

A Simple Definition: Inheritance *Means* Somebody Died

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A Simple Definition: Inheritance Means Somebody Died

This is the sixth article in a series of articles that, when complete, will explain how the ancient Hebrew idioms “build/make a house,” “raise up a seed,” and “raise up/make a name” both conceal and reveal the first of seven messages God has hidden in the Hebrew Scriptures. The five previous articles in this series are: “The Sad, Sordid History of the People of God,” **The Voice of Elijah**, July 1996; “So Why Would a Nomad ‘Build a House’ and Settle Down?” **The Voice of Elijah**, October 1997; “A Promise Is Good, But a Promise Kept Is Better,” **The Voice of Elijah**, October 2005; “The Problem With Liars? They Always Try To Rewrite History,” **The Voice of Elijah**, January 2006; and “A ‘New’ Covenant Is Only New Once,” **The Voice of Elijah**, April 2006. Another article that should also be considered a part of this series is “Jesus Is the Carpenter Who ‘Built the House’ of God,” **The Voice of Elijah**, October 2002. In addition to the information in those articles, there is also relevant material in “Questions & Answers,” **The Voice of Elijah**, April 2006.

Recommended reading for the series includes Michael David Coogan’s *Stories From Ancient Canaan* (Philadelphia: The Westminster Press, 1978) and N. K. Sandars’ *The Epic of Gilgamesh* (London: Penguin Books, 1972). Academically minded readers might also want to consult John Gibson’s revision of G. R. Driver’s *Canaanite Myths and Legends* (Edinburgh: T. & T. Clark, Ltd., 1977). Recommended reading for the second article also includes S. N. Kramer’s *The Sacred Marriage Rite* (Bloomington: Indiana University Press, 1969).

For the benefit of those who may be coming into the middle of this discussion without any point of reference, I refer you to what I have already explained in the booklet titled *In the Image and Likeness of God*.

In the pages of this newsletter I have, for the past seventeen years now, shown you various bits and pieces of the giant jigsaw puzzle that the Prophets of Israel concealed in the Hebrew Scriptures. But I have never actually put together any extended segment of the seven sealed messages that lie hidden there—until now. With this issue, I have decided to begin my ministry to “the Many” by putting a few salient facts together and showing them a brief summary of the Old Testament Gospel of Jesus Christ. In large part, I will present the same material that I intend to present in a seminar titled *The Inheritance of the Believer*. By putting together the things I say in that seminar with the summary I provide in this article, the True Believer should be able to comprehend the magnitude of the travesty the Church has become since the leaders of the Early Church “walked” away from the Truth of *The Apostolic Teaching*.

It All Began With a Promise

When God unceremoniously booted Adam and Eve out of the Garden of Eden, in His mercy He made them a *promise*. I like to think He did that because of what Eve thought she was going to attain when she committed “the sin” and followed it up with “the transgression,” but Moses doesn’t tell us exactly why God did what He did. He only gives us enough information to understand the *significance* of the curses He issued to each of the three guilty parties. But that’s another story. For the time being, we will just focus on *the promise* of God, which is actually not a bad idea considering the fact that *the promise* is what the Scriptures are all about. That is, they explain how God went about *fulfilling the promise* He made to Adam and Eve.

You see, Moses methodically hid the Truth in what He wrote so that anyone who did not already know the *meaning* and *significance* of what he wrote would never be able to figure it out for themselves. Now that the seven “seals” are being removed from the Scriptures, anyone who can read the Hebrew text should be able to see what Moses did to hide the Truth. They won’t be able to do that, however, because their firm belief in Satan’s lies prevents them from seeing the Truth. So God called me to restore the Truth of *The Apostolic Teaching* that Early Church leaders lost and to explain it to those who still have ears to hear. *The Teaching* I provide True Believers here at the End of the Age will be based on my insight into what Moses and the other Prophets of Israel wrote. But I’ll let each of you decide for yourself whether you believe the things that I teach are true. God did not call me to convince unbelievers; He merely called me to explain the Truth for the benefit of those who still have ears to hear.

The first thing you need to know is the content of *the promise*. So here it is:

Then God said, “Let Us make a man in Our image, according to Our likeness, so that they may have dominion over the fish of the sea and over the birds of the Sea of Waters and over the domesticated animals and over all the Earth and over all the crawling things that crawl on the Earth.” Then God created the man in His image. In the image of God He created Him; male and female He created them. Then God blessed them and God said to them, “Be fruitful and multiply and fill the Earth and subdue her and have dominion over the fish of the sea and over the birds of the Sea of Waters and over every living thing that crawls on the Earth.”

(Genesis 1:26–28) —my translation

If you take into account the fact that those three verses are not describing past events, but are instead a prophecy concerning future events in which Moses used the Hebrew “prophetic perfect” to confuse the uninformed reader, you get this translation:

*Then God said, “Let Us make a man in Our image, according to Our likeness, so that they may have dominion over the fish of the sea and over the birds of the Sea of Waters and over the domesticated animals and over all the Earth and over all the crawling things that crawl on the Earth.” Then God **will create** “the Man” in His*

*image. In the image of God He **will create** Him; male and female He **will create** them. Then God **will bless** them and God **will say** to them, “Be fruitful and multiply and fill the Earth and subdue her and have dominion over the fish of the sea and over the birds of the Sea of Waters and over every living thing that crawls on the Earth.”*

(Genesis 1:26–28) —my translation

Without getting into a technical discussion about the way in which the verbal “tense” of the English language differs from the verbal “aspect” of many ancient languages, I will merely tell you the master Prophet Moses wrote that passage using a verbal form that biblical translators call the “prophetic perfect.” When translators recognize the Prophets are using a “prophetic perfect” form of the verb, they routinely translate it into English as a future “tense” verb, as I did in the passage above. My point in showing you the two different translations of the prophecy in Genesis 1:26–28 is to tell you translators seldom have difficulty recognizing when the Prophets of Israel are using the “prophetic perfect,” even though that form of the verb is exactly the same form that they normally translate into English as a past “tense” verb when it occurs in historical narrative texts.

Unfortunately, Bible scholars fail to take into account the fact that Moses was the first—and the greatest—of all the Prophets. Hence, they have completely overlooked the fact that he used the “prophetic perfect” form of the verb to deliberately hide some (most?) of his most incredibly *significant* prophetic statements about Jesus Christ. That verbal form makes it appear as though he is giving an historical account of past events when he is actually describing future events. But I can tell you more about those things some other time. For now, it is enough that you are able to identify the four constituent parts of *the promise* God made to Adam and Eve. If you care to check, you will find I mentioned them in a book titled *Not All Israel Is Israel* seventeen years ago. They are:

A People—the “people” of God

A Land—the planet Earth

A Blessing—an ability to reproduce

A Kingdom/Kingship—dominion over the Earth

As amazing as it might seem, those four parts of *the promise* haven’t changed in all the years since I

wrote *Not All Israel Is Israel*, just as they have not changed since the time when Adam and Eve exited the Garden thousands of years before that. But we have a whole lot of history to cover from then until now, so let's get to it.

The Nature of the Promise

When God gave *the promise* to Adam and Eve, it was pure prophecy. That is, it was an explanation of what God was going to do to *fulfill the promise*. But over the centuries, as God has worked to *fulfill the promise*, more and more of the prophecy in *the promise* has become history. That is why the Old Testament contains both prophecy and history. The history parts explain what God had already done prior to the time when those texts were written; and the prophecy parts explain what God was still planning to do at that time. As I have already explained, however, it is not always easy to identify which parts of the Hebrew Scriptures are prophecy and which are history simply because Moses and the other Prophets of Israel sometimes concealed the Truth that they explained concerning the future by making it look like they were describing the past. As it turns out, that has proven to be a fairly effective way to conceal things from prying eyes.

Now that you know the nature of the Hebrew Scriptures, let me explain the nature of the *oral tradition* that God gave to Adam and Eve. That *oral tradition* has always been *The Teaching* that explains the prophecy and history that make up *the promise*. God gave *The Teaching* to them as pure prophecy with the understanding that they and their descendants were to *hand it down* to the next generation *orally* until the time when God finally *fulfilled the promise* and accomplished *what was promised*. But God has also, from the very beginning, demanded that *The Teaching* be *handed down* from one generation to the next as an *inheritance* which is conveyed in the form of an *oral blessing*. The only fly in that ointment resides in the fact that one can only *receive the blessing* as an *inheritance* if one actually *believes the promise*. That is what Paul is *talking about* in this passage:

Senseless Galatians! Who cast a spell over you—before whose eyes Jesus Christ was written beforehand as having been crucified? I desire to learn only this from you: Did you receive the "Spirit" from works of law or from hearing with belief? Are you so senseless? Having begun

in "Spirit," are you now being completed in flesh? Did you suffer so much to no avail—if indeed to no avail? Is the One, therefore, Who grants you the Spirit and works miracles among you, from works of law or from hearing with belief? Just as Abraham "BELIEVED THE {LIVING} GOD, AND IT WAS RECKONED AS A DECLARATION OF NOT GUILTY TO HIM," so also you know that those from belief, these are sons of Abraham. But the Scripture—seeing in advance that, from belief, the {Living} God is declaring the Gentiles not guilty—preached the Gospel in advance to Abraham, that "ALL THE GENTILES WILL BE BLESSED IN YOU." Therefore, those from belief are being blessed with the Believer, Abraham. For as many as are from works of law are under a curse. For it is written, "CURSED IS EVERYONE WHO DOES NOT REMAIN IN ALL THE THINGS WRITTEN IN THE BOOK OF THE LAW, TO DO THEM." But {the fact} that no one is declared not guilty by law before the {Living} God is obvious, because "THE ONE WHO IS NOT GUILTY WILL LIVE FROM BELIEF." But the Law is not from belief; rather, "THE ONE WHO DOES THEM WILL LIVE IN THEM." Christ bought us back from the curse of the Law, having become a curse on our behalf—because it is written, "EVERYONE WHO HANGS ON A TREE IS CURSED"— 1) So that into the Gentiles the blessing of Abraham might come—in Christ Jesus, 2) so that we might receive the promise of the "Spirit" through {our} belief. Brothers, I am speaking according to man, nevertheless, no one can set aside the validated testament of a man, or add a codicil. But the promises were spoken to Abraham and to his "Seed." He does not say, "And to the seeds," as of many; but as of One: "And to your Seed," that is, Christ. But I am saying this: A testament previously validated by the {Living} God, the Law—which came four hundred and thirty years later—does not invalidate, so as to abolish the promise. For if the inheritance is from law, it is no longer from a promise; but the {Living} God freely gave it to Abraham through a promise. Why the Law then? It was added on account of transgressions until the Seed should come to Whom it had been promised, having been directed through messengers into the hand of a Mediator. Now, the mediator is not for one, but the {Living} God is One. Is the Law, therefore, against the promises of the {Living} God? Certainly not! For if a law that was able to give life had been given, the declaration of not guilty certainly would have been from law. But the Scripture has imprisoned everyone under sin, so that the promise—from the belief of Jesus Christ might be given to those who believe. But before "the belief" came, we were held in custody

under law, being confined in “the belief” that was destined to be revealed. Therefore, “the Law” had become our tutor in Christ, so that we might be declared not guilty from belief. But “the belief” having come, we are no longer under a tutor. **For you are all sons of God through “the belief”—in Christ Jesus.** For as many of you as have been “baptized” into Christ have clothed yourselves with Christ. Neither Jew nor Greek exists. Neither slave nor free man exists. Neither male nor female exists. For all of you are One in Jesus Christ. **But if you are of Christ, then you are the “Seed” of Abraham—heirs in accordance with promise.**

(Galatians 3:1–29) —my translation

From what Paul says there, one might mistakenly assume the *inheritance of the promise* by means of a spoken *blessing* began with Abraham. Fools have had, and will continue to have, a great deal of pleasure trying to explain that one. The Truth is, the *inheritance of the promise* as an *oral blessing* has been going on since the time when Adam *handed it down* to his son Seth, and it has continued right up to this very day. It’s just that folks today don’t understand the mechanics of the process God has put in place. But the author of the Book of Hebrews did. That is *why* he gives quite a long list of those True Believers who were *heirs of the promise* long before Jesus Christ came along and *inherited what was promised*. For now, we are only interested in the fact that he knew Abel, Enoch, and Noah all *believed the promise* long before Abraham became the *heir of the promise*:

Now, *belief* is an essence of things hoped for, an inner conviction regarding actions that have not been seen. For by this, the elders were confirmed. **Because of belief,** we understand: (1) the Ages to have been prepared by a statement of God, (2) the things seen to have come from things not visible. **Because of belief,** Abel offered a better sacrifice to God than Cain, through which he was attested to be not guilty—the {Living} God attesting in regard to his gifts—and through which {belief}, although dead, he still speaks. **Because of belief,** Enoch was changed so as to not see death; AND HE WAS NOT FOUND BECAUSE THE {Living} GOD CHANGED HIM. For before the change he was confirmed to be pleasing to the {Living} God. **And without belief it is not possible to please,** for the one who approaches the {Living} God must *believe* that He is and that He becomes the Rewarder for those who eagerly seek

Him. **Because of belief,** Noah—having been warned concerning things not yet seen—cautiously “built” an ark for the salvation of his “house;” through which {belief} he condemned the world and became *heir* of a declaration of not guilty in accordance with belief. **Because of belief,** Abraham—being called—obeyed, going out to a place that he was going to receive for an *inheritance*; and he went out not knowing where he was going. **Because of belief,** he lived as an alien in the land of *the promise*, as one estranged {from *the promise*}, living in tents with Isaac and Jacob—the *fellow heirs of the same promise*. For he was awaiting the city which has “foundations,” whose “Designer” and “Craftsman” is the {Living} God. (Hebrews 11:1–10) —my translation

The author of that text tells us all of the men he mentions received a “declaration of not guilty” on the basis of *what* they believed. Dimwits today would have you believe those men were “righteous” (whatever those knuckleheads think that term *means*) because of the fact *that* they believed. Unfortunately, it is impossible for anyone to believe unless one has a specific *content* that one believes. That should be obvious from the fact that the Hebrew and Greek verbs translated “believe” are both *transitive* verbs—even when the object of the verb is left unstated. My point is, the four men mentioned in that passage all believed *the promise* of God.

Now that you understand the important role that belief plays in *the inheritance of the promise*, I should probably also tell you belief is absolutely essential to *the inheritance of what was promised*. That is actually what the author of the Book of Hebrews had in mind when he wrote his thirteen-chapter treatise on the subject. From the fact that he found belief in *the promise* to be absolutely essential, you should be able to understand why Satan is equally as absolutely determined to distort the content of *The Teaching* in every possible way he can.

As I have already explained in *The Mystery of Scripture* and *The Way, The Truth, The Life*, Satan has been tremendously successful in getting both the sons of Israel (the Jews) and the leaders of the Early Church to give up their understanding of *The Teaching*. But unfortunately for him, he has never been able to get the Evangelists in the Church to give up the basic Truth of the Gospel. And his failure in that regard is going to prove to be his downfall here at the End, because God

called me to teach those of you who have believed and responded appropriately to the simple Gospel message you heard when you were born again. You know who you are; and you will know what you have to do when you read this.

You see, in the wisdom of the *Living Word of God*, it has never mattered all that much how much of the Truth of *The Teaching* one has accurately understood. What has always mattered to Him is whether or not one has honestly believed, and firmly held on to, whatever part of *The Teaching* one has already *received*—without rejecting additional Truth in order to remain comfortable believing a lie.

As I have explained repeatedly over the years since I began writing, the basic Gospel message that Evangelists have been preaching up until recently is nothing more than the introduction to *The Teaching*. Therefore, that simple Gospel message has made it possible for millions of True Believers over the centuries to *inherit what was promised* with very little knowledge of the Truth of *The Teaching*. However, now that we are rapidly approaching the End of the Age, those days are almost behind us—which is why God called me and sent me to tell you the Truth that Early Church leaders gave up when they chose to believe Satan's lie. From here on to the End, True Believers are going to need as firm a grasp on as much of *The Teaching* as they possibly can attain if they expect to avoid being taken in by Satan's delusion—which brings me to the next point I want to make.

Satan's Tactic: Distort the Truth

From the first, Satan has worked hard to distort the content of *The Teaching* and then use his distorted version of the Truth to deceive True Believers into believing a lie that contradicts the Truth of *The Teaching* they have already *received*. Those of you who have been able to see the Truth of what I have written over the past seventeen years know just how effective that particular method of deception has proven to be in our own time. For those born-again Believers who have long since lost their "love of the Truth," Satan's tactic is going to prove deadly here at the End. But those of you who can still "see" and "hear" the Truth need to understand what Satan has done in the past so that you are fully prepared for what he intends to do in the not-too-distant future.

With fairly consistent determination, Satan has always sought to convince the unwary that God has already *fulfilled the promise*. That is why everyone in the Church today believes Adam was created in the image and likeness of God. It is also the reason why so many believe God has already finished His Creation. I have already shown you the fallacy in those beliefs. (See *In the Image and Likeness of God*.) The purpose of Satan's lies in regard to God's Creation of "the Man" Jesus Christ in His Own image and likeness should be obvious: He wants us all to believe God has already *fulfilled the promise* and is now resting on the seventh day of Creation. But Moses includes an account of the Flood in his "scroll of the generations of 'the Man'" just to make sure those who have insight know that is how Satan works to distort the Truth:

When "the man" began to multiply on the surface of the ground and daughters were born to them, the sons of the {Living} God saw the daughters of "the man"—that they were good—and they took women for themselves from all that they chose. Then His Majesty said, "My Spirit will not judge 'the man' until 'olam. When they go astray, he is {but} flesh. Therefore, his days will be one hundred and twenty years." (The Nephilim were in the Earth in those days and even afterward. When the sons of the {Living} God entered the daughters of "the man," they delivered {children} for them. These were the gibborim, who were from 'olam—men of The Name.) When His Majesty saw that the wickedness of "the man" had multiplied on the Earth and {that} every intent of the thoughts of his heart was only evil the entire day, His Majesty regretted that He had made "the man" on the Earth and He was pained in His heart. Then His Majesty said, "I will wipe 'the man' that I created from the surface of the ground—from man to beast, to crawling things, and to birds of the Sea of Waters—because I regret that I made them." (Genesis 6:1-7)—my translation

In his explanatory statements concerning the nature of the Nephilim (which I have bolded), Moses explains everything we need to know about why the messengers (angels) of Satan were doing what they were doing at that time. They were deceiving the descendants of Cain and the vast majority of the descendants of Seth into believing God had already *fulfilled the promise* by "taking" a virgin to "raise up a

seed" (a *gibbor*) who would "carry *The Name*" of God Himself—in their distorted version of the Truth. But we can talk about the *parabolic imagery* that stands behind the ancient Sacred Marriage ceremony some other time ;) For now, it is enough that you know mankind's ignorant belief in Satan's lie was the reason why God destroyed the world by water at that time, just as their equally ignorant belief that the Antichrist is Jesus Christ will result in His destruction of the world by fire this time around.

After God destroyed all but the "house" of Noah during the Flood, mankind quickly began to multiply on the face of the Earth. But Moses tells us it wasn't very long until Satan had once again deceived them into believing God had *fulfilled the promise*. This time around he used exactly the same tactic that had proven so effective before the Flood. He convinced religious-minded idiots that, through the practice of the Sacred Marriage ceremony, they could ensure a virgin "made a name" who was both human and divine:

All the Earth was one language and the same words. And while they were journeying from Qedem, they found a broad valley in the land of Shinar and settled there. Then each one said to his neighbor, "Come on! Let's form bricks and burn {them} 'til burnt." So the brick became stone to them, and the bitumen became mortar to them. Then they said, "Come on! Let's build for ourselves a city and a tower—its top will be in the Sea of Waters—and let's make for ourselves a name lest we be scattered over the surface of all the Earth." Then His Majesty came down to see the city and the tower that the sons of "the man" had built. And His Majesty said, "Look! They are one people and all of them have one language. But doing this has profaned them, and now nothing that they plan to do will be withheld from them. Come on! Let's go down and confuse their language there so that each one cannot hear the language of his neighbor." So His Majesty scattered them from there over the surface of all the Earth, and they stopped building the city. Therefore, its name is called "Babel" because there His Majesty mixed up the language of all the Earth and from there His Majesty scattered them over the surface of all the Earth. (Genesis 11:1–9) —my translation

The statement "let's make for ourselves a name lest we be scattered over the surface of all the Earth" explains exactly what those folks thought the Tower of

Babel would accomplish. The religious zealots among them had once again begun practicing the Sacred Marriage ceremony so as to produce a human/divine king who would be the *fulfillment of the promise* of God by ruling over all the Earth. Unfortunately for them, God was not about to concede that they had any control at all over His *fulfillment of the promise*. That is why He quickly proved those morons wrong, just as He is going to show up all the religious imbeciles among us here at the End—after the messiah the Jews have been expecting sets up shop in the rebuilt temple, pretending to be Jesus Christ, the legitimate *Heir of the promise*. But we can talk about those things some other time. Right now, we have much bigger fish to fry. (That's an idiom.)

Before we get into tracking *the promise* down through the centuries until Jesus Christ became the sole *Heir of the promise*, I should probably point out that Moses also identifies the "name" that those religious nitwits "made" for themselves at the Tower of Babel. That is, he gives us the name of the supposedly human/divine product of the Sacred Marriage ceremony that those fools installed as the first king of "Babel":

The sons of Ham were Cush, Mizraim, Put, and Canaan. The sons of Cush were Seba, Havilah, Sabtah, Raamah, and Sabteca. The sons of Raamah were Sheba and Dedan. But Cush {also} engendered Nimrod. He was the one who profaned by becoming a gibbor in the Earth. He was a productive gibbor before His Majesty. Therefore, it is said, "Like Nimrod, a productive gibbor before His Majesty." The beginning of his kingdom was Babel, then Erech, then Akkad, then Calneh, in the land of Shinar. (Genesis 10:6–10) —my translation

I should probably tell you now that the Hebrew term *gibbor* refers to a person who was responsible for engendering a "seed" to "carry the name" of a "father" of a "house." (See also my explanation in "So Why Would a Nomad 'Build a House' and Settle Down?" *The Voice of Elijah*, October 1997.) In this case, Nimrod was expected to engender the next *heir of the promise* who would then "carry *The Name*" for the "one people" who lived on the Earth at that time. As Moses indicates, Nimrod was evidently very good at what he was appointed to do. Unfortunately for Nimrod and his equally nimwitted subjects, however, God was not at all well-pleased with their ridiculous belief that He had

fulfilled the promise through their ridiculous religious ritual. So He confused their language and scattered them over the surface of the Earth.

As has always been the case with those who believe Satan's lies, the ancient "peoples" who spread out over the globe after the fiasco at the Tower of Babel did not change their beliefs one whit after God sent them trundling off to their individual domiciles. They continued to believe the same nonsense that got them into trouble in the first place. That is, they went on practicing the Sacred Marriage ceremony in the ignorant belief that their own self-appointed king was the human/divine result of God *fulfilling the promise* He made to Adam and Eve. Now you know where the ridiculous "divine right of kingship" concept originated. Knowing that, you might also be able to see how God could use the Pharaoh as a *parabolic image* of the Antichrist at the time of the Exodus. But enough about that; I am currently on a mission.

As has always been the case with the spiritual descendants of those who have ignorantly given up the Truth to believe Satan's lie, the dim lights in the ancient world were not even aware God had made *the promise* in the first place. They—like their pea-brained pulpit-parrot counterparts in the Church today—had long since fallen into blindly spouting whatever religious platitudes embodied the "conventional wisdom" of their day.

Tracking the Promise Down to Abram

As you may have already concluded, some—but not all—of the genealogies one finds in the Old Testament are there for the purpose of telling us what happened to *the promise* as it was *handed down orally* from one generation to the next until it finally came into the possession of "the Man" from Galilee. Not all of the genealogies serve that purpose. Some of them are just there to make things interesting—and to provide True Believers insight into various other things they need to know.

The lineage of the *heirs of the promise* by which *the promise* was *handed down orally* from Adam to Abraham is fairly easy to follow, so I'll let you read those things for yourself:

When Adam had lived one hundred and thirty years, he engendered {a son} in his likeness, according to his

image, and he called his name "Seth." The days of Adam after he engendered Seth were eight hundred years, and he engendered {other} sons and daughters. All the days of Adam—that he lived—were nine hundred and thirty years. Then he died. When Seth had lived one hundred and five years, he engendered Enosh. Then Seth lived eight hundred and seven years after he engendered Enosh, and he engendered {other} sons and daughters. All the days of Seth were nine hundred and twelve years. Then he died. When Enosh had lived ninety years, he engendered Kenan. Then Enosh lived eight hundred and fifteen years after he engendered Kenan, and he engendered {other} sons and daughters. All the days of Enosh were nine hundred and five years. Then he died. When Kenan had lived seventy years, he engendered Mahalalel. Then Kenan lived eight hundred and forty years after he engendered Mahalalel, and he engendered {other} sons and daughters. All the days of Kenan were nine hundred and ten years. Then he died. When Mahalalel had lived sixty-five years, he engendered Jared. Then Mahalalel lived eight hundred and thirty years after he engendered Jared, and he engendered {other} sons and daughters. All the days of Mahalalel were eight hundred and ninety-five years. Then he died. When Jared had lived one hundred and sixty-two years, he engendered Enoch. Then Jared lived eight hundred years after he engendered Enoch, and he engendered {other} sons and daughters. All the days of Jared were nine hundred and sixty-two years. Then he died. When Enoch had lived sixty-five years, he engendered Methuselah. Then Enoch walked with God three hundred years after he engendered Methuselah, and he engendered {other} sons and daughters. All the days of Enoch were three hundred and sixty-five years. Then Enoch walked with God; and he was not, because God took him. When Methuselah had lived one hundred and eighty-seven years, he engendered Lamech. Then Methuselah lived seven hundred and eighty-two years after he engendered Lamech, and he engendered {other} sons and daughters. All the days of Methuselah were nine hundred and sixty-nine years. Then he died. When Lamech had lived one hundred and eighty-two years, he engendered a son. And he called his name "Noah," saying, "This one will give us relief from our works and from the ache of our hands—from {working} the ground that His Majesty cursed." Then Lamech lived five hundred and ninety-five years after he engendered Noah, and he engendered {other} sons and daughters. All the days of Lamech were seven hundred and seventy-seven years.

Then he died. When Noah was five hundred years old, Noah engendered Shem, Ham, and Japheth.
(Genesis 5:3–32) —my translation

These are the generations of Shem. Shem was one hundred years old when he engendered Arpachshad two years after the Flood. Then Shem lived five hundred years after he engendered Arpachshad, and he had {other} sons and daughters. Arpachshad had lived thirty-five years when he engendered Shelah. Then Arpachshad lived four hundred and three years after he engendered Shelah, and he had {other} sons and daughters. Shelah had lived thirty years when he engendered Eber. Then Shelah lived four hundred and three years after he engendered Eber, and he engendered {other} sons and daughters. When Eber had lived thirty-four years, he engendered Peleg. Then Eber lived four hundred and thirty years after he engendered Peleg, and he engendered {other} sons and daughters. When Peleg had lived thirty years, he engendered Reu. Then Peleg lived two hundred and nine years after he engendered Reu, and he engendered {other} sons and daughters. When Reu had lived thirty-two years, he engendered Serug. Then Reu lived two hundred and seven years after he engendered Serug, and he engendered {other} sons and daughters. When Serug had lived thirty years, he engendered Nahor. Then Serug lived two hundred years after he engendered Nahor, and he engendered {other} sons and daughters. When Nahor had lived twenty-nine years, he engendered Terah. Then Nahor lived one hundred and nineteen years after he engendered Terah, and he engendered {other} sons and daughters. When Terah had lived seventy years, he engendered Abram, Nahor, and Haran. These are the generations of Terah. Terah engendered Abram, Nahor, and Haran; and Haran engendered Lot. Then Haran died before his father Terah in the land where he was born—in Ur of the Chaldeans.
(Genesis 11:10–28) —my translation

That was easy, wasn't it? Now you know why the author of the Book of Hebrews included both Enoch and Noah on his list of those who acted "because of belief." They were *heirs of the promise* long before Abram *inherited the promise* from his father Terah. But once Abram came into possession of *the promise*, God decided it was time for Him to do something a bit different than what He had done before. That is, He decided to *make a clear distinction between the "people" of the promise* and those who held no claim at all to *the*

promise. He evidently did that because of the nonsense that folks had fallen into at the Tower of Babel. As I have already explained, Ham talked the Blessed into becoming "one people" with the Cursed. (See "So Why Would a Nomad 'Build a House' and Settle Down?" *The Voice of Elijah*, October 1997.) Since their folly resulted in Him cursing everyone but the lineage of Peleg at the Tower of Babel, God had good reason to seek some way to *make a clear distinction between the two "peoples."* So He began by reaffirming *the promise* to Abram:

Then His Majesty said to Abram,
"Go!
From your 'Earth,'
From the place of your birth,
From the house of your father,
To the 'Earth' that I will show you,
And I will make you into a great nation,
And I will bless you,
And I will make your Name great,
And He will be a blessing,
I will bless those who bless you,
But the one who curses you I will curse.
And in you all the families of 'the ground' will be blessed."
(Genesis 12:1–3) —my translation

If you already know—as Moses explained to the sons of Israel *orally* before he wrote that passage—what God did in making the "Earth" of the Canaanites a *parabolic image* that *parabolically* represents "the ground" from which Adam was formed, and if you know that "make a great name" is just an expanded form of the Hebrew idiom "make a name" that *means* something like "engender a son who becomes king," then you can see that God was still *talking about the fulfillment of the promise* concerning the following four things when He spoke to Abram on that occasion:

A People—the "people" of God
A Land—the planet Earth
A Blessing—an ability to reproduce
A Kingdom/Kingship—dominion over the Earth

Now, if you didn't already know that the *parabolic image* of the "Earth" of Canaan *parabolically* depicts the Earth in the *parabolic pantomime* in which the sons of Israel wandered around in the wilderness for forty

years, I just told you. That should provide you an additional bit of insight to the things I have already told you about that *parabolic pantomime* over the years, starting with *The Passover Parable*. If you don't know anything about the Hebrew idiom "make a name," be patient, I will show you its *meaning* and *significance* when we look into *the promise* God made to David. My point here is simply that God was reaffirming *the promise* He made to Adam and Eve by what He said to Abram. He was not referring to something new.

An Inheritance Means Somebody Died

The dominant theme in what God says to Abram in Genesis 12 relates to *the blessing* that inheres in *the promise*. That is because *the blessing* underlies the other three parts of *the promise* and is the means whereby *the promise* has always been transferred from one *heir of the promise* to the next. But in Genesis 15, Abram's *inheritance* of the "Earth" is the focus of what God says. In that chapter, Abram is not only concerned about who is going to *inherit the promise* when he dies, he is also concerned about his own *inheritance* of the "Earth" that God had *promised* him:

After these things, the Word of His Majesty came to Abram in a vision, saying,
"Don't be afraid, Abram,
I am a shield for you;
Your reward is exceedingly abundant."
*Then Abram said, "My Master, Your Majesty, why would you give me {anything}? I am walking stripped {naked}, and the {designated} son of the acquisition of my house is Eliezer of Damascus." And Abram said, "Look! You have not given me seed, so look! **The son of my house is going to inherit me.**" But look! The Word of His Majesty was to him, saying, "**This one will not inherit you, because One who comes from your loins—that One—will inherit you!**" And He brought him outside and said, "Please look toward the Sea of Waters and count the stars—if you are able to count them." And He said to him, "This is what your Seed will be." And he believed His Majesty, and He reckoned it to him as a declaration of not guilty. Then He said to him, "I am His Majesty, Who brought you out of Ur of the Chaldeans to give this 'Earth' to you to inherit it." And he said, "**My Master, Your Majesty, how will I know that I will inherit it?**"
 (Genesis 15:1–8) —my translation*

At the end of Genesis 15, in seeking to alleviate Abram's concern about his own *inheritance* of the "Earth," God conducts a fairly straightforward *parabolic pantomime* in which he takes an oath and swears that, if necessary, He will die in order to *fulfill the promise* He made to Adam and Eve. If you think my unconventional understanding of the passage is far-fetched, that's your problem. I am standing squarely with some rather elite company on this one, because that is exactly what the Apostle Paul is *talking about* when he says this:

Brothers, I am speaking according to man, nevertheless, no one can set aside the validated testament of a man, or add a codicil. But the promises were spoken to Abraham and to his "Seed." He does not say, "And to the seeds," as of many; but as of One: "And to your Seed," that is, Christ. But I am saying this: A testament previously validated by the {Living} God, the Law—which came four hundred and thirty years later—does not invalidate, so as to abolish the promise. For if the inheritance is from law, it is no longer from a promise; but the {Living} God freely gave it to Abraham through a promise. Why the Law then? It was added on account of transgressions until the Seed should come to Whom it had been promised, having been directed through messengers into the hand of a Mediator.
 (Galatians 3:15–19) —my translation

Did you see the word *codicil* in my translation? It is impossible to *honestly* translate that Greek word any other way than that. It is a specific legal term that *means* exactly what the English term *codicil* means. That is, it can only refer to a separate legal document that changes the terms of an already existing *will*. That is, it is an addition to what we commonly call a "last *will* and *testament*," which is the reason why I translated another Greek term in the passage as "testament" rather than "covenant." Because of its unique history, that term could *mean* either "covenant" or "testament." But Paul's use of the term I translated "codicil" makes it absolutely certain that, in this case, Paul is *talking about* God's *will*, a *testament* that he claims God made four hundred and thirty years before He ratified the Mosaic Covenant with the sons of Israel at Mt. Sinai. And since you already know—from its inclusion as one of the four parts of *the promise*—that God bequeathed the entire Earth to Abram, you should be able to see that is why Paul says this about his *inheritance* of "the world":

Therefore, what shall we say Abraham—our forefather according to the flesh—has found? For if Abraham was declared not guilty from works, he has reason to boast; but not before God. For what does the Scripture say? But Abraham “BELIEVED THE {LIVING} GOD, AND IT WAS RECKONED TO HIM AS A DECLARATION OF NOT GUILTY.” But to the one who works, the wage is not considered a favor but what is owed. But to the one who does not work but believes in the One Who declares the ungodly not guilty, his belief is reckoned as a declaration of not guilty. And just as David speaks **the blessing** of “the Man” in whom God reckons a declaration of not guilty without works: “BLESSED ARE THOSE WHOSE LAWLESSNESS

HAS BEEN FORGIVEN,

AND WHOSE SINS HAVE BEEN COVERED UP.

BLESSED IS A MAN TO WHOM HIS MAJESTY

WILL NOT RECKON SIN.”

Is this blessing therefore on {just} the “circumcision” or {is it} also on the “uncircumcision”? For it says, “THE BELIEF WAS RECKONED TO ABRAHAM AS A DECLARATION OF NOT GUILTY.” By what means, therefore, was it reckoned? When he was in “circumcision,” or in “uncircumcision”? Not in “circumcision,” but in “uncircumcision.” And he received a sign of circumcision—a seal of the declaration of not guilty {from} the belief he had in “uncircumcision”—for him to be: 1) father of all who believe through uncircumcision—{that is,} for a declaration of not guilty to be reckoned to them—and 2) father of “circumcision” to those not only from “circumcision” but also to those following in the footsteps of the belief our father Abraham had {while} in “uncircumcision.” For **the promise to Abraham—or {rather} to his Seed—that He would be the Heir of the world was not through a law, but through a declaration of not guilty {from} belief. For if those from law are heirs, the belief {of Abraham} has been emptied and the promise abolished.**

(Romans 4:1–14) —my translation

The point is, Paul refers to Abraham *inheriting* “the world” because planet Earth was one of the four parts of *the promise* that God gave Adam and Eve when He booted them out of the Garden. So that passage merely confirms the original *promise* included much more than just the *parabolic* “Earth” that the Canaanites occupied when the sons of Israel came up from the “Earth” of Egypt. It sort of boggles the mind, doesn’t it? In Genesis 15, God *parabolically* made a “last will and testament” in which He left “the world” to

Abram—and to his *heirs*—in case He should ever die. Now, when do you suppose that *incomprehensible* event might have happened? If you can expand your parochial perspective on the Person of Jesus Christ just a bit, perhaps you can change your “way” of thinking in regard to why the *Living Word* of God took on *mortal* flesh in the first place.

My primary point in telling you all this is, the conquest of the “Earth” of the Canaanites was nothing more than part of an ongoing *parabolic pantomime* which was intended to remind the sons of Israel about things that are explained in *The Teaching of Moses*. Unfortunately, those folks were doomed to die simply because they did not have ears to hear—as will be the case with most folks in the Church today, even though many of them should know better here at the End of the Age. But enough about that, I don’t have time to warm up the soapbox right now. Got to keep moving.

In Genesis 17, God lays out the specific terms under which the “people” of *the promise* will be *distinguished* from all other “peoples” on the face of the Earth. Moses makes it clear by what God says there, that His purpose in instituting the ritual of circumcision was to define the limits of the “people” of *the promise*—that is, *those* who would be considered qualified to participate in *what was promised* when He finally *fulfilled the promise*. The point is, circumcision was nothing more than a sign that would *distinguish the “people” of the promise* from all the other “peoples” who were not qualified to *inherit what was promised*:

Now, when Abram was ninety-nine years old, His Majesty appeared to Abram and said to him, “I am El Shaddai. Walk before Me and be complete, and I will give {according to} My covenant between Me and you, and I will multiply you tremendously.” Abram fell on his face, and God spoke with him, saying, “As for Me, look! My covenant is with you, and you will become the father of a multitude of nations. But your name will no longer be called ‘Abram.’ Your name will become ‘Abraham’ because I will make you father of a multitude of nations. **Then I will make you tremendously fruitful, and I will make you into nations, and kings will go forth from you.** Then I will establish My covenant between Me, and you, and your seed after you—throughout their generations, for a covenant of ‘**olam**—to be God to you and your seed after you. Then I will give you and your seed after you the land of your sojournings—all the land of Canaan—for a

possession of *'olam*, and I will be God to them." Then God said to Abraham, "But as for you, you must guard My covenant—you and your seed after you, throughout their generations. **This is My covenant, which you all must guard, between Me and you all, and your seed after you: Every male you all have must be circumcised. And you all must circumcise the flesh of your fore-skins, and it will be a sign of a covenant between Me and you. And an eight-day-old son of you all must be circumcised—every male throughout your generations—one born in The House or one acquired with silver from any foreigner, that is, not from your seed. One born in your house and one acquired with your money must be circumcised, and My covenant will be in the flesh of you all for a covenant of *'olam*. But {as for} an uncircumcised male who is not circumcised in the flesh of his foreskin, that soul will be cut off from his people. He has broken My covenant."** Then God said to Abraham, "As for Sarai, your woman, you must not call her name Sarai, because her name is Sarah. And I will bless her; I will even give you a son from her. I will bless her and she will become nations; **kings of peoples will come from her.**" (Genesis 17:1-16) —my translation

God's focus in that passage is evident from the fact that He says the soul of an eight-day-old baby boy will be "cut off from his people" if the boy remains uncircumcised. He is quite obviously intent on establishing a way of identifying who is, and who is not, a member of the "people" He plans to create in His Own image and likeness. By the way, don't fall for the nonsense that since God Himself never changes, He never changes how He works in history. Dimwitted Dispensationalists today want you to blindly believe that lie; their father Satan is counting on you believing it; and the Pretenders in the Church will do precisely what their father wants. The Truth is, there is no written (or unwritten) law that says God cannot change up the scheme of things in response to the ever-changing circumstances He faces.

The Truth concerning God's ability to change how He works with men should be obvious to all but the most addlepatented imbecile. The author of the Book of Hebrews makes it clear when he explains the change in the priesthood that accompanied God's change from working with *Corporate* Israel under the terms of the Old Covenant to working with the members of *Corporate* Israel under the terms of the New Covenant

(Heb. 7-8). But dimwits in the Church today firmly believe Satan's lie. So they will never be able to get it through their thick skull that God has no intention of ever going back to working with the Jews under the terms of the Old Covenant. They will simply not be able to accept the fact that the ancestors of the Jews were "cut off from" *Corporate* Israel when God ratified the New Covenant with Jesus Christ; consequently, there is only one "Way" for an individual Jew to be "grafted back in" (Rom. 11). (See *Not All Israel Is Israel*.)

My point here is exactly the same point that the Apostle Paul makes to legalistic Judaizers in the Book of Galatians: Circumcision of the flesh as a way of identifying the "people" of God went the way of all things when Jesus Christ became *Corporate* Israel and the Jews were "cut off from" the "people" of God. As you are probably already well aware, circumcision of the flesh sort of draws attention to the means by which the *physical* propagation of the "people" of *the promise* is accomplished. If you can understand the *significance* of that *parabolic imagery*, consider this: After *the promise* descended on True Believers on the Day of Pentecost (Acts 2), the "people" of *the promise* began to propagate in an entirely different "Way." That is why the Prophets and Apostles refer to "*The Way*" we propagate now with the rather tongue-in-cheek phrase "circumcision of the heart."

If you truly desire to "walk" in the freedom of the "Spirit," you must first accept the fact that a whole host of things other than circumcision were done away when Jesus Christ arose from the dead. Chief among them is the *parabolic pantomime* in which the sons of Israel were to observe every seventh day as a day of "Rest" under the terms of the Old Covenant. Those who want you to wear that particular ball and chain are laboring under a complete delusion. They have certainly never entered the "rest" that *parabolic pantomime* depicts. But I'll stop now, before I start railing against the nonsense of numskulls who take pride in their slavish adherence to a very long list of do's and don'ts. As you can clearly see, I am still on a mission.

You have most likely already noticed God's mention of kingship in Genesis 17:6 and 17:16. With the statements made in those two verses, we have now certified that, at that particular point in time, Abraham did indeed have in his possession all four parts of *the promise*. That is, we can be certain he was the sole *heir of the promise* in his day. But, as I say, circumstances

quite often change; and you can be certain that when they do, God will change His approach in response to those changing circumstances. The fact is, you have no idea how invaluable that little bit of information is going to become in your understanding of the Truth.

Moses' Blessing on Levi

I have already shown you how Abraham handed down *the promise* to his son Isaac as an *oral blessing* and how Isaac handed down *the promise* to his son Jacob as an *oral blessing* before Jacob divided it up among his twelve sons and two grandsons when he *blessed* them. (See "The Problem With Liars? They Always Try To Rewrite History," *The Voice of Elijah*, January 2006.) I have also shown you what God did with *the promise* by making Corporate Israel the *heir of the promise* under the terms of the Mosaic Covenant. (See "A 'New' Covenant Is Only New Once," *The Voice of Elijah*, April 2006.) And I have also explained how Moses ended up as the sole *heir of the promise* when the sons of Israel sinned by worshipping the golden calf.

Now that you know all those things, I need to show you what Moses said to the sons of Israel when he handed down *the promise* to them right before he died. At that time, he once again made Corporate Israel the *Heir of the promise*. And he handed down *the promise* to them in exactly the same way that Abraham, Isaac, and Jacob handed it down—by means of an *oral blessing*:

Now this is the blessing with which Moses, the man of the {Living} God, blessed the sons of Israel before his death.

*And he said,
"His Majesty will come from Sinai;
And He will dawn on them from Seir.
He will shine forth from Mount Paran;
And a Holy One will come from ten thousand—
From His right hand a fire of a decree for them.
He will most certainly love peoples;
All His holy ones are in Your hand,
And they will follow in Your footsteps.
He will carry some of Your words.
Moses commanded a Teaching for us—
A possession for the congregation of Jacob—
And he was a king in Jeshurun,
When he gathered heads of a people,
The tribes of Israel together.*

*Reuben will live and not die;
But his men will be few."
But this concerning Judah, and he said,
"Hear, Your Majesty, the voice of Judah,
And bring us into His people.
His hands will contend for Him,
But You must be a help against His adversaries."
And concerning Levi he said,
"Your Thummim and your Urim
belong to a Man of your piety,
Him Whom You tested at Massah,
Him with Whom You contended
beside the waters of Meribah,
The One Who will say to His father and His mother,
'I have never seen him.'
And He will not acknowledge His brothers,
And He will not know His sons,
Because they must guard Your statements,
And they must station themselves for Your covenant.
They will teach Your judgments to Jacob,
And Your Teaching to Israel.
They will offer incense before You,
And a whole offering on Your altar.
Your Majesty, bless His valor,
And accept the work of His hands.
Shatter the loins of those who raise Him up,
And keep those who hate Him from being raised up."
Concerning Benjamin he said,
"The Beloved of His Majesty
will dwell securely beside Him,
Sheltered beside Him all the day,
And dwelling between His shoulders."
And concerning Joseph he said,
"From the blessing of His Majesty is His Earth.
From the gift of a Sea of Waters, from the dew,
And from the Deep lying below,
And from the gift of the produce of the sun,
And from the gift of the yield of the moons,
And from the heads of the mountains of Qedem,
And from the gift of the hills of 'olam,
And from the gift of Earth and her fulness,
And the favor of One Who dwells in a bush
Will come to the head of Joseph,
Even to the pate of the Nazirite of his brothers.
The firstborn of his 'wall,' majesty belongs to him,
But his 'horns' are the 'horns' of a wild bull,
With them he will gore peoples,
All together—at the ends of the Earth.*

But they are the ten thousands of Ephraim,
 And they are the thousands of Manasseh."
 And to Zebulun he said,
 "Rejoice Zebulun, when you go out,
 And Issachar, in your tents.
 They will summon peoples to a mountain,
 They will sacrifice sacrifices of innocence there,
 When they suck on an abundance of seas,
 Even what is hidden in what is concealed in sand."
 And concerning Gad he said,
 "Blessed is the One Who enlarges Gad.
 He will settle down like a Lion;
 And He will tear an arm, even a pate.
 But He will see what first belongs to Him
 Because there, a portion of an inscription
 has been covered over.
 Then He will come with heads of a people.
 His Majesty will make a declaration of not guilty,
 But His judgments are with Israel."
 And concerning Dan he said,
 "Dan is a lioness's whelp;
 He will leap out of the Bashan."
 And concerning Naphtali he said,
 "Naphtali, satisfied with favor,
 And filled with the blessing of His Majesty,
 He will take possession of Sea and south."
 And concerning Asher he said,
 "Asher is more blessed than sons;
 He will be the favorite of his brothers,
 And he will dip his foot in the oil.
 Your locks are iron and bronze,
 And your stroll will be as your days.
 There is no one like the God of Jeshurun,
 One Who rides a Sea of Waters when He helps you,
 And clouds are in His swells.
 The God of Qedem is a lair,
 With the arms of 'olam underneath.
 So He will drive out an enemy from before You;
 And He will say, 'Destroy!'
 So Israel will dwell securely;
 The Spring of Jacob will be isolated
 To an Earth of grain and new wine.
 His Sea of Waters will even trickle dew.
 You are blessed, Israel!
 Who is like You? A people saved by His Majesty—
 The shield of Your help—
 And blessed is the 'Sword' of Your swells.
 So Your enemies will cower before You,

But You will tread on their high places."
 (Deuteronomy 33:1–29) —my translation

In handing down *the promise* to Corporate Israel via an oral *blessing*, Moses provides us some rather remarkable insight into what he knew about God's *fulfillment of the promise*. The most interesting revelation he makes can be found in his *blessing* on Levi. There he tells us God is eventually going to expand the priesthood to include all of Corporate Israel—"the Man" "Whom You tested at Massah, Him with Whom You contended beside the waters of Meribah":

And concerning Levi he said,
 "Your Thummim and your Urim
 belong to a Man of your piety,
 Him Whom You tested at Massah,
 Him with Whom You contended
 beside the waters of Meribah,
 The One Who will say to His father and His mother,
 'I have never seen him.'
 And He will not acknowledge His brothers,
 And He will not know His sons,
 Because they must guard Your statements,
 And they must station themselves for Your covenant.
 They will teach Your judgments to Jacob,
 And Your Teaching to Israel.
 They will offer incense before You,
 And a whole offering on Your altar.
 Your Majesty, bless His valor,
 And accept the work of His hands.
 Shatter the loins of those who raise Him up,
 And keep those who hate Him from being raised up."
 (Deuteronomy 33:8–11) —my translation

That prophecy contains some incredibly precise details concerning what would happen to *the promise* after Jesus Christ became Corporate Israel, the sole *Heir of the promise*, at His baptism by John. It also explains what He would do so that others could *inherit the promise* after He *inherited what was promised* at His resurrection. Even more amazing is the fact that it condenses—into one concise statement—what the author of the Book of Hebrews spends several chapters explaining. That is, the priesthood of the Levites was only a temporary service. After Jesus Christ became Corporate Israel, "all Israel" was added to the priesthood in the same way that the Levites had been added to the

Aaronic priesthood when Moses died. That sort of explains the source of the *parabolic imagery* that stands behind the Christian concept of the priesthood of the Believer, doesn't it? But the most startling statement that Moses makes in his *blessing* of Levi is the one in which He rather precisely describes the following event:

While He was still speaking to the crowds, look! His mother and His brothers were standing outside, seeking to speak to Him. And someone said to Him, "Look! Your mother and Your brothers are standing outside, seeking to speak to You." But He, answering, said to the one speaking to Him, "Who is My mother and who are My brothers?" And stretching out His hand toward His disciples, He said, "Look! My mother and My brothers! For whoever does the will of My Father Who is in Heaven, he is My brother and sister and mother."

(Matthew 12:46–50) —my translation

As I explained in an article I wrote sixteen years ago, that is the *oral testament* by which Jesus Christ handed down *the promise* to His *heirs*. (See "Did Jesus Leave a Will?" *The Voice of Elijah*, July 1991.) But I have never before mentioned the fact that the author of the Book of Hebrews is *talking about* the *parabolic imagery* associated with the True Believer's *inheritance* of the priesthood in this passage:

*Therefore indeed, the first {covenant} had both ordinances of service and the earthly Holy {place}. For a tent was "built" (the first)—in which were the lampstand, the table, and the presentation of the loaves—which is called a "Holy {place}." Yet behind the second curtain was a tent which is called a "Holy of Holies," which had an incense altar, and the ark of the covenant entirely covered with gold, in which {were} a jar made of gold holding the manna, Aaron's rod that budded, and the tablets of the covenant. But above it were the cherubim of glory overshadowing the mercy seat—concerning which it is not now {possible} to speak in detail. Yet when these had been so "built," the priests are always entering **the first tent**, completing the service, but into the second only the high priest, once a year, not without blood, which he offers for himself and the people's sins of ignorance. This is the Holy Spirit pointing out **The Way** of the "Holy {place}" has not yet been made known while **the first tent** is still standing; which is a*

*parable for the time then present, according to which {parable} both gifts and sacrifices are offered {which are} not able—with respect to conscience—to complete **the one who serves**. {They are} only ordinances of flesh imposed on food, drink, and different baptisms until a time of reformation. But when Christ—a High Priest of the coming good things—arrived by means of **the greater and more complete tent not made by hands** (that is, not by {any-one in} this Creation), not by means of the blood of goats and calves, but by means of His Own blood, He entered once for all into the "Holy {place}," obtaining an eternal release. For if the blood of goats, bulls, and ashes of a heifer sprinkling those who have become profane makes {them} holy with regard to cleanness of the flesh, how much more {will} the blood of the Christ, Who—by means of a Holy Spirit—offered Himself unblemished to the {Living} God, cleanse our conscience from dead works to serve a Living God? **And for this reason, He is Mediator of a new testament, so that—a death having occurred for the releasing of those who transgressed against the first covenant—those who have been called might receive the promise of the eternal inheritance. For where there is a testament, death of the testator must be borne. For {only} a testament {made} by the dead is valid; it has no meaning whatsoever while the testator is alive.** Wherefore, not even the first {covenant} was renewed without blood. For every commandment having been spoken—according to the Law—by Moses to all the people, taking the blood of the calves and the goats with water and scarlet wool and hyssop, he sprinkled both the book itself and all the people, saying, "THIS IS THE BLOOD OF THE COVENANT WHICH THE {Living} GOD COMMANDED YOU." Both the tent and all the utensils of the ministry he likewise sprinkled with the blood. And nearly everything is cleansed by blood—according to the Law—and without shedding of blood there is no forgiveness. Therefore, it is necessary for the patterns of those things in Heaven to be cleansed, but the things in Heaven with much better sacrifices than these. For Christ did not enter into a "Holy {place}" made with hands—representations of the true ones—but into Heaven itself, now to appear in the presence of the {Living} God on our behalf; not so that He would offer Himself often, as the high priest enters the "Holy {place}" every year with blood of another. Otherwise He would need to suffer often—from the foundation of the world. But now once at the completion of the Ages for abolition of "the sin" through His sacrifice, He has been made known. And just as it is destined for men to*

die once and after this judgment, so also the Christ, having been handed over once to offer up the sins of "The Many," will be seen for a second time—without sin—by those who eagerly look forward to Him for salvation. For the Law, having a "shadow" of the coming good things—not the very image of the actions—by the same sacrifices which they offer every year, can never permanently complete **those who approach**. Otherwise, would they not have stopped offering because, having been cleansed once, none of **those who serve** would still have a consciousness of sins? But in those is a recollection of sins every year. For blood of bulls and goats is not able to remove sins.

Therefore, coming into the world, He says,

"A SACRIFICE AND AN OFFERING YOU DID NOT DESIRE;

BUT YOU PREPARED A BODY FOR ME.

IN BURNT OFFERINGS AND {those} FOR SIN

YOU DID NOT TAKE PLEASURE.

THEN I SAID, 'LOOK! I COME

(AT THE TOP OF THE SCROLL

IT IS WRITTEN CONCERNING ME)

TO DO YOUR WILL, O GOD."

After saying above that "A SACRIFICE AND AN OFFERING" "AND BURNT OFFERINGS AND {those} FOR SIN" "YOU DID NOT DESIRE" and "YOU DID NOT TAKE PLEASURE IN"—which are offered according to law, He then said, "LOOK! I COME TO DO YOUR WILL." He removes the first to raise up the second. By which "will" we have been made holy through the offering of the body of Jesus Christ once for all. And indeed every priest stands every day ministering and often offering the same sacrifices—which are never able to take away sins. But this One, after offering one sacrifice for sins permanently, SAT DOWN AT THE RIGHT HAND OF THE {Living} GOD, waiting from then on UNTIL HIS ENEMIES ARE MADE A FOOTSTOOL FOR HIS FEET. For by one offering He has completed permanently **those who are being made holy**. But the Holy Spirit also testifies to us {internally}. For after having said,

"BECAUSE THIS IS THE TESTAMENT

THAT I WILL MAKE AS A WILL WITH THEM

AFTER THOSE DAYS,"

says His Majesty;

"WHILE PUTTING MY LAWS UPON THEIR HEARTS,

I WILL ALSO WRITE THEM UPON THEIR MINDS.

AND THEIR SINS AND THEIR LAWLESSNESS

I WILL NO LONGER REMEMBER."

But where there is forgiveness of these things, there is no further offering for sin. Therefore, brothers, having a plainness of speech in "The Way" of the "holy ones," by

the blood of Jesus, Who renewed for us (1) a freshly slaughtered and living "Way" through the curtain—that is, His flesh—and (2) a Great Priest over the "House" of the {Living} God, a) **let us approach** with a truthful heart in absolute certainty of belief, our hearts having been sprinkled from an evil conscience and "the Body" having been washed with clean water; b) let us hold fast the "confession" of the hope steadfast, for the One Who promised is trustworthy; and c) let us consider one another—for inspiration of love and good works—not abandoning the assembling of ourselves, as is the custom of some, but exhorting; and even that much more as you see the Day approaching. **For if we go on sinning of our own free will after receiving the knowledge of the Truth, there remains no further sacrifice for sins, but a certain terrifying expectation of judgment and A JEALOUS "FIRE" WHICH IS GOING TO CONSUME THOSE WHO OPPOSE.** Anyone who sets aside Moses' law dies without mercy on {the testimony of} two or three witnesses. Of how much worse retribution do you think the one who 1) trampled on the Son of the {Living} God, 2) considered as common the blood of the covenant by which he was made holy, and 3) insulted the Spirit of favor will be deemed worthy? For we know the One Who said, "VENGEANCE IS MINE; I WILL REPAY,"

And again,

"HIS MAJESTY WILL JUDGE HIS PEOPLE."

Falling into the hands of a Living God is terrifying. But remember the first days in which, having been enlightened, you endured a lot of conflict, suffering. On the one hand, being made a public spectacle through insults and ordeals; on the other, becoming sharers with those who were turned upside down that way. For you even showed sympathy for the prisoners, and you accepted with joy the plunder of your possessions, knowing that you have a better possession—and one that remains. Therefore, don't throw away your plainness of speech, which holds a great payment. **For you have to have endurance, so that, having done the will of the {Living} God, you may receive the promise.**

(Hebrews 9:1–10:36) —my translation

The author's point in that passage, in case you missed it, is to explain the *parabolic imagery* in *The Apostolic Teaching* that explains how the shed blood of the parabolic "sacrifice" of Jesus Christ has prepared the True Believer for ministry as a "priest" in God's "tabernacle." That is why he refers to True Believers as "those

who *serve*," "those who *approach*," and "those who are being *made holy*." Of course, if one does not know what *parabolic* "tabernacle" the True Believer is expected to "minister" in as a "priest," then I suppose one would have no idea what the author of that text has said, would he? The Truth is, the *literal* tabernacle that Moses erected in the wilderness was just a *parabolic image* of the *physical* body of Jesus Christ. Since His *physical* body was no different than anyone else's, the tabernacle is also a *parabolic image* of the *physical* body of the True Believer. That is why John says this:

*And the Word became flesh, and He took up residence in us, and we "saw" His Glory—a Glory like an only begotten by a father, full of goodwill and Truth.
(John 1:14) —my translation*

The sentence I translated "He took up residence in us" could just as easily be translated "He *camped out* in us." The reason for that is, the Greek verb that John used is one that indicates a person is temporarily "camping out" in a tent. On the basis of the *parabolic imagery* I have just explained, you should be able to understand the fact that the "first tent" mentioned in the passage above from Hebrews 9–10 refers to the *physical* body of Jesus Christ prior to His death, while "the greater and more complete tent not made by hands" is referring to His *physical/spiritual* resurrected Body.

My point in telling you all this is not to explain what the author of the Book of Hebrews has said about those things; it is instead to inform you that the priesthood of the True Believer is concerned with the *parabolic* "rituals" he is supposed to "conduct" in his own "tent." His responsibility in that regard has nothing at all to do with the *parabolic* rituals that others may or may not be conducting in their own "tent." As a priest, his only responsibility lies in the daily conduct of his own worship of God. I have no doubt that bit of Truth is something Pretenders will never be able to accept, since their major concern is judging what others say and do rather than minding their own "business." (See "Pigs Were Never Meant to Wear Three-Piece Suits," *The Voice of Elijah*, October 2006.)

By the way, Paul is speaking in terms of the *parabolic* "tabernacle" in which the True Believer "serves" when he says this:

*For we know that when our earthly "house" of the "tent" is torn down, we have a "building" from God—an eternal "building" not made with hands—in the heavens. For in this one we do indeed groan, deeply desiring to "clothe" ourselves with our "housing"—the One from Heaven. So if we are "stripped," we will not be found "naked." For indeed we do groan—being burdened—while in this "tent," because we do not want to be "stripped," but to be "clothed," so that "the death" might be swallowed up by "the Life." But the One Who prepared us for this very thing is God—the One Who gave us the down payment of the Spirit. Therefore, always being confident and knowing that when {we are} at home in the body, we are away from the Lord. For we are "walking" through belief, not through what is seen. But we are confident, and we very much prefer to be away from the body and at home before the Lord. Therefore, we earnestly endeavor—whether at home or away—to be pleasing to Him. For all of us must appear before the judgment seat of the Christ so that each one may be paid back for the things he did through the body, whether good or bad. Therefore, knowing the fear of the Lord, we persuade men; but we have {already} appeared to God, and I also hope to have appeared in your consciences. We are not introducing ourselves to you again but are giving you an opportunity to boast about us so that you may have {it to use} against those who boast in appearance and not in heart. For if we are astounded, it is for God; if we are thinking straight, it is for you. For the love of Christ constrains us, having judged this: That One died for all, so all died; and He did die for all, so that those who are living are no longer living for themselves but for the One Who died for them and was awakened. Therefore, from now on we respect nobody according to the flesh. Even if we knew Christ according to the flesh, but now we no longer know. Therefore, if anyone is in Christ—a New Creation—the ancient things have passed away. See! New things have come. But everything is from the {Living} God, the One Who reconciled us to Himself through Christ and gave us the ministry of reconciliation, because God was in Christ reconciling a world to Himself—not reckoning their transgressions against them—and He has put the Word of reconciliation in us. Therefore, we are representatives on behalf of Christ. As the {Living} God is pleading through us, we beg on behalf of Christ. Be reconciled to the {Living} God. The One Who did not know sin He made sin on our behalf so that we might become—in Him—God's declaration of not guilty.
(2 Corinthians 5:1–21) —my translation*

The Inheritance of the Believer

Now that I have (hopefully) antagonized nearly every bonehead Pretender who reads this, let me explain a few more things for the benefit of those of you who still have ears to hear. If you are a True Believer, the *parabolic* “veil” in your *parabolic* “tabernacle” has been *parabolically* removed. That *parabolic* “veil” used to prevent you from *parabolically* “seeing” the Living Word of God Who resides behind that *parabolic* “veil.” But as the author of the Book of Hebrews indicates, you now have a “living ‘Way’ through the curtain” (Heb. 10:20). “The Way” he has in mind is *The Teaching* that was, under the Old Covenant, etched on the two stone tablets that were hidden in the Ark of the Covenant behind the veil. If you have ears to hear the Truth, *The Teaching* is now being etched on your “heart,” thereby allowing you to “see” the “Glory” of God that was formerly hidden behind the veil. Therefore, your experience is *parabolically* the same as if that “veil” had been removed. That is precisely the *parabolic* imagery Paul had in mind when he wrote this:

Are we starting to commend ourselves again? Or do we not need, like some, letters of commendation for you or from you? You are our letter {of commendation}—inscribed in our hearts, known and read by all men—it being made apparent that you are a letter of Christ, having been served by us, having been inscribed not in ink, but in a “Spirit” of a Living God, nor in stone tablets, but in tablets of hearts of flesh. So we have such a confidence through the Christ before the {Living} God. Not because we are adequate of ourselves to consider anything as from ourselves, but our adequacy is from the {Living} God, Who also made us adequate servants of a New Covenant—not of what is written, but of a “Spirit.” For what is written kills, but the “Spirit” makes life. But if the serving of “the death” in what is written—engraved on stones—happened in glory, so that the sons of Israel were not able to look intently at the face of Moses because of the glory of his face—“the useless”—how could the serving of the “Spirit” not be even more in glory? For if the serving of the condemnation was in glory, the serving of the declaration of not guilty abounds much more in glory. For what had been glorified in this case had not {actually} been glorified because of the glory beyond all comprehension. For if “the useless” is because of glory, what remains is much more in glory. Therefore, having such a hope,

we employ much plain-spokenness, and are not like Moses. He used to put a veil over his face so that the sons of Israel could not look intently at the End of “the useless.” But their minds were hardened. For until this very day, the same veil remains on the reading of the old covenant—having not been unveiled, because in Christ it is made “useless.” But till today, whenever Moses is read, a veil lies on their hearts. But whenever he turns to His Majesty, the veil is taken away. But His Majesty is the “Spirit;” and freedom is wherever the “Spirit” of His Majesty is. But we all—face unveiled, looking at the glory of His Majesty as a reflection in a mirror—are being transformed into the same image from glory to glory, just like a “Spirit” from His Majesty. For this reason, having this service, as we were shown mercy, we don’t despair. Rather, we renounced the things hidden due to shame—not walking in cleverness, nor contaminating the Word of the {Living} God, but by the manifestation of the Truth, are commending ourselves to every man’s conscience before the {Living} God. But even if our Gospel has been veiled, it has been veiled in those who are perishing—in those whom the {Living} God has blinded the minds of the unbelieving of this Age—so that they cannot see “The Light” of the Gospel of the Glory of the Christ, which is the image of God. For we do not preach ourselves but Jesus Christ, and ourselves as your slaves through Jesus. Because the {Living} God is the One Who said, “A Light will shine out of darkness”—the One which has shone in our hearts for an enlightenment of the knowledge of the Glory of the {Living} God in the face of Jesus Christ.

(2 Corinthians 3:1–4:6) —my translation

Paul has just explained—*parabolically*—how God has gone about creating a “people” in His Own image and likeness. The difficulty in understanding what he says has to do with the fact that he is speaking in terms of two entirely different *parabolic* pantomimes, both of which involve a “veil” in which one person spoke to another person through a “veil.” In the first instance, God Himself explained *The Teaching* to Moses through the “veil” in the Tent of Meeting:

Now Moses used to take the tent and pitch it outside the camp—at a distance from the camp—and he called it “a tent of meeting.” And all who sought His Majesty would go out to the tent of meeting which was outside the camp.

When Moses went out to the tent, all the people would arise, and each would station himself at the entrance of his tent and watch Moses until he went into the tent. When Moses went into the tent, the pillar of cloud would come down and stand at the entrance of the tent and speak with Moses. When all the people saw the pillar of cloud standing at the entrance of the tent, all the people would arise and each would bow down at the entrance of his tent. And His Majesty spoke to Moses face to face just as a man would speak to his friend. (When he returned to the camp, his servant Joshua, the son of Nun—a young man—would not leave from inside the tent.)

(Exodus 33:7–11) —my translation

That passage doesn't actually tell you that the One Who is the *Living Word of God* remained hidden behind the veil when He talked to Moses. But anyone but a simpleton can see that has to be the case. After all, when Moses asked to see the Glory of God, God refused to show him His "face" and would only allow him to see His "back." But the text also tells us this:

When Moses came down from Mount Sinai (now the two tablets of the testimonies were in Moses' hand when he came down from the mountain, and Moses did not know the skin of his face was shining because of Him speaking with him), Aaron and all the sons of Israel saw Moses, and look! The skin of his face was shining, so they were afraid to come near him. Then Moses summoned them, and Aaron and all the Carriers in the Assembly returned to him; and Moses spoke to them. And after that, all the sons of Israel approached, and he commanded them all that His Majesty had spoken with him on Mount Sinai. When Moses finished speaking with them, he put a veil over his face. But when Moses would go in before His Majesty to speak with Him, he would remove the veil until he came out. When he went out and spoke to the sons of Israel what he had been commanded, the sons of Israel would see the face of Moses—that the skin of Moses' face was shining—so Moses would put the veil back over his face until he went in to speak with Him.

(Exodus 34:29–35) —my translation

The point of that passage is to tell us *The Teaching* is what caused Moses' face to shine. *The Teaching* is the "Glory" of the *Living Word of God* that Moses "saw" when he heard the One Who is the *Living Word of God* speaking to him through the veil in the Tent of

Meeting. But the real significance of that *parabolic pantomime* can only be "seen" if you already know one very important detail that I explained in *The Mystery of Scripture*. You see, the *Living Word of God* spoke to Moses through the veil in the Tent of Meeting; but Moses did not speak to the people through the veil that covered his face. Not at all. In yet a second *parabolic pantomime*, Moses played the role of God in speaking to his brother Aaron, who then spoke to the people as a Prophet/Teacher. So let me give you a REALLY BIG CLUE as to what those two *parabolic pantomimes* are saying: Don't expect God to speak directly to you through the "veil" in your "tabernacle." If you hear a voice coming from the other "side," believe me, the one speaking to you is not the One Who is the *Living Word of God*. That Word stopped talking to people directly when Moses died:

Miriam (and Aaron) spoke against Moses because of the Cushite woman he had taken (because he had taken a Cushite woman), and they said, "Has His Majesty only spoken through Moses? Has He not also spoken through us?" And His Majesty heard. (Now the man Moses was more humble than all of "the man" who is on the surface of the ground.) And His Majesty suddenly said to Moses, and to Aaron, and to Miriam, "You three come out to the tent of meeting." And the three of them came out. Then His Majesty came down in a pillar of cloud and stood at the entrance of the tent and called Aaron and Miriam; and when the two came out, He said,

"Listen to My words:

***If your prophet were His Majesty,
I would make Myself known to Him in a vision;***

I would speak with Him in a dream.

It is not so with My servant Moses.

In all My house, he is trustworthy.

I speak with him mouth to mouth,

Even clearly, and not in riddles.

He sees the form of His Majesty.

So why were you not afraid

To speak against My servant—against Moses?"

(Numbers 12:1–8) —my translation

The "form" of God that Moses saw was just an outline on the "veil" which the Glory of God shone through. But now that I have gotten that bit of house-keeping out of "The Way," let me put the essence of the matter in the simplest terms possible: If you want to be

more like Christ—the *Living Word of God* Who was resurrected in the image and likeness of the *Living Word of God*—you need to spend more time allowing the Truth that He is to speak to you. You would also do well to remember what Jesus told His disciples right before He died:

“I have spoken these things to you so that you may not be caused to ‘stumble.’ They will make you excommunicates, but an hour is coming when everyone who kills you will think he is offering service to the {Living} God. And they will do these things because they have not known the Father or Me. But I have spoken these things to you so that when their hour comes, you would remember that I told you about them. But I did not tell you these things from the start, because I was with you. But now, I am going to the One Who sent Me, and none of you are asking Me, ‘Where are You going?’ But because I have spoken these things to you, sadness has filled your heart. But I tell you the Truth: It is better for you that I go away. For if I do not go away, the Advocate will not come to you; but if I go, I will send Him to you. And when that One comes, He will convince the world concerning sin, and concerning a declaration of not guilty, and concerning judgment. Concerning sin, because they do not believe into Me; and concerning a declaration of not guilty, because I go to the Father and you no longer perceive Me; and concerning judgment because the ruler of this world has been judged. I still have many things to say to you, but you are not able to ‘carry’ at present. But when that One comes—the Spirit of Truth—He will guide you in all the Truth. For He will not speak from Himself, but whatever He hears, He will speak; and He will report to you the things to come. That One will glorify Me because He will receive from Me and report to you. All that the Father has is Mine; therefore, I said, ‘He will receive from Me and report to you. A little while and you will no longer “perceive” Me, and again a little while and you will “see” Me.’” Therefore, some of His disciples said to one another, “What is this He is saying to us, ‘A little while and you will not “perceive” Me, and again a little while and you will “see” Me,’ and ‘because I go to the Father?’” Therefore, they were saying, “What is this He says—the ‘a little while’? We don’t know what He is saying.” Jesus knew that they wanted to ask Him, so He said to them, “Are you discussing with one another concerning this, that I said, ‘A little while and you will not “perceive” Me, and

again a little while and you will “see” Me?’ Without doubt! Without doubt! I say to you that you will cry and mourn, but the world will rejoice; you will be sad, but your sadness will be turned into joy. ‘The Woman,’ when she gives birth, has sadness because her hour has come. But when she engenders ‘the child,’ she does not remember ‘the tribulation’ because of the joy that ‘a Man’ has been engendered into the world. So therefore, you do indeed have sadness now, but I will see you again, and your heart will rejoice and no one can take your joy from you. And in that day, you will not ask Me anything. Without doubt! Without doubt! I tell you, when you ask the Father for anything in My ‘Name,’ He will give to you. Until now, you have asked for nothing in My ‘Name.’ Ask, and you will receive, so that your joy will be fulfilled. I have spoken these things to you in parables. An hour is coming when I will no longer speak to you in parables, but with plain-spokenness I will inform you concerning the Father. In that day, in My ‘Name’ you will ask. And I am not saying to you that I will ask the Father for you; for the Father Himself loves you all because you all have loved Me and believed that I came from the {Living} God. I came from the Father, and I came into the world. I am leaving the world again and I am going to the Father.”
(John 16:1–28) —my translation

Keep this one thing firmly fixed in your mind: There is *peer* pressure, and then there is *Peer* pressure. Just make sure you can tell the difference. In the latter case, the only “peering” you need do is at the “form” of the *Living Word of God* that you see outlined on the parabolic “veil” in your own “tabernacle.” As the Apostle Paul explains in his letter to the Ephesians, your ability to “see” the Glory of the *Living Word of God* Who resides on the other side of the “veil” in your “tabernacle” will be made possible through the insight you gain from the knowledge of *the promise* that you *inherit* when you receive an oral *blessing* from someone who has the authority to *hand down The Teaching* to you:

Paul, an apostle of Christ Jesus—through the will of God—to the Holy Ones who are in Ephesus and the Believers in Christ Jesus. Favor and peace be to you from God our Father and His Majesty, Jesus Christ. Blessed be the {Living} God and Father of our Lord Jesus Christ, the One Who has blessed us with every spiritual blessing in the heavens, in Christ; just as He chose us in Him before the foundation of the world, for us to be

holy and blameless before Him in love, having decided on us in advance for adoption: 1) through Jesus Christ, 2) to Himself, 3) according to the good pleasure of His will, {and} 4) to the praise of the Glory of His favor—with which He favored us in the One Who has been loved—in Whom we have: 1) the liberation through His blood, 2) the cancellation of the transgressions according to **the wealth of His favor, which He made abundant unto us in all wisdom and understanding, having made known to us the mystery of His will** according to His good pleasure which He intended in Him, because of {our} responsibility for the completion of the times, in order for the totality to be summarized in the Christ—the things in the heavens and the things on the Earth—in **Him in Whom also we have been appointed heirs, having been decided upon according to the purpose of the One Who is working in the totality according to the decision of His will, in order for us—the ones who have hoped beforehand in the Christ—to be to the praise of His Glory. In Whom also you—having heard the word of Truth, that is, the good news of your salvation (in Whom also you, having believed)—were sealed by the Holy Spirit of the promise, which is a pledge of our inheritance, for the liberation of the property—unto the praise of His Glory.** Because of this, I also—having heard about: 1) the belief in His Majesty Jesus which is among you, and 2) the love for all the Holy Ones—do not cease: 1) giving thanks concerning you, 2) making mention when I pray so that the {Living} God of our Lord Jesus Christ, the Father of Glory, would give you a Spirit of wisdom and revelation in knowledge of Him—the eyes of your heart having been opened for you to see: a) what is the hope of His calling, b) what is the wealth of the Glory of His inheritance in the Holy Ones, and c) what is the overwhelming magnitude of His power unto us who believe, in accordance with the inworking of the strength of His might, which He has worked in the Christ, 1) having raised Him from the dead and 2) having seated Him at His right hand in the heavens, high above every ruler, and authority, and power, and dominion and every name given, not only in this age, but also in the coming one. And 3) He put everything under His feet, and 4) He made Him Head over the entire Ekklesia, which is His Body, the Fulness of the One Who fills everything in everything!

(Ephesians 1:1–23) —my translation

Have “the eyes of your heart” “been opened”?

Conclusion

I have explained the foregoing for the benefit of those True Believers who honestly desire to “serve” the Living Word of God in these Last Days. If you have ears to hear, you already know how the things I have explained pertain to your own “walk” with that God. If you are not yet sure you understand, let me show you how the Apostle Peter puts it:

Having purified your souls by listening to the Truth, in brotherly love—without hypocrisy—love one another fervently from the heart, having been engendered again—not from perishable “seed,” but imperishable—through the Living (and remaining) Word of God.

For: “ALL FLESH IS LIKE GRASS,

AND ALL ITS GLORY IS LIKE THE FLOWER OF GRASS,

THE GRASS HAS WITHERED,

AND THE FLOWER HAS FALLEN OFF,

BUT THE PROCLAMATION OF HIS MAJESTY

REMAINS INTO THE AGE.”

And this is the proclamation of the Gospel that was preached to you. Therefore, getting rid of all ill-will, all deceit, hypocrisy and jealousy, and all speaking badly of others, as newborn babies, desire the unadulterated rational milk, so that by it you may grow into salvation, if you have tasted that His Majesty is good. To Whom coming—a Living Stone declared useless by men, but Chosen and Valued by God—you also as “living stones” are being “built” a spiritual “house” into a holy “priesthood,” to offer spiritual “sacrifices” acceptable to God through Jesus Christ. For it stands in Scripture: “LOOK! I AM LAYING IN ZION A CHOSEN VALUED CORNER STONE; AND THE ONE WHO BELIEVES ON HIM WILL NOT BE DISAPPOINTED.” Therefore, the value is to you—to those who believe—but to those who do not believe: “THE STONE WHICH THE BUILDERS DECLARED USELESS? THIS ONE BECAME A CORNERSTONE,” and “A STONE OF STUMBLING AND A ROCK OF OFFENSIVENESS.” **Those who stumble at the Word do not believe—to which also they were “laid.” But you are A CHOSEN RACE, a Royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR ACQUISITION, in order that you may proclaim the virtues of the One Who called you out of darkness into His astonishing Light—those once NOT A PEOPLE, but now A PEOPLE OF GOD; those who had NOT RECEIVED MERCY, but have now RECEIVED MERCY.**

(1 Peter 1:22–2:10) —my translation ■