



THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

Recipe for Disaster: Add Lie to Truth, Mix Well

There are certain criteria common to men, as the senses; and others that belong to those who have employed their wills and energies in what is true,—the methods which are pursued by the mind and reason, to distinguish between true and false propositions.

Now, it is a very great thing to abandon opinion, by taking one's stand between accurate knowledge and the rash wisdom of opinion, and to know that he who hopes for everlasting rest knows also that the entrance to it is toilsome "and strait." And let him who has once received the Gospel, even in the very hour in which he has come to the knowledge of salvation, "not turn back, like Lot's wife," as is said; and let him not go back either to his former life, which adheres to the things of sense, or to heresies.

For they form the character, not knowing the true God. "For he that loveth father or mother more than Me," the Father and Teacher of the truth, who regenerates and creates anew, and nourishes the elect soul, "is not worthy of Me"—He means, to be a son of God and a disciple of God, and at the same time also to be a friend, and of kindred nature. "For no man who looks back, and puts his hand to the plough, is fit for the kingdom of God."

But, as appears, many even down to our own time regard Mary, on account of the birth of her child, as having been in the puerperal state, although she was not. For some say that, after she brought forth, she was found, when examined, to be a virgin.

Now such to us are the Scriptures of the Lord, which gave birth to the truth and continue virgin, in the concealment of the mysteries of the truth. "And she brought forth, and yet brought not forth," says the Scripture; as having conceived of herself, and not from conjunction. Wherefore the Scriptures have conceived to Gnostics; but the heresies, not having learned them, dismissed them as not having conceived. Now all men, having the same judgment, some, following the Word speaking, frame for themselves proofs;

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A Note From the Editor

Notice anything new on the Order Form that arrived with this newsletter? Look at it closely... Yes, that's it! Voice of Elijah, Inc. has added Larry's new book, *God Called; I Answered* to the Order Form. That can mean only one thing: It is now available! This book provides a very intimate look into the life of a very private individual. Even more importantly, it provides background information regarding Harper's Standardized Study Bible—his standardized translation of the Scriptures.

A Few Sneak Peeks

Grandma Harper died the summer after I turned twelve. Mom and I found her the next morning, lying dead in her bed. A massive heart attack during the night, and she was gone. I didn't know it at the time, but I figured it out later: That was the day the Lord took me up on my vow. If I had known He was going to hold me to it, I probably wouldn't have made it. But then again, if I hadn't, I would have missed out on the best part of my life.
(*God Called; I Answered*, p. 1)

How's that opening paragraph grab you? Right from the start Larry lets you in on the "vow" he made the day that he was born again—the thread that runs through his entire life.

The Title Reads "God Called"

How often have you heard someone claim he has a "calling"? If you ask them about that "calling," my guess is they will give you a long list of *subjective feelings* as to why they *feel* they have been called instead of a detailed description of a supernatural calling from the Lord. Immediately following the sentence below, Larry describes the supernatural calling he received from God on August 17, 1966:

Did the Lord really call me, or did I just hallucinate? Your choice. I believe God gives everyone as much reason not to believe as He does to believe, so take your pick.
(*ibid.*, p. 28)

You really need to read the amazing details of Larry's calling in context, so I'll skip ahead a little:

Even the dumb kid that I was could see I was helpless. It was obvious. God could do with me as He pleased; and it was a long way to the bottom of those stairs. But fear was only a part of what I felt. There was also an incredible relief. Now I knew beyond a shadow of any doubt that God was real. The

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sheer joy of that knowledge suddenly overcame my stubborn will and I relented. No longer caring whether those outside could hear, I shouted my calling with such a resonant bellow that every part of my body vibrated: "Called for the Lord and God Almighty!" (ibid., p. 31)

"Hard Lessons" Learned

Larry's account of his tour of duty in Vietnam is replete with the lessons he learned there. He describes one difficult situation after another that he faced and then summarizes the lesson he felt the Lord taught him through each one. He challenges every True Believer to be on the lookout for the same sort of "schooling" when he says this:

I didn't know it, but the Lord did. I was sorely in need of a different kind of "schooling," the kind of "schooling" that only He can provide, the kind of "schooling" that He demands every Believer accept, the kind of "schooling" that the author of the Book of Hebrews describes in this passage:

And have you completely forgotten the appeal that is addressed to you as sons?

*"MY SON, YOU MUST NOT REGARD
HIS MAJESTY'S TUTORING AS INSIGNIFICANT,
NOR GIVE UP WHEN BEING EXPOSED AND REBUKED
BY HIM;
FOR HIS MAJESTY TUTORS THE ONE THAT HE LOVES;
BUT HE FLOGS EVERY SON THAT HE ACCEPTS
AS LEGITIMATE."*

You must continue on in tutoring under harsh circumstances! The {Living} God is being brought and presented to you as sons! For what son is there whom a father does not tutor? But if you are without tutoring—in which all have become partners—then you are not racially pure and not sons. Then on the one hand, we had the fathers of our flesh as teaching tutors, and we paid deference to them; should we not on the other hand be much more submissive to the

Father of the spirits and live? For on the one hand they tutored us for a few days in accordance with what seemed best to them; but on the other hand He, for what is advantageous for us, so that we could receive some of His holiness. But on the one hand all tutoring, for the time that is present, does not seem to be joy but anguish. But on the other hand, it later gives back a peaceful fruit of a declaration of not guilty to those who have been trained through her.

(Hebrews 12:5–11) —my standardized translation (ibid., pp. 50–51)

Larry describes his decision to submit to the Lord's "schooling" this way:

In spite of the fact that going to NCO school meant I would definitely be going to Vietnam as just a plain old infantry "grunt," I did so without hesitation because I felt it was what the Lord wanted me to do. I still feel the same way today. As I said before, I say again: There are some things that can only be learned by walking alone with the Lord. They can't be learned any other way. In Vietnam, as it turned out, I would be walking, completely alone, with the Lord. And I learned more hard lessons in that one year than I have learned in all the years since. This account includes only the ones that relate directly to my calling. (ibid., pp. 56–57)

God Called; I Answered answers many of the questions VOE has received over the years regarding the author of the articles published in *The Voice of Elijah*® each quarter. If Larry's account of his walk with the Lord makes an impression on you, please share your testimonial with us. We would like to see the work that God is doing among True Believers publicized as widely as possible, and your testimonials (along with your permission to use them) can help us accomplish that. Send your testimonial to me at woodymarcia@gmail.com, through a private message on Facebook (to: EP M Woody) or mail them to: The Elijah Project, P.O. Box 870153, Mesquite, TX 75187. Enjoy the read!

In Him, *Marcia Woody*

Mistaken Assumptions Will Kill You

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:

[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 the Prophet 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 that same series of events in Revelation 20:7–15. I said he 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.

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 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)*

After giving you a list of the remaining chapters in the Old Testament from which John quotes in Revelation 21, I said the following in the July 2014 issue of this newsletter:

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 interim 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. (“Jerusalem Is a Place; Both Above and Below.” **The Voice of Elijah**®, July 2014, p. 20)*

I also told you the key to unraveling, and ultimately understanding, Ezekiel 40–48 can be found in Ezekiel 41:1. I then gave you my translation:

*[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*

I said that is the only time that Ezekiel mentions a “tent.” And I told you the King James Version translates the word as “tabernacle,” which is precisely what it refers to. I showed you that earlier translations tended to follow the King James Version, but most modern translations ignore that part of the verse. I said this:

*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. (“Jerusalem Is a Place; Both Above and Below.” **The Voice of Elijah**®, July 2014, p. 21)*

I told you “scholars” don’t know Ezekiel 41:1–4 is all that anyone needs to understand to grasp the *meaning and significance* of Ezekiel’s vision. Then I said this:

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.

*(“Jerusalem Is a Place; Both Above and Below.” **The Voice of Elijah**®, July 2014, pp. 21–22)*

I then gave you my translation of Ezekiel 8 and told you 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. I said that is made clear by what is said in Ezekiel 9, and I gave you my translation of that chapter. Then I said this:

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 worshiping 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.

*(“Jerusalem Is a Place; Both Above and Below.” **The Voice of Elijah**®, July 2014, pp. 23–24)*

After I told you that, I gave you my translation of Ezekiel 10 and said there are three significant facts you need to retain after reading Ezekiel 8–10: (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 of the Temple 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. I then showed you Ezekiel 11:22–25, where Ezekiel describes that “carriage” taking flight.

I told you other translations leave the Glory of the Lord hanging out over the Mount of Olives. But that is only because translators have overlooked the fact that “*Qedem*” is a place the ancients thought was located east of Jerusalem. I told you it is the place mentioned in Genesis 2:8 and 3:24. Then I said this:

*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.

(“Jerusalem Is a Place; Both Above and Below.” **The Voice of Elijah**®, July 2014, pp. 25–26)

I then told you John alludes to Ezekiel 40:2 in Revelation 21:10 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.” Ezekiel saw a vision of the Glory of God 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. That is confirmed by what John says in verses 15–16,

where he describes a messenger using a “reed” to measure the Heavenly Jerusalem. The Greek word that I translated as “reed” in those two verses is *kalamos*, and the translators of the Septuagint used that same Greek word when they translated Ezekiel 40.

After telling you that, I gave you my translation of Ezekiel 40, but not before telling you a “reed” is what they use in Heaven to measure heavenly structures.

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 I gave you earlier:

Isaiah 55:1 (verses 5–6)

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)

Rather than just show you what Ezekiel says in the two chapters of Ezekiel 43 and 48, I am going to give you my *interim* translation of the other six chapters as well. As you read the text, you should ask yourself one very simple, but extremely important, question: Is Ezekiel describing a Temple that has already been built or one that God expects someone to build? The Jews and Dispensationalists *mistakenly assume* the latter. But if you hang around me long enough, you will eventually hear me say this: “Mistaken assumptions will kill you.” In this case, the “death” we are talking about is the second “death.”

There is one other very important thing you need to keep in mind if you intend to avoid being taken in by “The Lie” that Satan is using to “deceive the whole world.” It is something Isaiah says about those who foolishly think they can “build a house” for God:

¹[This is what] [His Majesty] [said]:

“[The Sea of Waters] {is} [My Throne],

[And The Earth] {is} [a Footstool] {for} [My Feet]!

[Where] {is} [this] [House]

[that] [you would build] [for Me]?

[And where] {is} [this] [Place] [of] My Resting Place]?

²[But] [My Hand] [will make] [all] [These Things],

[And [all] [These Things] will come into being]!”

[declares] [His Majesty].

“[But [I will look] to] [this one]:

[To] [one who is humble] [and wounded] [{of} Spirit],

[And trembling] [because of] [My Word].”

(Isaiah 66:1–2) —my interim translation

The point of that passage is very simple: “The House” that God desires is a family, a “building” of a completely different sort than the Dispensationalists and Jews are thinking. True Believers (the “Children” of God) are the members of that “House.” And dimlights who would build any other house for God have made some seriously *mistaken assumptions*.

I have already told you Ezekiel is describing the Glory of God returning to the Temple in the Heavenly Jerusalem in Ezekiel 40–48. Read the text of Ezekiel 41–45 carefully and see what you think. Pay close attention to the term *reed*, which is what the messengers use to measure things in Heaven:

Ezekiel 41

¹[Then he brought me in] [to] [The Temple] [and measured] [{the} Width] [{of} The Tent]. [The Side Columns] {were} [six] [Lengths of a Forearm] [wide] [on one side] [and six] [Lengths of a Forearm] [wide] [on the other side]. ²[And {the} Width] [{of} The Entrance] {was} [ten] [Lengths of a Forearm], [and {the} Hinge Posts] [{of} The Entrance] {were} [five] [Lengths of a Forearm] [on one side] [and five] [Lengths of a Forearm] [on the other side]. [Then he measured] [its Length], [forty] [Length of a Forearm], [and a Width] [{of} twenty] [Length of a Forearm].

³[Then he went] [inside] [and measured] [a Side Column] [{of} The Entrance], [two] [Lengths of a Forearm], [and The Entrance], [six] [Lengths of a Forearm], [and {the} Width] [{of} The Entrance], [seven] [Lengths of a Forearm]. ⁴[Then he measured] [its Length], [twenty] [Length of a Forearm], [and a Width] [{of} twenty] [Length of a Forearm] [at] [{the} Front] [{of} The Temple]. [And he said] [to me], “[This] {is} [{the} holiest] [{of} The Holy Things].”

⁵[Then he measured] [{the} Vertical Surface] [{of} The House], [six] [Lengths of a Forearm]; [and {the} Width] [{of} The Side], [four] [Lengths of a Forearm], [all the way around] [The House], [round about]. ⁶[Now The Sides]: {It was} [thirty]-[three] [Footsteps] [Side] [to] [Side]. [And going in] [by {the} Vertical Surface] [that]

[{the} House had] [at {the} Sides] [all the way around] [were] [Private Residences], [but [{the} Private Residences] [were] not] [in {the} Vertical Surface] [{of} The House]. ⁷[But it was enlarged] [and went around] [one on top of the other] [at {the} Sides], [because] [{the} House had] [one on top of the other] [all the way around] [{the} Perimeter*] [{of} The House]; [therefore], [{the} Width] [of {the} House] {was} [at the top]. [So] [the lowest {level}] [went up] [onto] [the upper {level}] [through {the} middle {level}]. ⁸[Then I saw] [{the} House had] [a Height]—[all the way around] [{the} Foundations] [{of} The Sides]—[a Fullness] [{of} **The Reed**], [six] [Lengths of a Forearm], [to {the} Joining]. ⁹[{The} Width] [{of} The Vertical Surface] [that] [a Side] [on] [The Outside] had] {was} [five] [Lengths of a Forearm]. [And whatever] [Free Space] {was} [between] [{the} Sides] [that] [{the} House had] ¹⁰[and] [between] [The Rooms] {was} [a Width] [{of} twenty] [Length of a Forearm] [round about] [{the} House], [all the way around]. ¹¹[And {the} Entrance] [{of} The Side] [toward {the} Free Space] {was} [one] [Entrance] [{to the} Way] [{of} **Zaphon**] [and [one] Entrance] [to {the} South Wind]. [And {the} Width] [{of the} Place] [{of} The Free Space] {was} [five] [Lengths of a Forearm] [all the way around].

¹²[Now The Structure] [that] {was} [at] [{the} front of] [The Courtyard] [{at the} Edge] [{of the} Way] [{of} The Sea] {was} [a Width] [{of} seventy] [Length of a Forearm]. [And {the} Vertical Surface] [{of} The Structure] {was} [five] [Lengths of a Forearm] [wide] [all the way around]. [And its Length] {was} [ninety] [Length of a Forearm]. ¹³[Then he measured] [The House], [a Length] [{of} a hundred] [Length of a Forearm]. [And The Courtyard] [and The Structure*] [and its Vertical Surfaces] {were} [a Length] [{of} a hundred] [Length of a Forearm]. ¹⁴[And {the} Width] [{of the} Front] [{of} The House] [and The Courtyard] [toward {the} East Wind] {was} [a hundred] [Length of a Forearm].

¹⁵[Then he measured] [{the} Length] [{of} The Structure] [at] [{the} front of] [The Courtyard], [what] {was} [alongside], [and its Passages] [on one side] [and on the other side]. {All four sides were} [a hundred] [Length of a Forearm]. [And The [inner] Temple] [and {the} Side Columns of] [The Enclosure] ¹⁶[{at} The Thresholds] [and The Windows] [that were closed] [and The Passages] [round about], [{the} three of them had] [carved*] [Wood] [all the way around] [right in front of] [The Threshold], [even {from} The Earth] [up to] [The

Windows]; [but The Windows] [were completely covered] ¹⁷[onto] [above] [The Entrance] [and up to] [The inner] House], [even on {the} Outside] [and on] [all] [The Vertical Surface] [all the way around]—[by {the} inner] [and outer] [Measurements].

¹⁸[And it was made with] [Cherubim] [and Palm Trees], [and a Palm Tree] {was} [between] [Cherub] [and Cherub], [and {each} Cherub had] [two] [Faces]. ¹⁹[And [it was made with] The Face] [{of} Adam] [towards] [The Palm Tree] [on one side] [and the Face] [{of} an Alpha Lion] [towards] [The Palm Tree] [on the other side], [on] [all] [The House] [all the way around]. ²⁰[The Cherubim] [and The Palm Trees] [were made] [from The Earth] [up to] [above] [The Entrance], [and {the} Vertical Surface] [{of} The Temple]. ²¹[The Temple]: [{The} Doorframe] [and {the} Front of] [The Holy Place] [was square]; [The Appearance {of one}] {was} [like {the} Appearance {of the other}].

²²[The Altar] {was} [Wood], [three] [Lengths of a Forearm] [high], [and its Length] {was} [two] [Lengths of a Forearm]; [and its Corners] [and its Length] [and its Vertical Surfaces] {were} [Wood]. [Then he spoke] [to me], “[This] {is} [The Table] [that] {is} [in front of] [His Majesty].”

²³[Now [The Temple [and {the} Holy Place] had] two] [Doors]. ²⁴[And [{the} [two] Doors had] two] [Doors] [that could be turned]—[one] [Door had] [two] [Doors], [and [{the} other had] two] [Doors]. ²⁵[And [Cherubim] [and Palm Trees] were made] [on them], [on] [{the} Doors] [{of} The Temple], [just like] [those that had been made] [for {the} Vertical Surfaces] [and {the} Fascia Board] [{of} Wood] [on {the} Front] [{of} The Porch] [on {the} Outside] ²⁶[and {the} Windows] [that were closed]. [And Palm Trees] {were} [on one side] [and on the other], [on] [{the} Hinge Posts] [{of} The Porch] [and {the} Sides] [and The Fascia Boards] [{of} The House]. (Ezekiel 41:1–26) —my interim translation

Ezekiel 42

¹[Then he brought me out] [to] [The [outer] Enclosure] [{of} The Way], [The **Zaphon**] [Way], [and brought me in] [to] [The Room] [that] {was} [right in front of] [The Courtyard] [and] [right in front of] [The Structure] [on] [The **Zaphon** {way}]. ²[To] [{the} Front] [{of the} Entrance] [{of} The **Zaphon** {gate}] {was} [a Length] [{of} the hundred] [Lengths of a Forearm], [and The Width] {was} [fifty] [Lengths

of a Forearm]. ³[Right in front of] [the twenty] [that] [the inner] [Enclosure had], [and right in front of] [{the} Pavement] [that] [the outer] [Enclosure had] {was} [a Passage] [into] [{the} Front] [{of} a Passage] [into a Third {passage}]. ⁴[And in front of] [The Rooms] {was} [a Walkway] [ten] [Lengths of a Forearm] [wide] [into] [the inner] [Way] [{of} one] [Length of a Forearm]. [And their Entrances] {were} [toward {the} **Zaphon** {gate}]. ⁵[But The [upper] Rooms] [were shorter], [because] [Passages] [consumed] [more from them] [than from the lower {ones}] [and from the middle {ones}] [{of the} Structure], ⁶[because] [they] [did so a third time]. [And [they] did not have] [Pillars] [like {the} Pillars of] [The Enclosures], [therefore] [more of The Earth] [was taken away] [than from the lower {ones}] [and from the middle {ones}]. ⁷[And a Wall] [whose] [Length] {was} [fifty] [Length of a Forearm] {was} [to {the} Outside] [in the Direction of] [The Rooms] [{on the} Way] [{of} The [outer] Enclosure] [in front of] [The Rooms]. ⁸[Because] [{the} Length] [{of} The Rooms] [that] [the outer] [Enclosure had] {was} [fifty] [Length of a Forearm]. [But look!] [In front of] [The Temple], [a hundred] [Length of a Forearm]! ⁹[And below] [these] [Rooms] {was} [The Entry] [from The East Wind] [when He comes in] [to them] [from The [outer] Enclosure].

¹⁰[In {the} Width] [{of the} Wall] [{of} The Enclosure], [{on the} Way] [{of} The East Wind], [in front of] [The Structure] {were} [Rooms]. ¹¹[And {the} Way] [in front of them] {was} [like {the} Appearance] [{of} The Rooms] [that] {were} [{on the} Way] [{of} **Zaphon**]: [As their Length], [so also] {was} [their Width]; [and all] [their Places For Going Out] {were} [also like their Judgments] [and like their Entrances]. ¹²[And like {the} Entrances] [{of} The Rooms] [that] {were} [{on the} Way] [{of} The South Wind], [an Entrance] [at {the} Head] [{of the} Way] {was} [a Way] [through {the} Front] [{of} The [fallback*] Wall] [{on the} Way] [{of} The East Wind] [when they come in].

¹³[Then he said] [to me]: “[The **Zaphon**] [Rooms], [{and} The South Wind] [Rooms] [that] {are} [in front of] [The Courtyard]? [They] {are} [{the} Rooms] [{of} The Holy One], [where] [The Priests] [who] {are} [Near Relatives] [{of} His Majesty] [consume] [{the} Holiest] [{of} The Holy Things]. [They rest] [{the} Holiest] [{of} The Holy Things] [there]—[The Cereal Offering] [and The Sin Offering] [and The Guilt Offering]—[because] [The Place] {is} [Holy]. ¹⁴[When [The Priests] enter them], [they will] [not then] go out] [from The Holy Place]

[into] [The [outer] Enclosure]; [but they will rest] [their Clothes] [in] [which] [they minister] [there], [because] [they] {are} [holy]. [They will clothe themselves] [in [other] Clothes], [then come close] [to] [what] {is} [for {the} People]."

¹⁵[When he finished] [{the} Measurements] [{of} The [inner] House], [he then brought me out] [{the} Way] [{of} The Gate] [whose] [Front] {is} [{on the} Way] [{of} The East Wind] [and measured it] [all the way around]. ¹⁶[He measured] [{the} Spirit] [{of} The East Wind] [with {the} **Reed**] [{of} The Measurement]: [five] [hundred] [**Reeds**] [by {the} **Reed**] [{of} The Measurement] [all around]. ¹⁷[He measured] [{the} Spirit] [{of} **Zaphon**]: [five] [hundred] [**Reeds**] [by {the} **Reed**] [{of} The Measurement] [all around]. ¹⁸[{The} Spirit] [{of} The South Wind]: [He measured] [five] [hundred] [**Reeds**] [by {the} **Reed**] [{of} The Measurement]. ¹⁹[He turned around] [to] [{the} Spirit] [{of} The Sea]: [He measured] [five] [hundred] [**Reeds**] [by {the} **Reed**] [{of} The Measurement]. ²⁰[{The} four [Spirits] [he measured] had] [a Wall] [all the way around]: [a Length] [{of} five] [hundred] [and a Width] [{of} five] [hundred], [to make a separation] [between] [The Holy Place] [and {the} Common Area].

(Ezekiel 42:1–20) —my interim translation

Ezekiel 43

¹[Then he made me walk] [to] [The Gate], [{the} Gate] [that] [was facing] [{the} Way] [{of} The East Wind]. ²[And look!] [{The} Glory] [{of the} God] [{of} Israel] [was coming in] [from {the} Way] [{of} The East Wind], [and His Voice] {was} [like {the} Voice] [{of} many] [Waters], [and The Earth] [shed light] [because of His Voice]. ³[And like {the} Appearance], [The Appearance] [that] [I saw] {was} [like {the} Appearance] [that] [I saw] [when {He} came to me] [to destroy] [The City]. [And {the} Vivid Visions] {were} [like {the} Appearance] [that] [I saw] [at] [{the} [Chebar] River], [so I fell] [on] [my Face]. ⁴[And {the} Glory] [{of} His Majesty] [came in] [to] [The House] [{by the} Way] [{of the} Gate] [whose] [Face] {was} [{the} Way] [{of} The East Wind]. ⁵[Then [a Spirit] raised me up] [and brought me in] [to] [The [inner] Enclosure], [and look!] [The House] [was filled with] [{the} Glory] [{of} His Majesty].

⁶[Then I heard] [someone speaking] [to me] [from The House], [and a Man] [was] [standing] [next to me].

⁷[Then he said] [to me]: "[Son] [{of} Adam], [{the} Place] [{of} My Throne] [and] [{the} Place] [{of the} Soles] [{of} My Feet] {is} [where] [I will reside] [in the Midst of] [{the} Sons of] [Israel] [for a Burning Eternity]. [And [{the} Sons] [{of} Israel] will [not] make [{the} Name] [{of} My Holy One] unclean—[they] [and their Kings]—[by their Participation in the **Zonah** Rituals] [and by {the} Dead Bodies of] [their Kings] [in their Death], ⁸[by putting down] [their Threshold] [as My Threshold] [and their Doorpost] [next to] [My Doorpost], [when The Vertical Surface] {is} [between Me] [and them]. [And they have made] [{the} Name] [{of} My Holy One] unclean [by their Abominable Things] [that] [they did]. [So I will finish [them] off] [in My Anger]. ⁹[Now] [they will take [their Participation in the **Zonah** Rituals] [and {the} Dead Bodies of] [their Kings] far away] [from Me], [and I will reside] [in the Midst of them] [for a Burning Eternity].

¹⁰[You], [Son] [{of} Adam], [must tell] [{the} House] [{of} Israel] about] [{the} House] [and measure] [{the} Certification] [so that they feel humiliated] [because of their Reprehensible Activities]. ¹¹[And if] [they are humiliated] [because of all] [that] [they have done], [You must make known to] [them] [{the} Design] [{of} The House] [and His Arrangements] [and His Places For Going Out] [and His Places For Coming In]—[even all] [His Design] [and] [all] [His Statutes], [even all] [His Design] [and His Teaching]. [Then write {them} down] [in their Sight] [so that they stand watch over] [all] [His Design] [and] [all] [His Statutes] [and do] [them]. ¹²[This] {is} [{the} Teaching] [{of} The House] [on] [Top] [{of} The Mountain]: [All] [His Boundary] [all the way around] {is} [{the} holiest] [{of} Holy Things]. [Look!] [This] {is} [{the} Teaching] [{of} The House].

¹³[And these] {are} [{the} Measurements] [{of} The Altar] [by {the} Length of a Forearm] [a Length of a Forearm] {is} [a Length of a Forearm] [and a Length of a Hand]: [So {the} Bottom] {is} [The Length of a Forearm], [and a Length of a Forearm] [wide], [and her Boundary] [to] [her Lip] [round about] {is} [the one] [Span of a Hand]. [So this] {is} [{the} Rim] [{of} The Altar]. ¹⁴[And from {the} Bottom]—[from] [The Earth]—[up to] [The [lower] Ledge] {was} [two] [Lengths of a Forearm], [and a Width] [{of} one] [Length of a Forearm], [and from The [smaller] Ledge] [up to] [The [bigger] Ledge] {was} [four] [Lengths of a Forearm], [and a Width] [{of} The Forearm]. ¹⁵[And The Mountain

of God] {is} [four] [Lengths of a Forearm], [and from The Altar Hearth] [and upwards] {are} [The [four] Horns].¹⁶[And The Altar Hearth] {is} [twelve] [long], [by twelve] [wide], [being square] [on] [four of] [its Four Sides].¹⁷[And The Ledge] {is} [fourteen] [long] [by fourteen] [wide] [on] [four of] [its Four Sides], [and The Boundary] [round about] [it] {is} [Half] [The Length of a Forearm], [and The Bottom] [of it] [a Length of a Forearm] [round about], [and its Steps] [facing] [{the} East Wind]."

¹⁸[Then He said] [to me]: "[Son] [{of} Adam], [this is what] [my Master], [His Majesty], [said]: '[These] {are} [{the} Statutes] [{of} The Altar] [on {the} Day] [it is made], [to offer] [a Burnt Offering] [on it] [and to toss] [Blood] [on it].¹⁹[And You must give] [a Bull], [a Son] [{of} Cattle], [as a Sin Offering] [for] [The [Levitical] Priests] [who] [are] [from {the} Seed] [{of} Zadok], [the ones who come close] [to Me],' [declares] [My Master], [His Majesty], '[to minister to Me].²⁰[Then You must take] [some of its Blood] [and put {it}] [on] [its [four] Horns] [and on] [{the} four] [Corners] [{of} The Ledge] [and on] [The Boundary] [round about], [and You must offer [it] as a sin offering] [and make atonement for it].²¹[Then You must take] [The Bull], [The Sin Offering], [and burn it up] [in {the} Appointed Place] [{of} The House] [on The Outside] [of {the} Sanctuary].

²²[And on [the second] Day], [You must present] [a [shaggy] Goat] [without defect] [for a Sin Offering], [and they must offer a sin offering to] [The Altar] [just as] [they offered a sin offering] [with {the} Bull].²³[When You are finished] [with offering a sin offering], [You must present] [a Bull], [a Son] [{of} Cattle], [without defect], [and a Ram] [from] [The Flock], [without defect].²⁴[And You must present them] [in front of] [His Majesty], [and [The Priests] must throw] [Salt] [on them] [and offer [them] up as] [a Burnt Offering] [to His Majesty].²⁵[{For} seven] [Days] [You must make] [a Shaggy Goat] [Sin Offering] [each Day]; [and [they must do] a Bull], [a Son] [{of} Cattle], [and a Ram] [from] [The Flock], [without defect].²⁶[{For} seven] [Days] [they must make atonement for] [The Altar] [and cleanse it] [and fill] [its Hand].²⁷[When they finish] [The Days], [then it will be] [on [the eighth] Day] [and onward] [The Priests] [will make] [your Burnt Offerings] [and] [your Peace Offerings] [on] [The Altar]; [and I will take great pleasure in] [you],' [declares] [My Master], [His Majesty]."

(Ezekiel 43:1–27) —my interim translation

Ezekiel 44

¹[Then He brought me back to] [{the} Way] [{of the} outer] Gate] [{of} The Sanctuary], [the one facing] [{the} East Wind]; [and it] [was shut].²[And [His Majesty] said] [to me]: "[This] [Gate] [will be] [shut]; [it will [not] be opened]; [and a Man] [will [not] come in] [by it], [because] [His Majesty], [{the} God of] [Israel], [has come in] [by it]. [So it has been] [shut].³[The Carrier] {is} [a Carrier]. [He] [will sit] [in it] [to eat] [Bread] [in front of] [His Majesty]; [He will go in] [from {the} Way] [{of the} Porch] [{of} The Gate], [and [He will go out] from its Way]."

⁴[Then He brought me in to] [{the} Way] [{of} The Zaphon] Gate] [to] [{the} Front of] [The House] [and I looked at {it}], [and look!] [The Glory] [{of} His Majesty] [filled] [{the} House] [{of} His Majesty], [and I fell] [on] [my Face].⁵[Then [His Majesty] said] [to me]: "[Son] [{of} Adam], [take to] [Your Heart] [and see] [with Your Eyes] [and [hear] with Your Ears] [everything] [that] [I] [am talking about] [with You] [concerning all] [{the} Statutes] [{of the} House] [{of} His Majesty] [and concerning all] [His Teachings]. [And take to] [Your Heart] [concerning {the} Entry] [{of} The House] [with all] [{the} Places For Going Out] [{of} The Sanctuary].⁶[You will say] [to] [a Rebellion], [to] [{the} House] [{of} Israel], '[This is what] [my Master], [His Majesty], [has said]: "[More than enough] [of you], [House] [{of} Israel], [because of all] [your Abominations] ⁷[when you brought in] [Sons] [{of} a Foreigner], [uncircumcised of] [Heart] [and uncircumcised of] [Flesh], [to be] [in My Sanctuary], [to pollute] [My House], [when you presented] [My Bread], [Fat], [and Blood]—[over and above] [all] [your Abominations]—[and they made [My Legal Agreement] null and void].⁸[And you did [not] pull] [{the} Guard Duty] [{for} My Holy Things], [but you assigned them] [to pull] [My Guard Duty] [for you] [in My Sanctuary]."

⁹[This is what] [My Master], [His Majesty], [has said]: "[Any] [Son] [{of} a Foreigner] [uncircumcised] [{of} Heart] [and uncircumcised] [{of} Flesh] [of any] [Son] [{of} a Foreigner] [who] {is} [in the Midst of] [{the} Sons of] [Israel] [will [not] go in] [to] [My Sanctuary].¹⁰[Except] [The Levites], [who] [kept far away] [from beside Me] [when [Israel] wandered off], [who] [wandered off] [from beside Me] [after] [their Idols]. [But they have borne] [their Reprehensible Activity];¹¹[so they will be] [Ministers] [in My Sanctuary], [{as} those who were levied] [for] [{the}

Gates of] [The House]; [and {as} those who minister to] [The House], [they] [will slaughter] [The Burnt Offering] [and] [The Communal Sacrifice] [for {the} People], [and they] [will stand] [in front of them] [to minister to them] ¹²[for the simple reason] [that] [they ministered to] [them] [in front of] [their Idols] [and became] [a Cause of Stumbling] [to {the} House] [{of} Israel]. [Therefore] [I raised up] [My Hand] [against them],” [declares] [My Master], [His Majesty], “[and they have borne] [their Reprehensible Activity]. ¹³[So they will [not] come close] [to Me], [to serve as priest] [to Me], [or to come close] [to] [any] [{of} My Holy Things]—[to] [{the} holiest of] [The Holy Things]. [But they must bear] [their Humiliation] [and their Abominations], [which] [they did]. ¹⁴[So I will put] [them] [{as} those who pull] [{the} Guard Duty] [{for} The House], [for all] [its Transportation Work], [and for all] [that] [is done] [in it].

¹⁵[But The Priests], [The Levites], [{the} Sons of] [Zadok] [who] [pulled] [{the} Guard Duty] [{for} My Sanctuary] [when [{the} Sons of] [Israel] wandered off] [from beside Me], [they] [will come close] [to Me] [to minister to Me]; [and they will stand] [in front of Me] [to present] [Fat] [and Blood] [to Me],” [declares] [My Master], [His Majesty]. ¹⁶“[They] [will come in] [to] [My Sanctuary], [and they] [will come close] [to] [My Table] [to minister to Me], [and they will pull] [My Guard Duty]. ¹⁷[But it will be] [when they come in] [to] [{the} Gates of] [The [inner] Enclosure], [they will clothe themselves with] [Clothes] [{of} Flax Fibers], [and [Wool] will [not] come up] [on them] [while they are ministering] [in {the} Gates of] [The [inner] Enclosure] [and {the} House]. ¹⁸[Priestly Headdresses] [{of} Flax Fibers] [will be] [on] [their Heads] [and Trousers of] [Flax Fibers] [will be] [on] [their Loins]. [They will [not] gird themselves] [with a Sweaty Garment*]. ¹⁹[And when they go out] [to] [The [outer] Enclosure]—[to] [The [outer] Enclosure] [to] [The People]—[they will take off] [their Clothes] [in which] [they] [were ministering to them]. [Then they will rest] [them] [in {the} Rooms] [{of} The Holy Place] [and clothe themselves] [in [other] Clothes] [so they do [not] make] [The People] holy] [with their Clothes]. ²⁰[And [they will [not] shave] their Head], [but they will [not] let] [{the} Hair of the Head] go]. [They will [definitely] trim the hair] [{on} their Heads]. ²¹[And [every] [Priest] [will [not] drink] Wine] [when they go in] [to] [The [inner] Enclosure]. ²²[And [they will [not] take] [for themselves] [as Women] a Widow] [or one driven away]; [they will [only] take] [Virgins] [from {the} Seed] [{of the} House] [{of} Israel]

[or The Widow] [who] [is] [{the} Widow] [of a Priest]. ²³[And [they will teach] My People] [{the} difference] between] [holy] [and common], [and [they will make known to them] {the} difference] between] [unclean] [and clean]. ²⁴[And [they] [will stand up] [to decide] regarding] [an Argument] [by My Decisions Based on the Truth], [and they will decide it]. [And [they will stand watch over] My Teaching] [and] [My Statutes] [in all] [My Appointed Times], [and] [they will treat] [My Sabbaths] as holy]. ²⁵[And [Adam] [will [not] go in] to] [one who is dead] [to become unclean], [except] [they may make themselves unclean] [for a Father] [or for a Mother] [or for a Son] [or for a Daughter] [or for a Brother] [or for a Sister] [who] [a Man] [has [not] had]. ²⁶[But after] [his Cleansing], [they will count] [seven] [Days] [for him]. ²⁷[And on {the} Day] [he goes in] [to] [The Holy Place]—[to] [The [inner] Enclosure]—[to minister] [in {the} Holy Place], [he will present] [his Sin Offering],” [declares] [My Master], [His Majesty].

²⁸“[And it will become] [an **Inheritance**] [for them]. [I] {am} [their **Inheritance**], [so [You will [not] give] [them] Property] [in Israel]. [I] {am} [their Property]. ²⁹[The Cereal Offering] [and The Sin Offering] [and The Guilt Offering]? [They will eat them]. [And every] [Thing Under the Ban] [in Israel] [will belong] [to them]. ³⁰[And {the} Beginning] [{of} all] [{the} First Fruits of] [Everything], [and all] [{the} **Terumah** of] [Everything]? [Some of all] [{of} your **Terumahs**] [belongs] [to {the} Priests]. [You will give] [even {the} Beginning] [{of} your Mixed Dough] [to a Priest] [to cause a **Blessing** to rest] [on] [Your House]. ³¹[The Priests] [will [not] eat] [any] [Carcass] [or Anything Torn to Pieces] [of] [The Flyer] [or of] [The Beast].”

(Ezekiel 44:1–31) —my interim translation

Ezekiel 45

¹““[And when you make] [The Earth] fall] [by **Inheritance**], [you will take up] [a [holy] **Terumah**] [for His Majesty] [from] [The Earth], [a Length] [{of} twenty]-[five] [thousand] [long] [and a Width] [{of} twenty] [thousand]. [It] {will be} [holy] [within all] [its Boundary] [round about]. ²[Some of this] [will be] [for] [The Holy Place], [five] [hundred] [by five] [hundred], [being square] [round about]; [and [it will have] fifty] [Length of a Forearm] [Open Area] [round about]. ³[But out of] [this] [Measurement], [You will measure] [a Length] [{of} twenty]-[five] [thousand] [and a Width] [{of} ten]

[thousand]; [and [The Sanctuary], [the] holiest] [of] Holy Things], [will be] in it). ⁴[It] [is] [a [holy] part of] [The Earth]. [It will belong] [to {the} Priests] [who are ministering to] [The Sanctuary], [The Ones Who Come Close] [to minister to] [His Majesty]. [And it will be] [a Place] [for Houses] [for them], [and a Sanctuary] [for {the} Sanctuary]. ⁵[So [twenty]-five] [thousand] [long] [and ten] [thousand] [wide] [will belong] [to {the} Levites] [who are ministering to] [The House], [twenty] [Rooms] [for them] [as Property]. ⁶[And [you will give] [The City] a Property] [five] [thousand] [wide] [and a Length] [of] [twenty]-[five] [thousand] [in the Direction of] [the] **Terumah** of] [The Holy Place]. [It will belong] [to all] [the] House [of] Israel. ⁷[And {the} Carrier will have] [some on this side] [and some on that side] [of {the} **Terumah**] [of] The Holy Place [and {the} Property of] [The City], [to] [the] Front of] [the] **Terumah** of] [The Holy Place] [and to] [the] Front of] [the] Property of] [The City], [at {the} Edge of] [the] Sea—[toward {the} Sea]—[at {the} Edge of] [**Qedem**]—[toward {the} East Wind]. [And a Length] [in the Direction of] [one] [of] The Shares—[from {the} Boundary] [of the] Sea [to] [the] Boundary] [toward The East Wind]. ⁸[It will belong] [to Him] [as Earth], [as Property], [in Israel]. [And My Carriers] [will [not] cheat] [My People] [again], [but [they will grant] The Earth] [to {the} House] [of] Israel] [in accordance with their Branches]."

⁹[This is what] [My Master], [His Majesty], [has said]: "[More than enough] [of you] [Carriers of] [Israel]! [Remove] [the] Malice [and Devastation], [and [make] a Decision Based on the Truth] [and a Declaration of Not Guilty] [and take] [your Illegal Confiscations*] [away from] [My People]," [declares] [My Master], [His Majesty]. ¹⁰[You] [will have] [a [fair] Set of Scales] [and a [fair] Ephah] [and a [fair] Bath]. ¹¹[The Ephah] [and The Bath] [will be] [one] [Certified Quantity]: [The Bath] [is] [to carry] [one-tenth] [of] The Homer [and [The Ephah] a tenth of] [The Homer]. [Its Content] [will be] [in relation to] [The Homer]. ¹²[And The Shekel] [will be] [twenty] [Gerah]; [twenty] [Shekels], [twenty]-[five] [Shekels]; [fifteen] [Shekel] [will be] [The Legal Currency] [you have].

¹³[This] [is] [The **Terumah**] [that] [you will raise]: [a sixth] [of] The Ephah [from an Homer] [of] The Wheat; [and you will give a sixth part] [from an Homer] [of] The Barley. ¹⁴[And {the} Statute] [for] The Oil [is] [The Bath]. [The Oil]: [One-tenth] [of] The Bath [from] [The Kor]. [Ten] [of] The Baths [is] [an Homer], [because] [ten] [of] The Baths [is] [an

Homer]. ¹⁵[And [one] Lamb] [from The Flock], [out of] [The Two Hundred], [from a Well-watered Area] [of] Israel [for a Cereal Offering] [and for a Burnt Offering] [and for Peace Offerings] [is] [to make atonement] [for them]," [declares] [My Master], [His Majesty]. ¹⁶[All] [The People]—[The Earth]—[will belong] [to {the} Carrier] [in Israel], [over and above] [this] [**Terumah**]. ¹⁷[But [The Burnt Offerings] [and The Cereal Offering] [and The Drink Offering] [at {the} Feasts] [and at {the} New Moons] [and on {the} Sabbaths]—[on all] [the Appointed Times of] [the] House [of] Israel—[will be] on] [The Carrier]: [He] [will make] [The Sin Offering] [and] [The Cereal Offering] [and] [The Burnt Offering] [and] [The Peace Offerings] [to make atonement] [on behalf of] [the] House [of] Israel]."

¹⁸[This is what] [My Master], [His Majesty], [has said]: "[At {the} First {new moon}], [on {the} first {day}] [of {the} New Moon], [You will take] [a Bull], [a Son] [of] Cattle, [without defect]; [and You must offer {it} as a sin offering for] [The Sanctuary]. ¹⁹[Then [The Priest] will take] [some of {the} Blood] [of] The Sin Offering] [and put {it}] [on] [the] Doorpost] [of] The House] [and on] [the] four] [Corners of] [The Ledge] [of {the} Altar] [and on] [The Gatepost] [of the] Gate] [of] The [inner] Enclosure. ²⁰[And You will do [like-wise] [on seven {days}] [in {the} New Moon] for] [any Man] [who becomes intoxicated] [and any Moron]. [And you will make atonement for] [The House].

²¹[In {the} first {new moon}], [on {the} fourteenth] [Day] [of {the} New Moon], [you] [will have] [The Passover]—[a Feast] [of] seven] [Days]. [Unleavened Cakes] [will be eaten]. ²²[And [on [that] Day], [The Carrier] will make] [a Bull] [of] a Sin Offering] [on behalf of Himself] [and on behalf of] [all] [the] People [of] The Earth. ²³[And {the} seven] [Days] [of] The Feast] [He will make] [a Burnt Offering] [for His Majesty]—[seven] [Bulls] [and seven] [Rams], [without defect]—[for {each} Day] [of] The [seven] Days, [and a Sin Offering] [of] a shaggy] [Goat] [for {each} Day], ²⁴[and [He will make] a Cereal Offering]—[an Ephah] [for {each} Bull] [and an Ephah] [for {each} Ram], [and Oil], [a Hin] [for {each} Ephah]. ²⁵[In {the} seventh {new moon}], [on {the} fifteenth] [Day] [of {the} New Moon], [during {the} Feast], [for] seven] [Days] [He will make {offerings}] [like these]—[like {the} Sin Offering], [like {the} Burnt Offering], [and like {the} Cereal Offering] [and like {the} Oil].""

(Ezekiel 45:1–25) —my interim translation ■

Continued from front cover

while others, giving themselves up to pleasures, forest Scripture, in accordance with their lusts.

And the lover of truth, as I think, needs force of soul. For those who make the greatest attempts must fail in things of the highest importance; unless, receiving from the truth itself the rule of the truth, they cleave to the truth. But such people, in consequence of falling away from the right path, err in most individual points; as you might expect from not having the faculty for judging of what is true and false, strictly trained to select what is essential. For if they had, they would have obeyed the Scriptures.

As, then, if a man should, similarly to those drugged by Circe, become a beast; so he, who has spurned the ecclesiastical tradition, and darted off to the opinions of heretical men, has ceased to be a man of God and to remain faithful to the Lord. But he who has returned from this deception, on hearing the Scriptures, and turned his life to the truth, is, as it were, from being a man made a god.

For we have, as the source of teaching, the Lord, both by the prophets, the Gospel, and the blessed apostles, "in divers manners and at sundry times," leading from the beginning of knowledge to the end. But if one should suppose that another origin was required, then no longer truly could an origin be preserved.

He, then, who of himself believes the Scripture and voice of the Lord, which by the Lord acts to the benefiting of men, is rightly [regarded] faithful. Certainly we use it as a criterion in the discovery of things. What is subjected to criticism is not believed till it is so subjected; so that what needs criticism cannot be a first principle.

Clement of Alexandria, "The Stromata," Book vii, Chap. xvi, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1885), Vol. 2, pp. 550-551.

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