

## Chapter II

# The Inheritance

**B**eing under grace does not eliminate the requirement to observe the festivals and sacred days of Yahweh. The failure to understand this concept stems from a lack of knowledge of the legal mechanism by which Scriptures dictate that we shall receive eternal life. We begin to unravel this complex problem when we realize that this legal process involves an inheritance. The heart of the matter is that Yahu Yahweh,<sup>1</sup> who became Yahushua the messiah, as one of the *eloahi* named Yahweh,<sup>2</sup> made a conditional will, confirmed by an oath, containing the promise of an inheritance granting eternal life and a share in the kingdom of Yahweh.

Because Yahweh *eloahi* authored this will, the death of one of the *eloahi* is mandated; otherwise, the promise of an inheritance is without any substantive value.<sup>3</sup> By becoming the fleshly seed of Abraham, Yahu Yahweh also became a designated heir in his own will. All those coming under grace and having trust (faith)<sup>4</sup> in the messiah are likewise heirs to this eternal inheritance if, as with Abraham and Yahushua, they abide by its conditions.<sup>5</sup> Proof that we are subject to the conditions of the inheritance begins with the evidence that we are heirs under grace.

### Heirs

Those being saved under grace are heirs of the promises given in a conditional will. We first recognize the existence of this will by the innumerable references to the fact that we shall be heirs of a promised inheritance of eternal life and of the

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<sup>1</sup> For the proof of the name Yahu see TNY.

<sup>2</sup> For the collective noun use of the term *eloahi* when applied to Yahweh see above Chap. I, p. 9, n. 25; Intro to Part I, p. 33, n. 46; App. A, ns. 2 & 3.

<sup>3</sup> See App. A–C, and see below Chap. III, pp. 75ff.

<sup>4</sup> Throughout our text the Hebrew and Greek words traditionally translated as “faith” by many English editions of the Scriptures shall more accurately be rendered as “trust,” denoting something based upon truth and a firm foundation. The Hebrew word אָמֵן (*aman*), for example, is from אָמַן (*aman*), and means “established, i.e. (fig.) *trusty*; also (abstr.) *trustworthiness*:—faith (-ful), truth” (SEC, Heb. #529); fem. אָמֵנָה (*amunah*), “lit. *firmness*; fig. *security*; mor. *fidelity*” (SEC, Heb. #530). אָמַן (*aman*) is “a prim. root; prop. to *build up* or *support*; to *foster* as a parent or nurse; fig. to *render* (or *be*) *firm* or *faithful*, to *trust* or *believe*, to be *permanent* or *quiet*; mor. to *be true* or *certain*” (SEC, Heb. #539), “*was true, faithful . . . was sure . . . was enduring*” (HEL, p. 19). In the Greek LXX and New Testament (see CS, 2, pp. 1137–1139), אָמַן (*aman*), אָמֵנָה (*amunah*), etc. are translated as πίστις (*pistis*), meaning, “*persuasion*, i.e. *credence*; mor. *conviction*” (SEC, Gk. #4102); and as πιστός (*pistos*), “obj. *trustworthy*; subj. *trustful*” (SEC, Gk. #4103). Both the Hebrew and Greek words denote trust on the basis of a firm foundation. For that reason, the Scriptures demand that we prove all things (1 Thess., 5:21) and establish every matter upon at least two or three witnesses (2 Cor., 13:1). The English concept of “faith,” on the other hand, allows for blind faith and simple belief without proof.

<sup>5</sup> For a complete study of the conditional and unconditional covenants and promises found in the Scriptures see our series on the *Afterlife* in TCP.

kingdom of Yahweh. To demonstrate, the apostle Saul notes that, “having been justified by his grace, heirs we should become according to the hope of eternal life.”<sup>6</sup> He writes that, once we become the children of Yahweh, we also become his heirs:

The *ruach* (unseen force, spirit)<sup>7</sup> itself bears witness with our *ruach*, that we are children of *eloahi*. And if children, also heirs: heirs indeed of *eloahi*, and joint-heirs with the messiah; if indeed we suffer together, that also we may be glorified together.<sup>8</sup>

But if you are the messiah’s, then you are Abraham’s σπέρμα (*sperma*; collective seed),<sup>9</sup> and heirs according to the promise.<sup>10</sup>

So no longer are you a bondman, but a son; and if a son, also heir of *eloahi* through the messiah.<sup>11</sup>

Saul adds that after beginning to trust in the messiah, “in whom also we obtain an inheritance,” those trusting “are sealed with the *ruach* of the sacred promise, which is the earnest of our inheritance, to the redemption of the acquired possession, to the praise of his glory.”<sup>12</sup> Saul also speaks of “the riches of the glory of his inheritance in the saints.”<sup>13</sup> He notes that it was “revealed to his sacred apostles and prophets in the *ruach*” that “the nations are to be joint-heirs and a joint-body and joint-partakers of his promise in the messiah through the good news.”<sup>14</sup>

The other disciples of Yahushua likewise proclaimed this message. In the book of James, for example, we read, “Hear, my beloved brethren: did not *eloah* choose the poor of this world, rich in trust, and heirs of the kingdom, which he promised to those that love him?”<sup>15</sup> The apostle Keph (Peter) reminds us that husbands should recognize that their wives are also “joint-heirs of the grace of life, so as in your prayers not to be cut off.”<sup>16</sup> The book of Matthew reports that, at the end of Judgment, Yahweh shall separate the wicked (goats) from the justified (sheep).

Then the king (Yahu Yahweh) shall say to those (sheep) on his right hand, Come, the blessed of my father, inherit the kingdom prepared for you from the foundation of the world.<sup>17</sup>

<sup>6</sup> Titus, 3:4–7.

<sup>7</sup> See above Chap. I, p. 18, n. 99.

<sup>8</sup> Rom., 8:16f.

<sup>9</sup> See below ns. 30 & 31.

<sup>10</sup> Gal., 3:29; cf., LXX at Gen., 15:5, 17:9f, 22:17.

<sup>11</sup> Gal., 4:7.

<sup>12</sup> Eph., 1:11–14.

<sup>13</sup> Eph., 1:18.

<sup>14</sup> Eph., 3:5f.

<sup>15</sup> James, 2:5.

<sup>16</sup> 1 Pet., 3:7.

<sup>17</sup> Matt., 25:31–34.

We are to be seeking and working for this “inheritance of eternal life” and the inheritance of “the kingdom,” which has been planned for since the beginning of the world. Our pursuit is not passive; it is active.<sup>18</sup> Saul writes, “But we desire each of you the same diligence to show to the full assurance of the hope unto the end; that you be not sluggish, but imitators of those who through trust and long patience will inherit the promises.”<sup>19</sup> In another place he states, “For whatsoever you may do, work heartily, as to the sovereign and not to men; knowing that from the sovereign you will receive the recompense of the inheritance, for the sovereign messiah you serve.”<sup>20</sup>

The messiah is also an heir of this promised inheritance, for we are to be “joint-heirs with the messiah.”<sup>21</sup> Indeed, messiah was “appointed heir of all things.”<sup>22</sup> He especially receives as his portion the inheritance of the city of Jerusalem.<sup>23</sup> That the messiah is an heir is further expressed by the references to him in parables as the heir that the wicked servants murdered.<sup>24</sup>

### Granted to Abraham and the Messiah

The obvious question arises, “Where is this will granted by Yahu Yahweh that promises an inheritance of eternal life?” Scriptures prove that the will containing the promised inheritance which provides eternal life—not only to Abraham and the nations but to and by means of the messiah—was granted to Abraham by Yahu Yahweh in the Covenants of Promise. Galatians clearly makes this point:

Brethren, according to a man I am speaking, ὅμως (*omos*; as with)<sup>25</sup> a man, no one sets aside or ἐπιδατάσσειται (*epidiatassetai*; supplements) a confirmed covenant. But to Abraham were spoken the promises, and to his σπέρματι (*spermati*; single seed). He does not say, And to σπέρμασιν (*spermasin*; plural seeds), as of many; but as of one (seed), and to your σπέρματι (*spermati*; single seed), which is the messiah.<sup>26</sup>

A covenant, called a ברית (*berith*) in Hebrew, is an agreement. It can be a marriage agreement, business agreement, a covenant will, a formal alliance, vow, or any other type of legal contract. The Hebrew term *berith* is connected with the idea of cutting meat and eating food. It finds its origin from the custom of the ancients to seal an agreement by “cutting or dividing animals

<sup>18</sup> Matt., 7:7–11, 13:44–46; Luke, 11:9–13, 6:46–49; Phil., 2:12; Jer., 29:13; Ps., 105:3f.

<sup>19</sup> Heb., 6:11f.

<sup>20</sup> Col., 3:23f.

<sup>21</sup> Rom., 8:16f.

<sup>22</sup> Heb., 1:2.

<sup>23</sup> Zech., 2:12.

<sup>24</sup> E.g., Matt., 21:33–44; Mark, 12:1–12; Luke, 20:9–19.

<sup>25</sup> The Greek term ὅμως (*omos*) means, “equally, likewise, alike . . . like as, equally with . . . together with” (GEL, p. 558).

<sup>26</sup> Gal., 3:15f.

in two and passing between the parts in ratifying a covenant,” subsequently dining upon the cooked meat.<sup>27</sup> Further, in ancient Hebrew culture a meal would bind one to an oath, vow, or contract and could ratify a covenant.<sup>28</sup> Thus, even to our present day, we have the custom of the wedding feast after the rites of a marriage.

In the above statement from Galatians, Saul notes that Yahweh’s covenant is like that of any man’s ratified agreement. Once it has been confirmed no one, not even Yahweh, can ἐπιδιατάσσεται (*epidiatassetai*; “make additions to a will,” supplements).<sup>29</sup> The statement from Galatians also proves that this particular covenant gave certain promises to Abraham and his σπέρματι (*spermati*; single seed),<sup>30</sup> in Hebrew written זֶרַח (*zerah*; seed).<sup>31</sup> Saul’s statement is verified several times by the book of Genesis.<sup>32</sup> Further confirming the words of Saul, the LXX importantly translates the word זֶרַח (*zerah*) in each relevant instance as σπέρματι (*spermati*; single seed).<sup>33</sup> This single seed, in turn, is identified by Saul as the messiah.

Saul then adds that the “inheritance” was by “promise,” and that Yahweh “granted it (the inheritance) to Abraham through promise.”<sup>34</sup> The Hebrew word for promise is דָּבַר (*debar*), which means to give one’s word.<sup>35</sup> Therefore,

<sup>27</sup> DB, p. 127, and see Gen., 15, and Jer., 34:18, 19. The Hebrew term for covenant is בְּרִית (*berith*), from בָּרַח (*barah*), “to select . . . to feed . . . to render clear,” in the sense of “cutting . . . a compact (because made by passing between pieces of flesh):—confederacy, [con-]feder[-ate], covenant, league” (SEC, Heb. #1285, cf., #1262), “any agreement” (HEL, p. 43). In the New Testament the corresponding word is διαθήκη (*diatheke*), which means, a “disposition of property by will, testament” (GEL, 1968, p. 394); “a disposition, i.e. (spec.) a contract (espec. a devisory will):—covenant, testament” (SEC, Gk. #1242).

<sup>28</sup> E.g., Gen., 14:18–24, 26:30, 31:51–54; Josh., 9:14; Obad., 7.

<sup>29</sup> GEL, 1968, p. 630; SEC, Gk. #1928, “to appoint besides, i.e. supplement (as a codicil)”; GEL, p. 290, “to add an order.”

<sup>30</sup> SEC, Gk. #4690, “something sown, i.e. seed (includ. the ‘male sperm’).” See n. 31.

<sup>31</sup> The Hebrew term זֶרַח (*zerah*), “seed, fig. fruit” (SEC, Heb. #2233), can mean either a singular seed, plural seeds, or a collective noun as with a group of seed. In Hebrew it is understood by its context. The LXX and NT Greek versions use separate words to denote the form: e.g., σπέρματι (*spermati*; singular seed); σπέρμασιν (*spermasin*; plural seed); σπέρμα, σπέρματος (*sperma, spermatos*; plural seed as a collective noun) (SEC, Gk. #4690). Yahweh does not directly tell how or when the single seed (the messiah) would receive the inheritance of the promised land. Yet the timing is indicated in Gal., 3:15–19, which notes that the *sperma* (the elect) must come first, and Heb., 2:5–18, points to the fact that the elect must enter into the Sabbath day millennium rest, which begins when the messiah returns.

<sup>32</sup> Gen., 12:7, 13:15, 15:18, 17:8, 18f, 22:15–18, 24:6f, 26:1–5, 28:1–4.

<sup>33</sup> See the LXX at each passage cited above in n. 32.

<sup>34</sup> Gal., 3:18.

<sup>35</sup> The Hebrew word used for a promise is דָּבַר (*debar*), which means, “to arrange; but used fig. (of words) to speak . . . a word; by impl. a matter (as spoken of) or thing; adv. a cause” (SEC, Heb. #1696–1697). It is often translated as “promise” and means to give one’s word as an oath. Unlike the Hebrew word אָמַר (*amar*), which refers to the act of “speaking” (SEC, Heb. #559–562), *debar* reflects the speakers innermost thoughts, thus the matter spoken of from the mind. The Ten Commandments, for example, are called the ten *debar* (Deut., 4:13, 10:4f), being reflective of the divine nature of father Yahweh (cf., 1 John, 4:7f, 16 with 4:20–5:6). The Greek words used are ἐπαγγελία (*epaggelia*) and ἐπαγγέλλω (*epaggello*), which mean, “an announcement (for information, assent or pledge; espec. a divine assurance of good):—message, promise . . . to announce upon (reflex.), i.e. (by impl.) to engage to do something, to assert something respecting oneself;—profess, (make) promise” (SEC, Gk. #1860–1861). *Debar* is also a term used in reference to the messiah and is often translated λογος (*logos*) in the Greek, e.g., see 1 Kings, 16:1; 1 Chron., 15:15, 22:8; 2 Chron., 11:2, 18:18; Ps., 33:4, 6, etc. and cf., LXX, and see John, 1:1. The word or promise of Yahweh the father, being his innermost thought, is personified and manifested in his son, Yahushua the messiah.

Yahweh, who cannot lie,<sup>36</sup> gave his word (promise) to leave an inheritance, swearing an unchangeable oath by himself (i.e., by his own sacred name) to fulfill his promise.<sup>37</sup>

### The Legal Mechanism

Though we are saved by grace, we are still faced with the important question, “If the inheritance was left to Abraham and his seed (the messiah), by what legal mechanism can men and women from every nation share in that inheritance as joint-heirs?” The legal mechanism built into Yahweh’s plan is adoption through the messiah.

To begin with, the rights of adoption were granted to the Israelites, the descendants of Abraham, coming through Abraham’s son and legal heir Isaac, who in turn was the father of Jacob (Israel), the father of the Israelite tribes. Saul (Paul) informs us that his fleshly kinsmen were “the Israelites, to whom (pertain) the adoption and the glory, and the covenants and the giving of the Torah, and the service and the promises; to whom (pertain) the fathers; and out of whom is the messiah according to flesh, who is over all, blessed by Yahweh to eternity.”<sup>38</sup> This right to adopt, as predetermined since the beginning of the world, then passed to the Israelite named Yahushua the messiah, given to him by means of his qualifying for the inheritance. Saul tells us:

Accordingly, he (father Yahweh) has chosen us in him (Yahushua the messiah) before the foundation of the world, for us to be sacred and blameless before him (father Yahweh) in love; having προορισας (*proorisas*; predetermined)<sup>39</sup> us for adoption through Yahushua the messiah to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he made us objects of grace in the beloved (messiah).<sup>40</sup>

<sup>36</sup> Titus, 1:2; Heb., 6:18.

<sup>37</sup> Heb., 6:13–19; Gen., 22:16–18; Luke, 1:67–74. Cf. Ps., 89:34–37.

<sup>38</sup> Rom., 9:3–5.

<sup>39</sup> The Greek term προορισας (*proorisas*), a form of προορίζω (*proorizo*) means, “determine beforehand . . . predetermine” (GEL, 1968, p. 1493); “to limit in advance, i.e. (fig.) predetermine” (SEC, Gk. #4309). It does not mean predestined, as some translate this word, in the sense that we are personally fated or destined for some particular end. In that case the Greek word μοῖρα (*moira*), i.e., lot, fate, destiny (GEL, 1968, p. 1140f) would have been used. The difference between predetermination and predestination (destiny), for example, is that someone can predetermine the length and breadth of a race course, where the starting and finishing lines are to be placed, the time allotted for the race, and the qualifications for the runners who intend on racing. Someone can even predetermine what the prize will be for those who win the race. Nevertheless, that same someone does not designate the winner of the race until the race is over. Predestination, on the other hand, in the sense of the English word fate and fatalism, entails that the winner of the race has already won before the race has even gotten underway. Indeed, in that case the runners do not even need to run, the winner is already known. Yet, Yahweh does not predestine each individual as to who will receive the inheritance and as to who will be fated for eternal death. He has merely laid out the racecourse and the prize. As Saul states, “Do you not know that those who run in a racecourse all run? Therefore, run, that you may obtain (the inheritance of eternal life)” (1 Cor., 9:24). And again he writes, “with endurance we should run the race lying before us, looking to Yahushua, the leader and completer of our trust” (Heb., 12:1).

<sup>40</sup> Eph., 1:5.

Saul further writes that all things are to be headed up in the messiah, “who is the earnest of our inheritance.”<sup>41</sup> He adds:

(Yahweh) headed up all things in the messiah, both the things in the heavens and the things upon the earth; in him (the messiah), in whom also we obtained an inheritance, being predetermined according to the purpose of him (father Yahweh) who works all things according to the counsel of his will, for us to be to the praise of his glory, who have fore-trusted in the messiah.<sup>42</sup>

Those following Yahweh are looking forward to their adoption as sons and daughters.

For we know that all the creation groans together and travails together until now. And not only (they), but even ourselves, having the first-fruit of the *ruach*, also we ourselves groan inside ourselves, awaiting adoption—the redemption of our body (from sin).<sup>43</sup>

In order to bring about our adoption and position as heirs, Yahu Yahweh was sent to earth as a man. Saul writes:

But when came the fullness of the time, Yahweh sent forth his son, coming out of a woman, coming under the Torah, that he might ransom those under the Torah, that we might receive the adoption. But because you are sons, Yahweh sent forth the *ruach* of his son into your innermost-selves, crying “Abba (Father)!” So, no longer are you a bondman but a son; and if a son, also heir of Yahweh through the messiah.<sup>44</sup>

In another place, Saul once more connects this adoption with our status as heirs. He states:

So then, brethren, debtors we are, not to the flesh, to live according to the flesh; for if according to the flesh you live, you are about to die; but if by the *ruach* the deeds of the body you put to death, you will live: for as many as by the *ruach* of Yahweh are led, these are the sons of Yahweh. For you do not receive a *ruach* of bondage again unto fear, but you do receive a *ruach* of adoption, whereby we cry, “Abba (Father)!” The *ruach* itself bears witness with our *ruach*, that we are

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<sup>41</sup> Eph., 1:14.

<sup>42</sup> Eph., 1:10–12.

<sup>43</sup> Rom., 8:22f.

<sup>44</sup> Gal., 4:4–7.

children of Yahweh. And if children, also heirs: heirs indeed of Yahweh, and joint-heirs of the messiah; if indeed we suffer together, that also we may be glorified together.<sup>45</sup>

## What Is the Inheritance?

What is the inheritance promised to Abraham? These promises are specified in the book of Genesis.<sup>46</sup> They include the promise to make Abraham a great nation, to make kings of his descendants (thus establishing the great nation as a kingdom), to give a blessing (which is eternal life),<sup>47</sup> and to give a great name (i.e., the sacred name Yahweh).<sup>48</sup> Abraham is also to be a blessing to the nations, the father of many nations (from which the inheritance extends to all nations),<sup>49</sup> and to become exceedingly fruitful. We are further told that Yahweh gave Abraham the promise of eternal life and an inheritance of land.<sup>50</sup>

We must take special note of the promises from Yahweh regarding the eternal inheritance of “ארץ (erets; land)”<sup>51</sup> and the eternal covenant. To begin with, Yahweh brought Abraham out of Ur of the Kasadim (Kaldees, Chaldaeans) in order that Abraham might ירש (yaresh; possess as an inheritance)<sup>52</sup> the land of Kanaan.<sup>53</sup> The boundaries of this inheritance not only encompass the land of Kanaan but are defined as extending from “the river of Egypt as far as the great river, the river Euphrates.”<sup>54</sup> After Abraham arrived, Yahweh not only promised that he would give him this land but added, “Unto your זרע (zerah; seed) I will give this land (i.e., the land of Kanaan, the Promised Land).”<sup>55</sup> The LXX importantly translates the word זרע (zerah; seed) in these verses as σπέρματι (spermati; single seed). As already shown, Saul informs us that the single seed who is designated as heir along with Abraham in the Covenants of Promise is the messiah.

Further, the inheritance of land given to Abraham and the messiah is to be an eternal inheritance. In Genesis, 13:15, for example, Yahweh tells Abraham, “For all the land which you see, to you I will give it, and to your seed (= the messiah), עד עולם (ad olam; a perpetual world-age).” The idea of the possession of the Promised Land for an eternal עולם (olam; world-age) is further confirmed

<sup>45</sup> Rom., 8:12–17.

<sup>46</sup> Gen., 12:1–3, 7, 13:14–17, 15:1–12, 17–21, 17:1–14, 18:16–19, 21:9–13.

<sup>47</sup> See Ps., 133:1–3; Deut., 30:19.

<sup>48</sup> Heb., 1:4; Isa., 43:7; Eph., 3:13–15. Cf. Rev., 14:1, 22:4; and see SNY, chap. xvi.

<sup>49</sup> Rom., 4:16–19.

<sup>50</sup> E.g., Heb., 9:15, 11:9; Ps., 105:42; Acts, 2:33, 26:6; Rom., 4:16; Gal., 3:29; Titus, 1:1–2; James, 1:12, 2:5.

<sup>51</sup> CHAL, p. 28, “ground . . . piece of land . . . totality of land, earth”; SEC, Heb. #776, “prop. mean. to be firm; the earth (at large, or partitively a land)”; HEL, p. 26, “earth . . . the ground . . . region, province.”

<sup>52</sup> ירש (yaresh), “a prim. root; to occupy (by driving out previous tenants, and possessing in their place); by impl. to seize, to rob, to inherit” (SEC, Heb. #3423). Yaresh, therefore, means to occupy something as an inheritance by seizing it from someone else. The messiah and the elect shall receive the Promised Land by driving out the wicked.

<sup>53</sup> Gen., 15:7; Acts, 7:1–5.

<sup>54</sup> Gen., 12:7, 13:14f, 15:17–21, 17:8. The LXX also uses spermati (single seed) at this point.

<sup>55</sup> Gen., 12:7.

by other passages that also use the word עַד (*ad*; perpetually)<sup>56</sup> to describe the possession of this inherited land.<sup>57</sup> Therefore, the covenant is to establish an *olam* that will last perpetually—a world-age which begins after our present temporal *olam* ends. The main point to be deduced is that, if we are joint-heirs with the messiah, we too shall possess the Promised Land eternally.

Next, in a Psalm of David we read that Yahweh will give the land of Kanaan (the Promised Land) to the Israelites for the following reason:

He shall remember to עֲלֹם (*olam*; the world-age)<sup>58</sup> his covenant, the דְּבַר (*debar*; promise) commanded to a thousand generations, which he cut with Abraham, and his oath to Isaak; and he confirmed it to Jacob for a statute, to Israel as an *olam* (world-age) covenant, saying, To you I will give the אֶרֶץ (*erets*; land) of Kanaan as the portion of נַחֲלַתְכֶם (*nachalathkim*; your inheritance).<sup>59</sup>

These important promises of an inheritance of the אֶרֶץ (*erets*; land) explain the scriptural statements that, “the meek shall inherit the *erets*.”<sup>60</sup> This *erets* is inherited as an eternal possession.<sup>61</sup> The covenant itself is referred to as the “eternal covenant,”<sup>62</sup> “a promise of life.”<sup>63</sup> The results are “eternal salvation.”<sup>64</sup> The fact that the covenants made with Abram (Abraham)<sup>65</sup> include the granting of the “inheritance” of land prove that those promises are part of a covenant will. Indeed, it is from this land of promise located between the Nile and the Euphrates that the messiah will rule the coming new world. New Jerusalem, the throne city, will be located upon that land.

With the promise of land is implied the promise of a city wherein the saved might live while residing on that land. The promise of a new environment to accommodate this new world is implied as well. Therefore, the promises to Abraham include the residence of New Jerusalem and a חֲדָשׁ (*khadash*; new or

<sup>56</sup> The Hebrew term עַד (*ad*), means, “**continuing future, always**” (CHAL, p. 264); “prop. a (*peremptory*) *terminus*, i.e. (by impl.) *duration*, in the sense of *advance* or *perpetuity* . . . eternity, ever (-lasting, -more), old, perpetually, = world without end” (SEC, Heb. #5703); “*perpetuity, eternity* . . . *antiquity*” (HEL, p. 187).

<sup>57</sup> E.g., Pss., 37:27–29, 21:4–7, 61:8; Dan., 12:3; Mic., 4:5; etc.

<sup>58</sup> See above Intro. to Part I, p. 26, n. 10.

<sup>59</sup> Ps., 105:6–11; 1 Chron., 16:15–19. נַחֲלַתְכֶם (*nachalathkim*, i.e., your inheritance) is the plur. of נַחַל (*nachal*), “a prim. root; to *inherit* (as a [fig.] mode of descent), or (gen.) to *occupy*; causat. to *bequeath*, or (gen.) *distribute, instate*” (SEC, Heb. #5157); נַחֲלָה (*nachalah*), “prop. something *inherited*” (SEC, Heb. #5159).

<sup>60</sup> Matt., 5:5; Ps., 37:9, 11, 22; Isa., 60:21. Isa., 57:13, notes, “But he who takes refuge in me, he shall נַחַל (*nachal*; inherit) the land, and he shall יָרַשׁ (*yaresh*; possess as an inheritance) my sacred mountain.” Isa., 65:9, states, “And I will bring forth out of Jacob a seed (LXX, *sperma*, group), and out of Judah one (the messiah) to possess as an inheritance my mountain. And my chosen shall possess it as an inheritance, and my servants shall live there.”

<sup>61</sup> Gen., 17:8; Ps., 105:8–11; 1 Chron., 16:15–20.

<sup>62</sup> Isa., 24:4f.

<sup>63</sup> 2 Tim., 1:1.

<sup>64</sup> Heb., 5:7–10.

<sup>65</sup> Gen., 17:5; 1 Chron., 1:27.

renewed)<sup>66</sup> heavens and new (renewed) earth.<sup>67</sup> The book of Hebrews, for example, informs us:

By trust he (Abraham) sojourned in the land of the promise, as a strange country, having dwelt in tents with Isaak and Jacob, joint-heirs of the same promise; for he was waiting for the city having foundations, of which the artificer and constructor is *eloah*.<sup>68</sup>

“The name of the city of my *eloah*” is “New Jerusalem, which comes down out of heaven from my *eloah*,”<sup>69</sup> “the sacred city, New Jerusalem,”<sup>70</sup> “heavenly Jerusalem,”<sup>71</sup> and the “free” city which comes by means of the covenant of inheritance.<sup>72</sup> It is also called “the city of Yahweh” and “Yahweh is there.”<sup>73</sup> Further, New Jerusalem arrives with “the new heavens and the new earth,” which “are according to his promise” and in which “righteousness dwells.”<sup>74</sup>

Yet the inheritance does not stop here. There is also the promise of kings coming out of Abraham; and from this flows the statement that we are to inherit the kingdom of Yahweh, i.e., the government (indicating authoritative positions within that government).<sup>75</sup> Even more, “He that overcomes shall inherit all things.”<sup>76</sup> Saul supports this statement by saying that by promise, and not by the Torah, was Abraham and his single seed (the messiah) given the right as heirs to “the κόσμου (*kosmou*; universe).”<sup>77</sup>

The claim that Abraham was given the universe (the earth and all the constellations of the heavens) presents an important question. By merely inheriting the right to an eternal possession of the land located between the Nile and the Euphrates rivers, how does Abraham and his seed achieve the magnitude of power and possession that is indicated by being heirs to the universe? It comes by virtue of ownership rights. Father Yahweh’s throne will rest in New Jerusalem, which in the future will set within the Promised Land. If one has joint and eternal ownership of the Promised Land with Yahweh, he is also a joint and eternal owner in the throne and the palace-city residing there. As a result, he has an eternal right to inhabit that land and to enter its royal city. In turn, this means that he cannot be denied the right to see the face of father Yahweh.<sup>78</sup> It also means that he will share in the power of that throne (each in his own rank), resulting in a political position in the kingdom of

<sup>66</sup> קָדָשׁ (*khadash*), means “to be new; caus. to rebuild;—renew, repair . . . new:—fresh, new thing” (SEC, Heb. #2318, 2319); “renew, restore . . . new, recent, fresh” (HEL, p. 80).

<sup>67</sup> Isa., 65:17, 66:22 (SEC, Heb. #2319); Rev., 21:1 (SEC, Gk. #2537).

<sup>68</sup> Heb., 11:9f.

<sup>69</sup> Rev., 3:12.

<sup>70</sup> Rev., 21:2, 10f.

<sup>71</sup> Heb., 12:22.

<sup>72</sup> Gal., 4:21–31.

<sup>73</sup> Isa., 60:14; Ezek., 48:34; cf., Rev., 3:12f.

<sup>74</sup> 2 Pet., 3:13; cf., Rev., 21:2, 10f.

<sup>75</sup> Gen., 17:6; cf. Rev., 1:6, 5:10. As heirs to the kingdom see Matt., 25:33f; 1 Cor., 6:9f, 15:50; Gal., 5:21; Eph., 5:5.

<sup>76</sup> Rev., 21:7.

<sup>77</sup> Rom., 4:13. The Greek word κόσμου (*kosmou*) means, “world-order, universe” (GEL, 1968, p. 985); “the material universe . . . the inhabitants of the world . . . a vast collection, of anything” (ILT, Lex., p. 57).

<sup>78</sup> E.g. Rev., 22:2–4; Heb., 12:14; Ps., 11:7; 1 John, 3:2; Matt., 5:8.

Yahweh. Since the throne of Yahweh governs the universe, he also inherits the universe.

### **The Resurrection and Eternal Life**

Another important question to consider, since men and women die, “How can anyone eternally own, as a joint-heir, the Promised Land?” Indeed, the dead own nothing;<sup>79</sup> and, it is apportioned for men once to die,<sup>80</sup> for the wage of sin is death and all men have sinned.<sup>81</sup> This fact is true even for the heirs of Yahweh’s will. Did not Abraham, Isaak, and Jacob, to whom the promises were assured, all die?<sup>82</sup> And if you are an heir, but you are dead, as the heirs Abraham, Isaak, and Jacob are to this day,<sup>83</sup> how can you inherit anything in the world of the living?<sup>84</sup> It is therefore manifest that in order to inherit eternal life, one must be resurrected from the dead, for Yahweh is an *eloahi* of the living, not of the dead.<sup>85</sup>

The necessity of a resurrection of the dead in order to fulfill the Covenants of Promise is the source for the resurrection doctrine taught throughout Scriptures.<sup>86</sup> In fact, as the apostle Saul so poignantly concludes, if there is no resurrection from the dead then our trust in a resurrected messiah is in vain and we are without hope.<sup>87</sup>

This necessity of a resurrection was clearly alluded to by Yahushua in one of his debates with the Jewish Sadducees, who did not believe in a bodily resurrection. Yahushua, quoting Exodus, 3:6 and 16, addressed this issue by stating:

But concerning the resurrection of the dead, have you not read in the book of Moses, while at the bush, how *eloahi* spoke to him, saying, “I am the *eloahi* of Abraham, the *eloahi* of Isaak, and the *eloahi* of Jacob?” He is not the *eloahi* of the dead, but the *eloahi* of the living.<sup>88</sup>

In short, for these patriarchs to still be living in the eyes of Yahweh, who declares the end from the beginning,<sup>89</sup> Yahweh must resurrect them from the dead so that they might inherit.

A second question is also manifest. “Does not eternal ownership require that you live eternally?” Herein lies the promise of eternal life as spoken of throughout Scriptures. Once Yahweh has given you a share of the Promised

<sup>79</sup> Eccles., 9:5f.

<sup>80</sup> Heb., 9:27; cf., 1 Cor., 15:21f; Ps., 22:28f.

<sup>81</sup> Except for Yahushua, all humans have sinned, and all who have sinned shall die (Rom., 3:23, 5:12–14, 6:23; 2 Chron., 6:36; Eccles., 9:2–5; Ezek., 18:4, 20).

<sup>82</sup> Gen., 25:8, 35:29, 49:33. Heb., 11:8–12, v. 13, “In trust these all died not having received the promises.”

<sup>83</sup> That Isaak and Jacob were joint-heirs with Abraham see Heb., 11:8f.

<sup>84</sup> Eccles., 9:5f.

<sup>85</sup> Matt., 22:23–33; Mark, 12:18–27; Luke, 20:27–38.

<sup>86</sup> E.g., in the OT see Job, 14:7–15; 1 Sam., 2:6; Pss., 16:10, 30:3, 49:12–15; Isa., 26:19; Hos., 13:14; Dan., 12:2, 13; and in the NT see John, 11:23f; Acts, 17:18, 24:21; 1 Cor., 15:21, 42; Heb., 11:17–19, 35; Rev., 20:4–6.

<sup>87</sup> 1 Cor., 15:12–21.

<sup>88</sup> Matt., 22:31f; Mark, 12:26f; Luke, 20:38.

<sup>89</sup> Isa., 46:9f.

Land for eternity, he must also give you eternal life, otherwise his promise of eternal ownership cannot be fulfilled. In this regard, also included in this will to Abraham and his seed is the promise of making an eternal covenant with the seed (LXX *sperma*, i.e., plural seed) of Abraham<sup>90</sup>—elsewhere referred to as the elect of Israel.<sup>91</sup> This eternal covenant, which has not yet been established,<sup>92</sup> is the New Covenant,<sup>93</sup> the Old Covenant being the Torah previously established at Mount Sinai.<sup>94</sup> Both covenants are marriage covenants.<sup>95</sup> This New Covenant is the tool by which we shall receive the blessing,<sup>96</sup> which is defined as eternal life.<sup>97</sup> Remember, one cannot fully abide by an eternal covenant unless he lives eternally. Once more we have the basis for the promise of a resurrection and eternal life.

## **Conclusion**

The evidence proves that Yahweh has left to us, through a covenant will given to Abraham and passing through the Israelites, and ultimately coming to us through the messiah, an inheritance of land and an eternal covenant that pertains to eternal life. Our next question that must be answered is, “Are there conditions for receiving this eternal inheritance?”

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<sup>90</sup> Gen., 17:7.

<sup>91</sup> Isa., 45:4, 65:9.

<sup>92</sup> Heb., 8:13; Ezek., 37:15–28; Jer., 31:31–40. This evidence proves that the New Covenant will not be established until Yahweh returns the house of Israel and the house of Judah to the Promised Land permanently, at which time the true shepherd, the messiah, will reign.

<sup>93</sup> Jer., 31:31–34; Heb., 8:3–13; Isa., 61:1–11, which note that the New Covenant is an everlasting covenant; and Ezek., 37:15–27, which states that this everlasting covenant is with the house of Israel and the house of Judah.

<sup>94</sup> Heb., 8:3–13.

<sup>95</sup> Jer., 31:31f; Isa., 54:5.

<sup>96</sup> Gen., 12:1–3.

<sup>97</sup> Ps., 133:1–3; Deut., 30:19.