



# THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

## Ephraim Mixed Himself Into a Cake Not Turned

But let us see if this people is the heir, or the former, and if the covenant belongs to us or to them. Hear ye now what the Scripture saith concerning the people. Isaac prayed for Rebecca his wife, because she was barren; and she conceived. Furthermore also, Rebecca went forth to inquire of the Lord; and the Lord said to her, "Two nations are in thy womb, and two peoples in thy belly; and the one people shall surpass the other, and the elder shall serve the younger."

You ought to understand who was Isaac, who Rebecca, and concerning what persons He declared that this people should be greater than that. And in another prophecy Jacob speaks more clearly to his son Joseph, saying, "Behold, the Lord hath not deprived me of thy presence; bring thy sons to me, that I may bless them." And he brought Manasseh and Ephraim, desiring that Manasseh should be blessed, because he was the elder. With this view Joseph led him to the right hand of his father Jacob. But Jacob saw in spirit the type of the people to arise afterwards.

And what says [the Scripture]? And Jacob changed the direction of his hands, and laid his right hand upon the head of Ephraim, the second and younger, and blessed him. And Joseph said to Jacob, "Transfer thy right hand to the head of Manasseh, for he is my first-born son." And Jacob said, "I know it, my son, I know it; but the elder shall serve the younger: yet he also shall be blessed." We see on whom he laid [his hands], that this people should be first, and heir of the covenant. If then, still further, the same thing was intimated through Abraham, we reach the perfection of our knowledge. What, then, says He to Abraham? "Because thou hast believed, it is imputed to thee for righteousness: behold, I have made thee the father of those nations who believe in the Lord while in [a state of] uncircumcision."

Yes [it is even so]; but let us inquire if the Lord has really given that testament which He swore to the fathers that He would give to the people. He

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did give it; but they were not worthy to receive it, on account of their sins. For the prophet declares, "And Moses was fasting forty days and forty nights on Mount Sinai, that he might receive the testament of the Lord for the people." And he received from the Lord two tables, written in the spirit by the finger of the hand of the Lord. And Moses having received them, carried them down to give to the people. And the Lord said to Moses, "Moses, go down quickly; for thy people hath sinned, whom thou didst bring out of the land of Egypt." And Moses understood that they had again made molten images; and he threw the tables out of his hands, and the tables of the testament of the Lord were broken.

Moses then received it, but they proved themselves unworthy. Learn now how we have received it. Moses, as a servant, received it; but the Lord himself, having suffered in our behalf, hath given it to us, that we should be the people of inheritance. But He was manifested, in order that they might be perfected in their iniquities, and that we, being constituted heirs through Him, might receive the testament of the Lord Jesus, who was prepared for this end, that by His personal manifestation, redeeming our hearts (which were already wasted by death, and given over to the iniquity of error) from darkness, He might by His word enter into a covenant with us.

For it is written how the Father, about to redeem us from darkness, commanded Him to prepare a holy people for Himself. The prophet therefore declares, "I, the Lord Thy God, have called Thee in righteousness, and will hold Thy hand, and will strengthen Thee; and I have given Thee for a covenant to the people, for a light to the nations, to open the eyes of the blind, and to bring forth from fetters them that are bound, and those that sit in darkness out of the prison-house."

The Epistle of Barnabas, Chaps. xiii-xiv, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1867), Vol. 1, pp. 145-146.

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Published quarterly by  
Voice of Elijah, Inc.

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Volume 17  
Number 2  
April 2006

All correspondence  
should be addressed to:

Voice of Elijah, Inc.  
P.O. Box 2257  
Rockwall, TX 75087-2257

Subscription rates:  
(1 year, U.S. Funds)

U.S. \$24.00  
Canada \$30.00  
Abroad \$42.00

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Larry Dee Harper  
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## *A Note From the Editor*

Some changes have recently taken place at *The Voice of Elijah*® so I want to make you aware of what has already transpired, and what will be transpiring in the near future. Those of you who receive *The Voice of Elijah*® *Update* (Monthly Contributors and participants in The Next Step program) are already aware of a couple of these changes. As you undoubtedly noticed, the “Etceteras” column I normally write was not included in the February and March issues you just received and both issues were expanded from 16 to 20 pages. You can expect this to be the standard for the foreseeable future. Let me briefly explain why these changes were made.

As many of you know, I have been writing the “Etceteras” column for *The Voice of Elijah*® *Update* since June 1995 as well as this column—“A Note From the Editor”—for *The Voice of Elijah*® newsletter since July 1995. As the President and Executive Editor of *The Voice of Elijah*® (both positions of which I assumed in May 1995), it was my responsibility to keep you—our subscribers and faithful contributors—informed of things going on within our ministry and to share other relevant thoughts as I saw fit. Over the nearly eleven years that I have been writing these columns, I have done my best to not only be informative, but to also keep things interesting and thought provoking at the same time. (Whether I succeeded in my objective is for you to decide.)

The fact that writing is not something I find easy to do actually caused me to question whether I should accept this responsibility back in 1995. The only reason I did is because I firmly believed The Teaching was true and that I had an obligation to help the ministry of *The Voice of Elijah*® in whatever way I could, so that others might have the opportunity to hear the same Truth I was being taught. I firmly believed that in 1995, and I firmly believe it today. But that doesn’t mean I believe the only way I can help *The Voice of Elijah*® to fulfill its ministry is by continuing to do what I have been doing for the past eleven years. The truth is, there are a multitude of ways in which I (or any other True Believer for that matter) can assist *The Voice of Elijah*®.

In recent years it has become increasingly obvious to me that changes would eventually need to take place within our ministry if we were to ever get to where we needed to be. Although I was never exactly certain what those changes were (and I’m not totally certain now), I could see that something had to change if our ministry was ever going to become what God intends it to be. To be honest, the only two things I have ever been totally certain of is that The Teaching is absolutely true and that Larry Harper has been called by God as a Teacher to restore The Teaching and to teach it to True Believers.

The fact that I knew these two things were true made it crystal clear to me that *The Voice of Elijah*® as a ministry had no reason to exist if

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not for Larry and The Teaching he is restoring. You see, *The Voice of Elijah*® exists for the purpose of distributing the materials that Larry produces (through his own independent organization, The Elijah Project) to born-again Believers. In other words, Larry has been called to restore The Teaching and to teach it to True Believers. Our ministry is to help Larry fulfill his calling by reaching out to True Believers and distributing the materials Larry produces to those Believers so that they can gain insight into the Truth and understand what is about to happen here at the End.

There is a symbiotic relationship that exists between *The Voice of Elijah*® and The Elijah Project in that both ministries are dependent on the other to do certain things that would be difficult, if not impossible, for either ministry to accomplish alone. So while both ministries are independent organizations striving to accomplish different objectives, we are each dependent on the other in much the same way as the human body is dependent on the circulatory system and the respiratory system working together to pump blood and oxygen throughout the body. Of course, the Body we are striving to restore to health and vitality (because it's currently sick and anemic) is the *parabolic* Body of Christ, that is, the Church. But in order for that to happen, it's important that *The Voice of Elijah*® and The Elijah Project each carry out their respective duties according to God's dictates and not overstep their authority.

I mention this only because it became apparent to me shortly after I started writing editorials for *The Voice of Elijah*® newsletter and *The Voice of Elijah*® *Update* that it was very easy for me to overstep my authority by writing articles that crossed the line into teaching. The danger in this was not just in the fact that by acting as a Teacher I would incur a "stricter judgment" (Jam. 3:1) on Judgment Day, but also in the fact that I was running the risk of angering God in the here and now by sharing things with others I shouldn't. That's why Larry Harper continually reminded me, as he does all True Believers, that it's not wise for someone who is not a Teacher to take it upon himself to teach others The Teaching.

Over the years, I have often heard Larry's warning resonate within me after I wrote something (or started to write something) that I suspected I shouldn't. Most of the time I was smart enough to back away from what I originally intended to say when that warning bell went off, but sometimes I stubbornly forged ahead because I didn't want to take the time to change what I had already written. Since writing is not something I am especially gifted at, I tried to avoid doing rewrites whenever possible (although I have done countless rewrites over the years) because of the time consuming and mind consuming aspects of it. (That's why I marvel at Larry's writing ability and the speed with which he can bang out newsletter articles, but that's another story.)

The reason I'm telling you all of this is because it partly explains why I will no longer be writing this column—"A Note From the Editor"—in *The Voice of Elijah*® newsletter and the "Etceteras" column in *The Voice of Elijah*® *Update*. The simple truth is, writing has always been a challenge for me, so I have decided to reduce my involvement in this area so that I can focus on other important areas of our ministry. Beginning with the July newsletter, Marcia Woody will take over writing "A Note From the Editor," as she has been doing for some time now in *The Voice of Elijah*® *Update*. Since Marcia is actually more involved in the editing process than I am anyway, it also makes sense for her to write this column since she is, for all intents and purposes, the true Executive Editor of both publications.

In closing, I want to say that it has been an honor and a privilege for me to serve all of you over the past eleven years. I intend to keep on serving you, as well as the multitude of True Believers out there who are valiantly searching for the Truth, through my continued involvement with *The Voice of Elijah*®. My title and responsibilities may change, but I will still be involved in helping this ministry accomplish its objectives in these Last Days as we anxiously await Christ's Second Advent and the end to Hell on Earth.

*Allen Friedman*

# A “New” Covenant Is Only New Once

**T**his is the fifth 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 first article in this series is “The Sad, Sordid History of the People of God,” **The Voice of Elijah**®, July 1996. The second article I have specifically designated as a part of this series is “So Why Would a Nomad ‘Build a House’ and Settle Down?” **The Voice of Elijah**®, October 1997. The third is “A Promise Is Good, but a Promise Kept Is Better,” **The Voice of Elijah**®, October 2005. The fourth article is “The Problem With Liars? They Always Try to Rewrite History,” **The Voice of Elijah**®, January 2006. A sixth 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 six articles, there is also relevant material in the “Questions & Answers” column in this issue.

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*.

## Introduction

In the last two articles I wrote for this series, I explained how, when God banished Adam and Eve from the Garden of Eden, He gave Adam *the promise* with instructions that *the promise* was to be *handed down* orally from generation to generation as *the blessing* until God finally *fulfilled the promise* and *delivered what was promised to the Heir of the promise*. I also told you the essence of *the promise* was that God would one day create “The Man” Jesus Christ in His Own image and likeness—the image and likeness of the *Living Word of God* that He is—and then go on to create other members of “The Man” Jesus Christ in that same image and likeness. I also explained that is what Moses is *talking about* here:

*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.” Then God said, “Look! I have given you {all} every green plant seeding seed which is on the surface of all the Earth and all the trees in which is fruit of a tree seeding seeds. It will be food for you and for all wildlife of the Earth and for all the birds of the Sea of Waters and for everything crawling on the Earth in which is a living soul. All green plants are for food.” And it was so.*  
(Genesis 1:26–30) —my interim translation

Moses tells us that, after Adam and Eve left the Garden, Eve bore two sons for Adam. Cain was the firstborn and therefore stood first in line to become *the heir of the promise* who *inherited the promise* from Adam—the first *heir of the promise*. But when Cain killed his brother Abel, God cursed him. He thereby became unqualified to *inherit the promise*, so Adam *handed down the promise* to his third son, Seth. Moses then gives us a genealogy in Genesis 5:6–31 to explain where *the promise* went from there. That genealogy tells us Noah eventually became *the heir of the promise*.

After his account of how Noah escaped the Flood because of his belief in *the promise*, Moses provides yet another genealogy in Genesis 11:10–32 to show where *the promise* went after Noah died. In that genealogy, he indirectly tells us Noah *handed down the promise* to his son Shem, who *handed down the promise* to his son Arpachshad, and so on, until finally the one man Abraham became *the heir of the promise*.

At that point in his history of *the promise*, Moses begins to provide a whole lot more historical detail. His reason for doing that is because he wants it clearly understood that, before Jacob divvied up *the promise* among his sons and grandsons (Gen. 48–49) and before God made a covenant with the sons of Israel at Mt. Sinai to bind *the promise* back together, *the promise* had always been *inherited* by *one man* as a *spoken blessing*. That is, *the heir of the promise* could *hand down the promise orally* by *blessing* whomever he decided he wanted to make the next *heir of the promise*. Every *heir of the promise received the promise* by simply believing it. He thereby became “righteous”—that is, “declared innocent,” or “declared not guilty,” of all the charges God held against him. (See “The Righteous and the Wicked: One Simple Distinction Lies Between Them,” *The Voice of Elijah*®, April 2002.)

Before giving an account of how Abraham *handed down the promise* to his son Isaac as a *spoken blessing* and thereby made him *the heir of the promise*, Moses first explains that God reaffirmed *the promise* to Abraham (Gen. 12). Then he tells us God also swore an oath to Abraham not only to assure Abraham that he would have a biological son to whom he could *hand down the promise* but also to assure him that he would himself *inherit what was promised* when God finally *fulfilled the promise* (Gen. 15; Heb. 6:17–19).

Moses next tells us God also ratified yet another “covenant” with Abraham (Gen. 17) in which He

established circumcision as the sign of the relationship He had with the “people” of *the heir of the promise* who would also share with *the heir of the promise* in *what was promised* when God finally *fulfilled the promise*. Immediately after He did that, God told Abraham that his firstborn son, Ishmael, was not going to be the next *heir of the promise*. Instead, God told Abraham to *hand down the promise* to his son Isaac, which he did:

*And Abraham gave all that he had to Isaac; but while he was still living, Abraham gave gifts to the sons of the concubines that Abraham had and sent them away from Isaac, his son, toward the east—to the land of the east.*

(Genesis 25:5–6) —my interim translation

Right before Isaac died, he informed his firstborn son, Esau, that he was ready to *hand down the promise* to him. But he first wanted his son to prepare his favorite food. You know the story: While Esau was out hunting, Jacob went in pretending to be his brother Esau and stole *the promise* (which is also called “*the blessing*”) from him (Gen. 27). He thereby became the next *heir of the promise*.

Just as his father Isaac had done before him, Jacob also *handed down the promise* immediately before he died. However, Jacob deliberately threw a wrench into the works by first adopting two of his grandsons—Ephraim and Manasseh (Gen. 48). He then divided up *the promise*, giving one part to his grandson Ephraim, another part to his son Judah, and an equal share in *what was promised* to all of his sons and adopted grandsons (Gen. 48–49). He thereby created a hurdle that God had to overcome before He could *fulfill the promise*. That is, Jacob made it humanly impossible for any one person to *inherit the promise* and then qualify to *inherit what was promised* when God finally *fulfilled the promise* and *delivered what was promised* to the *Heir of the promise*. Fortunately, what is *humanly impossible* is nothing more than a routine task for God.

I will pick up the biblical account here and explain what God did next. But before I get into the details of the Passover Parable, I should probably mention a couple of things for the sake of Pretenders who might be reading along. The first is, I am not trying to “prove” anything using some goofy “proof text” method; I am merely explaining the biblical evidence.

As I explained more than a decade ago, evidence is *objective*; "proof" is *subjective*. [See "The Demons Also Believe (Poor Devils!)" *The Voice of Elijah*®, October 1991.] That is, "proof" that something is true resides completely within the mind of the one who *chooses* to believe a specific explanation of the evidence. That being the case, anyone who *chooses* not to believe my explanation of the biblical evidence has quite obviously *chosen* to believe some other explanation of the biblical evidence. I will certainly not try to "prove" him wrong.

That brings up the second point: I do not accept the ignorant notion that religious beliefs are something to be argued—or, heaven forbid, fought—over. They are instead the basis on which one should conduct one's life, living in complete harmony with those who *choose* to conduct their lives on the basis of an entirely different set of religious beliefs. I realize, however, that there are those among us who have *chosen* to believe the fundamental doctrine of Satan—the one the Bible calls "the Adversary" and "the Accuser." Rather than being content to live and let live, these dupes of Satan reveal themselves for who they are by *actively opposing and falsely accusing individuals* who hold beliefs different than their own. That is, they do not clarify their own beliefs by simply explaining why other beliefs cannot be true, they *oppose specific individuals* who hold other beliefs by *falsely accusing* and attacking them *personally*.

I realize dimwits will use what I just said to *falsely accuse* me and attack me *personally* by insisting that I am doing what I just described. The Truth is, I describe the imbecilic attributes of fools *generally*; I do not name names or address my remarks to anyone *specifically*. But if some theologically sotted moron wants to stand up and say, "He's talking about me!" he is certainly free to do so. In so doing, he has done nothing more than "prove" to those who have insight that my assessment of him and his ilk is right on the mark.

## Corporate Israel—Heir of the Promise

After Jacob *handed down the promise* to his twelve sons and two grandsons, God waited four hundred years before He did anything to rectify the situation. His purpose in waiting was to allow time for circumstances to develop in which Moses could conduct the *parabolic pantomime* of God leading the sons of Israel out of bondage in Egypt, through forty years of wandering in the wilderness, and into what is sometimes called "*the Promised Land*." I have already explained the

*parabolic imagery* that provides the basis for that *parabolic pantomime* in a booklet titled *The Passover Parable*. But the *parabolic imagery* of the Passover Parable is somewhat ancillary to the things I intend to explain here. The only relevant part of that *parabolic imagery* resides in the *parabolic image* in which "The Many" "in Corporate Israel" are viewed as "one" in the Firstborn Son of God Who died on Passover. As God told Moses:

*"But you must say to Pharaoh, 'This is what His Majesty has said, 'My Son, My Firstborn, is Israel.'"*  
(Exodus 4:22) —my interim translation

The *parabolic image* of Corporate Israel passing into the realm of the dead on Passover night is what the *parabolic pantomime* of the Passover Parable is all about. But the *parabolic image* in which "The Many" sons of Israel became "one" "in Corporate Israel" is what the Mosaic Covenant is all about; and unless you understand that the sons of Israel *parabolically* became "one" in the Firstborn Son of God when they ate that first Passover meal—immediately before they left Egypt—you will never be able to fully understand either the Passover Parable or the *parabolic pantomime* of the Last Supper.

The first thing that Moses tells us concerning God's motives in ratifying the Mosaic Covenant with "all Israel" is this:

*And during those many days, the king of Egypt died. Then the sons of Israel sighed because of the labor, and they cried out; and their call for help went up to God because of the labor. And God heard their groaning; and God remembered His covenant with Abraham, Isaac, and Jacob. Then God saw the sons of Israel, and God knew.*  
(Exodus 2:23–25) —my interim translation

Moses sort of leaves the reader hanging with that last statement, doesn't he? "God knew"? That is what the text says, but what is "God knew" supposed to mean? Since translators don't like to admit they don't know what the biblical text *means*, you most likely were not even aware that is what the text actually says. Moses' point is, "God knew" that it was time for Him to use the adverse circumstances faced by the sons of Israel to once again unify *the promise* in just one Person. So He set about doing just that. Under the terms of the Mosaic Covenant, "all Israel" became "one" Person "in Corporate Israel"—*the Heir of the promise*.

Moses plainly tells us God acted because of the covenant He "cut" with Abraham (Gen. 17:10–14) in which any member of the "people" of *the heir of the promise* who had not been circumcised on the eighth day would be "cut off from" the "people" who were qualified to *inherit what was promised* when God *fulfilled the promise* and *the Heir of the promise inherited what was promised*. Did you follow that? I hope so, because you won't be able to understand the nature of the Mosaic Covenant unless you can see that it was already possible for a person to lose his position as a member of the "people" of *the heir of the promise* even before the sons of Israel accepted the terms of the Mosaic Covenant. Now that you have that in mind, let me show you something else you may not have noticed:

*"Seven days you must eat unleavened bread. However, on the first day, you must remove leaven from your houses, because anyone who eats leaven—from the first day until the seventh day—will be cut off from Israel."*  
(Exodus 12:15) —my interim translation

Did you see what God said to the sons of Israel? Or maybe I should phrase the question this way: Do you understand the *significance* of what God said to the sons of Israel? In case you still don't get the point, let me explain it for you. How do you suppose God could suddenly add a new requirement to the already existing covenant He had with the "people" of *the heir of the promise*? That covenant only required a male member to be circumcised to avoid being "cut off from" the "people" of *the heir of the promise*. Now here God is, adding a completely new stipulation. Doesn't that smell sort of fishy to you? It does to me, and I won't go anywhere near those stinking critters. Can't even stand the thought of 'em, especially sharks.

The truth is, God was able to add a new stipulation to the covenant He already had with the "people" of *the heir of the promise* because He was ratifying a new covenant with them. The covenant meal that accompanied the ratification of that new covenant was the Passover meal that the sons of Israel ate right before they left Egypt. In accepting the terms of that new covenant, "The Many" sons of Israel became members of "The One"—*Corporate* Israel, the Firstborn Son of God. That bit of information should add a whole new perspective to the *parabolic pantomime* that Jesus conducted right before He died as "the Passover Lamb of

God":

*And when the hour had come, He—and the disciples with Him—sat down to eat. And He said to them, "I have had a strong desire to eat this—the Passover—with you before My suffering; for I say to you that I certainly will not eat this until it is completed in the kingdom of the {Living} God." And taking a cup {and} giving thanks, He said, "Take this and share among yourselves; for I say to you that I certainly will not drink from the fruit of the vine from now until the kingdom of the {Living} God comes." And taking bread {and} giving thanks, He broke and gave to them, saying, "This is My body which is being given for you. Do this in remembrance of Me." And the cup likewise, after eating, saying, "This cup—the new covenant in My blood—is the one being poured out for you."*  
(Luke 22:14–20) —my interim translation

Just to make sure you don't overlook the *parabolic imagery* associated with that *parabolic pantomime*, take a look at what Jesus said right after He conducted it:

*These things Jesus spoke; and lifting up His eyes to heaven, He said, "Father, the hour has come; glorify Thy Son, that the Son may glorify Thee, even as Thou gavest Him authority over all mankind, that to all whom Thou hast given Him, He may give eternal life. And this is eternal life, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent. I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do. And now, glorify Thou Me together with Thyself, Father, with the glory which I had with Thee before the world was. I manifested Thy name to the men whom Thou gavest Me out of the world; Thine they were, and Thou gavest them to Me, and they have kept Thy word. Now they have come to know that everything Thou hast given Me is from Thee; for the words which Thou gavest Me I have given to them; and they received {them,} and truly understood that I came forth from Thee, and they believed that Thou didst send Me. I ask on their behalf; I do not ask on behalf of the world, but of those whom Thou hast given Me; for they are Thine; and all things that are Mine are Thine, and Thine are Mine; and I have been glorified in them. And I am no more in the world; and {yet} they themselves are in the world, and I come to Thee. Holy Father, keep them in Thy name, {the name} which Thou hast given Me, that they may be one, even as We {are.} While I was with them, I was keeping them in Thy name which Thou hast given Me; and I*

guarded them, and not one of them perished but the son of perdition, that the Scripture might be fulfilled. But now I come to Thee; and these things I speak in the world, that they may have My joy made full in themselves. I have given them Thy word; and the world has hated them, because they are not of the world, even as I am not of the world. I do not ask Thee to take them out of the world, but to keep them from the evil {one.} They are not of the world, even as I am not of the world. Sanctify them in the truth; Thy word is truth. As Thou didst send Me into the world, I also have sent them into the world. And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth. I do not ask in behalf of these alone, but for those also who believe in Me through their word; that they may all be one; even as Thou, Father, {art} in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me. And the glory which Thou hast given Me I have given to them; that they may be one, just as We are one; I in them, and Thou in Me, that they may be perfected in unity, that the world may know that Thou didst send Me, and didst love them, even as Thou didst love Me." (John 17:1-23)

Now, you may or may not have noticed that I specifically said the first Passover meal accompanied the ratification of a "new covenant." If you did, it may have been because that terminology sounded somewhat "inappropriate" to you. Get over it. Before I am through explaining the ins and outs of what most people *think* is just one covenant—the Mosaic Covenant—you will be well aware of the fact that the covenant that Jeremiah called "a new covenant" (Jer. 31:31) is, in fact, nothing more than just one more "new covenant" in a long line of "new covenants" that God ratified with "The House" of Israel. However, the covenant that turned "The Many" into *Corporate* Israel, the Firstborn Son of God, was the covenant that the "people" of Israel ratified with the God of Israel on that first Passover. But then, of course, one should also not ignore the "new covenant" that God ratified with the sons of Israel just three days later:

*Then Moses led Israel from the Sea of Reeds, and they went out into the wilderness of Shur. They went three days into the wilderness and did not find water. When they came to "Bitter," they were not able to drink water from Bitter because they are bitter, which is why her name*

*is called "Bitter." Then the people complained to Moses saying, "What are we to drink?" And he cried out to His Majesty, and His Majesty showed him a tree. He threw {it} into the water, and the water became sweet. There He established for him a statute and a judgment, and there He tested him.*

(Exodus 15:22-25) —my interim translation

As I have already explained in *The Mystery of Scripture* (p. 154, n. 12), that passage can only be describing an occasion on which God ratified yet another "new covenant" with the sons of Israel. Unfortunately, the purpose of that covenant still remains to be seen.

## *All for One, and One for All*

Get ready. I am going to give you an extremely huge pill to swallow. But if you can get this one down, the rest will be easy. It might help if you keep in mind the fact that God was just establishing *parabolic imagery* that Moses could use to teach *The Teaching*.

By the time the sons of Israel arrived at Mt. Sinai, Moses was already three months into teaching them "The Way of the Lord." (See *The Mystery of Scripture*, pp. 149 ff.) At the foot of the Mountain of God, however, God imposed a totally insurmountable requirement on His Firstborn Son—*Corporate* Israel. At that time, He ratified another "new covenant" with *Corporate* Israel, one in which *everyone* "in *Corporate* Israel" was required to adhere *perfectly* to every one of the covenant stipulations—without sin—otherwise, they would *all* perish. In other words, if *one* sinned, they would *all* be held guilty—and have absolutely no means of atonement.

I was absolutely certain I would hear screams of protest from dimwits who can't bear the thought of using their brain to consider some new concept. I heard nary a peep. It must be they immediately realized I was *talking about* the first "new covenant" God made with the sons of Israel at Mt. Sinai (Ex. 24). The second "new covenant" (Ex. 34) did indeed provide a means of atonement for the *individual* (but none for *Corporate* Israel). However, that second "new covenant" is not the covenant that Ezekiel had in mind when he wrote this:

*"And I said to their children in the wilderness, 'Do not walk in the statutes of your fathers, or keep their ordinances, or defile yourselves with their idols. I am the*

LORD your God; walk in My statutes, and keep My ordinances, and observe them. And sanctify My sabbaths; and they shall be a sign between Me and you, that you may know that I am the LORD your God.' **But the children rebelled against Me; they did not walk in My statutes, nor were they careful to observe My ordinances, by which, {if} a man observes them, he will live; they profaned My sabbaths.** So I resolved to pour out My wrath on them, to accomplish My anger against them in the wilderness. But I withdrew My hand and acted for the sake of My name, that it should not be profaned in the sight of the nations in whose sight I had brought them out. Also I swore to them in the wilderness that I would scatter them among the nations and disperse them among the lands, because they had not observed My ordinances, but had rejected My statutes, and had profaned My sabbaths, and their eyes were on the idols of their fathers. **And I also gave them statutes that were not good and ordinances by which they could not live; and I pronounced them unclean because of their gifts, in that they caused all their first-born to pass through {the fire} so that I might make them desolate, in order that they might know that I am the LORD."**  
(Ezekiel 20:18–26)

You are probably not aware that verse 25 is a topic of some rather heated debate among those who consider themselves to be the more "educated" students of the Bible. That's because nobody wants to attribute anything quite so negative to their goofy god of unconditional grace. Verse 21 helps to console them somewhat because it *appears* to contradict verse 25, which says God "gave them statutes that were not good and ordinances by which they could not live." Verse 21 says a man will live if he observes the "ordinances" that God gave the sons of Israel in the wilderness. Well ..., not really. Verse 21 says, "the Man ... will live," meaning Jesus Christ will live, and verse 25 says God "gave **them** ... ordinances by which **they** could not live," meaning those who accepted the terms of the covenant at Mt. Sinai. Ezekiel's point is, the first "new covenant" that God made with the sons of Israel at Mt. Sinai provided no way for "The Many" to attain atonement for their sins.

Go ahead, check it out. I'll wait right here while you run a little word search on your computer Bible. Try the word *atonement*. Just be sure you restrict your search to the chapters in Exodus before Chapter 34. That's when God made another "new covenant" with

"all Israel," and under the terms of that "new covenant," He did indeed include provisions for the atonement of the *individual*. That is, after all, what we are talking about. So don't come back here showing me texts before Exodus 34 that describe the atonement of the altar, or the priests, or *Corporate* Israel—unless you just want to be contentious. In which case, I will intentionally ignore you, because those texts are completely irrelevant. You should probably also keep in mind that the atonement money described in Exodus 30:12–16 was to be paid by the individual as a sort of one-time "entry-fee" into *Corporate* Israel under the terms of the first "new covenant." After the sons of Israel broke the first "new covenant" that God made with them at Mt. Sinai, that provision still applied.

Are you back now? Good. We can continue. The very first thing that "The Many" "in *Corporate* Israel" did after they accepted the terms of the first "new covenant" was renege on their end of the bargain. Boy! Did God ever get hot about that! Moses describes the nuclear fireworks that went off after Aaron, Moses' moronic miniscule-minded brother, staged his stupid little stunt:

*Then, when the people saw that Moses was slow to come down from the mountain, the people gathered around Aaron, and they said to him, "Get up! Make gods for us who will go before us, because this Moses—the man who brought us up from the land of Egypt—we don't know what has happened to him." So Aaron said to them, "Take off the gold rings that are in the ears of your women, your sons, and your daughters, and bring {them} to me." And all the people took off the gold rings that were in their ears, and they brought {them} to Aaron. And he took {it} from their hand, and formed it with a sculpting tool, and made it a molten calf. Then they said, "These are your gods, O Israel, who brought you up from the land of Egypt." When Aaron saw, he built an altar before it. And Aaron made a proclamation and said, "A feast to His Majesty tomorrow!" So they got up early on the morrow, offered burnt offerings, and brought peace offerings. Then the people sat down to eat and drink, and they stood up to play. Then His Majesty spoke to Moses, "Go down! Immediately! Because your people—whom you brought up from the land of Egypt—is corrupt! They have turned aside quickly from 'The Way' that I commanded them. They made for themselves a molten calf, and bowed down to it, and sacrificed to it, and said, 'These are your gods,*

O Israel, who brought you up from the land of Egypt!" Then His Majesty said to Moses, "I have seen this people, and look! They are a stiff-necked people. **So now, don't stop Me, but let My anger burn against them so that I destroy them. And I will make you a great nation.**" (Exodus 32:1-10) —my interim translation

Did you see what God did? He "cut off" everyone but Moses "from" Corporate Israel! Then, He made Moses *the heir of the promise*. We can be certain of that because God told Moses exactly the same thing He told Abraham when He reaffirmed *the promise* to him:

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

Just in case you are not familiar with the figure of speech that the *literati*—the snooty, artsy-craftsy types—call "synecdoché," I should probably tell you that you have just seen a prime example of it. Actually, this particular figure of speech is quite common in the Hebrew Scriptures. In it, only a part of a statement is written, but that part stands for the whole statement, which you can find written somewhere else. Since the statement "and I will make you a great nation" comes directly out of *the promise* that God affirms to Abraham in Genesis 12:1-3, one can substitute the entirety of *the promise* found there for the part written in Exodus 32:10. So go back and read what God told Moses one more time—carefully—then tell me it isn't so.

What did you think? Did you think God was just blaming Moses for his brother's foul-up when He said, "Because *your people*—whom *you* brought up from the land of Egypt—is corrupt!" Not so. Under the terms of the covenant that God made with Abraham in Genesis 17, the "people" of Abraham became the "People" of God. That is why God said the following

things about the sons of Israel *even before* they accepted the terms of His "new covenant" with them:

And the LORD said, "I have surely seen the affliction of **My people** who are in Egypt, and have given heed to their cry because of their taskmasters, for I am aware of their sufferings."  
 (Exodus 3:7)

"Therefore, come now, and I will send you to Pharaoh, so that you may bring **My people, the sons of Israel**, out of Egypt."  
 (Exodus 3:10)

And afterward Moses and Aaron came and said to Pharaoh, "Thus says the LORD, the God of Israel, 'Let **My people** go that they may celebrate a feast to Me in the wilderness.'"  
 (Exodus 5:1)

"When Pharaoh will not listen to you, then I will lay My hand on Egypt, and bring out My hosts, **My people the sons of Israel**, from the land of Egypt by great judgments."  
 (Exodus 7:4)

"And you will say to him, 'The LORD, the God of the Hebrews, sent me to you, saying, "Let **My people** go, that they may serve Me in the wilderness. But behold, you have not listened until now.'"  
 (Exodus 7:16)

Then the LORD said to Moses, "Go to Pharaoh and say to him, "Thus says the LORD, "Let **My people** go, that they may serve Me.'"  
 (Exodus 8:1)

Now the LORD said to Moses, "Rise early in the morning and present yourself before Pharaoh, as he comes out to the water, and say to him, 'Thus says the LORD, "Let **My people** go, that they may serve Me. For if you will not let **My people** go, behold, I will send swarms of insects on you and on your servants and on your people and into your houses; and the houses of the Egyptians shall be full of swarms of insects, and also the ground on which they {dwell.} But on that day I will set apart the land of Goshen, where **My people** are living, so that no swarms of insects will be there, in order that you may know that I,

the LORD, am in the midst of the land. And I will put a division between **My people** and your people. Tomorrow this sign shall occur."'''  
(Exodus 8:20–23)

Then the LORD said to Moses, "Go to Pharaoh and speak to him, 'Thus says the LORD, the God of the Hebrews, "Let **My people** go, that they may serve Me."'''  
(Exodus 9:1)

Then the LORD said to Moses, "Rise up early in the morning and stand before Pharaoh and say to him, 'Thus says the LORD, the God of the Hebrews, "Let **My people** go, that they may serve Me."'''  
(Exodus 9:13)

"Still you exalt yourself against **My people** by not letting them go."  
(Exodus 9:17)

And Moses and Aaron went to Pharaoh and said to him, "Thus says the LORD, the God of the Hebrews, 'How long will you refuse to humble yourself before Me? Let **My people** go, that they may serve Me. For if you refuse to let **My people** go, behold, tomorrow I will bring locusts into your territory.'"  
(Exodus 10:3–4)

Now, if you still don't get the point—that the "people" of Israel were the "People" of God *before* they ratified the Mosaic Covenant at Mt. Sinai—Moses makes it perfectly clear that the "people" of Israel remained the "People" of God under the terms of the "new covenant" that God made with them on Passover:

Then God spoke to Moses and said to him, "I am His Majesty. I appeared to Abraham, to Isaac, and to Jacob as **El Shaddai**; but My Name, 'His Majesty,' I did not make known to them. I also established My covenant with them, to give them the land of Canaan, the land of their alien residency—in which they resided as resident aliens. And I have also heard the groaning of the sons of Israel, whom the Egyptians are holding as slaves; and I have remembered My covenant. Therefore, say to the sons of Israel, 'I am His Majesty, and I will bring you out from under the burdens of the Egyptians. I will deliver you from their slavery, and I will redeem you by an outstretched arm and by great judgments. **I will take you for Myself for a**

**people and I will be your God.** Then you will know that I am His Majesty, your God, Who brought you out from under the burdens of the Egyptians. I will bring you in to the land that I raised up my hand to give to Abraham, to Isaac, and to Jacob, and I will give it to you as a possession. I am His Majesty.'"  
(Exodus 6:2–8)—my interim translation

Then, when God offers the sons of Israel another "new covenant" at Mt. Sinai, He emphatically states that the "people" of Israel will remain the "People" of God under the terms of that "new covenant." But He also insists that would be the case *only* if they adhered to the terms of that "new covenant":

Now, Moses went up to God, and His Majesty called to him from the mountain, saying, "This is what you will say to the house of Jacob and what you will report to the sons of Israel: 'You yourselves saw what I did to the Egyptians. Then I carried you on the wings of eagles and I brought you to Me. **But now, if you will truly listen to My voice, then you will guard My covenant and you will be My possession from all the peoples, because all the Earth is Mine. And you will be to Me a kingdom of priests and a holy nation.**' These are the words that you will speak to the sons of Israel."  
(Exodus 19:3–6)—my interim translation

There you have it. The "people" of Israel would be God's "People" only if they adhered to the terms of first "new covenant" God made with them at Mt. Sinai. So, when Aaron suddenly started crab-walking and got the people goose-stepping to another tune, the whole bunch suddenly ceased to be the "People" of God. And God fully intended to make that situation permanent by destroying the lot of them. But, in spite of the fact that God asked him not to, Moses interceded for "The Many" who had been "cut off from" Israel and begged God to reinstate them:

But Moses pleaded with His Majesty his God and said, "Your Majesty, why should Your anger burn against Your people whom You brought out of the land of Egypt with great power and a strong hand? Why should Egyptians say, 'In evil He brought them out to kill them in the mountains and to destroy them from the surface of the ground'? Turn away from Your burning anger and change Your mind concerning evil toward Your people.

Remember Your servants Abraham, Isaac, and Jacob, to whom You swore by Yourself and said to them: “I will multiply your seed like the stars of the Sea of Waters, and they will inherit to ‘**olam** all this land that I said I would give to your seed.” Then His Majesty changed His mind concerning the evil that He spoke—to do to His people. (Exodus 32:11–14) —my interim translation

That would certainly seem to settle it, wouldn’t it? Moses asked God not to destroy “His people,” and God responded by not doing what He had planned to do to “His people.” If you think that settled the matter, I have some salient advice for you: Don’t be such a deadhead. God’s little exchange with Moses didn’t settle anything. Why would you blindly assume that, by allowing the people to live, God had also allowed them to continue on “in” Corporate Israel as though nothing had happened? Why would you even more blindly assume that relationship would be on exactly the same terms that existed before they were “cut off from” Corporate Israel?

If you think Corporate Israel, the *heir of the promise* included anyone other than Moses after God “cut off” everyone but Moses “from” Corporate Israel, think again. God never goes back on His Word. By the time “the people sat down to eat and got up to play,” God had already declared everybody but Moses “cut off from” Corporate Israel. That made Moses Corporate Israel—the *heir of the promise*. So if Moses wanted “The Many” who had been “cut off from” Corporate Israel—the *heir of the promise*—to be “grafted back in” to Corporate Israel—the *heir of the promise*—he could have what he wanted, but only on God’s terms. Keep reading the biblical text. Before long, you will come to this passage:

Then His Majesty said to Moses, “Hew out for yourself two stone tablets like the first ones, and I will write on the tablets the words that were on the first tablets, which you shattered. So get ready by morning, then come up in the morning to Mount Sinai, and report to Me there on top of the mountain. **But no man can come up with you, and no man can even be seen on the whole mountain.** Even the flock and the herd cannot graze in front of the mountain.” So he hewed out two stone tablets like the first ones, and Moses got up early in the morning and went up to Mount Sinai, just as His Majesty commanded him. And he took in his hand two stone tablets. Then His Majesty came

down in the cloud, and He stood there with him; and he called on “The Name” of His Majesty. Then His Majesty passed by in front of him, and His Majesty made a proclamation: “His Majesty is a compassionate and gracious God, slow to anger, but abounding with lovingkindness and truth, One Who safeguards lovingkindness for thousands—bearing iniquity, transgression, and sin. But He will certainly not leave unpunished, attributing the iniquity of fathers to sons, and to sons of sons, to third and fourth.” Then Moses quickly bowed down to the earth and worshiped. And he said, “If I have found favor in Your eyes, My Master, please let my Master go within us—because he is a stiff-necked people—and pardon our iniquity and our sin, and inherit us.”

(Exodus 34:1–9) —my interim translation

My translation of verse 9 probably sounds a little strange to you. Moses is asking God to immediately establish the New Covenant relationship with the “people” of Israel. Instead of granting that request, God gave the “people” a covenant relationship with Him that was not nearly as advantageous to Moses personally. But *parabolic pantomimes* being what they are, one often has to look beyond the current adverse circumstances to find the greater good that is being gained. Before we can get into that, however, you need to understand what God did when He once again “cut a covenant” with *the heir of the promise*.

## Not All Covenants Were Created Equal

Didn’t it seem a wee bit odd to you when you read the passage above that God would not allow anyone but Moses to come up on the Mountain to ratify the second “new covenant” He made at Mt. Sinai? It did to me. In fact, my ears really perked up when Moses said God would not allow anyone else to “even be seen on the whole mountain.” That requirement seemed totally skewed to me, especially since God required Moses and his whole entourage to traipse up the hill the first time around:

Then He said to Moses, “Come up to His Majesty, you and Aaron, Nadab, and Abihu and seventy of the elders of Israel. And you must worship at a distance. But only Moses can draw near to His Majesty. They must not draw near, and the people must not come up with him.” (Exodus 24:1–2) —my interim translation

*Then Moses—along with Aaron, Nadab, and Abihu, and seventy of the elders of Israel—went up. And they saw the God of Israel; and beneath His feet like a work {of art} was a pavement of sapphire and like the Sea of Waters itself for purity. But against the chief men of the sons of Israel He did not stretch out His hand; and they beheld God, and they ate and drank.*

*(Exodus 24:9–11) —my interim translation*

God would not allow anyone but Moses to go up the Mountain the second time because He was not making a "new covenant" with all the sons of Israel. Why would He? They held no claim to *the promise* because they had been "cut off from" the "people" of Israel. He was instead ratifying a "new covenant" with Moses—*the heir of the promise*—the only member of Corporate Israel who had not been "cut off from" Corporate Israel. The only reason Moses had not been "cut off from" the "people" of Israel is because God had already fully explained *the promise* to him while he was on the Mountain the first time—and Moses *believed* it. That's how Moses became *the heir of the promise*.

Now, if "*The Way*" Moses became *the heir of the promise* sounds a whole lot like "*The Way*" I have told you Jesus Christ became *the Heir of the promise*, that's because it was *meant* to. (See *Not All Israel Is Israel*.) The events related in Exodus 32 were intended to teach the sons of Israel that the very same thing could happen again. So much for trying to teach fools anything. Dummkopfs and dimwits would rather take refuge in their goofy god of unconditional love—the one who would never do anything quite so disturbing. The Jews today—and Christians as well—are not even aware that God has always been in the business of "cutting off" the dead wood "from" Corporate Israel. Never mind that John the Baptist plainly warned the Jews that it could easily happen to them:

*Now, John himself had his clothing from camel's hair and a leather belt around his waist; and his food was locusts and wild honey. Then, Jerusalem—and all Judea and all the area around the Jordan—was coming out to him, and they were being baptized in the Jordan River by him, confessing their sins. But seeing many of the Pharisees and Sadducees coming for his baptism, he said to them, "Offspring of vipers! Who warned you to flee from the coming wrath? Therefore, make fruit worthy of repentance, and **don't think—to say to yourselves—'We have our father***

*Abraham.' For I say to you, the {Living} God is able—from these stones—to raise up children for Abraham. But even now the axe is laid at the 'root' of the trees. Therefore, every 'tree' that does not make good 'fruit' will be 'cut off' and cast into 'fire.'"*

*(Matthew 3:4–10) —my interim translation*

If you are one of those who desperately want to believe that you can say that you believe and then not produce any "fruit," you should probably consider the warning the Apostle Paul issues in this passage:

*I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin. God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in {the passage about} Elijah, how he pleads with God against Israel? "Lord, THEY HAVE KILLED THY PROPHETS, THEY HAVE TORN DOWN THINE ALTARS, AND I ALONE AM LEFT, AND THEY ARE SEEKING MY LIFE." But what is the divine response to him? "I HAVE KEPT for Myself SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL." In the same way then, there has also come to be at the present time a remnant according to {God's} gracious choice. But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace. What then? That which Israel is seeking for, it has not obtained, but those who were chosen obtained it, and the rest were hardened; just as it is written,*

*"GOD GAVE THEM A SPIRIT OF STUPOR,  
EYES TO SEE NOT AND EARS TO HEAR NOT,  
DOWN TO THIS VERY DAY."*

*And David says,*

*"LET THEIR TABLE BECOME A SNARE AND A TRAP,  
AND A STUMBLING BLOCK AND A RETRIBUTION TO THEM.  
LET THEIR EYES BE DARKENED TO SEE NOT,  
AND BEND THEIR BACKS FOREVER."*

*I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation {has come} to the Gentiles, to make them jealous. Now if their transgression be riches for the world and their failure be riches for the Gentiles, how much more will their fulfillment be! But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry, if somehow I might move to jealousy my fellow countrymen and save some of them. For if their rejection be the reconciliation of the world, what will {their} acceptance be but life from the dead? And if the*

first piece {of dough} be holy, the lump is also; and if the root be holy, the branches are too. But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree, do not be arrogant toward the branches; but if you are arrogant, {remember that} it is not you who supports the root, but the root {supports} you. **You will say then, "Branches were broken off so that I might be grafted in." Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear; for if God did not spare the natural branches, neither will He spare you. Behold then the kindness and severity of God; to those who fell, severity, but to you, God's kindness, if you continue in His kindness; otherwise you also will be cut off.**

(Romans 11:1–22)

Under the terms of the second "new covenant" that God made with Moses—who now was, in himself, Corporate Israel—Moses was, like Jesus, allowed to "graft in" those who had been "cut off from" Corporate Israel. But those who had been "cut off from" Corporate Israel were allowed to come back into Corporate Israel only with the understanding that Moses was Corporate Israel and everyone else was just one of "The Many" "in him." That's why God says this to Moses:

*Then He said, "Look! I am going to cut a covenant. In the presence of all **Your people** I will do incomprehensible things—which have not been done in all the Earth, nor in all the nations—and the whole people within whom You are will see the work of His Majesty, because **it is a fearful thing that I am doing with You.**"*

(Exodus 34:10) —my interim translation

Did you notice that God did not say the sons of Israel were "My people"? Instead, He once again told Moses they were "**Your people.**" And God *meant* exactly what He said. If Moses had not interceded for them, the dumb ducks who dined and danced would have all been dead ducks. And God would have started all over, working to "make a great nation" out of Moses just as He had already done with Abraham. But since Moses asked for the people, he got them. And he may have had a few small regrets after he realized what he had gotten himself into. It probably didn't help that all but Joshua and Caleb died in the wilderness anyway.

The "fearful thing" that God did with Moses was to make him completely responsible for the sins of "The Many" "in him." That is, he had to "bear"—*parabolically*—the sins of those "in Corporate Israel"—**the Heir of the promise**. Now you know why God made Moses die in the wilderness and would not allow him to enter the *Promised Land* (Deut. 32:48–52). It was just another part of the *parabolic pantomime* in which "The One" must "die" for the sins of "The Many" so that "The Many" can live. (Don't make too much of that *parabolic image*. The *parabolic pantomimes* of the Scriptures merely explain how one thing/reality IS LIKE another. The same basic message provides the basis for the *parabolic pantomime* of the Day of Atonement in Leviticus 16.)

Incidentally, the *parabolic imagery* in which Moses became Corporate Israel—**the Heir of the promise**—so that those "in him" could live is what the Apostle Paul has in mind when he says this:

*For I don't want you to be ignorant, brothers, {of the fact} that our fathers were all under the cloud, and all went through the sea, and **all were baptized into Moses in the cloud and in the sea.** And all ate the same spiritual food; and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed. And the Rock was the Christ.*

(1 Corinthians 10:1–4) —my interim translation

By now you have most likely realized that it took God just three short months to unify **the promise** and once again make one man **the heir of the promise**—just the way it was before Jacob died. So now we come to one of the more interesting twists to Moses' convoluted history of **the promise**. If the following passage sounds a whole lot like Jacob blessing the twelve tribes of Israel in Genesis 49, you can attribute that to the fact that Moses was doing exactly the same thing that Jacob did. He was **handing down the promise** to Corporate Israel:

*Now this is the blessing with which Moses the man of God blessed the sons of Israel before his death. And he said,*

*"The LORD came from Sinai,  
And dawned on them from Seir;  
He shone forth from Mount Paran,  
And He came from the midst of ten thousand holy ones;  
At His right hand there was flashing lightning for them.  
Indeed, He loves the people;*

All Thy holy ones are in Thy hand,  
 And they followed in Thy steps;  
 {Everyone} receives of Thy words.  
 Moses charged us with a law,  
 A possession for the assembly of Jacob.  
 And He was king in Jeshurun,  
 When the heads of the people were gathered,  
 The tribes of Israel together.  
 May Reuben live and not die,  
 Nor his men be few."  
 And this regarding Judah; so he said,  
 "Hear, O LORD, the voice of Judah,  
 And bring him to his people.  
 With his hands he contended for them;  
 And mayest Thou be a help against his adversaries."  
 And of Levi he said,  
 "{Let} Thy Thummim and Thy Urim {belong}  
     to Thy godly man,  
 Whom Thou didst prove at Massah,  
 With whom Thou didst contend at the waters of Meribah;  
 Who said of his father and his mother,  
 'I did not consider them';  
 And he did not acknowledge his brothers,  
 Nor did he regard his own sons,  
 For they observed Thy word,  
 And kept Thy covenant.  
 They shall teach Thine ordinances to Jacob,  
 And Thy law to Israel.  
 They shall put incense before Thee,  
 And whole burnt offerings on Thine altar.  
 O LORD, bless his substance,  
 And accept the work of his hands;  
 Shatter the loins of those who rise up against him,  
 And those who hate him, so that they may not rise {again.}"  
 Of Benjamin he said,  
 "May the beloved of the LORD dwell in security by Him,  
 Who shields him all the day,  
 And he dwells between His shoulders."  
 And of Joseph he said,  
 "Blessed of the LORD {be} his land,  
 With the choice things of heaven, with the dew,  
 And from the deep lying beneath,  
 And with the choice yield of the sun,  
 And with the choice produce of the months.  
 And with the best things of the ancient mountains,  
 And with the choice things of the everlasting hills,  
 And with the choice things of the earth and its fulness,  
 And the favor of Him who dwelt in the bush.

Let it come to the head of Joseph,  
 And to the crown of the head of  
     the one distinguished among his brothers.  
 As the first-born of his ox, majesty is his,  
 And his horns are the horns of the wild ox;  
 With them he shall push the peoples,  
 All at once, {to} the ends of the earth.  
 And those are the ten thousands of Ephraim,  
 And those are the thousands of Manasseh."  
 And of Zebulun he said,  
 "Rejoice, Zebulun, in your going forth,  
 And, Issachar, in your tents.  
 They shall call peoples {to} the mountain;  
 There they shall offer righteous sacrifices;  
 For they shall draw out the abundance of the seas,  
 And the hidden treasures of the sand."  
 And of Gad he said,  
 "Blessed is the one who enlarges Gad;  
 He lies down as a lion,  
 And tears the arm, also the crown of the head.  
 Then he provided the first {part} for himself,  
 For there the ruler's portion was reserved;  
 And he came {with} the leaders of the people;  
 He executed the justice of the LORD,  
 And His ordinances with Israel."  
 And of Dan he said,  
 "Dan is a lion's whelp,  
 That leaps forth from Bashan."  
 And of Naphtali he said,  
 "O Naphtali, satisfied with favor,  
 And full of the blessing of the LORD,  
 Take possession of the sea and the south."  
 And of Asher he said,  
 "More blessed than sons is Asher;  
 May he be favored by his brothers,  
 And may he dip his foot in oil.  
 Your locks shall be iron and bronze,  
 And according to your days, so shall your leisurely walk be.  
 There is none like the God of Jeshurun,  
 Who rides the heavens to your help,  
 And through the skies in His majesty.  
 The eternal God is a dwelling place,  
 And underneath are the everlasting arms;  
 And He drove out the enemy from before you,  
 And said, 'Destroy!'  
 So Israel dwells in security,  
 The fountain of Jacob secluded,  
 In a land of grain and new wine;

*His heavens also drop down dew.*

*Blessed are you, O Israel;*

*Who is like you, a people saved by the LORD,*

*Who is the shield of your help,*

*And the sword of your majesty!*

*So your enemies shall cringe before you,*

*And you shall tread upon their high places."*

*Now Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho. And the LORD showed him all the land, Gilead as far as Dan, and all Naphtali and the land of Ephraim and Manasseh, and all the land of Judah as far as the western sea, and the Negev and the plain in the valley of Jericho, the city of palm trees, as far as Zoar. Then the LORD said to him, "This is the land which I swore to Abraham, Isaac, and Jacob, saying, 'I will give it to your descendants'; I have let you see {it} with your eyes, but you shall not go over there." So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And He buried him in the valley in the land of Moab, opposite Beth-peor; but no man knows his burial place to this day. Although Moses was one hundred and twenty years old when he died, his eye was not dim, nor his vigor abated. So the sons of Israel wept for Moses in the plains of Moab thirty days; then the days of weeping {and} mourning for Moses came to an end.*

*(Deuteronomy 33:1–34:8)*

## Summary and Conclusion

If you have been paying close attention, you have probably already realized that I am not telling you everything you need to know before you can fully understand the biblical account. That's because I am more interested in you understanding a general history of *the promise* rather than wallowing in the details of the biblical text. We will get to those in due time. The basics we have covered so far are these:

1. **The promise** is that any **heir of the promise** who hears, and then believes **the promise** until death, will be resurrected/created in the image and likeness of God (Gen. 1:26–27).

2. God gave **the promise** to Adam and Eve with instructions that **the promise** was to be **handed down** orally as **the blessing** (Gen. 3:14–19).

3. The genealogies in Genesis 5:3–32 and 11:10–32 show how Abraham eventually became **the heir of the promise**.

4. After Abraham became **the heir of the promise**, God did three things:

a. He first reaffirmed **the promise** to Abraham (Gen. 12:1–3).

b. Then He swore an oath to Abraham in which He **promised** two things:

(1) That Abraham would have a biological son to **inherit the promise** from him (Gen. 15:1–6), and

(2) that Abraham himself would **inherit what was promised** when God finally **fulfilled the promise** (Gen. 15:7–21).

c. Finally, He "cut a covenant" with Abraham so that the "people" of **the heir of the promise** became the "People" of God and every member of that "People" also qualified to **inherit what was promised** when God finally **fulfilled the promise**—provided they had not been "cut off from" the "people" of **the heir of the promise** (Gen. 17:1–14).

5. Before Abraham died, he disinherited all of his sons but Isaac, and then **handed down the promise** to Isaac (Gen. 25:5–6).

6. Isaac intended to **hand down the promise** to his firstborn son Esau, but Jacob stepped in and stole **the promise** (Gen. 27:1–40).

7. Jacob divided up **the promise** and **handed it down** to all of his sons and two of his grandsons, thereby making it impossible for the man to become **the heir of the promise** and **inherit what was promised** when God finally **fulfilled the promise** (Gen. 48–49).

8. God "cut a covenant" with the sons of Israel by which they all became "one" "in Corporate Israel." According to the terms of that covenant, everybody became guilty if one of them broke the terms of the covenant (Ex. 12, 19–24). They did, and they were all immediately "cut off from" Corporate Israel (Ex. 32).

9. God made Moses **the heir of the promise** and then "cut a covenant" with him. According to the terms of that covenant, anyone who heard and believed **the promise** could accept the terms of the covenant and thereby become a member of Corporate Israel. The terms of the covenant provided a means of atonement for the sins of the individual (Lev. 1–7).

10. The sons of Israel were "grafted in" to Moses, thereby becoming "The Many" "in Corporate Israel" (Ex. 34).

11. Moses **handed down the promise** to Corporate Israel right before he died (Deut. 33). ■



**The Voice of Elijah®** publishes articles based on the findings of *The Elijah Project*, a private research group headed by Larry D. Harper. In this column we seek answers to general-interest questions concerning the findings, purpose, and philosophy of this project.

**Editor:** In “Questions & Answers” in the last issue, you explained the meaning and significance of the Fourth Commandment, which is “remember the Sabbath day, to keep it holy” (Ex. 20:8). However, you also said that if we wanted to know “why Believers are no longer required to conduct the Sabbath as a parabolic pantomime under the terms of the New Covenant,” I would have to ask about that at some later time. Well, now seems like a good time to ask that question: Why are True Believers no longer required to conduct the parabolic pantomime of observing a sabbath day of rest every seventh day as defined in Exodus 20:9–11? Also, just for clarification, the Fourth Commandment itself (Ex. 20:8) is still valid for True Believers, isn’t it?

**Elijah:** In *The Mystery of Scripture* (pp. 89 ff.), I explain the basic difference between the Hebrew terms *torah* (“teaching”) and *mitzvah* (“commandment”). I also point out (pp. 132 ff.) that the Fourth Commandment is the only commandment (*mitzvah*) that also contains an explanation (*torah*) whose purpose was to teach the sons of Israel why they were to conduct the parabolic pantomime of resting on one day out of seven. Then, in the “Questions & Answers” section of the last issue, I showed you how carefully Moses delineated between those two parts (*torah* and *mitzvah*) of what people generally call “the Fourth Commandment.” In actual

fact, the *torah* associated with the *mitzvah* of the Fourth Commandment is not actually part of the Fourth “Commandment.” That should be obvious to anyone who has read and understood what I explained in *The Mystery of Scripture*. *Torah* (“teaching”) and *mitzvah* (“commandment”) are two entirely different things.

All of the Ten Commandments (*mitzvah*) are still valid under the terms of the New Covenant. But the parabolic pantomime (non-verbal *torah*) associated with those Ten “Commandments”—the parabolic pantomime of observing one day out of seven as a sabbath—and the parabolic pantomimes associated with all the “statutes” and “judgments” have been changed to reflect the new relationship that God has established with the members of Corporate Israel under the terms of the New Covenant. So, before you can understand why True Believers are no longer required to conduct those parabolic pantomimes, you first have to understand how God’s relationship with Corporate Israel changed when Jesus Christ was baptized at the River Jordan and accepted the terms of the New Covenant. Then, you need to understand how God’s relationship with “The Many” “in Corporate Israel” changed in the Upper Room on the Day of Pentecost (Acts 2:1–4).

I will begin by explaining the relationship that God established with Corporate Israel and “The Many” “in Corporate Israel” in the wilderness. Here is how Moses begins his account of the sons of Israel accepting the terms of the Mosaic Covenant:

*In the third month after the sons of Israel went out from the land of Egypt—on this day—they entered the wilderness of Sinai. They set out from Rephidim; they entered the wilderness of Sinai; and they set up camp in the wilderness. Israel set up camp there—in front of the mountain. Now, Moses went up to God, and His Majesty called to him from the mountain, saying, “This is what you will say to the house of Jacob and what you will report to the sons of Israel: ‘You yourselves saw what I did to the Egyptians. Then I carried you on the wings of eagles and I brought you to Me. But now, if you will truly listen to My voice, then you will guard My covenant and you will be My possession from all the peoples, because all the Earth is Mine. And you will be to Me a kingdom of priests and a holy nation.’ These are the words that you will speak to the sons of Israel.” So Moses came in, called the elders of the people, and set before them all these words, as His*

*Majesty commanded him. And all the people answered as one and said, "All that His Majesty has spoken we will do." Then Moses took the words of the people back to His Majesty; and His Majesty said to Moses, "Look! I am going to come to you in the dense fog of the cloud so that the people can hear when I speak with you and believe in you until the 'olam." So Moses reported the words of the people to His Majesty. Then His Majesty said to Moses, "Go to the people and make them holy today and tomorrow. They must wash their garments so that they are ready for the third day, because on the third day His Majesty will come down on Mount Sinai before the eyes of all the people. So you must mark a boundary around the people saying, 'Be on guard against yourselves going up into the mountain or {even} touching the edge of it. Everyone who touches the mountain must be put to death. A hand must not touch him, because he must be stoned with stones or shot with arrows. Whether domesticated animal or man, he cannot live.' During the drawn out {sound} of the Jubilee, they must come up into the mountain." Then Moses went down from the mountain to the people; he made them holy, and they washed their clothes. Then he said to the people, "Be ready for the third day; don't go near a woman." Then, on the third day, when the morning came, there were sounds {of thunder}, and lightning, and a cloud of glory over the mountain, and a very loud trumpet sound. And all of the people who were in the camp trembled. Then Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain. Now, Mount Sinai was smoking—all of it—because His Majesty had come down on it in the fire; and its smoke ascended like the smoke of the kiln. And all of the mountain trembled tremendously. As the sound of the trumpet was going on and getting louder and louder, Moses spoke, and God answered him in a thunder clap. Then His Majesty came down on Mount Sinai—to the top of the mountain—and His Majesty summoned Moses to the top of the mountain, and Moses went up. Then His Majesty said to Moses, "Go down, testify against the people, lest they break through to His Majesty, to see, and many of them fall. Even the priests who come near to His Majesty must make themselves holy, lest His Majesty break out against them." Moses said to His Majesty, "The people are not able to come up to Mount Sinai because You testified against us saying, 'Mark the boundary of the mountain and make it holy.'" Then His Majesty said to him, "Go! Go down, then come up—you and Aaron with you. But the priests and the people must not break through to come up to His*

*Majesty lest He break out against them." Then Moses went down to the people and he spoke to them. (Exodus 19:1–25) —my interim translation*

When God tells Moses what to say to the sons of Israel in that passage, He uses only the plural forms of verbs and personal pronouns. That is important because, at that time, He was speaking to a group of *individuals*. But after the sons of Israel accepted the terms of the Mosaic Covenant, "The Many" "in Corporate Israel" became *Corporate Israel* in God's sight. That is why, from that point on, God most often speaks to "The Many" in *Corporate Israel* using singular verbs and personal pronouns, rather than plural. In the following passage, I have capitalized and bolded those singular forms so that you can better see the *parabolic image* of "The One" (*Corporate Israel*) that is standing behind the text. As you read what God says, keep in mind the fact that He is speaking to "The Many" through ""The One" only because "The Many" are responsible for ensuring that the actions of "The One" are what they are required to be under the terms of the covenant they accepted:

*Then God spoke all these words, saying: "I am His Majesty, **Your** God, Who brought **You** out from the land of Egypt—from a house of slaves. **You** will not have other gods before Me. **You** will not make for **Yourself** an idol or any form—what is in the heavens above, or what is in the Earth below, or what is in the water under the Earth. **You** will not bow down to them, and **You** will not serve them, because I am His Majesty, **Your** God, a jealous God, attributing guilt of fathers to sons—to third {sons} and fourth {sons}—of those who hate Me, but doing kindness for thousands, for those who love Me and for those who guard My commandments. **You** will not carry 'The Name' of His Majesty, **Your** God, for a deception, because His Majesty will not acquit the one who carries His 'Name' for a deception. Remember the day of the Sabbath—to make it holy. Six days **You** must labor and do all **Your** work; but the seventh day is a Sabbath for His Majesty, **Your** God. **You** will not do any work—**You**, or **Your** son, or **Your** daughter, **Your** male slave, or **Your** female slave, or **Your** cattle, or **Your** temporary resident who is within **Your** gates, because {in} six days His Majesty made the Heaven and the Earth—the Sea—and all that is in them. Then, He rested on the seventh day. Therefore, His Majesty blessed the day of the Sabbath, and He made it holy. Honor **Your** father and **Your** mother so*

that **You** days may be long on 'the ground' that His Majesty, **Your** God, is giving **You**. **You** will not murder. **You** will not commit adultery. **You** will not steal. **You** will not respond against **Your** neighbor as a false witness. **You** will not desire the house of **Your** neighbor. **You** will not desire the woman of **Your** neighbor, or his male slave, or his female slave, or his ox, or his donkey, or anything {else} that **Your** neighbor has."  
(Exodus 20:1-17) —my interim translation

One could easily argue that God is speaking to each member of *Corporate* Israel as an individual—because He is. But my point is, He is speaking first and foremost to "The One"—*Corporate* Israel. His mind-set in regard to "The One" and "The Many" becomes a bit more evident in the passage immediately following the one above. Again, I have bolded and capitalized the singular forms:

Now, all the people were seeing the sounds {of thunder}, and the lightning, and the sound of the trumpet, and the mountain smoking. And the people saw, and they trembled, and they stood afar off. Then they said to Moses, "You speak with us and we will listen; but don't let God speak with us lest we die." **Then Moses said to the people, "Don't be afraid! Because God has come in order to test you and in order that His fear will be on you so that you will not sin."** So the people stood afar off and Moses approached the dense fog where God was. And His Majesty said to Moses, "This is what **You** will say to the sons of Israel: 'You yourselves have seen that I have spoken with you from Heaven. **You** will not make Me—a god of silver or a god of gold, you will not make for yourselves. An altar of ground **You** will make for Me; and **You** will sacrifice on it **Your** burnt offerings and **Your** peace offerings—**Your** sheep and **Your** oxen. In every place where I cause My "Name" to be remembered I will come to **You** and I will bless **You**. But if **You** make an altar of stone for Me, **You** will not build it of cut stone because when **You** swing **Your** sword against it, **You** pollute it. And **You** will not go up a stairway to My altar, so that **Your** nakedness will not be uncovered on it.'" (Exodus 20:18-26) —my interim translation

If you take the time to read that passage carefully, you will find that Moses uses plural forms when he addresses the people in verse 20. Likewise, in verse 22, God begins by addressing the people in the plural. But

He switches from plural to singular in verse 23, where He reiterates the First Commandment. The *significance* of that is, the sons of Israel are *individually* part of "The Many" in *Corporate* Israel; but when it comes to their adherence to the terms of the Mosaic Covenant, they are *collectively* considered to be "one" in *Corporate* Israel. That *parabolic imagery* remains in view throughout the remainder of the Pentateuch as Moses continues to tell us that God constantly switched between singular and plural. But it first comes into view in Exodus 12 in connection with the Passover. Then it surfaces again when God "cuts a covenant" with the sons of Israel after they had traveled just three days into the wilderness:

*Then Moses led Israel from the Sea of Reeds, and they went out into the wilderness of Shur. They went three days into the wilderness and did not find water. When they came to "Bitter," they were not able to drink water from Bitter because they are bitter, which is why her name is called "Bitter." Then the people complained to Moses saying, "What are we to drink?" And he cried out to His Majesty, and His Majesty showed him a tree. He threw {it} into the water and the water became sweet. There He established for **him** a statute and a judgment, and there He tested **him**. And He said, "If **You** listen carefully to the voice of His Majesty, **Your** God, and **You** do what is right in His eyes, and **You** pay attention to His commandments and **You** guard all His statutes, I will not put on **You** any of the diseases that I put on the Egyptians—because I, His Majesty, am **Your** healer." Then they came to Elim; and twelve springs of water and seventy date palms were there. And they camped next to the water.*  
(Exodus 15:22-27) —my interim translation

After God speaks the Ten Commandments from the top of Mount Sinai, He then says this to Moses:

*"Now these are the judgments that you must set before **them**."*  
(Exodus 21:1) —my interim translation

That verse clearly tells us God intended that everything Moses said to the people was to be "set before **them**." Yet when Moses tells us what God told him to say to "**them**," nearly every verb and personal pronoun is singular. In the few instances where a verb or personal pronoun is not singular, there are fairly obvious reasons why God chose to use the plural form.

Then, at the end of that long section, God concludes with an admonition that is clearly addressed to “The Many” who are “in” “The One.” Again, all but one of the forms are in the singular—which I have bolded and capitalized again so that you can see how the singular is used:

*“Look! I am sending a messenger before **You** to guard **You** in ‘The Way’; and he will bring **You** into the place I have prepared. **Be** on guard before him and **listen** to his voice. **Don’t** rebel against him: (1) because he will not bear your transgressions; (2) because My ‘Name’ is within him; (3) because if **You** carefully listen to his voice and do all that I speak, then I will be an enemy to **Your** enemies and I will be an adversary to **Your** adversaries; {and} (4) because My messenger will go before **You** and bring **You** to the Amorite and the Hittite and the Perizite and the Canaanite and the Hivite and the Jebusite, and I will annihilate him. **You** must not worship their gods, and **You** must not serve them; and **You** must not do according to their works because **You** must totally destroy them and completely break up their **massebahs**, so that **You** serve His Majesty, **Your** God, and He blesses **Your** bread and **Your** water. Then I will remove illness from **Your** midst. There will not be anyone miscarrying or barren in **Your** land; I will fill the number of **Your** days. I will send dread of Me before **You** and confuse all the people against whom **You** come; and I will cause all **Your** enemies to turn {their} backs to **You**. And I will send hornets before **You** and dispossess the Hivites, the Canaanites, and the Hittites from before **You**. I will not dispossess them from before **You** in one year, lest the land become desolate and the beasts of the field become too numerous for **You**. Little by little I will dispossess them before **You**, until **You** become fruitful and inherit the land. But I will set **Your** boundary from the Sea of Reeds to the sea of the Philistines, and from the wilderness to the River {Euphrates} when I give the inhabitants of the land into **Your** hand and **You** dispossess them from before **You**. **You** must not cut a covenant with them or with their gods. They must not dwell in **Your** land, lest they cause **You** to sin against Me when **You** serve their gods—when it becomes a temptation to **You**.”*  
 (Exodus 23:20–33) —my interim translation

Did you catch the one instance where God used the plural form of the personal pronoun? It is in verse 21, where He says His messenger “will not bear your

transgressions.” The reason He does not use the singular in that instance is because He is not speaking to “The Many” who are viewed as *Corporate* Israel. He is instead speaking to those unfortunate *individuals* who are no longer members of *Corporate* Israel because their “transgressions” have caused them to be “cut off from” Israel. (See *Not All Israel Is Israel*.)

Don’t underestimate the importance of what I have just told you about God’s use of the singular and plural forms when He tells Moses what to say to the people. Without insight into the *parabolic imagery* related to “The Many” who are viewed as “one” in “The One” (*Corporate* Israel), it is not possible to understand the fundamental difference that lies between the Mosaic Covenant and the New Covenant.

So, now that you understand the basics concerning the *parabolic image* in which God views “The Many” as “one” in *Corporate* Israel, let me show a passage where your insight into that *parabolic image* also makes a huge difference in how you view the Mosaic Covenant:

*“You must not make for yourselves idols, and you must not raise up for yourselves an image or a **massebah**, and you must not put a carved stone in your land to bow down to it, because I am His Majesty, your God. You must guard My Sabbaths, and you must fear My sanctuary. I am His Majesty. If you ‘walk in’ My statutes and you guard My commandments so that you do them, then I will give your rains in their time so that the Earth gives her produce and the tree of the field gives his fruit. Then, your threshing will continue until grape harvest and your grape harvest will continue until sowing; and you will eat your bread until satisfied and dwell securely in your land. Then, I will give peace in the Earth so that you lie down and there is no one causing terror. I will cause an evil beast to cease from the Earth and a sword will not pass through your land. Then, you will pursue your enemies and they will fall before you by the sword. Then, five of you will pursue a hundred, and a hundred of you will pursue ten thousand, and your enemies will fall before you by the sword. Then, I will turn to you, and I will make you fruitful and multiply you, and I will raise up My covenant with you. Then, you will eat an old store that has grown stale, but you will bring out an old store because of a new one. Then, I will put My sanctuary in your midst and My soul will not loathe you. Then, I will walk in your midst; and I will be your God and you will be My People. I am His Majesty, Who brought you out*

from the land of Egypt—from being their slaves: I broke the bars of your yoke and I made you walk upright.”  
(Leviticus 26:1–13) —my interim translation

All of the verbs and personal pronouns in that passage are plural, not singular. That has to do with a variety of things, the most important of which is the fact that the actions of the *individuals* “in Corporate Israel” were to be the determining factor in whether Corporate Israel *received the blessing* or the curse. Looking back from where we stand, it is obvious that Corporate Israel eventually *received* the curse so that “The Many “in Him” could *receive the blessing*:

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.  
(Galatians 3:13–14) —my interim translation

That is just an aside. Take another look at the most significant part of the passage I quoted from Leviticus 26 above:

“Then, I will put My sanctuary in your midst and My soul will not loathe you. Then, I will walk in your midst; and I will be your God and you will be My People.”  
(Leviticus 26:11–12) —my interim translation

As you can see, God is *talking about* a covenant relationship in which He dwells “in the midst” of a *collective* group of *individuals* who are the “People” of God because of their relationship to Him. They therefore have the potential to *inherit what was promised (the blessing)*. It is absolutely essential that you understand that is what the Mosaic Covenant was all about.

The Old Covenant had nothing to do with providing the means whereby any one *individual* “in Corporate Israel” could qualify to *inherit what was promised*—as an *individual*. It had to do with providing the means whereby Corporate Israel—“The One” in Whom “The Many” retained their position only by believing *The Teaching of Moses*—could qualify to *inherit what was promised*. That is, the *individual* continued to qualify to *inherit what was promised* in exactly the same way he had been qualifying all along—at least for

as long as *the promise* had been *handed down* as an *inheritance*. He qualified to *inherit what was promised* through his *belief* in *the promise*. As I have probably already mentioned, that is the point of the following passage. But just to make fun of any blind-as-a-bat and dumb-as-a-geese legalists who might be reading along, I’ll be just a wee bit obnoxious (Who? Me?) and make the patently obvious even more obvious by bolding the repetitious refrain that the author of the Book of Hebrews uses to make that point—over and over again:

But *belief* is an actual being of things hoped for, an inner conviction regarding actions not seen. For by this, the elders were attested.

**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 innocent—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 attested to be pleasing to the {Living} God. But without *belief* it is not possible to please, for the one who approaches the {Living} God must believe that He is. And He becomes the Payment 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 what is required 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.

*Because of belief* also, barren Sarah herself received power for a “foundation” of a “seed,” even after the usual age, since *she considered the One Who promised worthy of belief*. Wherefore also, from one were engendered—and these of him who was made to die—AS {many as} THE STARS OF THE HEAVENS IN NUMBER AND AS THE SAND WHICH IS ON THE SHORE OF THE SEA.

*These all died in conformity with belief, not having received the things which were promised, but having seen and welcomed them from a distance, and having confessed that they were strangers and outsiders on the Earth.* For those who say such things make it clear that they seek a homeland. And indeed, if they had recalled that from which they came out, they would have had time to turn back. But now, they are striving for something better, that is, Heaven. Therefore, the {Living} God is not ashamed of them—to be called their God—for He has prepared a city for them.

*Because of belief*, Abraham offered Isaac—being tested—and the one who *received the promises* was offering the only begotten. To whom it was said, “IN ISAAC YOUR SEED WILL BE CALLED.” He reckoned that the {Living} God was even able to raise from the dead; hence he received him also in a parable.

*Because of belief*, Isaac blessed Jacob and Esau even concerning coming things.

*Because of belief*, Jacob—while dying—blessed each of the sons of Joseph and bowed down on the top of his staff.

*Because of belief*, Joseph—while completing—mentioned the exodus of the sons of Israel and gave orders concerning his bones.

*Because of belief*, Moses—when born—was hidden three months by his parents because they saw the child was beautiful and they were not afraid of the edict of the king.

*Because of belief*, Moses—when grown up—refused to be called a son of Pharaoh’s daughter, preferring instead to suffer with the People of the {Living} God rather than to have the temporary pleasure of sin, considering the insult of the Christ a greater wealth than the treasures of Egypt. For he was looking for the Payment.

*Because of belief*, he left Egypt, not fearing the rage of the king; for he was steadfast—like {he was} seeing the Invisible One.

*Because of belief*, he observed the Passover and the spreading of the blood so that the one who destroyed the firstborn might not touch them.

*Because of belief*, they went through the Red Sea as through dry land, which when the Egyptians took a try, they were drowned.

*Because of belief*, the walls of Jericho fell, having been circled around for seven days.

*Because of belief*, Rahab the prostitute did not perish with those who did not believe—having taken in the spies with peace. And what more should I say? For the time for telling about Gideon, Barak, Samson, Jephthah, both David and Samuel, and the Prophets will fail me.

These, *through belief*, conquered kingdoms, did what is required, obtained promises, shut mouths of lions, suppressed fire’s ability, escaped sword’s edge, were strengthened by weakness, became powerful in battle, caused foreign encampments to fall. Women got back their dead by resurrection; but others were tortured, not accepting their release, so that they might gain a better resurrection; still others took a try at mocking and whipping, and even chains and imprisonment. They were stoned, they were sawed in two, they were put to death with a sword, they went about in sheepskins, in skins of goats, being in want, being persecuted, being mistreated—of whom the world was not worthy—wandering in deserts, and mountains, and caves, and holes of the Earth.

*And these (all being attested through their belief) did not receive the promise—the {Living} God having provided something better for us so that, without us, they would not be completed.*

(Hebrews 11:1–40) —my interim translation

All obnoxiousness aside, my point here is, the obligations of the Mosaic Covenant fell on the *individual* only as a member of the *collective* group. By that I mean the *collective* group had to adhere to the terms of the Mosaic Covenant—*collectively*. If one of them did something for which God said he would be “cut off from” Corporate Israel, the *collective* group became guilty; and they remained guilty until they removed the culprit from the *collective* group—by stoning. Consequently, it was impossible for Corporate Israel to *inherit what was promised* as long as some bonehead “in Israel” was getting out of line. To understand that concept, think “Achan.” (Josh. 7)

In spite of fools, “The Many” “in Corporate Israel” (*the Heir of the promise*) who believed *The Teaching* of Moses and demonstrated their belief in *The Teaching* by observing the *parabolic pantomimes* mandated by the Mosaic Covenant retained their membership “in

Corporate Israel" until they died. They thereby became qualified to *inherit what was promised* if and when Corporate Israel (*the Heir of the promise*) finally got His act together and *inherited what was promised*.

Corporate Israel did not adhere to the terms of the Mosaic Covenant until Jesus Christ became Corporate Israel. By that time, God had already begun to demand the death of Corporate Israel as a sacrifice for the sins of Corporate Israel. He did that because of the accumulated sins of all the dimwits "in Corporate Israel" who had come along earlier. But those things are somewhat immaterial to our discussion here.

When God offered the New Covenant to Corporate Israel, He did not offer it to "The One"—that is, to Corporate Israel. Instead, He offered it to "The Many" who were *individually* members of "The One." It just so happened that One of "The Many" "in Corporate Israel" at that time was "the Man" called "Jesus son of Joseph." When the Man Jesus accepted the terms of the New Covenant by being baptized by John in the Jordan River, all other members of Corporate Israel were "cut off from" (Corporate) Israel, and God demanded the death of Corporate Israel as a sacrifice for the sins of Corporate Israel. Hence Jesus Christ—as Corporate Israel—died for the sins of all Believers who retain their membership in Corporate Israel. That is what the Apostle Paul has in mind when he says this:

*But now what God requires has been made known outside of law, {with} evidence being provided by the Law and the Prophets, yet what God requires {is} because of the belief of Jesus Christ in all those who believe—for there is no distinction, for all have sinned and lack the glory of God—{in all} those who are being freely acquitted by His favor because of the ransom which is in Christ Jesus, the One Whom God publicly displayed as a propitiation—through belief in His blood—to demonstrate what He requires **by passing over the sins previously committed**—in the forbearance of God—for the demonstration of what He requires in the present time, so that He would be what is required and the One Who acquits the one who is from belief of Christ. Where then is the boasting? It is excluded. Because of what law? {One} of the works? No, but because of a law of belief. For we hold that a man is acquitted by belief outside of works of law. Is the {Living} God only {the God} of Jews? {Is He} not also {the God} of the Gentiles? Yes, {He is} also {the God} of Gentiles since the {Living} God is One, Who will acquit a circumcised {person} on account of belief and an*

*uncircumcised {person} because of his belief. Do we therefore abolish law because of our belief? Certainly not! Instead, we confirm law.*

(Romans 3:21–31) —my interim translation

The question here is: How did God's relationship with the Believer under the terms of the New Covenant differ from His relationship with the Believer under the terms of the Old Covenant? To answer that question, all that one needs to do is examine the New Covenant passages in Jeremiah and Ezekiel. There are nearly a dozen of those, but all I really need is one. The following passage neatly illustrates the only point I want to make here:

*"Look! Days are coming," declares His Majesty, "when I will cut a new covenant with the house of Israel and the house of Judah, not like the covenant that I cut with their fathers in the day when I took them by the hand to bring them out from the land of Egypt—My covenant, which they broke even though I was master over them," declares His Majesty. "Because this is the covenant that I will cut with the house of Israel after those days," declares His Majesty, "I will put My Teaching within them, and I will write it on their heart. Then, I will be their God and they shall be My People. And they will not again teach—a man his friend and a man his brother—saying, 'Know His Majesty,' because all of them will know Me—from the least of them to the greatest of them," declares His Majesty, "because I will forgive their iniquity and I will not remember their sin again."*

(Jeremiah 31:31–34) —my interim translation

Did you see what Jeremiah did when he quoted Leviticus 26:11–12? He changed "My sanctuary" to "My Teaching," and then changed the prepositional phrase that I translated "in your midst" to one that means "within you." He even added the statement "I will write it on their heart" to make sure you get the point: Under the terms of the New Covenant, the Living Word of God will no longer just dwell "in the midst" of "The Many"; He will dwell "within them." That is, He will be written on their "heart." So now let me explain the *significance* of that change in the nature of the covenant relationship.

When John baptized Jesus in the River Jordan, God did exactly what He had *promised* He would do under the terms of the New Covenant. He bestowed *The*

Teaching on “The Many” “in Corporate Israel.” That is, He “wrote” *The Teaching* “on their heart.” Unfortunately, there was at that time only One remaining member of “The Many” “in Corporate Israel” (“The One” the Prophets call “*The Remnant of Israel*”). He alone had not been “cut off from” Corporate Israel. Therefore, the *Living Word of God*—that is, *the promise*—took up residence “within” Him, thereby establishing the New Covenant relationship God had *promised* “The Many.” God also confirmed that Jesus had become His Firstborn Son—Corporate Israel—under the terms of the Old Covenant:

*Now, in those days John the Baptist comes preaching in the wilderness of Judea, and saying, “Repent, for the kingdom of Heaven has come near. For this is the One Who was spoken—by the Prophet Isaiah saying, ‘The voice of one crying in the wilderness: “PREPARE THE WAY OF HIS MAJESTY! Make His paths straight!”’ Now, John himself had his clothing from camel’s hair and a leather belt around his waist; and his food was locusts and wild honey. Then, Jerusalem—and all Judea and all the area around the Jordan—was coming out to him, and they were being baptized in the Jordan River by him, confessing their sins. But seeing many of the Pharisees and Sadducees coming for his baptism, he said to them, “Offspring of vipers! Who warned you to flee from the coming wrath? Therefore, make fruit worthy of repentance, and don’t think—to say to yourselves—‘We have our father Abraham.’ For I say to you, the {Living} God is able—from these stones—to raise up children for Abraham. But even now the axe is laid at the ‘root’ of the trees. Therefore, every ‘tree’ that does not make good ‘fruit’ will be ‘cut off’ and cast into ‘fire.’ I do indeed baptize you in water for repentance, but the One Who is coming after me is more powerful than I, the One Whose sandals I am not qualified to handle. He will baptize you in a Holy Spirit and fire. The One Whose ‘winnowing fork’ is in His hand, and He will completely clear His ‘threshing floor,’ and He will gather His ‘wheat’ into His ‘granary,’ but the ‘chaff’ He will burn up with an inextinguishable ‘fire.’” Then, Jesus comes from Galilee to the Jordan—to John—to be baptized by him. But John was preventing Him, saying, “I need to be baptized by You, and You come to me?” But answering, Jesus said to him, “Allow {it} now, for it is fitting for us to complete all that is required in this way.” Then he allowed Him. But having been baptized, Jesus immediately went up from the water and, look! The heavens were opened, and He saw the Spirit of the {Living} God descending like a dove and coming on*

*Him. And look! A voice out of the heavens saying, “This is My beloved Son, in Whom I am well-pleased.” (Matthew 3:1–17) —my interim translation*

Now, if you want to know how a *promise* that God made to “The Many” “in Corporate Israel” came to be in the possession of Gentiles who had never held any claim at all to *the promises* of God, you need to read an article I wrote nearly fifteen years ago. (See “Did Jesus Leave a Will?” *The Voice of Elijah*®, July 1991). In that article I explain the method that Jesus used to *hand down the promise* to His disciples. What you will find is this: Jesus used exactly the same method that Abraham, Isaac, and Jacob used to *hand down the promise* to the next *heir of the promise*. (See “The Problem With Liars? They Always Try to Rewrite History,” *The Voice of Elijah*®, January 2006.) He made *the promise* an *inheritance* that took the form of an *oral blessing*, and He *handed the promise down* to His twelve disciples:

*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 interim translation*

That passage records the occasion on which Jesus made an *oral will* in which He designated those He had chosen to be the next *heirs of the promise*. But, as everyone knows, the transfer of a testator’s possessions does not occur when a testator makes a will; it always occurs after His death. At least that is how the author of the Book of Hebrews understood it:

*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 {anyone 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 eternal redemption. 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 Messiah, 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 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.**

(Hebrews 9:11–17) —my interim translation

I absolutely love that passage of Scripture. The author of the Book of Hebrews brings together so many different *parabolic images* that it is impossible for anyone to understand his concise summary of *The Teaching*—unless one already has a detailed understanding of *The Teaching*.

So, now we come to the really interesting part of this story. The disciples of Jesus *handed down the promise* as an *oral blessing* by preaching the Gospel. And the same Gospel they preached at that time has been *handed down*—*orally*—for nearly two thousand years since. So you and I, along with all the other True Believers out there, *received the promise* as an *oral blessing* when we heard and believed *the Gospel*. At that time, the *Living Word of God—the promise*—that we heard took up residence “within” us just as *the promise* took up residence within Jesus when He was baptized by John. However, our reception of *the promise* was only made possible because, after Jesus died, He told His disciples to wait in Jerusalem until *the promise* had been transferred to them under the terms of His *oral will*:

*And He said to them, “These are My words, which I spoke to you while I was still with you: ‘It is necessary for all the things written about Me in The Law of Moses and the Prophets and the Psalms to be completed.’” Then He opened their minds to understand the Scriptures. And He said to them, “Thus it is written: ‘The Christ is to suffer and rise again the third day, and repentance to forgiveness of sins is to be preached in His name to all the nations—beginning in Jerusalem.’ You are witnesses of these things. So look! I am sending the promise of My Father upon you; but you must stay in the city until you are clothed with power from above.” Then He led*

*them out as far as Bethany; and lifting up His hands, He blessed them. And it happened that while He was blessing them, He left them and was taken up into Heaven. And while they were worshipping Him, they returned to Jerusalem with great joy; and they were always in the temple, praising the {Living} God.*

(Luke 24:44–53) —my interim translation

*I have {already} made the first account concerning everything, Theophilus, that Jesus began to do and teach until the day—having given a command by the Holy Spirit to the disciples whom He had chosen—He was taken up. To them He also proved Himself alive, after His suffering, by many clear proofs, appearing to them over {a span of} forty days, and speaking things concerning the kingdom of God. And gathering {them}, He commanded them not to separate from Jerusalem, but to wait for the promise of the Father: “Which you heard of Me, because John did indeed baptize with water, but you—by a Spirit—will be baptized with what is holy not many days after these.” Therefore, having come together, they were asking Him, saying, “Lord, are You restoring the kingdom to Israel at this time?” But He said to them, “It is not for you to know times or dates the Father has set by His Own authority; but you will receive power when the Holy Spirit comes upon you; and you will be My witnesses both in Jerusalem, and all Judea and Samaria, and to the end of the Earth.” And having said these things—while they were watching—He was lifted up and a cloud took Him from their sight. And as they were staring into Heaven while He was leaving, then look! Two men were standing beside them in brilliant clothing. And they said, “Men of Galilee, Why do you stand looking into Heaven? This Jesus—Who has been taken up from you into Heaven—will come in the same way that you saw Him leave into Heaven.”*

(Acts 1:1–11) —my interim translation

Did you notice how Luke twice told us that Jesus specifically said “*the promise* of My Father”? He did that because he wanted the reader to clearly understand that the disciples gathered in the Upper Room *inherited the promise* on the Day of Pentecost. But there is a slight twist to this story. Not only was Jesus *talking about the promise* that Abraham, Isaac, and Jacob *handed down*, He was also *talking about the promise* that God made through Jeremiah and Ezekiel—*the promise* that “The Many” “in Corporate Israel” would have the same New

Covenant relationship that Jesus had with the Father after His Baptism by John. That is because both *promises* became one and the same *promise* at that time. That is, *the promise* that *the promise* would be “written on the heart” of the Believer is *the promise* that has been “written on the heart” of Believers for nearly two thousand years. (*The promise* of God will become an even more phenomenal “sight” for you to “behold” when you are finally able to “see” that *the promise* is also *what was promised*. Only then will you be able to understand why Paul so often *talks about* Believers already being resurrected “in Christ.”)

If you read the larger context from which I took Hebrews 9:11–17 above, you will find that—according to the *parabolic imagery* of *The Teaching*—Jesus had to return to Heaven after His Resurrection and finalize a few things in the heavenly “sanctuary” before God the Father would allow His disciples to *inherit the promise*. I don’t even pretend to understand the reality that stands behind all that. It’s just *parabolic imagery* from *The Teaching of Moses* that tells us what that reality is LIKE. But I do understand what happened when the disciples of Jesus *inherited the promise*. The *parabolic “fire”* of God that is the *Living Word* of God took up residence “within them” (as well as “in their midst”):

*So when the day of Pentecost had come, all were together in one place. And suddenly, a sound like a violent, rushing wind came from Heaven and filled the whole house where they were sitting. And tongues dividing like a fire appeared to them, and it settled on each one of them. And all were filled with the Holy Spirit and began to speak with other tongues as the Spirit was giving to them to declare.*  
(Acts 2:1–4) —my interim translation

If you have any doubt that Luke is describing the *inheritance of the promise* by those gathered at that time, take a look at what Peter says about those events:

*Now there were Jews living in Jerusalem, devout men, from every nation under heaven. And when this sound occurred, the multitude came together, and were bewildered, because they were each one hearing them speak in his own language. And they were amazed and marveled, saying, “Why, are not all these who are speaking Galileans? And how is it that we each hear {them} in our own language to which we were born? Parthians and Medes and Elamites, and residents of Mesopotamia,*

*Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—we hear them in our {own} tongues speaking of the mighty deeds of God.” And they all continued in amazement and great perplexity, saying to one another, “What does this mean?” But others were mocking and saying, “They are full of sweet wine.” But Peter, taking his stand with the eleven, raised his voice and declared to them: “Men of Judea, and all you who live in Jerusalem, let this be known to you, and give heed to my words. For these men are not drunk, as you suppose, for it is {only} the third hour of the day; but this is what was spoken of through the prophet Joel:*

*‘AND IT SHALL BE IN THE LAST DAYS,’*

*God says,*

*‘THAT I WILL POUR FORTH OF MY SPIRIT UPON ALL MANKIND;  
AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY,  
AND YOUR YOUNG MEN SHALL SEE VISIONS,  
AND YOUR OLD MEN SHALL DREAM DREAMS;  
EVEN UPON MY BONDSLAVES, BOTH MEN AND WOMEN,  
I WILL IN THOSE DAYS POUR FORTH OF MY SPIRIT  
And they shall prophesy.*

*AND I WILL GRANT WONDERS IN THE SKY ABOVE,  
AND SIGNS ON THE EARTH BENEATH,  
BLOOD, AND FIRE, AND VAPOR OF SMOKE.*

*THE SUN SHALL BE TURNED INTO DARKNESS,  
AND THE MOON INTO BLOOD,  
BEFORE THE GREAT AND GLORIOUS DAY OF THE LORD  
SHALL COME.*

*AND IT SHALL BE, THAT EVERYONE WHO CALLS  
ON THE NAME OF THE LORD SHALL BE SAVED.’*

*Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know—this {Man}, delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put {Him} to death. And God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power. For David says of Him,*

*‘I WAS ALWAYS BEHOLDING THE LORD IN MY PRESENCE;  
FOR HE IS AT MY RIGHT HAND,*

*THAT I MAY NOT BE SHAKEN.*

*THEREFORE MY HEART WAS GLAD*

*AND MY TONGUE EXULTED;*

*MOREOVER MY FLESH ALSO WILL ABIDE IN HOPE;*

BECAUSE THOU WILT NOT ABANDON MY SOUL TO HADES,  
 NOR ALLOW THY HOLY ONE TO UNDERGO DECAY.  
 THOU HAST MADE KNOWN TO ME THE WAYS OF LIFE;  
 THOU WILT MAKE ME FULL OF GLADNESS  
 WITH THY PRESENCE.'

Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day. And so, because he was a prophet, and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT {one} OF HIS DESCENDANTS UPON HIS THRONE, he looked ahead and spoke of the resurrection of the Christ, that HE WAS NEITHER ABANDONED TO HADES, NOR DID His flesh SUFFER DECAY. This Jesus God raised up again, to which we are all witnesses. Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. For it was not David who ascended into heaven, but he himself says:

'THE LORD SAID TO MY LORD,  
 SIT AT MY RIGHT HAND,

UNTIL I MAKE THINE ENEMIES A FOOTSTOOL FOR THY FEET.' Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified." Now when they heard {this}, they were pierced to the heart, and said to Peter and the rest of the apostles, "Brethren, what shall we do?" And Peter {said} to them, "Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. For the promise is for you and your children, and for all who are far off, as many as the Lord our God shall call to Himself." And with many other words he solemnly testified and kept on exhorting them, saying, "Be saved from this perverse generation!" So then, those who had received his word were baptized; and there were added that day about three thousand souls. And they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.

(Acts 2:5–42)

Please understand what I am saying: When Jacob handed down the promise to his twelve sons and two grandsons, the promise could no longer be held by a single individual. Therefore, God ratified a covenant with "all Israel" and made Corporate Israel the Heir of the promise. But under the terms of the Old Covenant, it was still not possible for any one individual "in

Corporate Israel" to hold sole title to the promise as the heir of the promise. So God promised a New Covenant which would not only allow "The Many" "in Corporate Israel" equal opportunity to become heirs of the promise but would also allow them to have the promise "written on their heart."

God fulfilled the promise by first making Jesus Christ Corporate Israel and then giving Him what was promised—when He resurrected Him from the dead. But before Jesus died, He handed down the promise to His disciples so that they, too, might inherit what was promised. They, in turn, began handing down the promise to anyone and everyone who would believe the promise. Ergo, the promise was finally handed down to you—if you are a True Believer—when you heard someone preach the Gospel.

By now you are probably asking yourself, "What does all this have to do with me observing one day out of seven as a day of rest?" Everything. The obligations of the Old Covenant were laid on Corporate Israel rather than on the individual members of Corporate Israel. Those obligations outlined the requirements that the Heir of the promise (Corporate Israel) must meet in order to inherit what was promised. When Jesus Christ died, because He was in full compliance with those requirements, He inherited what was promised. He then, under the terms of His will, allowed the promise to be handed down to any and all who would receive the promise—by simply believing the promise. Because Jesus Christ fulfilled the obligations of the Old Covenant, the promise has now been "written on the heart" of every True Believer. Therefore, God will reject anyone who insists True Believers must still conduct the parabolic pantomimes that the Old Covenant required of Corporate Israel. That person has gone back to "working" for his salvation rather than just accepting the salvation that comes by believing the promise of God.

In *The Mystery of Scripture* (pp. 55 ff.), I explained that the Ten Commandments were the essence of the Old Covenant agreement God made with Corporate Israel at Mt. Sinai. Those Ten Commandments were also the essence of the New Covenant agreement that God made with Jesus Christ. That is why Jesus says this:

*"Don't think that I came to do away with the Law or the Prophets. I did not come to do away, but to complete. For truly I say to you, not one of the least of the letters or one serif will disappear until Heaven and Earth*

disappear—until everything comes about. Therefore, whoever does away with one of the least of these commandments and likewise teaches men, he will be called 'least' in the kingdom of Heaven. But whoever does and teaches, He will be called 'great' in the kingdom of Heaven. For I say to you that, unless what is required of you far exceeds that {required by} the scribes and Pharisees, you will not enter into the kingdom of Heaven. You have heard that it was said to the ancients, 'YOU WILL NOT MURDER,' but 'Whoever does murder will be held guilty in court.' But I say to you that everyone who is angry with his brother will be held guilty in court, but whoever says to his brother '{expletive deleted}' will be held guilty in the supreme court, but whoever says, 'You moron,' will be held guilty in the fire of hell. Therefore, if you are offering your gift at the altar, and there you remember that your brother has something against you, leave your gift there before the altar and leave. First be reconciled with your brother, and then come and offer your gift. Quickly make friends with your accuser while you are with him in 'The Way,' lest the accuser deliver you to the judge, and the judge to the warden, and you are thrown into prison. Truly, I say to you, you will not get out of there until you have paid the last penny. You have heard that it was said, 'YOU WILL NOT COMMIT ADULTERY;' But I say to you that everyone who looks at a woman to desire her has already committed adultery with her in his heart. But if your right eye causes you to stumble, remove it and throw it from you; for it is better for you that one of your members perish than your whole body be thrown into hell. And if your right hand causes you to stumble, cut it off and throw it from you, for it is better for you that one of your members perish than your whole body goes into hell. But it was said, 'WHOEVER SENDS HIS WOMAN AWAY MUST GIVE HER A CERTIFICATE OF DIVORCE.' But I say to you that anyone who sends his woman away except for word of immorality makes her commit adultery, and whoever marries one who has been sent away commits adultery. Again, you have heard that it was said to the ancients, 'YOU MUST NOT BREAK A VOW, BUT YOU MUST FULFILL YOUR OATHS TO HIS MAJESTY.' But I say to you, don't swear any oath whatsoever, either by Heaven—because it is the throne of God—or by the Earth—because it is a footstool for His feet—or by Jerusalem—because it is THE CITY OF THE GREAT KING. Neither should you swear an oath by your head—because you are not able to make one hair white or black. But let your word be 'Yes, yes,' 'No, no'; and anything more than these is from the Evil One. You have heard that it was

said, 'AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH.' But I say to you, don't resist the evil one, but whoever slaps you on the right cheek, turn the other to him also. And to the one who wants to sue you and take your coat, allow him your shirt as well. And whoever compels you to go one mile, go two with him. Give to the one who asks you, and don't refuse the one who wants to borrow from you. You have heard that it was said, 'LOVE YOUR NEIGHBOR and hate your enemy.' But I say to you, love your enemies and pray for those who persecute you, so that you may become sons of your Father Who is in Heaven—because He causes His sun to rise on those evil and those good, and He sends rain on the innocent and the guilty. For if you love those who love you, what reward do you have? Don't the tax-gatherers also do the same? And if you greet your brothers only, what have you done extraordinary? Don't even the Gentiles do the same? **Therefore, you are to be complete as your Father in Heaven is complete.**"

(Matthew 5:17–48) —my interim translation

Let's put aside for the moment that Jesus is mocking fools who think they can somehow "work" their way into Heaven by doing something—no matter how insignificant that "something" might be. Those who are ignorant of the fact that the obligations of the New Covenant were laid on Jesus Christ rather than on "The Many" "in Christ" really need to get a grip. Is a True Believer expected to act the way that Jesus describes here? Sure he is, but those obligations become the responsibility of a True Believer only because he is one of "The Many" "in Corporate Israel"—that is, "The Many" "in Jesus Christ"—who are expected to demonstrate their belief by acting in accordance with what they believe.

So let's be real: If you are a True Believer, you *inherited the promise* by believing *the promise*. That is, through belief you attained a position "in Jesus Christ" (Corporate Israel), and you can only *maintain* your position "in Jesus Christ" by continuing to believe. Consequently, you will only act contrary to what Christ desires by entertaining the impure thoughts or engaging in the counterproductive activities that He mentions when you are not "walking in *The Way*" and "keeping the commandments"—if you know what I mean. If you don't know what I mean, you should probably read the Book of Galatians again—several hundred times.

*Editor: We received a question from a contributor who would like greater clarification on the issue of tithing. In particular, he wants to know if Believers will “go to hell” if they don’t tithe? I know you have discussed tithing in detail in the May and June 1993 issues of The Voice of Elijah® Update (which I assume this person has read) and the biblical view of money in “Questions & Answers,” The Voice of Elijah®, January 1998. But since most of our readers have most likely not read those issues, would you discuss the matter again for the sake of those who aren’t sure what to believe about tithing?*

*Elijah:* The short answer is, no; a person will not go to Hell for not tithing. A person will only go to Hell for not believing the Truth. But since it is impossible to believe the Truth and not act in accordance with the Truth, that opens a whole new can of worms that I won’t even get into here. Tithing (giving a tenth of one’s increase) was just a *parabolic pantomime* that God instituted to remind the sons of Israel that He was the legitimate King of Israel Who would one day reign as King over Israel. As Samuel explained to the sons of Israel when they replaced God with a human king, a tenth was the commonly accepted royal levy of the day:

*And he said, “This will be the procedure of the king who will reign over you: he will take your sons and place {them} for himself in his chariots and among his horsemen and they will run before his chariots. And he will appoint for himself commanders of thousands and of fifties, and {some} to do his plowing and to reap his harvest and to make his weapons of war and equipment for his chariots. He will also take your daughters for perfumers and cooks and bakers. And he will take the best of your fields and your vineyards and your olive groves, and give {them} to his servants. **And he will take a tenth of your seed and of your vineyards, and give to his officers and to his servants.** He will also take your male servants and your female servants and your best young men and your donkeys, and use {them} for his work. **He will take a tenth of your flocks, and you yourselves will become his servants.** Then you will cry out in that day because of your king whom you have chosen for yourselves, but the LORD will not answer you in that day.”*  
(1 Samuel 8:11–18)

Now that I have given you the short answer to the question, let me give you the long one—the one

that a Pretender will never be able to accept. God does not *require* you to give Him a tenth of your increase, *He demands that you turn over everything you own.* Jesus made that point quite concisely when He explained it to Richie Rich:

*And as He was setting out on a journey, a man ran up to Him and knelt before Him, and {began} asking Him, “Good Teacher, what shall I do to inherit eternal life?” And Jesus said to him, “Why do you call Me good? No one is good except God alone. You know the commandments, ‘DO NOT MURDER, DO NOT COMMIT ADULTERY, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, Do not defraud, HONOR YOUR FATHER AND MOTHER.’” And he said to Him, “Teacher, I have kept all these things from my youth up.” And looking at him, Jesus felt a love for him, and said to him, “One thing you lack: go and sell all you possess, and give to the poor, and you shall have treasure in heaven; and come, follow Me.” But at these words his face fell, and he went away grieved, for he was one who owned much property.  
(Mark 10:17–22)*

For the benefit (or detriment) of those who fail to understand what Jesus did, let me explain it for you. He was testing the man by demanding that he do the one thing He knew the man would be *unwilling* to do. Anyone who thinks God does not deal with every True Believer in exactly that same way must have rocks for brains. He has clearly never read the Book of Job. So let me give you a basic principle that should govern not only how you handle money but also how you deal with life in general:

*Everything is permitted for me, but not everything is beneficial. Everything is permitted for me, but I will not be dominated by anything. Food is for the stomach, and the stomach is for food. But the {Living} God will abolish both of them. But the body is not for immorality, but for His Majesty—and His Majesty is for the body. But the {Living} God also raised up His Majesty, and He will raise us up through His power. Do you not know that your bodies are members of Christ? Therefore, having removed the members of the Christ, should I make them members of a “harlot”? May it never be! Or do you not know that the one who is joined to “the harlot” is one body? For He says, “THE TWO ARE ONE FLESH.” But the one who is joined to His Majesty is one Spirit. Flee the*

*immorality! Every sin that a man does is outside the body. But the one who is immoral sins in his own body. Or do you not know that your body is a temple of the Holy Spirit in you, which you have from God, and you are not your own? For you have been bought at a price; so glorify the {Living} God in your body.*

*(1 Corinthians 6:12–20)—my interim translation*

Paul's point is fairly simple for anyone but an abject moron to understand. Either God *owns* you—lock, stock, and barrel—or God does not *own* you. If God *owns* you, He *owns* everything you *own*—up to and including your naked body. But I suppose, if God does not actually *own* a person, that person might still be somewhat concerned about how much God *requires* him to give. So let me give True Believers another fairly simple principle they would do well to keep in mind: Since God already *owns* everything you *own*, He has no reason to be impressed by how much you give; therefore, *He only keeps track of how much of His money you hold back for yourself.* In case you are interested, I gathered that bit of insight from this passage:

*And He looked up and saw the rich putting their gifts into the treasury. And He saw a certain poor widow putting in two small copper coins. And He said, "Truly I say to you, this poor widow put in more than all {of them;} for they all out of their surplus put into the offering; but she out of her poverty put in all that she had to live on."*

*(Luke 21:1–4)*

Now that I have completely confused the Pretenders who dearly do hate to let go of any more of *their* money than they absolutely *have* to, let me point out one more thing for the benefit of those who have ears to hear:

*But He was also saying to the disciples, "A certain man who had a manager was rich; and this one was falsely accused to him—that he was squandering his assets. And summoning him, he said to him, 'What is this I am hearing about you? Give the word of your management, for you can no longer be manager.' But the manager said to himself, 'What should I do, since my lord is taking the management away from me? I am not strong enough to dig. I am ashamed to beg. I know what I will do, so that when I am removed from the management, they will receive me into their houses.' And he called each one of his*

*lord's debtors to himself, and he said to the first, 'How much do you owe my lord?' And he said, 'One hundred baths {800–900 gallons} of oil.' So he said, 'Take your notes and sit down, quickly write fifty.' Next, he said to another, 'And you, how much do you owe?' And he said, 'One hundred kors {1000–1200 bushels} of wheat.' He says to him, 'Take your notes and write eighty.' And the lord praised the manager of the injustice because he acted shrewdly; because the sons of this age are more shrewd toward their own race than the sons of 'The Light.' And I Myself say to you, 'Make yourself friends out of the wealth of the injustice so that when it comes to an end, they may receive you into eternal dwellings. The one who is trustworthy in what is least is also trustworthy in much; and the one who is unjust in what is least is also unjust in much. Therefore, if you have not been trustworthy in the unjust wealth, who will entrust the true to you? And if you have not been trustworthy in what is another's, who will give you what is your own? No house slave can serve two lords; for he will either hate the one and love the other, or he will cling to one and despise the other. You cannot be a slave to God and to wealth.'" But when the Pharisees—who were lovers of money—heard these things, they were sneering at Him. And He said to them, "You are those who justify yourselves before men, but the {Living} God knows your hearts. Because what is highly valued among men is detestable before the {Living} God."*

*(Luke 16:1–15)—my interim translation*

If you want to understand what Jesus is *talking about* in that parable, I suggest you read what I have already written about it. (See "Questions & Answers," *The Voice of Elijah*®, January 2005.) Maybe then you will show a bit more wisdom in your use of the money God *has allowed* you to manage. But the only point I want to make here is this: Why would you place any value in money—that is, "what is highly valued among men"—when Jesus plainly tells you that particular item "is detestable before the {Living} God"? A person would have to be an abject idiot to go down that road.

*Editor: We recently had a subscriber ask us to identify any articles you have written that relate to baptism. Although baptism is mentioned in some of the articles you have written over the years, it occurred to me that I have never asked you to specifically address this issue.*

*I would like to do that now. What can you tell us about the ritual of baptism? What does it signify and why was the Church given this parabolic pantomime to conduct?*

**Elijah:** As you rightly point out, water baptism is a *parabolic pantomime*. So is the Lord's Supper. Both of them are based on *parabolic imagery* explained in *The Apostolic Teaching*. But the question you asked is: What does the *parabolic pantomime* of water baptism signify and why was the Church expected to conduct this *parabolic pantomime*? Again, there is a short answer and a long one. I'll only give you the short answer here, because the long one involves an explanation of *parabolic imagery* in *The Teaching* that I am not yet free to explain openly.

When a True Believer is baptized, he is declaring that he has *experienced* exactly the same *experience* that Jesus *experienced* when He was baptized by John. That is, he is publicly stating that he has *felt* the supernatural change that occurs when God "writes" *the promise* on the "heart" of the Believer. As the Apostle Paul describes it:

*Therefore knowing the fear of the Lord, we persuade men, but we are made manifest to God; and I hope that we are made manifest also in your consciences. We are not again commending ourselves to you but {are} giving you an occasion to be proud of us, that you may have {an answer} for those who take pride in appearance, and not in heart. For if we are beside ourselves, it is for God; if we are of sound mind, it is for you. For the love of Christ controls us, having concluded this, that one died for all, therefore all died; and He died for all, that they who live should no longer live for themselves, but for Him who died and rose again on their behalf. Therefore from now on we recognize no man according to the flesh; even though we have known Christ according to the flesh, yet now we know {Him thus} no longer. Therefore if any man is in Christ, {he is} a new creature; the old things passed away; behold, new things have come. Now all {these} things are from God, who reconciled us to Himself through Christ, and gave us the ministry of reconciliation, namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation.*

(2 Corinthians 5:11-19)

Paul's point is, the one who has been reconciled to God through "the word of reconciliation" has already died "in Christ" and is now living in this life as "a new creature; the old things passed away, new things have come." Or, as he puts it in another passage:

*Therefore, what will we say? Should we remain in the sin so that the favor would increase? Certainly not! We who have died to the sin? How can we still live in it? Or do you not know that as many as have been baptized into Christ Jesus have been baptized into His death? Therefore, we have been buried with Him because of the baptism into the death so that just as Christ was raised from the dead because of the glory of the Father, so also we could walk in newness of life. For if we have been planted together with {Him} in the likeness of His death, we shall certainly be in the resurrection, knowing this: that our old man was crucified with {Him} in order that the body of the sin would be abolished so that we would no longer be enslaved to the sin. For the one who has died has been acquitted from the sin. Yet if we have died with Christ, we believe that we will also live with Him, knowing that Christ—having been raised from the dead—is no longer mortal. Death is no longer lord over Him. For that which He died, He died to the sin once for all {time}. But that which He lives, He lives to the {Living} God. So also consider yourselves to be dead indeed to the sin but alive to the {Living} God in Christ Jesus. Therefore, do not let the sin reign in your mortal body so that you listen to its desires. And don't offer your members to the sin as tools for what is not right. Instead, offer yourselves to the {Living} God like those {who are} alive from the dead and your members to the {Living} God as tools for what is required. For sin will not be lord over you, for you are not under law but under favor.*

(Romans 6:1-14) —my interim translation

As one can logically infer from the two passages above, the *parabolic imagery* in *The Teaching* that relates to baptism explains the *meaning* and *significance* of the death and Resurrection of Jesus Christ. That is the case only because the Baptism of Jesus was itself a *parabolic pantomime* in which the Man Jesus depicted the death and Resurrection of "The Remnant" of the man Adam at the End of the Age. [See "He's Coming in Clouds of Glory (Whatever That Means)," *The Voice of Elijah*®, January 2001.] ■