

¹[Then it happened], [in The [sixth] Year], [during the sixth {new moon}], [on the fifth {day}] [{of} {the} New Moon], [I] [was sitting] [in my House] [and the Elders of] [Judah] [were sitting] [in front of me], [when [the Hand] [{of} My Master], [His Majesty], fell] [on me] [there]. ²[Then I looked], [and look! There was] [a Likeness] [like an Appearance] [{of} Fire]. [From the Appearance] [{of} His Loins] [and downwards] {was} [Fire], [and from His Loins] [and upwards] {was} [like the Appearance] [{of} a Brightness] [like [The Amber] Eye]. ³[Then He sent out] [a Pattern] [{of} a Hand] [and took me] [by a Lock] [{of} my Head]; [and [a Spirit] raised [me] up] [between] [The Earth] [and] [The Sea of Waters] [and brought [me] to Jerusalem] [in Vivid Visions] [{of} God], [to] [{the} Entrance] [{of} the inner] [Gate], [the one that is facing] [toward **Zaphon**], [where] [the Place of Habitation] [{of} the} Sculpture] [{of} The Jealousy] [that makes {God} jealous] {was}. ⁴[And look!] [The Glory] [{of} the God of] [Israel] {was} [there]—[like The Appearance] [that] [I saw] [in The Broad Valley].

⁵[And He said] [to me], “[Son] [{of} Adam], [please] [raise] [Your Eyes] [toward] [{the} Way] {of} **Zaphon**.” [So I raised] [my Eyes] [toward] [{the} Way] {of} **Zaphon**], [and look!] [Toward **Zaphon**], [this] [Sculpture] [{of} The Jealousy] {was} [at {the} Gate] [{of} The Altar], [at {the} Entryway*]. ⁶[Then He said] [to me]: “[Son] [{of} Adam], [do [You] see] [what] [they] [are doing]? [The [great] Abominations] [that] [{the} House] [{of} Israel] [are doing] [here], [so that {I} would be far away] [from over] [My Sanctuary]? [But [You go back] once again]; [You will see] [greater] [Abominations].”

⁷[Then He brought me in] [to] [{the} Entrance] [{of} The Enclosure], [and I looked], [and look! There was] [a Hole] [in {the} Vertical Surface]! ⁸[And He said] [to me], “[Son] [{of} Adam], [please] [dig] [through {the} Vertical Surface].” [So I dug] [through {the} Vertical Surface], [and look! There was] [another] [Entrance]! ⁹[Then He said] [to me], “[Go in] [and see] [The Abominable [bad] Things] [they] [are doing] [here].” ¹⁰[So I went in] [and looked], [and look! There was] [every] [Pattern] [{of} Crawling Thing] [and Beast]—[Disgusting Thing]—[even all] [{the} Idols of] [{the} House] [{of} Israel] [carved] [on] [The Vertical Surface] [all the way around]. ¹¹[And [in front of them] seventy] [Men], [some of {the} Elders of] [{the} House] [{of} Israel]—[with Jaazaniah], [{the} Son] [{of} Shaphan] [standing] [in their Midst]—[were standing]; [and Each One] {had} [his Censer] [in his Hand], [and {the} Fragrance] [{of} the} Cloud] [{of} The Incense] [going up].

¹²[Then He said] [to me], “[Do You see], [Son] [{of} Adam], [what] [{the} Elders of] [{the} House] [{of} Israel] [are doing] [in {the} Inner Rooms of] [his Wishing], [that] [{they} are saying], ‘[There is no way] [His Majesty] [sees] [us]; [His Majesty] [has left] [The Earth].’” ¹³[Then He said] [to me], “[You go back] [once again]; [You will see] [{the} greater] [Abominations] [that] [they] [are doing].”

¹⁴[Then He brought [me] in] [to] [{the} Entrance] [{of} the} Gate] [{of} the} House] [{of} His Majesty] [that] {was} [toward The **Zaphon**], [and look!] [The Women] [who were sitting] [there] [were weeping over] [Tammuz*]! ¹⁵[Then He said] [to me]: “[Do You see], [Son] [{of} Adam]? [You go back] [once again]; [You will see] [greater] [Abominations] [than these].” ¹⁶[Then He brought [me] in] [to] [{the} inner] [Enclosure] [{of} the} House] [{of} His Majesty], [and look! There were], [{at the} Entrance] [{of} the} Temple] [{of} His Majesty], [between] [The Porch] [and] [The Altar], [about twenty]—[five] [Man], [their

Backs] [to] [the] Temple] [of] His Majesty] [and their Faces] [toward Qedem]. [And they] [were prostrating themselves] [toward Qedem], [toward The Sun].

¹⁷[Then He said] [to me]: “[Do You see], [Son] [of] Adam? [Is [doing] [The Abominations] [that] [they are doing] [here] despicable] [to {the} House] [of] Judah? [When] [they have filled] [The Earth] with] [Malice], [they then come back] [to exasperate Me]. [But look! they are] [sending] [The Slip] [into] [their {own} Nose]! ¹⁸[So [I] also] [will deal {with them}] [in a Rage]. [My Eye] [will [not] be concerned] [and I will [not] take pity]. [Then they will call out with] [a [loud] Voice] [in My hearing], [but I will [not] listen to] [them].”

(Ezekiel 8:1–18) —my interim translation

Ezekiel’s point is, God was justified in withdrawing His Glory from the Temple because the elders of the Jews were saying He had already withdrawn from the Earth. That is made clear by what he says next.

Ezekiel 9

¹[Then He called out with] [a [loud] Voice] [in my Hearing], [saying]: “[Those Who Levy] [have come close to] [The City], [and Each One] {has} [his [Thing] {for} Destroying*] [in his Hand].” ²[Then look!] [Six] [Men] [were coming] [from {the} Way] [of] the upper] [Gate] [that] [was facing] [toward Zaphon], [and Each One] {had} [his [Thing] {for} Pulverizing*] [in his Hand]. [But [one] Man] [in their Midst] [was clothed with] [Linen], [and {the} Writing-Case] [of] The Scribe] {was} [at his Loins]. [And he went in] [and stood] [next to] [the bronze] [Altar]. ³[Then {the} Glory] [of] the God of] [Israel] [was taken up] [to] [The Threshold] [of] The House], [away from] [The Cherub] [on] [which] [it was]. [And He called out] [to] [The Man] [who was clothed with] [The Linen] [at [whose] Loins] [the] Writing-Case] [of] The Scribe] {was}. ⁴[His Majesty] [said] [to him]: “[Pass through] [in the Midst of] [The City], [in the Midst of] [Jerusalem]. [Mark] [a Mark] [on] [the] Foreheads] [of] The Men] [who are moaning] [and groaning] [over] [all] [The Abominable Things] [that are being done] [in the Midst of her].”

⁵[But to these] [He said] [in my Hearing]: “[Pass through] [the] City] [behind him] [and attack]; [You must [not] let [your Eyes] be concerned] [and you must [not] take pity]. ⁶[You will kill] [Old Man], [Chosen Son], [Virgin], [even Little One] [and Women] [with {the}

Destroyer]; [but [you must [not] come close] to] [any] [Man] [on] [whom] [The Mark] {is}. [You can begin] [with My Sanctuary].” [So they began] [with {the} Men], [The Elders], [who] {were} [in front of] [The House]. ⁷[Then He said] [to them]: “[Make [The House] unclean] [and fill [The Enclosures] with] [Those Who are Pierced]. [Go out]!” [So they went out] [and attacked] [The City].

⁸[And it happened] [when they attacked], [that [I] was left as a remnant]. [So I fell] [on] [my Face] [and cried out] [and said], “[Oh!] [My Master], [Your Majesty]! [Are [You] going to destroy] [the] [entire] Remnant] [of] Israel] [when You pour out] [Your Rage] [on] [Jerusalem]?” ⁹[So He said] [to me]: “[{The} Reprehensible Activity] [of the] House] [of] Israel] [and Judah] {is} [tremendously] [great], [and [The Earth] is filled with] [Bloodshed], [and The City] [is filled with] [Confusion*], [because] [they are saying], ‘[His Majesty] [has left] [The Earth],’ [and, ‘There is no way] [His Majesty] [sees].’” ¹⁰[So [Me] too]—[My Eye] [will [not] be concerned], [and I will [not] take pity]. [I will put] [their Way] [on their Heads]!”

¹¹[Then look!] [The Man] [clothed with] [The Linen], [at [whose] Loins] [The Writing-Case] {was}, [brought back] [Word], [saying], “[I did] [just as] [You commanded me].”

(Ezekiel 9:1–11) —my interim translation

Pay attention now! The Antichrist will be spouting that passage when he imposes “the mark of the beast.” The point of verse 10 is, when the angry God of Israel is the One doing the killing—that is, when Jesus Christ returns—He is going to do precisely what the six men in that passage did: put a “mark” on those who are to be spared before He starts killing. And once He starts to kill, He will have no concern for, and take no pity on, anyone who has been worshipping a false god.

Since the Antichrist is going to pretend to be Jesus Christ, he will rightly appeal to the part about killing anyone who does not have a special mark on their forehead. The difficulty you will face is, nobody can take the mark of the beast without accepting the premise that the Antichrist *may* be Jesus Christ. No problem. True Believers will have already *received* the real “mark” (think: “seal”) of the *Living Word* of God before the Antichrist begins his ridiculous charade. That’s what Revelation 7 is explaining—*parabolically*.

That bit of information is a freebie. Those who believe the Truth they have learned from me are

already aware they will have nothing to fear when the Antichrist appears. The point is, Ezekiel saw a vision in which the Glory of God withdrew from Solomon's Temple. If you do not know *what* he saw in that vision, it will be impossible for you to understand *why* he received the vision he recounts in Ezekiel 40–48.

Ezekiel 10

¹[Then I looked], [and Look!] [In] [The Expanse] [that] {was} [over] [the Head] [{of} The Cherubim], [{something} like a Stone] [{of} Sapphire], [like an Appearance] [{of} a Likeness] [{of} a Throne], [appeared] [over them]. ²[And He spoke] [to] [The Man] [who was clothed with] [The Linen {clothes}] [and said], “[Go in] [to] [between] [The Wagon], [to] [beneath] [The Cherub], [and fill [The Hollow of Your Hand] with] [Coals of] [Fire] [from between] [The Cherubim] [and toss {them}] [onto] [The City].” [So He went in] [in my Sight].

³[Now The Cherubim] [were standing] [to The Right Side] [of The House] [when [The Man] went into it], [and The Cloud] [filled] [The inner] Enclosure]. ⁴[Then {the} Glory] [{of} His Majesty] rose up] [from on] [The Cherub], [over to] [The Threshold] [{of} The House]; [and The House] [was filled with] [The Cloud], [and The Enclosure] [was filled with] [The Illumination] [{of} The Glory] [{of} His Majesty]. ⁵[And the Sound] [{of} The Wings of] [The Cherubim] [was heard] [as far as] [The outer] Enclosure—[like the Voice] [{of} El] [Shaddai] [when He speaks].

⁶[Then it happened], [when He commanded] [The Man] [who was clothed with] [The Linen {clothes}], [saying], “[Take] [Fire] [from between] [{the} Wagon], [from between] [{the} Cherubim],” [that he went in] [and stood] [next to] [The Wheel]. ⁷[Then [The Cherub] sent out] [his Hand] [from between] [The Cherubim] [into] [The Fire] [that] {was} [between] [The Cherubim], [and he raised {some} up] [and put {it}] [into] [The Hollow of the Hands of] [the one who was clothed with] [The Linen {clothes}]. [And he took {it}] [and went out]. ⁸[And it appeared] [The Cherubim had] [the Pattern] [{of} Adam's] [Hand] [under] [their Wings].

⁹[Then I looked], [and Look!] [Four] [Wheels] [next to] [The Cherubim]—[one] [Wheel] [next to] [The one] Cherub], [another] [Wheel] [next to] [The other] Cherub]. [And the Appearance] [{of} The Wheels] {was} [like the Eye] [{of} a Stone] [{of} Beryl]. ¹⁰[And their

Appearance]: [The Four of them had] [one] [Likeness], [just like] [The Wheel] {was} [in the Middle of] [The Wheel]. ¹¹[When they went], [they went] [towards] [{the} four of] [their Four Sides]; [they did not] turn around] [when they went] [because] [whatever] [The Place] [The Head] [was facing] [they went] [following it]. [They did not] turn around] [when they went]. ¹²[And all] [{of} their Flesh] [and their Rims] [and their Hands] [and their Wings] [and their Wheels] [were full of] [Eyes] [round about]. [The four of them had] [their Wheels]. ¹³[In my hearing], [The Wheels had] [The Wagon] [calling] [to them]. ¹⁴[And Each One had] [four] [Faces]: [{The} Face of] [the first] {was} [{the} Face of] [The Cherub], [and {the} Face of] [the second] {was} [{the} Face of] [Adam], [and the third] {was} [{the} Face of] [a Lioness], [and the fourth] {was} [{the} Face of] [a Griffon-Vulture]. ¹⁵[Then [The Cherubim] rose up]. [That] {was} [The Living Being] [that] [I saw] [by {the} Chebar] River].

¹⁶[And when [The Cherubim] went], [The Wheels] [went] [next to them]; [and when [The Cherubim] raised] [their Wings] [to rise up] [from on] [The Earth], [even then [The Wheels] themselves] [did not] turn around] [from next to them]. ¹⁷[When they stood still], [they stood still]; [and when they rose up], [they rose up] [with them], [because] [the Spirit] [{of} The Living Being] {was} [in them].

¹⁸[Then [the Glory] [{of} His Majesty] went out] [away from] [The Threshold] [{of} The House] [and stood] [over] [The Cherubim]. ¹⁹[And [The Cherubim] raised] [their Wings] [and rose up] [from] [The Earth] [in my Sight] [when they went out]—[and The Wheels] [right alongside them]. [And they stood] [{at the} Entrance] [{of the} Qadmonite] Gate] [{of the} House] [{of} His Majesty], [and {the} Glory] [{of the} God of] [Israel] {was} [extending upwards] [over them]. ²⁰[That] {is} [The Living Being] [that] [I saw] [under] [the God of] [Israel] [by the Chebar] River], [so I know] [that] [they] {were} [Cherubim]. ²¹[Each One had] [four]—[four]—[Faces], [and [Each One had] four] [Wings] [and a Likeness] [{of} Adam's] [Hands] [under] [their Wings]. ²²[As for] the Likeness] [{of} their Faces], [Their Appearances] [were] [The Faces] [that] [I saw] [beside] [the Chebar] River]. [And [they walked] with them], [Each One] [into] [the Area Beyond] [his Faces]. (Ezekiel 10:1–22) —my interim translation

There are three significant facts you need to retain after reading Ezekiel 10: The first is, the Glory of the

Lord first moved out of the Holy of Holies (the “inner enclosure”) and went to the threshold of the Temple:

³[Now The Cherubim] [were standing] [to The Right Side] [of The House] [when [The Man] went into it], [and The Cloud] [filled] [The [inner] Enclosure].
⁴[Then [the] Glory] [of] His Majesty rose up] [from on] [The Cherub], [over to] [The Threshold] [of] The House; [and The House] [was filled with] [The Cloud], [and The Enclosure] [was filled with] [The Illumination] [of] The Glory [of] His Majesty].
 (Ezekiel 10:3–4) —my interim translation

If you didn’t know the Glory of the Lord resides in the “cloud of glory,” shame on you. You should read your Bible more often. But that’s an aside. The second thing you need to retain after reading Ezekiel 10 is this: The Glory of the Lord left the Temple, got into a really strange looking “carriage,” and prepared for liftoff:

[Then [the Glory] [of] His Majesty went out] [away from] [The Threshold] [of] The House [and stood] [over] [The Cherubim].
 (Ezekiel 10:18) —my interim translation

Are you clear about where the Glory of God was at that point? I hope so, because Ezekiel says it made one more move, and you need to take note:

[And [The Cherubim] raised] [their Wings] [and rose up] [from] [The Earth] [in my Sight] [when they went out]—[and The Wheels] [right alongside them].
 [And they stood] [at the] Entrance [of the] [Qadmonite] Gate [of the] House [of] His Majesty, [and the] Glory [of the] God of [Israel] [was] [extending upwards] [over them].
 (Ezekiel 10:19) —my interim translation

Just to make sure you are keeping up, let’s review. (1) The Glory of the Lord left the Holy of Holies and moved to the threshold of the Temple. (2) It then moved from the threshold to get on board a “carriage” of some sort. (3) When that “carriage” took flight, it hovered over the “Qadmonite” gate, the east gate, of the Temple. Now that you are aware of those things, I can show you the passage where Ezekiel describes that “carriage” taking flight. Pay close attention to what he says:

²²[Then The Cherubim] [raised] [their Wings], [and the Wheels] [was] [right alongside them], [and the] Glory [of the] God of [Israel] [was] [over them], [extending upwards].
²³[And [the] Glory] [of] His Majesty went up], [away from] [the] Middle [of] The City [and stood] [over] [The Mountain] [that] [is] [part of Qedem], [at the] City].

²⁴[And a Spirit] [lifted me up] [and brought me] [to Chaldea], [to] [The Exiles], [in the] Vivid Vision, [in the] Spirit [of] God; [then [The Vivid Vision] [that] [I saw] went up] [away from me].
²⁵[Then I told] [The Exiles] [all] [the] Words of [His Majesty] [that] [He showed me].
 (Ezekiel 11:22–25) —my interim translation

Other translations will leave the Glory of the Lord hanging out over the Mount of Olives, east of Jerusalem. But that is only because translators have overlooked the fact that “Qedem” is a place that the ancients thought was located east of Jerusalem. It is, in fact, the place mentioned in the following verses:

[Then [His Majesty]—[God]—planted] [a Garden] [in Eden]—[away from Qedem]—[and [there] he placed] [The Adam] [that] [He had formed].
 (Genesis 2:8) —my interim translation

[Then He drove [The Adam] away] [and caused [The Cherubim] [and the Flame] [of] The [constantly turning] Sword] to reside] [away from Qedem] [at the Garden] [of] Eden, [to guard] [The Way] [of the] Tree [of] The Living Things].
 (Genesis 3:24) —my interim translation

What scholars have completely overlooked in regard to “Qedem” is the fact that, in Biblical Hebrew, all four cardinal points of the compass are designated by a geographical feature that is located, or thought to be located, in each of those directions. Therefore, “west” is “the place of the sunset” or “(toward) the sea,” the Mediterranean Sea, west of Jerusalem. “North” is “(toward) Zaphon,” the cosmic mountain on which the Canaanite gods supposedly met in the assembly of the gods. That mighty mountain was thought to be located somewhere in the far north. Likewise, “south” is most frequently “(toward) the Negev,” a hilly desert region south of Jerusalem. But it is sometimes also “(toward) Teman,” a country situated south of Jerusalem.

With those facts firmly in hand, does it make any sense at all that “east” would be the only direction not designated by a geographical location? I think not. But, just like the cosmic mountain of the gods that the ancients called “*Zaphon*,” “east” is not designated by a geographical feature situated somewhere on Planet Earth. The place that the ancients used to refer to that direction is “*Qedem*,” which is also located somewhere in the realm of the gods; and it is precisely the place that Ezekiel had in mind when he wrote this:

[And [the] Glory] [of] His Majesty] went up], [away from] [the] Middle] [of] The City] [and stood] [over] [The Mountain] [that] is] [part of Qedem], [at the] City].

(Ezekiel 11:23) —my interim translation

The point is, Ezekiel did not leave the Glory of God hanging in limbo over the Mount of Olives. Not at all. He left it on a mountain located in “*Qedem*,” right outside the *Heavenly Jerusalem*. So, if you want to know where the Glory of God went from there, you have to read what he wrote in Ezekiel 40–48. To avoid any confusion, just keep in mind the ancients thought this realm and the realm of the gods were mirror images.

What? You didn’t know the Earth is in some way a replica of the place we call “Heaven”? Really? How dense are you anyway? What did you think Paul was talking about when he said this:

[But on the other hand] [The] [Jerusalem] [above] [is] [free], [Who] [is] [our] [Mother].

(Galatians 4:26) —my interim translation

More than that, what does this verse tell you:

[And] [after] [these things] [I looked], [and] [The] [Sanctuary] [of] The [Tent] [of] The [Testimony] [in] [The] [Heaven] [was opened].

(Revelation 15:5) —my interim translation

Ezekiel 40 — Verse 10

In Revelation 21:10, John alludes to Ezekiel 40:2. He does that because he was shown a vision of the same reality that Ezekiel saw. That is, he was allowed a glimpse of some of the features of the place we call “Heaven.” Here is what John says:

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].
(Revelation 21:10–11a) —my interim translation

Interesting. The Glory of God is on the move once again. Ezekiel saw a vision of it returning to Heaven; John saw a vision of it coming back to Earth. That is the link between what John says in Revelation 21 and what Ezekiel says in Ezekiel 40, and that link is confirmed by what John says in verses 15–16. Pay close attention to the “reed” that the messenger used for measuring the Heavenly Jerusalem; you will see it mentioned again in Ezekiel’s account of his vision:

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] [as] 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].

(Revelation 21:15–16) —my interim translation

The Greek word in that passage that I translated as “reed” is *kalamos*. The translators of the Septuagint used that same Greek word when they translated Ezekiel 40. The point I am making is this: A “reed” is what they use in Heaven to measure heavenly structures:

¹[In the] twenty-[fifth] [Year] [of our Exile], [at the] Start] [of] The Year], [on the] Tenth] [of the] New Moon], [in the] fourteenth] [Year] [after] [The City] [was attacked], [on this] very same] [Day], [the] Hand] [of] His Majesty] [was] [on me] [and brought] [me] [there]. ²[In Vivid Visions] [of] God] [He brought me in] [to] [the] Land] [of] Israel] [and rested me] [on] [a very] [high] Mountain], [and something] like the Outer Structure*] [of] a City] [was] on it] [toward the] Negev]. ³[So He brought] [me] [there], [and look! There was] [a Man] [whose Appearance] [was] [like the] Appearance] [of] Bronze]. [And a Cord] [of] Flax Fibers] [and a Reed] [for] The Measurement] [was] [in his Hand], [and he] [was]

standing] [at {the} Gate]. ⁴[Then [The Man] spoke] [to me]: “[Son] [{of} Adam], [see] [with Your Eyes] [and [hear] with Your Ears] [and take] [to Your Heart] [everything] [that] [I] [am going to show] [You]; [because] [You have been brought] [here] [in order {for me} to] [show {it} to You]. [Tell] [{the} House] [{of} Israel] [everything] [that] [You] [see].”

⁵[And look! There was] [a Wall] [on {the} Outside] [of {the} House] [all the way around]. [And [{the} Reed] [{of} the Measurement] in {the} Hand] [{of} The Man] {was} [six] [Lengths of a Forearm]—[by {the} Length of a Forearm] [and {the} Length of a Hand]. [And he measured] [{the} Width] [{of} The Structure] [{as} one] **[Reed]**, [and {the} Rise] [{as} one] **[Reed]**. ⁶[Then he went in] [to] [a Gate] [whose] [Front] {was} [a Way] [toward The East Wind], [and went up] [on its Steps] [and measured] [{the} Threshold] [{of} The Gate], [one] **[Reed]** [wide]; [and] [{the} other] [Threshold], [one] **[Reed]** [wide]. ⁷[And The Guardroom] {was} [one] **[Reed]** [long] [and [one] **[Reed]** [wide], [and {it was} [five] [Lengths of a Forearm] between] [The Guardrooms]. [And {the} Threshold] [{of} The Gate], [away from] [{the} Porch] [{of} The Gate] [on the inside], {was} [one] **[Reed]**. ⁸[Then he measured] [{the} Porch] [{of} The Gate] [on the inside], [one] **[Reed]**. ⁹[Then he measured] [{the} Porch] [{of} The Gate] [{as} eight] [Lengths of a Forearm], [but {that included} its Side Columns], [two] [Lengths of a Forearm], [and {the} Porch] [{of} The Gate] [on the inside]. ¹⁰[Now {the} Guardrooms of] [The Gate] [{on the} Way] [{of} The East Wind] {were} [three] [on one side] [and three] [on the other side]. [And {there was} [one] Measurement] [to {the} three of them] [and [one] Measurement] [to {the} Side Columns] [on one side {of a guardroom}] [and on its other side]. ¹¹[Then he measured] [{the} Width] [{of} the Entrance] [{of} The Gate], [ten] [Lengths of a Forearm]; [{the} Length] [{of} The Gate] {was} [thirteen] [Lengths of a Forearm]. ¹²[Now {the} Boundary] [in front of] [The Guardrooms] {was} [one] [Length of a Forearm]. [So [a Boundary] {was} [one] Length of a Forearm], [and The Guardroom] {was} [six] [Lengths of a Forearm] [on one side] [and six] [Lengths of a Forearm] [on the other side]. ¹³[Then he measured] [The Gate] [from {the} Roof] [{of} The Guardroom] [to its Roof], [a Width] [{of} twenty]-[five] [Lengths of a Forearm]. [{One} Entrance] {was} [right in front of] [{another} Entrance]. ¹⁴[Then he did] [{the} Side Columns]. [All the way around] [The Gate] {was} [sixty] [Length of a Forearm], [even up to] [{the} Side Column]

[{of} The Enclosure]. ¹⁵[And alongside] [{the} Front] [{of} The [exterior*] Gate], [over] [to {the} Front] [{of} the Porch] [{of} The [inner] Gate], {was} [fifty] [Length of a Forearm]. ¹⁶[And {there were} Windows] [at] [The Guardrooms] [and at] [their Side Columns] [on {the} Inside] [{of} the Gate] [that were closed] [all the way around]; [and likewise], [on {the} Inside] [of {the} other} Foyers], [even Windows] [all the way around], [and [Palm Trees] on] [{each} Side Column].

¹⁷[Then he brought me in] [to] [The [outer] Enclosure], [and look! There were] [Rooms] [and a Pavement] [that had been made] [for {the} Enclosure]. [All the way around] {were} [thirty] [Rooms] [on] [The Pavement]. ¹⁸[And The Pavement] [at] [{the} Hinge Post] [{of} The Gates] [right alongside] [{the} Length] [{of} The Gates] {was} [The [lower] Pavement]. ¹⁹[Then he measured] [{the} Width] [from in front of] [The [lower] Gate] [to in front], [of {the} Outside {of}], [The [inner] Enclosure] [{of} The East Wind] [and The **Zaphon** {gates}]—[a hundred] [Length of a Forearm].

²⁰[And The Gate] [into [the outer] Enclosure] [whose] [Front] {was} [{the} Way] [{of} The **Zaphon** {gate}], [he measured] [its Length] [and its Width]. ²¹[And its Guardrooms] {were} [three] [on one side] [and three] [on the other side] [and its Side Columns], [and its Foyer] [was] [like {the} Measurement of] [The [first] Gate]. [Its Length] {was} [fifty] [Length of a Forearm] [and {its} Width] [twenty]-[five], [by {the} Length of a Forearm]. ²²[And its Windows] [and its Foyer] [and its Palm Trees] {were} [like {the} Measurement of] [The Gate] [whose] [Front] {was} [{the} Way] [{of} The East Wind {gate}], [and [they went up] [into it] by [seven] Steps], [and its Foyer] {was} [in front of them]. ²³[Now [the inner] Enclosure had] [a Gate] [right in front of] [The Gate] [to **Zaphon**] [and {the gate} to {the} East Wind]. [So he measured] [from Gate] [to] [Gate], [a Hundred] [Length of a Forearm].

²⁴[Then he made me walk to] [{the} Way] [{of} The South Wind], [and look! There was] [{the} Way] [{of} The South Wind] [Gate]! [So he measured] [its Side Columns] [and its Foyer] [the same as [these] Measurements]. ²⁵[And [it, and its Foyer], had] [Windows] [all the way around] [the same as [these] Windows]. {It was} [fifty] [Length of a Forearm] [long], [with a Width] [{of} twenty]-[five] [Length of a Forearm]. ²⁶[And [seven] Steps] [were going up to it], [and its Foyer] {was} [in front of them]; [and [it had] Palm Trees] [on] [its Side Columns], [one] [on one side] [and one] [on the

other side]. ²⁷[And [the inner] [Enclosure had] a Gate], [{the} Way] [{of} The South Wind]. [So he measured] [from {that} Gate] [to] [The Gate] [{of the} Way] [{of} The South Wind], [a hundred] [Length of a Forearm].

²⁸[Then he brought me in] [to] [the inner] [Enclosure] [through {the} Gate] [{of} The South Wind], [and he measured] [The [South Wind] Gate] [the same as [these] Measurements]. ²⁹[And its Guardrooms] [and its Side Columns] [and its Foyer] {were} [the same as [these] Measurements]. [And [it, [and its Foyer], had] Windows] [all the way around]: [fifty] [Length of a Forearm] [long], [with a Width] [{of} twenty]-[five] [Length of a Forearm]. ³⁰[So {the} Foyers] [all the way around] {were} [a Length] [{of} twenty]-[five] [Length of a Forearm] [and a Width] [{of} five] [Lengths of a Forearm]. ³¹[And its Foyer] {led} [into] [the outer] [Enclosure], [and Palm Trees] {were} [on] [its Side Columns], [and [eight] Steps] {were} [its Ascent].

³²[Then he brought me in] [to] [the inner] [Enclosure], [{by the} Way] [{of} The East Wind]; [and he measured] [The Gate] [the same as [these] Measurements]. ³³[And its Guardrooms] [and its Side Columns] [and its Foyer] {were} [the same as [these] Measurements]. [And [it, [and its Foyer], had] Windows] [all the way around]: [a Length] [{of} fifty] [Length of a Forearm] [with a Width] [{of} twenty]-[five] [Length of a Forearm]. ³⁴[And its Foyer] {led} [into the outer] [Enclosure], [and Palm Trees] {were} [on] [its Side Columns] [on one side] [and on the other side], [and [eight] Steps] {were} [its Ascent].

³⁵[Then he brought me in] [to] [The **[Zaphon]** Gate], [and he measured {it}] [the same as [these] Measurements]— ³⁶[its Guardrooms] [and its Side Columns] [and its Foyer]. [And [it had] Windows] [all the way around]: [a Length] [{of} fifty] [Length of a Forearm], [and a Width] [{of} twenty]-[five] [Length of a Forearm]. ³⁷[And its Side Columns] {led} [into the outer] [Enclosure], [and Palm Trees] {were} [on] [its Side Columns], [on one side] [and on the other side], [and eight] [Steps] {were} [its Ascent].

³⁸[Now a Room] [and its Entrance] {were} [by {the} Side Columns] [{of} The Gates]; [they rinsed the blood out of] [The Burnt Offering] [there]. ³⁹[And on {the} Porch] [{of} The Gate] {were} [two] [Tables] [on one side] [and two] [Tables] [on the other side] [to slaughter] [The Burnt Offering] [and The Sin Offering] [and The Guilt Offering] [on them]. ⁴⁰[And [two] [Tables] {were} [on {the} Outside] at] [The Hinge Post] [for anyone coming up] [to {the} Entrance] [{of} The

[Zaphon] Gate]; [and [two] [Tables] {were} at] [The [other] Hinge Post] [that] [{the} Porch] [{of} The Gate] had]: ⁴¹[Four] [Tables] {were} [on one side], [and four] [Tables] {were} [on the other side] [of {the} Hinge Post] [{of} The Gate]—[eight] [Tables]. [They slaughtered] [on them]. ⁴²[Now {the} four] [Tables] [for anyone going up] {were} [ashlar] [Stones], [a Length] [{of} one] [Length of a Forearm] [and a Half], [and a Width] [{of} one] [Length of a Forearm] [and a Half], [and a Height] [{of} one] [Length of a Forearm]. [On them] [they also rested] [The Things] [with which] [they slaughtered] [The Burnt Offering] [and The Communal Sacrifice]. ⁴³[And The Meat Hooks], [one] [Length of a Hand], [were prepared] [all the way around] [in {the} House]; [and [{the} Flesh] [{of} The Offering] {was} on] [The Tables].

⁴⁴[And on {the} Outside] [of [the inner] Gate] {there were} [Rooms for] [Singers], [in [the inner] Enclosure] [that] {was} [at] [{the} Hinge Post] [{of} The **Zaphon]** Gate]; [and their Fronts] {were} [{on the} Way] [{of} The South Wind {gate}]. [One] {was} [at] [{the} Hinge Post] [{of the} Gate] [{of} The East Wind], [Front] [{on the} Way] [{of} The **Zaphon]** {gate}]. ⁴⁵[Then he spoke] [to me], “[This] [Room], [whose] [Front] {is} [{on the} Way] [{of} The South Wind], {is} [for {the} Priests] [who pull] [{the} Guard Duty] [{for} The House]. ⁴⁶[But The Room] [whose] [Front] {is} [{on the} Way] [{of} The **Zaphon]** {gate}] {is} [for {the} Priests] [who pull] [{the} Guard Duty] [{for} The Altar]. [They] {are} [{the} Sons] [{of} Zadok], [the ones [from {the} Sons] [{of} Levi] who come close] [to] [His Majesty] [to minister to Him].”

⁴⁷[Then he measured] [The Enclosure], [which was a square], [a Length] [{of} a hundred] [Length of a Forearm] [and a Width] [{of} a hundred] [Length of a Forearm]. [And The Altar] {was} [in front of] [The House]. ⁴⁸[Then he brought me in] [to] [{the} Porch] [{of} The House] [and measured] [a Side Column] [{of the} Porch], [five] [Lengths of a Forearm] [on one side] [and five] [Lengths of a Forearm] [on the other side]; [and {the} Width] [{of} The Gate] {was} [three] [Lengths of a Forearm] [on one side] [and three] [Lengths of a Forearm] [on the other side]. ⁴⁹[{The} Length] [{of} The Porch] {was} [twenty] [Length of a Forearm] [and a Width] [{of} eleven] [Length of a Forearm]; [and on {the} Steps] [that] [went up] [to it], [even [The Side Columns] [had] Pillars], [one] [on this side] [and one] [on the other side].

(Ezekiel 40:1–49) —my interim translation ■

Continued from front cover

mother's womb, and naked shall I return there; " not naked of possessions, for that were a trivial and common thing; but, as a just man, he departs naked of evil and sin, and of the unsightly shape which follows those who have led bad lives.

For this was what was said, "Unless ye be converted, and become as children," pure in flesh, holy in soul by abstinence from evil deeds; showing that He would have us to be such as also He generated us from our mother—the water. For the intent of one generation succeeding another is to immortalize by progress. "But the lamp of the wicked shall be put out." That purity in body and soul which the Gnostic partakes of, the all-wise Moses indicated, by employing repetition in describing the incorruptibility of body and of soul in the person of Rebecca, thus: "Now the virgin was fair, and man had not known her." And Rebecca, interpreted, means "glory of God;" and the glory of God is immortality.

This is in reality righteousness, not to desire other things, but to be entirely the consecrated temple of the Lord. Righteousness is peace of life and a well-conditioned state, to which the Lord dismissed her when He said, "Depart into peace." For Salem is, by interpretation, peace; of which our Saviour is enrolled King, as Moses says, Melchizedek king of Salem, priest of the most high God, who gave bread and wine, furnishing consecrated food for a type of the Eucharist. And Melchizedek is interpreted "righteous king;" and the name is a synonym for righteousness and peace. Basilides, however, supposes that Righteousness and her daughter Peace dwell stationed in the eighth sphere.

Clement of Alexandria, "The Stromata," Book ix, Chap. xxv, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1885), Vol. 2, pp. 438–439.

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