

The Problem With Liars? They Always Try to Rewrite History

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The Problem With Liars?

They Always Try to Rewrite History

This is the fourth in a series of articles that, when complete, will explain how the ancient Hebrew idioms “build/make a house,” “raise up a seed,” and “raise up/make a name” both conceal and reveal the first of seven messages God has hidden in the Hebrew Scriptures. The first article in this series is “The Sad, Sordid History of the People of God,” **The Voice of Elijah**®, July 1996. The second article I have specifically designated as a part of this series is “So Why Would a Nomad ‘Build a House’ and Settle Down?” **The Voice of Elijah**®, October 1997. The third is “A Promise Is Good, but a Promise Kept Is Better,” **The Voice of Elijah**®, October 2005. In actual fact, a fourth 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.

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

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

Introduction

In the last article that I wrote for this series, I explained how, when God banished Adam and Eve

from the Garden of Eden, He gave Adam *the promise* with instructions that *the promise* was to be *handed down* from generation to generation as *the blessing* until God finally *fulfilled the promise* and *delivered what was promised* to *the Heir of the promise*. The essence of *the promise* was that God would one day create “The Man” Jesus Christ in His Own image and likeness—the image and likeness of the *Living Word* of God that He is—and then go on to create other members of “The Man” Jesus Christ in that same image and likeness as well. I also explained that is what Moses is *talking about* in this passage:

Then God said, “Let Us make a man in Our image, according to Our likeness, so that they may have dominion over the fish of the sea and over the birds of the Sea of Waters and over the domesticated animals and over all the Earth and over all the crawling things that crawl on the Earth.” Then God created “The Man” in His image. In the image of God He created Him; male and female He created them. Then God blessed them and God said to them, “Be fruitful and multiply and fill the Earth and subdue her and have dominion over the fish of the sea and over the birds of the Sea of Waters and over every living thing that crawls on the Earth.” Then God said, “Look! I have given you {all} every green plant seeding seed which is on the surface of all the Earth and all the trees in which is fruit of a tree seeding seeds. It will be food for you and for all wildlife of the Earth and for all the birds of the Sea of Waters and for everything crawling on the Earth in which is a living soul. All green plants are for food.” And it was so.
(Genesis 1:26–30) —my interim translation

After God ignominiously booted Adam and Eve out of the Garden, Eve bore two sons for Adam. Cain

was the firstborn and would have become *the heir of the promise* who *inherited the promise* from Adam had he not killed his brother Abel. When he moronically accomplished that utmost ridiculous feat, he became unqualified to *inherit the promise* in the eyes of God, so Adam *handed down the promise* to his third son, Seth. Moses then gives us a genealogy in Genesis 5:6–31 to explain where *the promise* went from there.

To make a long story short, Noah eventually became *the heir of the promise*, which explains why he was the only man God deemed worthy to escape destruction in the Flood. God spared Noah because Noah knew and believed the Truth explained in *the promise*. If you didn't already know that, you must not read your Bible very carefully:

By faith Noah, being warned {by God} about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.

(Hebrews 11:7)

Did you notice that the translator added the words “by God” to his translation? He did that because he didn't understand that *only a part of* the warning that the author of the Book of Hebrews had in mind came directly from God just prior to the Flood. The other part came from things in *the promise* that God had already stated when He *delivered the promise* to Adam. Many of those are still “things not yet seen.”

The point that the author of the Book of Hebrews is making in Hebrews 11 has to do with the fact that those people in the Hebrew Scriptures who actually believed *the promise* when they had opportunity to hear *the promise* always acted in accordance with their belief. My point is, Noah's belief in *the promise*, rather than the specific warning of God, is how he “became an *heir of the righteousness* which is according to faith.” That is, he responded to God's warning concerning the immediate danger posed by the Flood because he already believed *the promise*. His belief in *the promise* is how he secured for himself participation in *what was promised* when God finally *fulfilled the promise*.

If one understands that righteousness always comes by believing the Truth of *The Teaching*, one should also be able to understand that the phrase “an *heir of righteousness*” is just another way of saying “an

heir of the promise.” But then, of course, one would also have to understand that *the promise* is the same as *what was promised*, and that opens up a completely different Pandora's Box as far as Pretenders are concerned. They prefer the vomitus they have chosen to believe rather than anything that actually explains what the Prophets and Apostles are *talking about*. Here is how I would (rather enigmatically) translate the verse:

Because of belief, Noah—having been warned concerning things not yet seen—cautiously “built” an ark for the salvation of his “house”; through which {belief} he condemned the world and became heir of what is required in accordance with belief.

(Hebrews 11:7) —my interim translation

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

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

Just as Abraham “BELIEVED THE {Living} GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS,” 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 would declare 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 before the {Living} God by law is obvious, because “THE RIGHTEOUS ONE 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: The 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, a mediator is not for one, but the {Living} God is One. So is the Law against the promises of the {Living} God? Certainly not! For if a law that was able to give life had been given, the inheritance would have been from law. But the Scripture has imprisoned everything under sin, so that the promise—from the faith of Jesus Christ—might be given to those who believe.

(Galatians 3:6–22) —my interim translation

Before giving an account of how Abraham handed down the promise to his son Isaac as a spoken blessing and thereby made him the heir of the promise, Moses first explains that God reaffirmed the promise to Abraham (Gen. 12). Then he tells us God also swore an oath to Abraham not only to assure Abraham that he would have a biological son to whom he could hand

down the promise but also to assure him that he would himself inherit what was promised when God finally fulfilled the promise (Gen. 15; Heb. 6:17–19).

Moses next tells us that thirteen years after Abraham acquired a son through the concubine Hagar—a son that he thought would be the next heir of the promise—God ratified yet another “covenant” with Abraham (Gen. 17). In that “covenant,” God established circumcision as the sign of the relationship He had with the “people” of the heir of the promise who would also share with the heir of the promise in what was promised when He finally fulfilled the promise. Immediately after He did that, God told Abraham that his thirteen-year-old firstborn son, Ishmael, was not going to be the next heir of the promise:

Then God said to Abraham, “As for Sarai, your woman, you will 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.” Then Abraham fell on his face, and he laughed and said in his heart, “Will a child be born to a hundred-year-old man? And Sarah? Will a ninety-year-old woman give birth?” So Abraham said to the {Living} God, “If only Ishmael could live before You!” But God said, “No. Sarah, your woman, is going to give birth to a son for you, and you must call his name Isaac. I will establish My covenant with him, for a covenant of ‘olam, for his Seed after him. As for Ishmael, I have heard you. Look! I have blessed him; and I will make him fruitful and I will multiply him tremendously. He will engender twelve ‘carriers,’ and I will make him a great nation. But I will establish My covenant with Isaac, whom Sarah will give birth to for you at this time next year.”

(Genesis 17:15–21) —my interim translation

I will pick up the biblical account at this point and explain what Moses says Isaac and Jacob did with the promise.

Isaac, Born to Be Heir of the Promise

As God plainly told Abraham when He established circumcision as the “sign” of His “covenant” relationship with the “people” of the promise, He expected Abraham to hand down the promise to his son Isaac, thereby making him the heir of the promise. God states His intentions in no uncertain terms. Yet

Abraham still had some very strong feelings for his firstborn son Ishmael. That is obvious from an event that Moses recounts a bit later:

Then His Majesty took care of Sarah just as He had said; and His Majesty did for Sarah just as He had spoken. So Sarah conceived and gave birth to a son for Abraham, for his old age, at the designated time that God had told him. And Abraham called the name of his son—the one who was born to him, {that is,} the one Sarah gave birth to for him—Isaac. And Abraham circumcised his son Isaac at eight days of age just as God had commanded him. Now, Abraham was one hundred when Isaac, his son, was born to him. Then Sarah said, “God has made me a laughing-stock. Everyone who hears will laugh at me.” And she said, “Who could have told Abraham, ‘Sarah will nurse sons’—that I would give birth to a son for his old age?”

*When the child had grown and was weaned, Abraham made a great banquet on the day Isaac was weaned. Then Sarah saw the son of Hagar the Egyptian—whom she had engendered for Abraham—laughing. So she said to Abraham, “Disinherit this handmaiden and her son, because the son of this handmaiden will not inherit with Isaac!” Now, the thing was very wrong in the eyes of Abraham because of his son. **So God said to Abraham, “Don’t let it be wrong in your eyes concerning the boy and your handmaiden. All that Sarah says to you, listen to her voice, because in Isaac a Seed will be summoned for you. But I will also make the son of the handmaiden a nation, because he is your seed.”** So Abraham got up early in the morning and took bread and a skin of water, and he gave {them} to Hagar—setting {them} on her shoulders—along with the child, and sent her away. She left, and went and wandered in the wilderness of Beersheba. When the water in the skin was finished, she cast the boy under one of the shrubs, and she went and sat herself down across from him about the distance one would shoot a bow, because she said, “I don’t want to see when the child dies.” So she sat across from him, and she lifted up her voice and she wept. When God heard the voice of the boy, the messenger of God called to Hagar from the Sea of Waters and said to her, “What’s happening, Hagar? Don’t be afraid, because God has heard the voice of the boy where he is. Get up, lift the boy up and hold him in your arms, because I will make him a great nation.” Then God opened her eyes, and she saw a well of water; and she went and filled the skin with water, and she gave the boy a drink. Then God was with the boy as he*

*grew up, and he lived in the wilderness and was an archer. He lived in the wilderness of Paran, and his mother took a woman for him from the land of Egypt.
(Genesis 21:1–21) —my interim translation*

The point of that passage is, Sarah insisted that Abraham *disinherit* Ishmael because he laughed (that is, after all, the *specific* verb that Moses uses) at a time when she was sensitive about people laughing at her. Her reason for feeling sensitive? Probably because she was embarrassed about having a child at her age. The text does not tell us that Ishmael was actually laughing at the circumstances facing Sarah because that information is not even relevant. All that mattered was, she *thought* he was laughing because of her circumstances, and so she insisted he had to go. In the following passage, the Apostle Paul seems to be indicating Ishmael was actually laughing at Isaac:

*And you brethren, like Isaac, are children of promise. But as **at that time he who was born according to the flesh persecuted him {who was born} according to the Spirit**, so it is now also. But what does the Scripture say?*

*“CAST OUT THE BONDWOMAN AND HER SON,
FOR THE SON OF THE BONDWOMAN SHALL NOT BE AN HEIR
WITH THE SON OF THE FREE WOMAN.”
(Galatians 4:28–30)*

Did you see how the translator added the words “who was born” to that text? He did that because he didn’t understand what Paul had in mind. Since God had already appointed Isaac to be the next *heir of the promise*, Isaac was “according to the Spirit.” But then again, I suppose that phrase doesn’t *mean* all that much unless one is thinking in terms of what a “spirit” was according to the ancient mind-set.

Paul is merely speaking in terms of the *parabolic imagery* inherent in the *parabolic pantomime* that God orchestrated when He insisted that Abraham make Isaac *the heir of the promise*. So there is still at least a wee bit of room for doubt that Ishmael did anything seriously amiss when he laughed. That conclusion is reinforced by the fact that Abraham did not feel there was any good reason for him to do what Sarah demanded. But Moses tells us God stepped in immediately so that Abraham would understand that Sarah’s demands were what He had in mind as well. God

essentially told Abraham that he would eventually have to do to Ishmael exactly the same thing he would be required to do to all his other sons. He would have to send them away as well:

*Then Abraham took another woman, and her name was Keturah. For him she gave birth to Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. Jokshan engendered Sheba and Dedan. Now, the sons of Dedan were Asshurim, Letushim, and Leummim; and the sons of Midian were Ephah, Ephraim, Hanoah, Abida, and Eldaah. All these were the sons of Keturah. **And Abraham gave all that he had to Isaac; but while he was still living, Abraham gave gifts to the sons of the concubines that Abraham had and sent them away from Isaac, his son, toward the east—to the land of the east.***
(Genesis 25:1–6) —my interim translation

Then, after Moses tells us those things, he slips in a couple brief statements to let us know that Isaac was in total control of *the promise* after Abraham died:

*Now these are the days of the years of the life of Abraham—that he lived: one hundred and seventy-five years. When he expired, Abraham died at a good age—old and satisfied—and was gathered to his people. Isaac and Ishmael, his sons, buried him in the cave of Machpelah, in the field of Ephron, the son of Zohar the Hittite, to the front of {east of} Mamre—the field that Abraham acquired from the sons of Heth. Abraham was buried there—and Sarah his woman. **Then, after the death of Abraham, God blessed Isaac, his son;** and Isaac lived at Beer-lahai-roi.*
(Genesis 25:7–11) —my interim translation

Then there was a famine in the land—{one} separate from the first famine that was during the days of Abraham—and Isaac went down to Abimelech, king of the Philistines at Gerar. And His Majesty appeared to him and said, “Do not go down to Egypt. Settle in the land where I tell you, ‘Live as alien in this land’; and I will be with you and I will bless you, because to you and to your Seed I will give all these lands, and I will establish the oath that I swore to Abraham, your father. And I will multiply your seed like the stars of the Sea of Waters and I will give to your seed all these lands; and all the nations of the Earth will be blessed in your Seed as a consequence of Abraham doing My

guard duty—My commandments, My statutes, and My Teachings.” So Isaac lived in Gerar.
(Genesis 26:1–6) —my interim translation

Excursus

The meaning and significance of the things the Apostle Paul explains about *the promise* in the third and fourth chapters of the Book of Galatians has long eluded the grasp of theologians. So, just to drive another nail in the coffins of all the pious pulpit parrots who use the Scriptures as a dropping off point for another ponderously pretentious Sunday sermon, I will explain openly what Paul *means* by what he says there. (That is a rather preposterous statement, isn't it?)

In the first two chapters of the Book of Galatians, the Apostle Paul explains that the Gospel he preached (which is nothing but an introduction to *The Teaching* that explains how one can *inherit what was promised*) agrees completely with the Gospel the other Apostles preached. Then he describes an encounter he had with Peter and in so doing leaves no room for doubt where he stands on the issue of True Believers *doing* rather than *being*:

*But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he {began} to withdraw and hold himself aloof, fearing the party of the circumcision. And the rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy. **But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, “If you, being a Jew, live like the Gentiles and not like the Jews, how {is it that} you compel the Gentiles to live like Jews? We {are} Jews by nature, and not sinners from among the Gentiles; nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified.** But if, while seeking to be justified in Christ, we ourselves have also been found sinners, is Christ then a minister of sin? May it never be! For if I rebuild what I have {once} destroyed, I prove myself to be*

a transgressor. For through the Law I died to the Law, that I might live to God. I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the {life} which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me. I do not nullify the grace of God; for if righteousness {comes} through the Law, then Christ died needlessly."
(Galatians 2:11–21)

In the third chapter of Galatians, Paul begins to explain that all True Believers attain possession of *the promise* by simply believing the Gospel (which is an introduction to *The Teaching* that explains *the promise*). He adamantly insists that Believers don't have to *do this*; they don't have to *do that*; and they certainly don't have to be circumcised and adhere to all the other *symbolic rituals* that were mandated by the Mosaic Law. All that any True Believer has to do to be saved is continue to believe the Truth of the Gospel that Paul and all the other Apostles gained by revelation—as Paul explains in the first two chapters of the Book of Galatians.

At the conclusion of the third chapter of the Book of Galatians, Paul explains that every True Believer becomes an *heir of the promise* in exactly the same way. He believes the Truth of the Gospel and is thereby engendered as a Child of God, thus becoming a member of the Body of Jesus Christ—"The Man" Who now is Corporate Israel, *the Heir of the promise*:

But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed. Therefore the Law has become our tutor {to lead us} to Christ, that we may be justified by faith. But now that faith has come, we are no longer under a tutor. For you are all sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to promise.
(Galatians 3:23–29)

Paul's point in the Book of Galatians is this: Faith (belief in the Truth) is all that God has ever required of the *individual members* of Corporate Israel. But the Jews, because they distorted *The Teaching of Moses*, came to

the erroneous conclusion that God required the *individual members* of Corporate Israel to somehow work for their salvation by adhering to all the *symbolic rituals* prescribed by *The Law of Moses*. So some of the Jewish "Christians" (including Peter and some of the other Apostles) began to insist that gentile Christians—because they were now members of Corporate Israel—had to act like the Jews. That is, they had to observe all the same *symbolic rituals* the Jews observed. Paul vehemently disagrees.

In the fourth chapter of Galatians, Paul explains that the Jews may still claim to be members of Corporate Israel, *the Heir of the promise*, but that is not true. They have instead been "cut off from" the "people" of *the promise*, and Jesus Christ has become Corporate Israel. (See *Not All Israel Is Israel*.) Therefore, if any Believer goes back to believing the lies that the Jews believe after coming to a knowledge of the Truth of the Gospel, that person has thereby "cut" himself "off from" the Body of Jesus Christ by believing a lie:

Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you. And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law. You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace.
(Galatians 5:2–4)

In explaining why the Jews are no longer the "people" of *the promise*, Paul alludes to the fact that Isaac's *inheritance of the promise* was nothing but a divinely orchestrated *parabolic pantomime* in which Isaac depicts the "assembly" of True Believers—who have now become members of *the Heir of the promise* by believing *the promise*—and Ishmael depicts the "congregation" of the Jews—who have been "cut off from" Corporate Israel:

Tell me, you who want to be under law, do you not listen to the law? For it is written that Abraham had two sons, one by the bondwoman and one by the free woman. But the son by the bondwoman was born according to the flesh, and the son by the free woman through the promise. This is allegorically speaking: for these {women} are two covenants, one {proceeding} from Mount Sinai bearing children who are to be slaves; she is Hagar. Now this Hagar is Mount Sinai in Arabia,

and corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free; she is our mother. For it is written,

*"REJOICE, BARREN WOMAN WHO DOES NOT BEAR;
BREAK FORTH AND SHOUT, YOU WHO ARE NOT IN LABOR;
FOR MORE ARE THE CHILDREN OF THE DESOLATE
THAN OF THE ONE WHO HAS A HUSBAND."*

And you brethren, like Isaac, are children of promise. But as at that time he who was born according to the flesh persecuted him {who was born} according to the Spirit, so it is now also. But what does the Scripture say?

*"CAST OUT THE BONDWOMAN AND HER SON,
FOR THE SON OF THE BONDWOMAN SHALL NOT BE AN HEIR
WITH THE SON OF THE FREE WOMAN."*

*So then, brethren, we are not children of a bond-woman, but of the free woman.
(Galatians 4:21–31)*

Don't look for any profound doctrinal statement in all that. Paul is just speaking in terms of the *parabolic imagery* inherent in the *parabolic pantomime* in which God used Isaac to *parabolically* depict Jesus Christ, *the Heir of the promise* Who would eventually *inherit what was promised*. The point he is making is based on the fact that Jesus Christ became Corporate Israel—*the Heir of the promise*—when every other Jew was "cut off from" Israel. Consequently, any Believer who wants to go back to relying on the Jewish understanding of the Hebrew Scriptures—which will be nearly everyone when the Antichrist appears—has also been "cut off from" Jesus Christ.

A Usurper Inherits the Promise

Moses tells us that after Isaac *inherited the promise*, he had two sons himself. And even before Jacob was born, God indicated that he would be the next *heir of the promise*:

Now, these are the generations of Isaac, son of Abraham. Abraham engendered Isaac; and Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean from Paddan-aram, the sister of Laban the Aramean, to be his woman. Then Isaac entreated His Majesty on behalf of his woman because she was barren; and when His Majesty was entreated by him, his woman Rebekah conceived. And the sons crushed each other within her; so she said, "Why am I this {way}?" And she went to

*inquire of His Majesty. So His Majesty said to her,
"Two nations are in your womb;
And two peoples will be separated from your belly.
But a people will be stronger than a people;
And an older will serve a younger."*

*When her days for delivery were fulfilled, then: Look! Twins were in her womb; and the first came out red—all of him—like a hairy cloak, and they called his name Esau. And after that his brother came out—his hand was hanging on to Esau's heel—and his name was called Jacob. And Isaac was sixty years old when he engendered them.
(Genesis 25:19–26) —my interim translation*

This is the point at which Moses begins to add a few even-more-devious twists and turns to his history of *the promise*. Therefore, the True Believer who really wants to know the Truth won't mindlessly *think* what Moses wants the Pretender to *think*. He will instead listen carefully to what Moses says—keeping in mind the sleight-of-hand tricks that Moses has already used to conceal the Truth—and eventually come to the *only* logical conclusion: Moses is intentionally hiding the Truth so that it can be seen only from a very specific perspective. So let's pick up his account where the passage above leaves off:

*When the boys had grown up, Esau was a man who knew {only} game—a man of the field; but Jacob was a complete man, living in tents; and Isaac loved Esau because game was in his mouth; but Rebekah loved Jacob. While Jacob was stewing some stew, Esau came in from the field—and he was fatigued. So Esau said to Jacob, please let me have a swallow of the red {stuff}—this red {stuff}—because I am fatigued. (Therefore, his name was called Edom {"Red"}.) And Jacob said, "Sell me—today—your right of firstborn." Then Esau said, "Look! I am going to die! So of what {use} to me is this right of firstborn?" And Jacob said, "Swear to me—today." So he swore to him and sold his right of firstborn to Jacob. Then Jacob gave Esau bread and a stew of red {things}. He ate, drank, got up, and left. And so Esau despised the right of firstborn.
(Genesis 25:27–34) —my interim translation*

This passage is pivotal to an accurate understanding of the Truth. If you don't understand what Esau did, you absolutely will not understand things that are stated later in the Hebrew Scriptures. Believe me; I

know. One of the passages that well-educated people in theological seminaries the world over go to incredibly great lengths to explain away is this one:

The oracle of the word of the LORD to Israel through Malachi. "I have loved you," says the LORD. But you say, "How hast Thou loved us?" "{Was} not Esau Jacob's brother?" declares the LORD. "Yet I have loved Jacob; but I have hated Esau, and I have made his mountains a desolation, and {appointed} his inheritance for the jackals of the wilderness." Though Edom says, "We have been beaten down, but we will return and build up the ruins"; thus says the LORD of hosts, "They may build, but I will tear down; and {men} will call them the wicked territory, and the people toward whom the LORD is indignant forever." And your eyes will see this and you will say, "The LORD be magnified beyond the border of Israel!" (Malachi 1:1–5)

The point that God is making through Malachi has to do with the fact that Jacob *inherited the promise* and Esau didn't. But the reason Esau didn't *inherit the promise* is because he "despised the right of firstborn." That left the door wide open for Jacob to walk right in and *steal the blessing*—which is what *the promise* is sometimes called simply because it was *handed down* as an *oral blessing*. Esau would have ample opportunity to regret his overt repudiation of *the promise*, as the author of the Book of Hebrews understood full well:

Pursue peace with all men, and the sanctification without which no one will see the Lord. See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled; that {there be} no immoral or godless person like Esau, who sold his own birthright for a {single} meal. For you know that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears. (Hebrews 12:14–17)

Did you understand what the author of that text said? He *made an obvious distinction between the occasion on which Esau sold the right he held as firstborn and the occasion on which he "desired to inherit the blessing" but "was rejected."* Esau's action on the first occasion resulted in his rejection on the second. In mentioning Esau's rejection, the author of the Book of

Hebrews is referring to the things Moses describes in this passage:

Now, when Isaac was old and his eyes grew too dim to see, he called Esau, his oldest son, and said to him, "My son." And he said to him, "Here I am." Then he said, "Look! I am old. I don't know the day of my death. So now, take up your equipment—your quiver and your bow—and go out to the field and hunt game for me. Then make tasty things for me just as I love, and bring it to me that I may eat, so that my soul may bless you before I die." But Rebekah was listening when Isaac spoke to Esau, his son. And when Esau went to the field to hunt game to bring in, Rebekah said to Jacob, her son, saying, "Look! I heard your father speaking to Esau, your brother, saying, 'Bring game for me, and make me tasty things that I may eat and bless you before His Majesty before my death.' So now, my son, listen to my voice—to what I command you: Go to the flock and take for me from there two of the best kid goats and I will make them tasty things for your father just as he loves. Then you must bring to your father that he may eat, so that he will bless you before his death." And Jacob said to Rebekah, his mother, "Look! Esau, my brother, is a hairy man and I am a smooth man. What if my father feels me? Then I will become like a mocker in his eyes, and I will bring on myself a curse and not a blessing." So his mother said to him, "Your curse is on me, my son; only listen to my voice and go; take for me." Then he went, took, and brought to his mother; and his mother made tasty things just as his father loved. And Rebekah took the clothes preferred by Esau, her oldest son—those that were with her in the house—and clothed Jacob, her youngest son. But she put the skins of the kid goats on his hands and on the smooth part of his neck. Then she put the tasty things and the bread that she had made in the hand of Jacob, her son; and he went to his father and said, "My father." And he said, "Here I am. Who are you, my son?" So Jacob said to his father, "I am Esau, your firstborn. I did just as you said to me. Please get up, sit and eat my game so that your soul may bless me." And Isaac said to his son, "What is this? You found {it} so quickly my son!" And he said, "Because His Majesty, your God, caused {it} to happen right in front of me." Then Isaac said to Jacob, "Please come near so that I may feel you my son, {to see} whether or not you are really my son Esau." So Jacob came near to Isaac, his father, and he felt him and said, "The voice is the voice of Jacob, but the hands are the hands of Esau." But he did not recognize him because his hands were—like the

hands of Esau—hairy. So he blessed him. Then he said to him, “Are you really my son Esau?” And he said, “I am.” So he said, “Bring to me, and I will eat some of the game, my son, in order that my soul may bless you.” Then he brought, and he ate. He brought wine for him, and he drank. Then Isaac, his father, said to him, “Please come near so that I may kiss you, my son.” So he came near, and he kissed him; and when he smelled the scent in his clothes, he blessed him and said, “See! The scent of my son is like the scent of a field that His Majesty has blessed.

Now, may God grant you
From the dew of the Sea of Waters,
And from the fatness of the Earth,
Both abundant grain and new wine;
May peoples serve you,
And populations bow down to you.
Be a **gibbor** for your brothers,
So that the sons of your mother bow down to you.
Those who curse you are cursed,
And those who bless you are blessed.”

And just as Isaac finished blessing Jacob—Jacob had barely gone out from the presence of Isaac, his father—his brother Esau came in from his hunting. And he too made tasty things, brought {them} to his father, and said to his father, “Let my father get up so that he may eat some of the game of his son so that your soul may bless me.” And Isaac, his father, said to him, “Who are you?” So he said, “I am your son Esau, your firstborn.” Then Isaac began to shake intensely, and he said, “Then who was he who bagged game and brought {it} to me so that I ate some of everything before you came in, and I blessed him? And he will certainly be blessed!” When Esau heard his father’s words, he cried out with a loud, bitter cry and said to his father, “Bless me also, my father!” But he said, “Your brother came in deceptively and took your blessing.” Then he said, “Is it because his name is called Jacob {usurper} that he has usurped me these two times? He took my right as first-born, and now look! He has taken my blessing!” Then he said, “Have you not held back a blessing for me?” But Isaac responded and said to Esau, “Look! I made him a **gibbor** for you; and I gave all his brothers to him as servants. {With} grain and new wine I have upheld him, so what could I possibly do for you, my son?” Then Esau said to his father, “Is one blessing {all} that you have, my father? Bless me—me also—my father!” And Esau lifted up his voice and wept.

(Genesis 27:1–38)—my interim translation

Just to make sure you get the point as to why God hated Esau, let me say this: Esau had certain inherent rights just because he was born first. One of those rights had to do with the fact that he was first in line to *inherit the promise*. The fact that his father had the right to *hand down the promise* to whomever he wanted is immaterial. When Esau sold his right of first-born to Jacob, he tacitly said he did not see any value in *the promise*. That is why God hated him. God’s hatred was not because of any arbitrary decision on God’s part but because God knew—before Esau was born—that Esau *would not believe the promise*. Unfortunately, Esau was but one in a long line of scoffers and skeptics. The majority in our day will likewise reject the Truth simply because it is easier not to believe than it is to believe. Those of you who are “The Many” who know the Truth will quickly discover you can do absolutely nothing to convince them. The Apostle Paul puts it this way:

*I am telling the truth in Christ, I am not lying, my conscience bearing me witness in the Holy Spirit, that I have great sorrow and unceasing grief in my heart. For I could wish that I myself were accursed, {separated} from Christ for the sake of my brethren, my kinsmen according to the flesh, who are Israelites, to whom belongs the adoption as sons and the glory and the covenants and the giving of the Law and the {temple} service and the promises, whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen. But {it is} not as though the word of God has failed. **For they are not all Israel who are {descended} from Israel; neither are they all children because they are Abraham’s descendants,** but: “THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED.” **That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants.** For this is a word of promise: “AT THIS TIME I WILL COME, AND SARAH SHALL HAVE A SON.” **And not only this, but there was Rebekah also, when she had conceived {twins} by one man, our father Isaac; for though {the twins} were not yet born, and had not done anything good or bad, in order that God’s purpose according to {His} choice might stand, not because of works, but because of Him who calls, it was said to her, “THE OLDER WILL SERVE THE YOUNGER.” Just as it is written, “JACOB I LOVED, BUT ESAU I HATED.”***

(Romans 9:1–13)

Most folks think Paul is *talking about* the “predestination” of individual Believers. That is not the case at all. He is *talking about* the fact that God chose Jesus Christ to be *the Heir of the promise* because He knew Jesus Christ would believe *the promise*; therefore, He “cut off” all the other Jews “from” Corporate Israel because their actions revealed they did not believe *the promise*. (See *Not All Israel Is Israel*.) Paul mentions God’s selection of Isaac and Jacob as “children of *the promise*” only because they were two of the last three individuals that God chose to be *the heir of the promise* before His actions in “cutting off” the Jews made Jesus Christ Corporate Israel, *the Heir of the promise*. So much for the ignorant opinions of those who only *think* they understand.

Now that I have expressed my total disdain for those who stupidly teach others when they have no knowledge of the Truth themselves, let me show you where Moses confirms that Isaac’s *blessing* had indeed made Jacob *the heir of the promise*:

So Isaac summoned Jacob and blessed him; then he commanded him and said to him, “You must not take a woman from the daughters of Canaan. Get up, go to Paddan-aram, to the house of Bethuel the father of your mother, and take for yourself from there a woman—from the daughters of Laban, the brother of your mother. El Shaddai will bless you, make you fruitful, and multiply you; and you will become a congregation of peoples. He will give you the blessing of Abraham—to you and to your Seed with you—so that you inherit the land of your sojournings, which God gave to Abraham.” Then Isaac sent Jacob, and he went to Paddan-aram, to Laban son of Bethuel the Aramean, the brother of Rebekah, mother of Jacob and Esau.

(Genesis 28:1–5) —my interim translation

Most commentators think Moses is describing what Isaac said to Jacob when he blessed him. That is not so. Isaac blessed Jacob before he told him what to do; then after he told him what to do, he expressed his complete confidence that God would indeed *fulfill the promise* Jacob had *received* when Jacob deceived him into believing he was Esau. Of course, if one does not believe there ever was a *promise* or that it was transferred from one *heir of the promise* to the next *heir of the promise* as an oral *blessing*, one has absolutely no reason to read the passage that way. But I continue:

So Jacob went out of Beersheba and went toward Haran. And he happened upon a maqom and spent the night there because the sun had gone down. He took one of the stones of the maqom, put {it} under his head, and lay down in that maqom. Then he dreamed, and: Look! A ladder was set up on the Earth and its top was stretching out toward the Sea of Waters. And Look! The messengers of God were going up and coming down on it! And Look! His Majesty took His stand above it and said, “I am His Majesty, the God of Abraham, your father, and the God of Isaac. As for the land on which you are lying, I will give it to you and to your Seed. And your Seed will become like the dust of the Earth and you will spread out toward the sea, toward the east, toward Zaphon, and toward the Negev. All the families of the ground will be blessed in you and in your Seed. And Look! I am with you, and I will guard you everywhere you go. I will bring you back to this ground because I will not abandon you until I have done what I have spoken to you.” Then Jacob awoke from his sleep and said, “Surely His Majesty is in this maqom and I did not know.” And he was afraid and said, “How frightening is this maqom? This is nothing but ‘The House’ of God, and this is the Gate of the Sea of Waters!” So Jacob got up early in the morning and took the stone that he had put under his head and made it a massebah. Then he poured oil on its top, and he called the name of that maqom “House of God.” However, Luz was the name of the city previously.

(Genesis 28:10–19) —my interim translation

That passage is rather humorous on a couple of different levels, but to see the humor one first needs to know what the ancients thought went on inside the rocks they set up as *massebahs*. Since those things are not relevant here, I will say no more. The only point I want to make has to do with the fact that God is clearly affirming, by what He says on this occasion, that Jacob did indeed hold title to *the promise*. Earlier, He said much the same thing to both Abraham and Isaac after they became *the heir of the promise*:

*Then His Majesty said to Abram, “Go!
From your land,
From the place of your birth,
From the house of your father,
To the land which I will show you,
And I will make you a great nation,*

And I will bless you,
 And I will make your Name great,
 And you will be a blessing,
 I will bless those who bless you,
 But the one who curses you I will curse.
 In you all the families of the Earth will be blessed."
 (Genesis 12:1–3) —my interim translation

Then there was a famine in the land—{one} separate from the first famine that was during the days of Abraham—and Isaac went down to Abimelech, king of the Philistines at Gerar. And His Majesty appeared to him and said, "Do not go down to Egypt. Settle in the land where I tell you, 'Live as alien in this land'; and I will be with you and I will bless you, because to you and to your Seed I will give all these lands, and I will establish the oath that I swore to Abraham, your father. And I will multiply your seed like the stars of the Sea of Waters and I will give to your seed all these lands; and all the nations of the Earth will be blessed in your Seed as a consequence of Abraham doing My guard duty—My commandments, My statutes, and My Teachings." So Isaac lived in Gerar.
 (Genesis 26:1–6) —my interim translation

In the following passage, Moses again confirms that Jacob was *the heir of the promise*:

Then God appeared to Jacob again when he came from Paddan-aram, and He blessed him. And God said to him,
 "Your name is Jacob.
 Your name will no longer be called Jacob,
 Because Israel will be your name."
 And He called his name Israel. Then God said to him,
 "I am El Shaddai.
 Be fruitful and multiply;
 A congregation of nations will be from you;
 And kings will come out of your loins.
 And the land that I will give to Abraham
 and to Isaac I will {also} give to you.
 But I will give the land to your Seed after you."
 Then God went up from him in the **maqom** where He had spoken with him. And Jacob set up a **massebah** in the **maqom** where God had spoken to him—a **massebah** of stone. Then he poured a drink offering on it and poured oil on it. So Jacob called the name of the **maqom** where God had spoken with him "The House" of God."
 (Genesis 35:9–15) —my interim translation

A Promise Divided Against Itself

If one wants to know what happened to *the promise* when Jacob died, one has only to read what Jacob did right before he died. For the benefit of those who have not yet taken on the mind-set of "the fathers," I will briefly explain the *meaning* and *significance* of the things that Moses tells us about Jacob *handing down the promise* to the next *heir of the promise*. Here is what he says:

After these things, Joseph was told, "Look! Your father is ill." So he took his two sons with him—Ephraim and Manasseh. When it was reported to Jacob, "Look! Your son Joseph has come to you," Israel gathered strength and sat up on the bed. Then Jacob said to Joseph, "**El Shaddai** appeared to me in Luz, in the land of Canaan, and blessed me. He said to me, 'Look! I am going to make you fruitful and multiply you; and I will make you a congregation of peoples; and I will give this land to your Seed after you {as} a possession of '**olam**.' But now, your two sons—the ones born to you in the land of Egypt before my coming to you in Egypt—are mine. Ephraim and Manasseh shall be to me as Reuben and Simeon. But those you engendered—that you engendered after them—shall be yours. They will be called along with the names of their brothers in their inheritance. But I, when I came from Paddan-aram, Rachel died on me in the land of Canaan on the way while there was still some distance to go to Ephrath; and I buried her there on the way to Ephrath, that is, Bethlehem." Then Israel saw the sons of Joseph and said, "Who are these?" And Joseph said to his father, "These are my sons whom God gave to me in this {land}." So he said, "Bring them to me please, so that I may bless them." Now the eyes of Israel were so heavy from age that he was not able to see, so he brought them to him and he kissed them and hugged them. Then Israel said to Joseph, "I did not pray to see your face, but Look! God has allowed me to see your seed as well!" Then Joseph took them from his knees, and he bowed down with his face toward the ground. And Joseph took both of them—Ephraim with his right to the left of Israel and Manasseh with his left to the right of Israel—and brought them to him. Then Israel stretched out his right hand and placed it on the head of Ephraim (even though he was the youngest) and his left hand on the head of Manasseh—crossing his hands because Manasseh was the firstborn; and he blessed

Joseph and said,
*"The God before Whom my fathers
 Abraham and Isaac walked,
 The God Who has shepherded me
 ever since I was until this day,
 The Messenger Who redeemed me from all evil,
 Will bless the boys;
 And my name will be called in them,
 As well as the name of my fathers
 Abraham and Isaac,
 So that they increase into a multitude
 in the midst of the Earth."*

When Joseph saw that his father placed his right hand on the head of Ephraim, it was wrong in his eyes. So he grasped the hand of his father to move it from the head of Ephraim to the head of Manasseh. And Joseph said to his father, "Not so, my father, because this is the firstborn. Place your right {hand} on his head." But his father refused and said, "I know, my son, I know. He also will become a people; and he also will be great. However, his younger brother will become greater than he, and his seed will become the fullness of the Gentiles." Thus he blessed them that day, saying, "By you Israel will bless, saying, 'May God make you like Ephraim and like Manasseh,'" and he put Ephraim before Manasseh. Then Israel said to Joseph, "Look! I am about to die, but God will be with you all and bring you all back to the land of your fathers. But I have given you one shoulder more than your brothers—what I took from the Amorites with my sword and with my bow." (Genesis 48:1–22) —my interim translation

There are actually only a couple of things in that passage that you need to remember. (1) Jacob adopted Ephraim and Manasseh, making them his firstborn and second born in place of Reuben and Simeon. Be careful now, Jacob did not "cut off" Reuben and Simeon "from" the "people" of *the promise*. He merely elevated two of his grandsons to the status of sons—making the "twelve tribes of Israel" fourteen tribes instead of twelve. Moses will have a bit of fun with those numbers later on. If you want to know *why* Jacob did what he did, all you have to do is read what Reuben and Simeon did that displeased him. Here's a hint: Genesis 34:25–30 and 35:22. (2) Jacob made Ephraim the one who, as his adopted firstborn, "carried *The Name* of the fathers." If you don't understand the ancient mind-set in regard to "carrying *The Name*," I suggest you start by reading what I have

written in *The Mystery of Scripture*. Then you might want to consider shucking your tripartite view of man and begin to think in terms of eight parts, like the ancients did. One of those "parts" was "*The Name*."

Now that you know what Jacob did with his grandsons Ephraim and Manasseh, let's quickly review: What did Abraham and Isaac do when they *handed down the promise*? They both made sure that they specifically *excluded* their other sons from *the blessing* and *handed down the promise* to just one *heir of the promise*. Moses also tells us that after Abraham *disinherited* Ishmael by sending him away, he did exactly the same thing to his other sons:

Then Abraham took another woman, and her name was Keturah. For him she gave birth to Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. Jokshan engendered Sheba and Dedan. Now, the sons of Dedan were Asshurim, Letushim, and Leummim; and the sons of Midian were Ephah, Epher, Hanoch, Abida, and Eldaah. All these were the sons of Keturah. And Abraham gave all that he had to Isaac; but while he was still living, Abraham gave gifts to the sons of the concubines that Abraham had and sent them away from Isaac, his son, toward the east—to the land of the east.

(Genesis 25:1–6) —my interim translation

Abraham made sure Isaac was the sole *heir of the promise* because God told him to. But remember what happened to Esau? What did Isaac tell him after he blessed Jacob? Take a look:

And just as Isaac finished blessing Jacob—Jacob had barely gone out from the presence of Isaac, his father—his brother Esau came in from his hunting. And he too made tasty things, brought {them} to his father, and said to his father, "Let my father get up so that he may eat some of the game of his son so that your soul may bless me." And Isaac, his father, said to him, "Who are you?" So he said, "I am your son Esau, your firstborn." Then Isaac began to shake intensely, and he said, "Then who was he who bagged game and brought {it} to me so that I ate some of everything before you came in, and I blessed him? And he will certainly be blessed!" When Esau heard his father's words, he cried out with a loud, bitter cry and said to his father, "Bless me also, my father!" But he said, "Your brother came in deceptively and took your blessing." Then he said,

"Is it because his name is called Jacob {usurper} that he has usurped me these two times? He took my right as first-born, and now look! He has taken my blessing!" Then he said, "Have you not held back a blessing for me?" But Isaac responded and said to Esau, "Look! I made him a **gibbor** for you; and I gave all his brothers to him as servants. {With} grain and new wine I have upheld him, so what could I possibly do for you, my son?" Then Esau said to his father, "Is one blessing {all} that you have, my father? Bless me—me also—my father!" And Esau lifted up his voice and wept.

(Genesis 27:30–38) —my interim translation

Because he had already *handed down the promise* to Jacob, Isaac goes on to pronounce what is essentially a curse on Esau. You can read that for yourself. The point here is, Jacob did not do what his father and grandfather had done when they *handed down the promise*. Instead, he not only adopted and blessed two of his grandsons right before he died, he also blessed every one of his own sons—including Joseph—with "the blessing appropriate to him":

All these are the twelve tribes of Israel, and this is what their father said to them when he blessed them. He blessed them, every one with the blessing appropriate to him.

(Genesis 49:28)

I am not going to go through *the blessing* that Jacob pronounced on his twelve sons. With the single exception of *the blessing* that Judah *received*, those things are completely irrelevant to the central point of the passage. That is, Moses wants it understood that Jacob gave all *fourteen* of his sons an *equal* share in *the promise*. Under those circumstances, it would seem to be impossible for any one Person (Jesus Christ) to again become *the Heir of the promise* Who would *inherit the promise* and be in sole possession of *the promise* when God finally *fulfilled the promise* and transferred *what was promised to the Heir of the promise*. But God has always had a way of doing things that would appear to be impossible from our point of view. Jacob knew that. That's *why* he did what he did. And Jesus repeatedly ridiculed the scribes and Pharisees for their total ignorance in regard to what Moses and the other Prophets of Israel tell us about the role that *Corporate Israel* played in *handing down the promise*. For example, he told them this parable on one occasion:

"Listen to another parable. There was a landowner who PLANTED A VINEYARD AND PUT A WALL AROUND IT AND DUG A WINE PRESS IN IT, AND BUILT A TOWER, and rented it out to vine-growers, and went on a journey. And when the harvest time approached, he sent his slaves to the vine-growers to receive his produce. And the vine-growers took his slaves and beat one, and killed another, and stoned a third. Again he sent another group of slaves larger than the first; and they did the same thing to them. **But afterward he sent his son to them, saying, 'They will respect my son.'** But when the vine-growers saw the son, they said among themselves, '**This is the heir; come, let us kill him, and seize his inheritance.**' And they took him, and threw him out of the vineyard, and killed him. Therefore when the owner of the vineyard comes, what will he do to those vine-growers?" They said to Him, "He will bring those wretches to a wretched end, and will rent out the vineyard to other vine-growers, who will pay him the proceeds at the {proper} seasons." Jesus said to them, "Did you never read in the Scriptures, 'THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER {stone;}' THIS CAME ABOUT FROM THE LORD, AND IT IS MARVELOUS IN OUR EYES'?

Therefore I say to you, the kingdom of God will be taken away from you, and be given to a nation producing the fruit of it. And he who falls on this stone will be broken to pieces; but on whomever it falls, it will scatter him like dust." **And when the chief priests and the Pharisees heard His parables, they understood that He was speaking about them.** And when they sought to seize Him, they feared the multitudes, because they held Him to be a prophet.

(Matthew 21:33–46)

Well! Well! What do you know? Even total morons can sometimes understand when they are being ridiculed. I'm sure some of the pulpit parrots here at the End will get the message as well. Too bad they can't understand the *parabolic imagery* that explains how Jesus Christ came to be *the Heir of the promise* Who *inherited the promise* when God *fulfilled the promise* by doing exactly what He said He would in this passage:

Then God said, "Let Us make a man in Our image, according to Our likeness, so that they may have dominion over the fish of the sea and over the birds of the Sea of Waters

and over the domesticated animals and over all the Earth and over all the crawling things that crawl on the Earth." Then God created "The Man" in His image. In the image of God He created Him; male and female He created them. Then God blessed them and God said to them, "Be fruitful and multiply and fill the Earth and subdue her and have dominion over the fish of the sea and over the birds of the Sea of Waters and over every living thing that crawls on the Earth." Then God said, "Look! I have given you {all} every green plant seeding seed which is on the surface of all the Earth and all the trees in which is fruit of a tree seeding seeds. It will be food for you and for all wildlife of the Earth and for all the birds of the Sea of Waters and for everything crawling on the Earth in which is a living soul. All green plants are for food." And it was so.
(Genesis 1:26–30) —my interim translation

The Pretender, being as blind as a bat and as dumb as a goose, will never be able to understand that *the promise* is exactly the same as *what was promised*. It is the Living Word of God. Therefore, if anyone—like Esau—takes *the promise* of God lightly or begins to meddle with perfection, they will find themselves coming up quite a bit short at the End. That is why the author of the Book of Hebrews issues this rather cryptic admonishment:

Therefore, leaving the Word concerning the beginning of the Messiah, let's carry on to completion, not again laying a foundation: (1) of repentance from dead works and (2) of faith toward God, (3) of teaching concerning: (a) baptisms, as well as (b) laying on of hands, (c) resurrection of the dead, and (d) eternal judgment. And this {carrying on to completion} we will do only if the {Living} God allows. For it is impossible, for those who have been given light once—those who have: (1) tasted the gift of Heaven, (2) been made to share a Holy Spirit, and (3) tasted a good statement of God and powers of a coming Age—and fall aside, to renew them again to repentance. They are crucifying the Son of the {Living} God in themselves and making a show of {Him}! For ground that drinks the rain that often comes upon it, and produces fodder convenient for use by those for whom it is being tilled, partakes of a **blessing** from the {Living} God. But if it produces thorns and thistles, it is worthless and near to cursed. Its completion is to be burned.
(Hebrews 6:1–8) —my interim translation

Abject idiots, being what they are, will ignore the warning in that passage and keep on believing the lies they have been told about their goofy god of unconditional grace. Those who have a bit more common sense will take heed: If you tamper with *the promise* you *received* when you believed the Gospel, you absolutely cannot expect to *inherit what was promised*. Why so? Because *the promise* is *what was promised*. If you give up *the promise* just because you find it more comfortable to believe a lie, you will get exactly what you have chosen to believe. Pretenders are, after all, not called "children of darkness" for no good reason.

I know there are still a few of you out there—those whom God has rather facetiously chosen to call "The Many"—who will understand the things I have been called to explain. For your benefit, I second what the author of the Book of Hebrews has said about your treatment of *the promise* you have already *received*:

But we have been persuaded concerning you, brothers, of much better things (and the coming salvation), even though we are talking like this. For the {Living} God is not unjust to forget your work and the love you have displayed to His Name, by having served, and continuing to serve, the holy ones. But we desire for each of you that {you} display the same zeal toward the absolute certainty of the hope until completion—that you would not become lazy, but imitators of those who (through faith and patience) are inheriting the promises. For, after promising Abraham, the {Living} God swore by Himself—since He had nobody greater to swear by—saying: "{I swear!} I WILL DEFINITELY BLESS YOU, AND I WILL CERTAINLY MULTIPLY YOU!" And so, by being long-suffering, he obtained the promise. For men swear by the greater, and for them the end of every dispute is the oath (for confirmation). In the same way, the {Living} God—resolving to demonstrate even more for the heirs of the promise the irrevocability of His resolve—became a Mediator by an oath! So that—through two unchangeable actions in which it is impossible for the {Living} God to lie—we who have taken refuge to lay hold of the hope laid out before us would have strong encouragement; which {encouragement} we have as an anchor—both secure and permanent for the soul, and {one which} enters behind the curtain, where Jesus entered as a scout for us, becoming a High Priest in the Age according to the order of Melchizedek.

(Hebrews 6:9–20) —my interim translation ■