



# THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

## One of Satan's Own "Explains" Parabolic Imagery

But you are not inclined to understand it thus, but perchance more generally. Hear it also in the following way. The flesh figuratively represents to us the Holy Spirit; for the flesh was created by Him. The blood points out to us the Word, for as rich blood the Word has been infused into life; and the union of both is the Lord, the food of the babes—the Lord who is Spirit and Word. The food—that is, the Lord Jesus—that is, the Word of God, the Spirit made flesh, the heavenly flesh sanctified. The nutriment is the milk of the Father, by which alone we infants are nourished.

The Word Himself, then, the beloved One, and our nourisher, hath shed His own blood for us, to save humanity; and by Him, we, believing on God, flee to the Word, "the care-soothing breast" of the Father. And He alone, as is befitting, supplies us children with the milk of love, and those only are truly blessed who suck this breast. Wherefore also Peter says: "Laying therefore aside all malice, and all guile, and hypocrisy, and envy, and evil speaking, as new-born babes, desire the milk of the word, that ye may grow by it to salvation; if ye have tasted that the Lord is Christ."

And were one to concede to them that the meat was something different from the milk, then how shall they avoid being transfixed on their own spit, through want of consideration of nature? For in winter, when the air is condensed, and prevents the escape of the heat enclosed within, the food, transmuted and digested and changed into blood, passes into the veins, and these, in the absence of exhalation, are greatly distended, and exhibit strong pulsations; consequently also nurses are then fullest of milk.

And we have shown a little above, that on pregnancy blood passes into milk by a change which does not affect its substance, just as in old people yellow hair changes to grey. But again in summer, the body, having its pores more open, affords greater facility for diaphoretic action in the case of

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the food, and the milk is least abundant, since neither is the blood full, nor is the whole nutriment retained. If, then, the digestion of the food results in the production of blood, and the blood becomes milk, then blood is a preparation for milk, as blood is for a human being, and the grape for the wine.

With milk, then, the Lord's nutriment, we are nursed directly we are born; and as soon as we are regenerated, we are honoured by receiving the good news of the hope of rest, even the Jerusalem above, in which it is written that milk and honey fall in showers, receiving through what is material the pledge of the sacred food. "For meats are done away with," as the apostle himself says; but this nourishment on milk leads to the heavens, rearing up citizens of heaven, and members of the angelic choirs.

And since the Word is the gushing fountain of life, and has been called a river of olive oil, Paul, using appropriate figurative language, and calling Him milk, adds: "I have given you to drink;" for we drink in the word, the nutriment of the truth. In truth, also liquid food is called drink; and the same thing may somehow be both meat and drink, according to the different aspects in which it is considered, just as cheese is the solidification of milk or milk solidified; for I am not concerned here to make a nice selection of an expression, only to say that one substance supplies both articles of food. Besides, for children at the breast, milk alone suffices; it serves both for meat and drink.

Clement of Alexandria, "The Instructor," Book i, Chap. vi, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1885), Vol. 2, p. 220.

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## *A Note From the Editor*

It's hard to believe that July has rolled around again, and it is almost time for the Board of Directors of Voice of Elijah, Inc. to meet for their annual meeting. The annual meeting this year will not only be a very special one for those currently serving on the Board; it will also mark a milestone for Voice of Elijah, Inc. as a non-profit organization. At last year's annual meeting, the Board of Directors voted to adopt John Carver's Policy Governance® model of Board governance. So this year, the Board will be adopting Board governing policies that the Directors have been working on since June 2006.

### *Your Board at Work*

As stewards of this organization, the Board has worked extremely hard over the past year to craft detailed policies to ensure that Voice of Elijah, Inc. is not only governed lawfully but also that all Board members exercise the discipline required to govern with excellence. The Policy Governance® policies that are scheduled to be adopted at this year's annual meeting will also ensure that, both now and in the future, the CEO of Voice of Elijah, Inc. is operating the organization in a manner that is lawful, prudent, and not in violation of commonly accepted business and professional ethics and practices. To ensure complete compliance, the Board has committed itself to monitoring these policies regularly. That means every policy will be monitored on a fixed schedule, with some policies monitored quarterly and others annually.

Adopting the Policy Governance® model of Board governance will also ensure that Voice of Elijah, Inc. continues to operate in the interests of our contributors and in accordance with all government regulations. The highest priority under the Policy Governance® model is to ensure that your contributions are only being used to accomplish the mission set forth in our Articles of Incorporation. Generally stated, that mission is to educate the public in regard to Early Church beliefs concerning the End of the Age. Specifically, we are trying to reach True Believers with the Truth of The Apostolic Teaching. But our ultimate objective, as stated by our Board of Directors in the Policy Governance® policies is: "That ALL True Believers be prepared for the appearance of the Antichrist." Therefore, as contributors to *The Voice of Elijah*®, you can be sure that the Board of Directors is constantly monitoring the use of your contributions by continuously scrutinizing the actions of the CEO.

### *Your Contributions at Work*

As your contributions have increased from month to month this year, our outreach program has also continued to grow. Most recently,

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we have been mailing out an average of 300 copies of *The AntiChrist* per week to people who have requested a free copy of that booklet. Consequently, as of July 1, 2007, we are only 481 copies shy of the total copies of *The AntiChrist* shipped during all of 2006. At the current rate, we will easily eclipse last year's total before the month of July is over. But we are also hopeful that our weekly shipments will increase in August, when a new method of outreach begins. I will try to keep you posted on how successful we are in that effort as well.

We see evidence on a regular basis that our outreach programs are reaching those we are seeking to find. From the emails I have received this year from people responding to our Free Offer, it is obvious that we are providing The Apostolic Teaching to True Believers who have long hungered for the Truth. I take great encouragement from their accounts of how they finally found the Truth in the materials they received from *The Voice of Elijah*® after seeking here, there, and everywhere—for decades, in some cases.

If you have had an experience similar to the one I described above, I invite you to share your story with others. I have recently requested this same information from The Next Step contributors to *The Voice of Elijah*®. Their responses have convinced me it might also be helpful to hear from our new subscribers and Monthly Contributors as well. Our intended goal is to post your testimonials on our website to encourage visitors to spend time reading the articles that are available there. I thank you in advance for helping us reach those who are still seeking by sharing your common experience in your search for, and discovery of, the Truth. There will undoubtedly be many who come to an understanding of The Apostolic Teaching and prepare themselves for the End of the Age as a result of your testimonial.

I firmly believe that True Believers who are honestly seeking the Truth will respond when they read something that resonates within them in the posted articles in "The Stacks" section of our website "Library." These are the people we are making

every effort to contact with our outreach programs, so I'd like to encourage them to continue checking out the information posted on our site. One way to pique interest in someone honestly seeking answers is to provide testimonials of those who have already found what they were looking for in *The Voice of Elijah*® materials.

Here's where you come in. If you would, please write one paragraph describing these three stages in your experience searching for the Truth and email it to me at [marcia@voiceofelijah.org](mailto:marcia@voiceofelijah.org):

- *Your experience looking for the Truth in the Church*
- *Your initial response upon finding **The Voice of Elijah**®*
- *Your reaction after reading the material posted on our website*

We are going to post your testimonials on the "Thank You" page—the page that comes up just after someone inputs their name and address to receive a free copy of *The AntiChrist* booklet. Our purpose is to encourage visitors to explore our site further. So, if you would, please specify which of the articles posted on *The Voice of Elijah*® website played the greatest role in your realizing you had found the Truth. Your testimonial would be most effective if you restrict your comments to the articles posted online so that we can link your testimonial directly to that article.

To protect your privacy, your statement will only be identified by first name and state. For example, mine would be identified as *Marcia, Texas*. Also, your submission may be edited somewhat to make it more concise prior to posting online.

I appreciate your response to this request, and I am looking forward to your response! Not only is your ongoing partnership in our mission very much appreciated, it is also a constant source of encouragement to all who are involved in the work here at *The Voice of Elijah*®.

In Him,

*Marcia Woody*

# A Simple Definition: Inheritance Means Somebody Died

**T**his is the sixth article in a series of articles that, when complete, will explain how the ancient Hebrew idioms “build/make a house,” “raise up a seed,” and “raise up/make a name” both conceal and reveal the first of seven messages God has hidden in the Hebrew Scriptures. The five previous articles in this series are: “The Sad, Sordid History of the People of God,” **The Voice of Elijah**®, July 1996; “So Why Would a Nomad ‘Build a House’ and Settle Down?” **The Voice of Elijah**®, October 1997; “A Promise Is Good, but a Promise Kept Is Better,” **The Voice of Elijah**®, October 2005; “The Problem With Liars? They Always Try to Rewrite History,” **The Voice of Elijah**®, January 2006; and “A ‘New’ Covenant Is Only New Once,” **The Voice of Elijah**®, April 2006. Another article that should also be considered a part of this series is “Jesus Is the Carpenter Who ‘Built The House’ of God,” **The Voice of Elijah**®, October 2002. In addition to the information in those articles, there is also relevant material in “Questions & Answers,” **The Voice of Elijah**®, April 2006.

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

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

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

## *It All Began With a Promise*

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

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

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

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

*(Genesis 1:26–28) —my interim translation*

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

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

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

*(Genesis 1:26–28) —my interim translation*

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

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

***A People—the “People” of God***

***A Land—the Planet Earth***

***A Blessing—an ability to reproduce***

***A Kingdom/Kingship—dominion over the Earth***

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

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

## The Nature of the Promise

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

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

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

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

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

(Galatians 3:1–29) —my interim translation

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

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

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

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

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

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

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

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

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

### ***Satan's Tactic: Distort the Truth***

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

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

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

(Genesis 6:1-7)—my interim translation

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

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

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

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

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

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

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

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

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

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

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

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

### *Tracking the Promise Down to Abram*

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

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

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

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

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

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

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

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

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

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

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

Now, if you didn't already know that the *parabolic image* of the "Earth" of Canaan *parabolically* depicts the Earth in the *parabolic pantomime* in which the sons of Israel wandered around in the wilderness for forty years, I just told you. That should provide you an

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

## An Inheritance Means Somebody Died

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

*After these things, the Word of His Majesty came to Abram in a vision, saying,*

*"Don't be afraid, Abram,*

*I am a shield for you;*

*Your reward is exceedingly abundant."*

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

*(Genesis 15:1–8) —my interim translation*

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

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

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

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

HAS BEEN FORGIVEN,

AND WHOSE SINS HAVE BEEN COVERED UP.

BLESSED IS A MAN TO WHOM HIS MAJESTY

WILL NOT RECKON SIN.”

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

(Romans 4:1–14) —my interim translation

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

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

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

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

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

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

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

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

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

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

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

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

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

## Moses' Blessing on Levi

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

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

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

*And he said,*

*"His Majesty will come from Sinai;*

*And He will dawn on them from Seir.*

*He will shine forth from Mount Paran;*

*And a Holy One will come from ten thousand—*

*From His right hand a fire of a decree for them.*

*He will most certainly love peoples;*

*All His holy ones are in Your hand,*

*And they will follow in Your footsteps.*

*He will carry some of Your words.*

*Moses commanded a Teaching for us—*

*A possession for the congregation of Jacob—*

*And he was a king in Jeshurun,*

*When he gathered heads of a people,*

*The tribes of Israel together.*

*Reuben will live and not die;*

*But his men will be few."*

*But this concerning Judah, and he said,*

*"Hear, Your Majesty, the voice of Judah,*

*And bring us into His People.*

*His hands will contend for Him,*

*But You must be a help against His adversaries."*

*And concerning Levi he said,*

*"Your Thummim and your Urim*

*belong to a Man of your piety,*

*Him Whom You tested at Massah,*

*Him with Whom You contended*

*beside the waters of Meribah,*

*The One Who will say to His father and His mother,*

*'I have never seen him.'*

*And He will not acknowledge His brothers,*

*And He will not know His sons,*

*Because they must guard Your statements,*

*And they must station themselves for Your covenant.*

*They will teach Your judgments to Jacob,*

*And Your Teaching to Israel.*

*They will offer incense before You,*

*And a whole offering on Your altar.*

*Your Majesty, bless His valor,*

*And accept the work of His hands.*

*Shatter the loins of those who raise Him up,*

*And keep those who hate Him from being raised up."*

*Concerning Benjamin he said,*

*"The Beloved of His Majesty*

*will dwell securely beside Him,*

*Sheltered beside Him all the day,*

*And dwelling between His shoulders."*

*And concerning Joseph he said,*

*"From the blessing of His Majesty is His Earth.*

*From the gift of a Sea of Waters, from the dew,*

*And from the Deep lying below,*

*And from the gift of the produce of the sun,*

*And from the gift of the yield of the moons,*

*And from the heads of the mountains of Qedem,*

*And from the gift of the hills of 'olam,*

*And from the gift of Earth and her fullness,*

*And the favor of One Who dwells in a bush*

*Will come to the head of Joseph,*

*Even to the pate of the Nazirite of his brothers.*

*The firstborn of his 'wall,' majesty belongs to him,*

*But his 'horns' are the 'horns' of a wild bull,*

*With them he will gore peoples,*

*All together—at the ends of the Earth.*

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

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

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

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

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

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

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

(Matthew 12:46–50) —my interim translation

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

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

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

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

Therefore, coming into the world, He says,

"A SACRIFICE AND AN OFFERING YOU DID NOT DESIRE;

BUT YOU PREPARED A BODY FOR ME.

IN BURNT OFFERINGS AND {those} FOR SIN

YOU DID NOT TAKE PLEASURE.

THEN I SAID, 'LOOK! I COME

(AT THE TOP OF THE SCROLL

IT IS WRITTEN CONCERNING ME)

TO DO YOUR WILL, O GOD."

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

"BECAUSE THIS IS THE TESTAMENT

THAT I WILL MAKE AS A WILL WITH THEM

AFTER THOSE DAYS,"

says His Majesty;

"WHILE PUTTING MY LAWS UPON THEIR HEARTS,

I WILL ALSO WRITE THEM UPON THEIR MINDS.

AND THEIR SINS AND THEIR LAWLESSNESS

I WILL NO LONGER REMEMBER."

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

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

"VENGEANCE IS MINE; I WILL REPAY,"

And again,

"HIS MAJESTY WILL JUDGE HIS PEOPLE."

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

(Hebrews 9:1–10:36) —my interim translation

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

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

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

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

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

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

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

## The Inheritance of the Believer

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

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

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

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

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

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

When Moses went out to the tent, all the people would arise, and each would station himself at the entrance of his tent and watch Moses until he went into the tent. When Moses went into the tent, the pillar of cloud would come down and stand at the entrance of the tent and speak with Moses. When all the people saw the pillar of cloud standing at the entrance of the tent, all the people would arise and each would bow down at the entrance of his tent. And His Majesty spoke to Moses face to face just as a man would speak to his friend. (When he returned to the camp, his servant Joshua, the son of Nun—a young man—would not leave from inside the tent.)  
(Exodus 33:7–11) —my interim translation

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

When Moses came down from Mount Sinai (now the two tablets of the testimonies {were} in Moses' hand when he came down from the mountain, and Moses did not know the skin of his face was shining because of Him speaking with him), Aaron and all the sons of Israel saw Moses, and look! The skin of his face was shining, so they were afraid to come near him. Then Moses summoned them, and Aaron and all the Carriers in the Assembly returned to him; and Moses spoke to them. And after that, all the sons of Israel approached, and he commanded them all that His Majesty had spoken with him on Mount Sinai. When Moses finished speaking with them, he put a veil over his face. But when Moses would go in before His Majesty to speak with Him, he would remove the veil until he came out. When he went out and spoke to the sons of Israel what he had been commanded, the sons of Israel would see the face of Moses—that the skin of Moses' face was shining—so Moses would put the veil back over his face until he went in to speak with Him.  
(Exodus 34:29–35) —my interim translation

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

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

*Miriam (and Aaron) spoke against Moses because of the Cushite woman he had taken (because he had taken a Cushite woman), and they said, "Has His Majesty only spoken through Moses? Has He not also spoken through us?" And His Majesty heard. (Now the man Moses was more humble than all of the man who is on the surface of the ground.) And His Majesty suddenly said to Moses and to Aaron and to Miriam, "You three come out to the tent of meeting." And the three of them came out. Then His Majesty came down in a pillar of cloud and stood at the entrance of the tent and called Aaron and Miriam; and when the two came out, He said,*  
*"Listen to My words:*  
*If your prophet were His Majesty,*  
*I would make Myself known to Him in a vision;*  
*I would speak with Him in a dream.*  
*It is not so with My servant Moses.*  
*In all My house, he is trustworthy.*  
*I speak with him mouth to mouth,*  
*Even clearly, and not in riddles.*  
*He sees the form of His Majesty.*  
*So why were you not afraid*  
*To speak against My servant—against Moses?"*  
(Numbers 12:1–8) —my interim translation

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

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

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

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

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

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

blameless before Him in love, having decided on us in advance for adoption: (1) through Jesus Christ, (2) to Himself, (3) according to the good pleasure of His will, {and} (4) to the praise of the Glory of His favor—with which He favored us in the One Who has been loved—in Whom we have: (1) the liberation through His blood, (2) the cancellation of the transgressions according to the wealth of His favor, which He made abundant unto us in all wisdom and understanding, having made known to us the mystery of His will according to His good pleasure which He intended in Him, because of {our} responsibility for the completion of the times, in order for the totality to be summarized in the Christ—the things in the heavens and the things on the Earth—in Him in Whom also we have been appointed heirs, having been decided upon according to the purpose of the One Who is working in the totality according to the decision of His will, in order for us—the ones who have hoped beforehand in the Christ—to be to the praise of His Glory. In Whom also you—having heard the word of Truth, that is, the good news of your salvation (in Whom also you, having believed)—were sealed by the Holy Spirit of the promise, which is a pledge of our inheritance, for the liberation of the property—unto the praise of His Glory. Because of this, I also—having heard about: (1) the belief in His Majesty Jesus which is among you, and (2) the love for all the Holy Ones—do not cease: (1) giving thanks concerning you, (2) making mention when I pray so that the {Living} God of our Lord Jesus Christ, the Father of Glory, would give you a Spirit of wisdom and revelation in knowledge of Him—the eyes of your heart having been opened for you to see: (a) what is the hope of His calling, (b) what is the wealth of the Glory of His inheritance in the Holy Ones, and (c) what is the overwhelming magnitude of His power unto us who believe, in accordance with the inworking of the strength of His might, which He has worked in the Christ, (1) having raised Him from the dead and (2) having seated Him at His right hand in the heavens, high above every ruler and authority and power, and dominion, and every name given, not only in this age, but also in the coming one. And (3) He put everything under His feet, and (4) He made Him Head over the entire **Ekklesia**, which is His Body, the Fullness of the One Who fills everything in everything! (Ephesians 1:1–23) —my interim translation

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

## Conclusion

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

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

For: “ALL FLESH IS LIKE GRASS,  
AND ALL ITS GLORY IS LIKE THE FLOWER OF GRASS,  
THE GRASS HAS WITHERED,  
AND THE FLOWER HAS FALLEN OFF,  
BUT THE PROCLAMATION OF HIS MAJESTY  
REMAINS INTO THE AGE.”

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

(1 Peter 1:22–2:10) —my interim translation ■



**The Voice of Elijah**<sup>®</sup> 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 Ruth 4:6, when he was asked to become Ruth's "redeemer," the closest relative of Boaz said, "I cannot redeem {it} for myself, because I would jeopardize my own inheritance." In what way would his inheritance have been jeopardized that would not also have jeopardized the inheritance of Boaz? Would you explain what is being talked about here?

**Elijah:** Let me begin by saying the translation you gave for that verse is not entirely accurate. The text indicates the "redeemer" is not certain whether the transaction would jeopardize his inheritance. That is, he is afraid "taking" Ruth to "raise up a name" for the deceased *might* somehow affect his own inheritance. So before I answer your question, let me give you my translation of the text of the fourth chapter of the Book of Ruth:

*Now Boaz went up to the gate and sat down there, and look! The redeemer of whom Boaz had spoken was just passing through, so he said, "Turn around! Sit down here! You're just the man I want to see!" So he turned around and sat down. Then he took ten men from the elders of the city and said, "Sit down here!" When they sat down, he said to the redeemer, "The portion of the field that belongs to our brother, to Elimelech? Naomi, who has just returned from Sedeh-Moab, is going to sell {it}. But*

*I thought I should reveal it to you by saying, 'Buy it!' in front of the citizens and elders of my people. If you would redeem, redeem! But if you won't redeem, tell me so that I'll know, because there isn't anyone except you to redeem, and I'm after you." So he said, "I'll redeem!" Then Boaz said, "On the day that you acquire the field from the hand of Naomi, you have also acquired Ruth the Moabitess, the woman of the deceased, to raise up a name for the deceased over his inheritance." Then the redeemer said, "I can't redeem for myself lest I spoil my own inheritance. You redeem for yourself my right of redemption, since I'm not able to redeem!" (Now this was formerly in Israel concerning the right of redemption or exchange: To confirm any word, a man took off his sandal and gave it to his friend. This was the attestation in Israel.) So the redeemer said to Boaz, "Acquire {it} for yourself." And he took off his sandal. Then Boaz said to the elders and all the people, "You are witnesses today that I have acquired all that belonged to Elimelech and all that belonged to Kilyon and Mahlon from the hand of Naomi. Even Ruth the Moabitess, Mahlon's woman, I have acquired for myself as a woman to raise up the name of the deceased over his inheritance, so that the name of the deceased won't be cut off from his brothers and the gate of his maqom. You are witnesses today!" Then all the people who were in the gate, as well as the elders, said, "Witnesses! May His Majesty make the woman who is coming into your house like Rachel and Leah, both of whom built "The House" of Israel! Make hayil in Ephrathah! Call forth a name in Bethlehem! May your house be the same as "The House" of Perez, whom Tamar bore for Judah, from the seed that His Majesty will give you from this young woman!" So Boaz took Ruth, and she became his woman. He entered her; His Majesty gave her conception; and she gave birth to a son. The women said to Naomi, "Blessed be His Majesty, Who has not stopped you from having a redeemer today so that His Name will be called in Israel. He will be a reviver of soul for you, and a sustainer of your old age, since your daughter-in-law who loves you has given birth to him who is better for you than seven sons." Then Naomi took the boy, placed him on her lap, and became his nurse. And the women living there named him, saying, "A son has been born to Naomi!" They named him Obed. He is the father of Jesse, the father of David. These are the generations of Perez: Perez engendered Hezron. Hezron engendered Ram. Ram engendered Amminadab. Amminadab engendered*

*Nahshon. Nahshon engendered Salmon. Salmon engendered Boaz. Boaz engendered Obed. Obed engendered Jesse. Jesse engendered David.*

(Ruth 4:1–22) —my interim translation

I am intending to explain the *significance* of that chapter in *The Inheritance of the Believer* seminar that I plan to present before the annual Board meeting of Voice of Elijah, Inc. on July 22. So a recording of that seminar should be available to the public later this year. But you have not asked about the *significance* of the text, you have only asked about its *meaning*. That information goes off in a slightly different direction than what a discussion of the *significance* of the text would take us, so you will have to put the things I say here together with the things I present in that seminar to get a better picture of how the Book of Ruth fits into the overall message I explain in *The Inheritance of the Believer*.

The first thing you need to know is, the purpose of the Book of Ruth is to provide the *parabolic imagery* and define some of the Hebrew idioms related to an accurate understanding of God's *promise* to David as recorded in 2 Samuel 7 and 1 Chronicles 17. That is why the book ends with a basic genealogy of David, which shows how *the promise* was *handed down* to him from Judah. For an accurate understanding of some of the other Hebrew idioms found in 2 Samuel 7 and 1 Chronicles 17, one also has to look at Genesis 38 and Deuteronomy 25, as I will explain in *The Inheritance of the Believer*.

The parallel passages that one finds in 2 Samuel 7 and 1 Chronicles 17 tell us God made a *promise* to David that, if David ever found himself without a "redeemer" who could step in and "redeem" his *inheritance*, God Himself would do that—which is precisely what God did through the Virgin Mary. But I will also explain how that *promise* fits into *The Inheritance of the Believer* at the upcoming seminar. At the moment, all I am going to do is explain why the "redeemer" might have run the risk of "spoiling" his own inheritance by "taking" Ruth to "raise up a name" for Elimelech "over his inheritance" (Ruth 4:5, 10).

The first thing you need to know involves the basic concern that led to the establishment of the "redeemer's" right of redemption. That can be found in Leviticus 25, which says this:

Then His Majesty spoke to Moses on Mount Sinai, saying, "Speak to the sons of Israel and say to them, 'When you go into the "Earth" that I am giving to you, the "Earth" must have a "Rest" for His Majesty. Six years you must sow your field, and six years you must prune your vineyard, and you must gather her crop. But during the seventh year, the "Earth" must have a "Rest of Restfulness"—a "Rest" for His Majesty. You must not sow your field and you must not prune your vineyard. You must not harvest the volunteer of your harvest, and you must not cut the grape clusters of your "nazirites." The "Earth" must have a "Rest of Restfulness." The "Rest" of the "Earth" will be yours, for you and for your male and female slaves and for your hired hand and for your resident aliens—those sojourning with you—to eat. All her crop will be for your cattle and for the living things that are in your "Earth" to eat. Then you must count for yourself seven "Rests" of years—seven years, seven times—and the days of the seven "Rests" of the years will be for you forty-nine years. Then you must cause a **shophar teruah** to sound in the seventh moon, on the tenth of the moon. On the Day of Atonement, you must cause a **shophar** to sound in all your "Earth." And you must make the year of the fiftieth year holy, and you must proclaim a release in the "Earth" to all her inhabitants. It will be a "Ram's Horn" to you so that each of you can return to his inheritable possession and each of you can return to his family. That "Ram's Horn" will be your fiftieth year. You must not sow, and you must not harvest her volunteer, and you must not trim her "nazirites," because that "Ram's Horn" must be holy to you. You must eat her crop out of the field. In this year of the "Ram's Horn," each of you must return to his inheritable possession. So when you make a sale to one of your people or purchase from the hand of one of your people, each of you must not defraud his brother. By counting the number of years after the "Ram's Horn," you must purchase from one of your people. By counting the years of crops, he must sell to you. According to the increase of the years, you must increase his price; and according to the decrease of the years, you must decrease his price, because he is selling you the number of crops. Each of you must not defraud one of his people. Rather, you must fear your God, because I am His Majesty, your God. And you must do My statutes, and you must guard My judgments so that you do them, so that you may live on the "Earth" securely. Then the "Earth" will give her fruit, and you will eat until satisfied, and you will live securely on her.'

But when you say, 'What are we going to eat in the seventh year? Look! We cannot sow and we cannot gather our crop!' then I will command My blessing for you in the sixth year and she will make the crop for three years. Then you must sow the eighth year, but you must eat from the old crop until the ninth year. Until her crop comes in, you must eat the old. But the "Earth" cannot be sold permanently because the "Earth" belongs to Me, because you are sojourners and resident aliens with Me. So for every "Earth" of your inheritable property, you must give a right of redemption for the Earth. When your brother becomes poor and sells some of his inheritable possession, then his redeemer—the one nearest to him—must come and redeem what his brother sold. But when a man has no redeemer, and his hand attains or he finds enough for his right of redemption, then he must reckon the years from its sale and he must return the excess to the man to whom he sold. Then he can return to his inheritable possession. But if his hand has not found enough to return to him, then what he sold must remain in the hand of the one who acquired it until the year of the "Ram's Horn." But it must go out in the "Ram's Horn" so that he can return to his inheritable possession. But when a man sells a residential house in a walled city, his right of redemption will be until the completion of a year from its sale. His right of redemption will {only} be days. And if it is not redeemed before a complete year is filled, then the house that is in the city that has a wall will stand permanently to the one who acquired it throughout his generations. It will not go out in the "Ram's Horn." But the houses of the villages that have no surrounding wall must be reckoned as the "field" of the "Earth." It will have a right of redemption and it will go out in the "Ram's Horn." As for the cities of the Levites—the houses of the cities of their inheritable possession—the Levites will have a right of redemption of 'olam so that anything from the Levites may be redeemed. And a house sold in the {walled} city of his inheritable possession must go out in the "Ram's Horn," because the houses of the {walled} cities of the Levites are their inheritable possession among the sons of Israel. Moreover, a field in the common area of their cities cannot be sold because that is their inheritable possession of 'olam. Now, when your brother with you becomes poor and his hand trembles, then you must strengthen it—sojourner and resident {alike}—so that he may live with you. Don't take interest or surcharge from him, but fear because of your God, so that he may live with you. You must not give your silver to him at interest, and you

must not give your food for gain. I am His Majesty, your God, Who brought you out of the "Earth" of Egypt to give you the "Earth" of Canaan, to be your God. And when your brother with you becomes so poor that he sells himself to you, you must not subject him to the work of a slave. He must be with you as a hired man, as a resident alien. He must work with you until the year of the "Ram's Horn." Then he must go out from you, he and his sons with him, and he must return to his family. And he must return to the inheritable possession of his fathers, because they are My slaves—those whom I brought out from the "Earth" of Egypt. They must not be sold as a slave is sold. You must not rule over him harshly, but you must fear because of your God. As for your male slave and your female slave who belong to you, from the nations who are around you—from them—you may purchase a male slave and a female slave. And also from the sons of the resident aliens with you, you may purchase—from them and from their families who are with you—those whom they engendered in your "Earth." And they will become your inheritable possession, and you may give them as an inheritance to your sons after you to inherit as an inheritable possession. You may enslave them until 'olam. But over your brothers, the sons of Israel—each of you must not rule over his brother harshly. And when the hand of a sojourner or a resident with you becomes sufficient and your brother with you becomes so poor that he sells himself to a sojourner residing with you, or to a member of a sojourner's family, after he has sold himself he will still have a right of redemption. One of his brothers must redeem him; or his uncle, or the son of his uncle, must redeem him; or one of the remnant of his flesh from his family must redeem him; or his hand must attain {enough} so that he can redeem himself. Then he must reckon with his purchaser from the year he sold himself to him until the year of the "Ram's Horn." But the silver of his sale must be in accordance with the number of years. He must be with him as the days of a hired hand. If there are still many years before them, he must return his right of redemption from the silver of his purchase price. But if there are few remaining years until the year of the "Ram's Horn," then he must reckon for him in accordance with his years. He must return his right of redemption. He must be with him as a hired man year after year. He must not rule over him harshly before your eyes. But if he is not redeemed in these {ways}, then he will go out in the year of the "Ram's Horn"—he and his sons with him—because the sons of Israel belong to Me as slaves. They are

*My slaves, whom I brought out from the "Earth" of Egypt. I am His Majesty, your God."*  
(Leviticus 25:1–55) —my interim translation

Let's put aside for the time being the fact that the year of the "Ram's Horn" (Jubilee) described in that chapter is a *parabolic pantomime* the sons of Israel most likely stopped observing fairly early on. Let's focus instead on the fact that the primary theme of the chapter is not the "Ram's Horn" itself but rather how the right of redemption relates to the restoration of property to its rightful owner and enslaved people to their rightful status during the year of the "Ram's Horn." Now that you know that, we can look at another passage where the risk involved in that cyclical restoration of property is in view. But first, you need to know what led up to the events described in that passage:

*Then the daughters of Zelophehad, son of Hopher, son of Gilead, son of Machir, son of Manasseh—of the families of Manasseh, son of Joseph—approached. Now these are the names of his daughters: Mahlah, Noah and Hoglah and Milcah and Tirzah. And they stood before Moses and before Eleazar, the priest, and before the Carriers and all the Assembly at the entrance of the tent of meeting, saying, "Our father died in the wilderness, but he was not among the Assembly—those who assembled against His Majesty in the Assembly of Korah—because he died in his own sin. But he had no sons. **Why should the name of our father be withdrawn from among his family because he had no son? Give us a possession among our father's brothers.**" So Moses took their judgment before His Majesty; and His Majesty spoke to Moses, saying, "The daughters of Zelophehad are speaking correctly. You must certainly give them an inheritable possession among the brothers of their father, and you must transfer the inheritance of their father to them. But you must speak to the sons of Israel, saying, 'When a man dies and has no son, you must transfer his inheritance to his daughter. But if he has no daughter, then you must give his inheritance to his brothers. But if he has no brothers, then you must give his inheritance to his father's brothers. But if his father has no brothers, then you must give his inheritance to his remnant—the one closest to him from his family—and he will possess it.'" And it became a statute of judgment to the sons of Israel just as His Majesty commanded Moses.*

(Numbers 27:1–11) —my interim translation

As you can see, the Lord prescribed that a man's "inheritable possessions" could be inherited by his daughter if he died without a son. The purpose in that was so that his "name" would not "be withdrawn from among his family." In case you missed the *significance* of what the daughters of Zelophehad were requesting, let me be more specific. They were asking that a man's daughter be allowed to "carry *The Name*" of her father. And the Lord Himself granted their request. The nature of their request becomes fairly obvious from what is stated in the passage below. But the transfer of a man's "name" and his other "inheritable possessions" to a daughter who was still single raised an issue in the minds of some of the man's family, and they also came to Moses to have that issue resolved:

*Then the Heads of the fathers to the family of the sons of Gilead, son of Machir, son of Manasseh, from the families of the sons of Joseph, approached; and they spoke before Moses and before the Carriers—the Heads of the fathers to the sons of Israel—and they said, "His Majesty commanded my master to give the land by inheritance—to the sons of Israel. But my master was commanded by His Majesty to give the inheritance of Zelophehad, our brother, to his daughters. **But should they become women of one of the sons of the tribes of Israel, then their inheritance will be withdrawn from the inheritance of our fathers and it will be added to the inheritance of the tribe to which they belong. But it will be withdrawn from the allotment of our inheritance. But if the sons of Israel should have the 'Ram's Horn,' then their inheritance would be added to the inheritance of the tribe to which they belong, and their inheritance would be withdrawn from the inheritance of the tribe of our fathers.**" Then Moses commanded the sons of Israel by the mouth of His Majesty, saying, "The tribe of the sons of Joseph are speaking correctly. This is the word that His Majesty has commanded to the daughters of Zelophehad, saying, 'They may become women of the one who is good in their eyes. However, they must become women of the family of the tribe of their father, so that an inheritance of the sons of Israel does not go about from tribe to tribe, because each of the sons of Israel must hold on to the inheritance of the tribe of his fathers. And every daughter who possesses an inheritance from the tribes of the sons of Israel must become a woman of one from the family of the tribe of her father, in order that each of the sons of Israel possesses the*

*inheritance of his fathers, so that an inheritance does not go about from tribe to tribe, because each of the tribes of Israel must hold on to his inheritance.” Just as His Majesty commanded Moses, thus the daughters of Zelophehad did. Mahlah, Tirzah, Hoglah, Milcah and Noah—the daughters of Zelophehad—became women of the sons of their uncles. They became women {of those} from the families of the sons of Manasseh, son of Joseph, so that their inheritance would be with the tribe of the family of their father. These are the commandments and the judgments that His Majesty commanded by the hand of Moses to the sons of Israel in the plains of Moab, beside the Jordan at Jericho.*

*(Numbers 36:1–13)—my interim translation*

The point of that passage is fairly easy to understand. Moses had already received a decision from the Lord that a daughter could not only “carry *The Name*” of her father so that his “name” would not “be withdrawn from among his family,” she could also inherit his other “inheritable possessions.” The concern now is who the real property will rightfully belong to when the year of the “Ram’s Horn” rolls around. The text clearly indicates it will belong to the man who “takes” her as his “woman.” However, the not-so-obvious Truth that derives from that obvious Truth relates to the fact that, until the year of the “Ram’s Horn,” the property belongs to “*The Name*” of her deceased father—which is precisely why Moses included the two passages quoted above in his “scroll of the generation of the Man” Jesus Christ (Gen. 5:1). One needs to know that seemingly irrelevant fact before one can understand how the Virgin Birth of Jesus Christ through Mary relates to His *inheritance of the promise* that God made to David. But I will explain those things some other time. Maybe later this year.

Now back to the question you asked. As you can see from Leviticus 25, the right of redemption made the purchase of property a temporary investment. Any man who died without a son to “carry his name” and inherit his other “inheritable possessions” needed to have both his “name” and his other “inheritable possessions” “redeemed.” His widow could “carry his name” and retain possession of his other “inheritable possessions” until such time as she was “redeemed” or died. A virgin daughter could inherit both his “name” and other “inheritable possessions.” But the passage above clearly indicates the transfer of real property to a

woman immediately raised an issue concerning the restoration of that property to its rightful owner in the year of the “Ram’s Horn.” That is precisely the same case as in the Book of Ruth.

The property of Elimelech was in the possession of a woman (Naomi) whose “man” had died without a surviving son. Consequently, the laws governing redemption of real property under the terms of levirate marriage (for lack of a better term) obviously demanded that “*The Name*” that Boaz “raised up” for Elimelech and his two sons “stand” on the inheritance of Elimelech. The difficulty the “redeemer” faced was, he knew “*The Name*” he “raised up” would also “stand” on his inheritance because his “house” would be joined to “*The House*” of Elimelech in “*The Name*” that he and Ruth were obligated to “raise up” for Elimelech. He also knew that, in the year of the “Ram’s Horn,” all real property had to be restored to its rightful owner. So the reservation he had in regard to “redeeming” Ruth obviously has to do with that restoration, but what did he know about the specific circumstances that is not so obvious?

The “redeemer’s” concern most likely had to do with the relative lack of importance that his “house” might have in relation to “*The House*” of Elimelech at the time of the restoration. That is, if the “redeemer’s” “house” was deemed inferior to “*The House*” of Elimelech, his “house” would be absorbed by Elimelech’s “house” when the year of the “Ram’s Horn” arrived. That is obviously what is going on in the case of the daughters of Zelophehad. Instead of one “name” “standing” over two “houses” that have been “joined” in that one “name,” after the year of the “Ram’s Horn,” “*The Name*” “stands” over the superior “house” into which the inferior “house” has been merged. In case you are wondering how I know that, I am “reverse engineering” some of the more basic facts from the *parabolic imagery* that explains what God did when He “redeemed” “*The House*” of Israel, and “joined” it to His Own “House” in “*The Name*,” Jesus Christ. The Apostle Paul *parabolically* explains those things this way:

*Wherefore remember that you—formerly the Gentiles (in the flesh), {that is,} those who are called “uncircumcision” by those who are called “the circumcision” (made in the flesh by hand)—that you were at that time outside of Christ, excluded from the citizenship of Israel and*

strangers to the covenants of **the promise**, not having a hope and without God in the world. But now in Christ Jesus, you—those who were once far off—have been brought near by the blood of the Christ. For He is Himself our peace, the One Who made both One and, by tearing down the partition-wall of the “*hedge*,” the hostility, in His flesh—{that is,} by voiding the Law of the commandments {given} by decrees so that in Himself (1) He might create the two into one New Man, {thereby} making peace, and (2) He might reconcile them both to the {Living} God in one Body, by killing the hostility in Himself. SO COMING, HE PREACHED {the Gospel}—PEACE TO YOU, TO THOSE FAR OFF, AND PEACE TO THOSE NEAR—so that through Him we both have access to the Father in one “*Spirit*.” Consequently, you are, therefore, no longer strangers and aliens; but you are fellow citizens of the Holy Ones and members of “*The House*” of the {Living} God—having been “*built*” on the “*foundation*” of the Apostles and Prophets—a Corner {Stone} being Christ Jesus Himself, in Whom a whole “*building*” (being fitted carefully together) is growing into a “*Holy Temple*” in His Majesty, in Whom also we are being “*built*” together into a “*dwelling-place*” of the {Living} God in a “*Spirit*.” (Ephesians 2:11–22) —my interim translation

Did you notice how Paul alludes to the Hebrew idiom “*build a house*”? He does that because he is referring to the *parabolic imagery* in *The Apostolic Teaching* that describes what happened when God, acting as a “*Redeemer*,” “*built The House*” of David a second time by “*raising up a Seed*” for David—*literally*. At that point in time, “*The House*” of Corporate Israel was merged with “*The House*” of God in “*The Name*,” that is, in Jesus Christ. In the *parabolic year* of the “*Ram’s Horn*,” however, the superior “*House*” will absorb the inferior “*house*” and return the “*Earth*” to her rightful Owner. After all, one would logically surmise from the genealogy given at the end of the Book of Ruth that Boaz was the “*carrier*” of “*The Name*” of Judah in his day just as Christ was in His. That *means* Ruth and all other True Believers have quite a lot in common with Cinderella.

**Editor:** *Paul’s statement in Romans 5:12, “Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men because all sinned,” has been used to support an early Creation date (young Earth) with the reasoning that,*

*until Adam and Eve sinned, there was no death among the animal kingdoms, and that carnivores were actually vegetarians until after Adam and Eve sinned. Had physical death been occurring in the ages before the “fall,” and does the Flood of Noah provide the evidence needed to explain/refute the geologic scale?*

**Elijah:** Fortunately for me, God did not call me to debate such issues with dimwits who choose to ignore the single most obvious piece of evidence in the physical universe so that they can fixate on some ridiculous theory—*young Earth* or otherwise—that will allow them to continue believing Satan’s lie. As I explained to the participants in *The Next Step* program more than ten years ago, the single most incontrovertible piece of evidence that cannot possibly be twisted to conform to the ridiculous literal theory of interpretation is light. No matter how desperately the dispensationalists want to cling to their stupid lie, light travels at a constant rate of speed. And the visible universe plainly indicates it has done so for billions of years in the past just as *the promise* of God indicates it will continue to do so for billions of years to come.

The point is, anyone who has the mathematical expertise can calculate the approximate age of the universe on the basis of how long it has taken the light from the most distant star to reach Planet Earth. So any imbecile who wants to claim God somehow created a history for that light (or the Earth) has done exactly what his father Satan would have him do—throw logic and rationality out the window. If that dim light is willing to allow that God somehow created a history for light (or the Earth), he has just admitted he has no way of accurately knowing anything. For all he knows, God could have created us all five minutes ago—along with the “*history*” we all just *seem* to recall.

The only reason anyone would argue for the ridiculous “*young Earth*”—or any other such asinine—theory is because they believe the lie that tells them God has already finished His Creation. As I have amply demonstrated over the years, that nonsense is nothing more than Satan’s delusion. “*The Man*” mentioned in Genesis 1:26–30 is not the first Adam, He is the Second. The first Adam was created on the third *parabolic “day”* of Creation just as the text of Genesis 2 indicates, long before God’s creation of the birds and the bees—and the fishes in the seas—not to mention all the animals and creepy, crawly creatures. Finally, Eve

was created on the sixth *parabolic* “day” of Creation, after all those creepy, crawly creatures were well established.

Now, Jesus Christ has already been created—on the sixth *parabolic* “day” of Creation—in the image and likeness of God, just as the biblical text indicated would be the case hundreds of years before He was born. And now, we are still living in the sixth *parabolic* “day” of Creation, awaiting the time when the *Living Word* of God will create all the other male and female Believers in His image and likeness by resurrecting them from the dead.

Just as there have been billions of years in every other *parabolic* “day” of Creation, so also the fifth and sixth *parabolic* “days” have continued on for hundreds of millions of years since the time when God created the first living “soul” that ever inhabited the sea. Now that we have come to the End of the Age, that is, the end of the sixth *parabolic* “day” of Creation, you are asking me a question that I have repeatedly asked the Lord over the years and only recently understood. That is, why do the animals die? The answer, to put it as succinctly as possible, is this:

*“Repent! Repent! My People!”  
Your God will say,  
“Speak to the heart of Jerusalem!  
Call to Her! Because Her warfare is finished.  
Her iniquity has been made acceptable.  
Because She has received from the hand of His Majesty  
double for all Her sins!”  
A voice is calling in the wilderness:  
“Turn to ‘The Way’ of His Majesty!  
Make straight in the desert a ‘highway’ for our God!”  
Every valley will be lifted up,  
And every mountain and hill will be made lower!  
The steep incline will become level,  
And the rough terrain a broad valley!  
Then, the glory of His Majesty will be revealed,  
And all flesh together will see,  
Because the mouth of His Majesty has spoken.  
A voice is saying,  
“Make a proclamation!”  
But I said,  
“What should I proclaim?”  
“All flesh is grass!  
And all its lovingkindness  
is like the flower of the field!”*

*Grass dries up;  
A flower fades,  
When the Spirit of His Majesty blows on it.”  
The people are most definitely grass!  
Grass dries up;  
A flower fades.  
But the Word of our God will stand into ‘olam!  
(Isaiah 40:1–8) —my interim translation*

For those who may have difficulty comprehending the fact that God has always considered all flesh to be nothing more than grass—about which, unless I am mistaken, no one even bothers to question why it lives and dies—I should probably point out the fact that the text you quoted does not say exactly what you said it says. It says this:

*{We received reconciliation} because of this One, just as because of one man, “the sin” came into the world, and “the death” because of “the sin,” and thus “the death” came to all men because all sinned.  
(Romans 5:11b–12) —my interim translation*

As I have pointed out on countless other occasions, “the sin” Paul had in mind in the Book of Romans was Eve’s decision not to believe God, and “the death” he mentions is nothing more than mankind’s ongoing ignorance of the Truth. My point is, that verse says absolutely nothing about the *physical* death of anyone or anything. Paul is *talking about* the *spiritual* “death” to which numskulls in our generation will tenaciously cling until the very End of the Age.

Now that I have answered your question, let me ask you a question so that you may be better able to understand how *physical* death relates to *spiritual* death: How do you think the *physical* body of Adam was able to survive all those billions of years before Eve tripped him up? Don’t answer that; just think in terms of the *parabolic pantomime* of fasting. You might also want to consider the fact that Adam had access to the “fruit” of all those “trees” in the Garden. That is, until he “ate” the forbidden “fruit.” And, like Moses, I am speaking *parabolically*.

*Editor: Paul tells us in 1 Timothy 2:14 that “{it was} not Adam {who} was deceived, but the woman being deceived, fell into transgression.” In my mind I need some clarification on how this Scripture and the statement you*

*made in the article in The Voice of Elijah®*, July 1998 mesh together. There you explained man's "ignorance of that Truth ... is the result of Adam's failure to continue believing the Truth he had." If Adam was not deceived, did he reject the Truth because he no longer believed it? Or did he still believe the Truth but made a conscious choice to transgress so that he could stay with Eve, fully knowing the consequences? Also in regards to Adam and Eve, in the past I had heard sermons on how Eve added to God's words and was lying when she added "or touch it, or you will die" (Gen. 3:3). Even if one disregards the fact that no law was given against lying at that time, so it wasn't imputed sin, it still would imply that Eve was far from a moral standard of innocence and excellence when she lied. She would have no reason to lie or add to God's words at that time. Just what was the state of being that Adam and Eve were created into? Did God actually tell them not to touch it, but that part was just not recorded in Scripture even though it was spoken? How did that whole scene of eating the forbidden fruit play out?

**Elijah:** I could not possibly answer all those questions in this short space simply because Moses' explanation as to what actually happened in the Garden is much more complex than one could ever imagine. He and the other Prophets of Israel give us all the information we need to understand his account, but one can never gain complete insight into what he tells us unless one is willing to think in terms of very specific Hebrew idioms and some rather vivid *parabolic imagery*. Believe me, the *literal* theory of interpretation falls incredibly short on this one. The Prophets fill in all the details concerning the *parabolic imagery* and Hebrew idioms that Moses uses. But that is a complete study in and of itself. Consequently, I will answer only the first part of your question, which deals with what Paul says in 1 Timothy 2:14. Paul says this, in context:

*Let a woman learn in silence, completely submitted. And I do not allow a woman to teach or to have control over a man, but to remain silent. For Adam was formed first, then Eve. And Adam was not deceived, but the woman—having been deceived—became a transgressor. But she will be saved through the bearing of children, if they remain in belief and love and holiness with self-control.*

(1 Timothy 2:11–15) —my interim translation

Paul has stated the case precisely. Adam was not drawn into sin through deceit as Eve was. That is, Eve did not lie to him as Satan had lied to her. Adam was tempted by Eve, and he sinned by doing exactly the same thing she did. That is, he committed "the sin" by believing something other than the Truth he had been told, and then he committed "the transgression" by *parabolically* "eating" from the "fruit" of the Tree of the Knowledge of Good and Evil. But Eve did not lie to him to get him to do what she wanted. She merely persuaded him to do what she had done so that they could remain "together." In doing that, however, she brought the curse of God down on herself—hard. Women today have no idea the oppressive burden they bear just because Eve was the active agent in Adam's sin. As I recall, I have *talked about* the *psychological* curse God placed on Eve before, but to tell the Truth, I don't really remember what I said. Be that as it may, here's a clue as to how a woman can easily avoid the most deleterious effects of God's curse:

*Let a woman learn in silence, completely submitted.*  
(1 Timothy 2:11) —my interim translation

I realize most women who read the things I have written will not be able to bring themselves to follow that admonition. Consequently, they will continue to suffer the full effect of the curse of God. But at least I have done my part. After all, the better part of wisdom for both men and women lies in knowing when to keep one's mouth shut. As Solomon once said:

*Even a fool, when he keeps silent, is considered wise;  
When he closes his lips, he is {counted} prudent.*  
(Proverbs 17:28)

Now that I have stirred up that hornet's nest, let me bow out gracefully with this final observation: From all that I have seen hidden in the Scriptures, Moses and the other Prophets of Israel appear to have taken great pleasure in putting little "locks" on the things they tell us so that those things can only be understood if they are viewed from a specific perspective. Consequently, I would not put all that much weight on the fact that Eve said she and Adam had been told not to "touch" the "tree." It is quite possible she was speaking idiomatically, as in the English expression "make contact with." ;-)