

The Necessity of the Simultaneous Passing of the Law with The Fulfilling of the Promised Inheritance (Part II)

My topic per our theme concerns how that the end of the Law was concurrent with the fulfillment of the promised inheritance and vice versa, of course. Since we already discussed the end of the Law as a stand-alone subject (establishing that the Law, especially per eschatological contexts, involved the entirety of Old Covenant Scripture), it now behooves us to demonstrate how that the inheritance wasn't only fulfilled simultaneously with the passing of the Law, but also how such supports the conclusion that the Law didn't pass away until the events surrounding AD 70. So...

We'll first need to substantiate that there was indeed an undeniable connection between the inheritance and the passing of the Law, and to do that we'll need to consult God's Word to determine what all comprised that inheritance. By the way...

Initially I was going to spend all my time on the inheritance issue in The Book of Hebrews; but, after deciding that I needed to discover an answer to what all the inheritance involved, I felt I couldn't focus on Hebrews alone. Incidentally, although Isaiah 54 may rival it, I believe that Galatians 3 is the most exhaustive *yet concise* treatise on the inheritance; so an in-depth study of that chapter is advisable. Anyway...

In my decision to perform this comprehensive Bible search of what all the inheritance consists (searching it out via such terms as "inherit," heir," "heritage," & "portion"), I not only discovered its specifics, but also what it is in general.

In its most generic sense, the inheritance is *eternal life*—something spiritual in a new spiritual Israel. Yes, it's eternal life (which is why it's often referred to as a "promise" singular) with the essential elements involved in that life being its specifics (which is why it's also often referred to as "promises" plural).

Speaking of it as eternal life in general, in Second Timothy 1:1b Paul alluded to "the promise of life which is in Christ Jesus." And in Matthew 19:29 we find Jesus Himself saying that "'everyone who has left [family] or lands for My ... sake shall ... inherit everlasting life.'" [Perhaps also 1 Tim. 4:8?]

Speaking of its specifics, the number of them are too numerous for us to talk about all of them individually, but I will quickly list them for you. Oh, and I took the liberty of dividing them up into two categories.

The Necessary-For-Fulfillment Specifics Are as Follows:

- Blessing, obviously connected to the promise to father Abe (1 Pet. 3:9)
- Reconciliation (Eph. 2:11-18 & Col. 1:9-23)
- Redemption (Col. 1:9-14 & Heb. 9:15)
- Resurrection (Dan. 12:2 & 13, Acts 23:6, 24:14-21, 26:6-8, 1 Cor. 15:50, Heb. 11:35-40, & 1 Pet. 1:3-5)
- Restoration (Isa. 49:8 & Acts 3:17-26)
- Righteousness (Rom. 4:13 & 20, Gal. 3:21, Heb. 11:7, & 2 Pet. 3:13)
- Rest (1 Kgs. 8:56, Jsh. 22:4, Deu. 12:9-10, 25:19, & Heb. 4:1-9)
- Light (Col. 1:12)
- Throne of Glory (1 Sam. 2:8 in context)

The Earth or Land (Psa. 37 & Mat. 5:5)
The Kingdom (Mat. 25:34 & Jas. 2:5; cf. "country" in Heb. 11:13-16)
Hope Fulfilled (Acts 26:6-7 & Eph. 2:12 where "promise" = "hope")
Salvation (Heb. 1:14 & 1 Pet. 1:3-5)
Judgment (Job 20:29, 31:2-3, Psa. 11:6, Mat. 24:51, & Luke 12:45-48)
In Short—All Things (Rev. 21:7; cf. Isa. 54, esp. v. 17, for it includes established righteousness, security, everlasting mercy, redemption, peace, & joy)

The Necessary-For-Creation Specifics Are as Follows:

The Saints (Eph. 1:18, 2 The. 1:10, & John 17:6-12; cf. 1 Pet. 2:5)
The Spirit ... to Bring It All Together (Isa. 54:13, Luke 24:49, Acts 1:4, Eph. 1:15; cf. John 7:37, Acts 2:33, Gal. 3:14-18) And, of course...
The Lord Himself (Psa. 119:57 & Lam. 3:24)

In our previous study we discussed the five essential eschatological events which were prophesied in the Law to be fulfilled by/in the last days of national Israel's existence; let's think of them in this study as The Five Rs: (#1) a **Redeemer** was to come to (#2) execute a **Reckoning** and (#3) establish a **Realm** of (#4) genuine **Righteousness** into which folks would enter via (#5) **Resurrection**. And, as we'll soon see, these same five features of those last days were also features of the promised inheritance. But, before delving into these...

Let me quickly share this related side-note: In the Bible, the number "five" represents God's grace (a five-letter word, btw); in reference to this idea, let me share the following two inheritance-related passages.

In Genesis 28:13-15, God promised Jacob (Israel) five things: (1) to give him the land on which he was sleeping, (2) to be with him, (3) to keep him in all places he would go, (4) to bring him back again, and (5) to not leave him. So here's (1) grace that gives, (2) accompanies, (3) reconciles, (4) keeps, and (5) never forsakes. What a beautiful ... dare I say ... *shadow* of the confidence God's people—spiritual Israel—possess today. Next...

Consider Jeremiah 33:10-11 where God foretold the future grace that would be upon Israel when He said that in Jerusalem there would be (1) the voice of joy, (2) the voice of gladness, (3) the voice of the bridegroom, (4) the voice of the bride, and (5) the voice of those who'd "Praise the Lord." Now, pressing onward...

Firstly, let's consider the Redeemer in relation to the inheritance.

A few moments ago when I read off the list of biblical specifics included in the inheritance, I spoke of a "necessary-for-the-creation-of-new-spiritual-Israel" category in which I included the Lord—*the Redeemer*. Listen to two of God's saints:

According to Psalm 119:57a, David wrote, "You are my inheritance, O Lord" (God's Word translation). And...

According to Lamentations 3:24, Jeremiah wrote, "The Lord is my inheritance; therefore, I will hope in Him" (the New Living Translation).

What does it mean that the saints inherit the Lord—*the Redeemer*? Well, the Redeemer who was to come was Himself slated to be "the covenant," the covenant which—or who—would fulfill the promises of the inheritance; listen to one of the things God said to the Messiah-Redeemer in Isaiah 49:8: "I will ... give You as a covenant to the people ... to cause them to inherit." (Cf. Isa. 42:6 as well.)

As we know, it's impossible for a covenant to exist without having one or more promises involved; in fact, in many cases, the terms "covenant" and "promise" may be used interchangeably (e.g. Eph. 2:12), and, as Thayer said with reference to Galatians 3:17, the Greek word *diatheke*, usually translated "covenant," is "God's arrangement, i.e. the promise made to Abraham." So what's my point? Well...

Since the Lord was to be the inheritance, and since God proclaimed Him to be the covenant associated with the inheritance, then, as Hebrews 6:12 says, to "inherit the promises" was/is to inherit the covenant, meaning that to inherit the Lord means to inherit the covenant which embraces *all* the *promises* of God, which leads to some thoughts about Hebrews chapters 1 & 2 as well.

In Hebrews we find it clearly stated that God's Son was "the Heir of *all things*" (1:2) and that He was preparing to share (future tense) those things with others (1:14), that is with those with whom He wasn't ashamed to call "siblings" (2:10f). So consider this:

Jesus is the firstborn of all of God's new covenant creation (Col. 1:15), and as the firstborn He has all the rights of/to the inheritance; so, since He's obviously more than willing to share what He's been granted with as many as wish to be His Father's children, then "whosoever will" (Rev. 22:17) are invited to become Christ's siblings, i.e. other children of God.

To put it another way, we could say that since "all things" or "all promises" or "all blessings" are found only **in** the Redeemer of God (Eph. 1:3), then (per Rom. 8:17) to become "joint-heirs" with Him, one must be found "in Christ," which would coincide, of course, with his acceptance of the Lord as the gift of (new) Israel's inheritance. So...

To inherit the Lord the Redeemer is to inherit the blessings, the promises, and/or the covenant made with/to Abraham concerning the reconciliation of man.

Secondly, let's consider the Reckoning in relation to the inheritance.

In order to demonstrate who had the right to the inheritance, God recognized the need for a judgment which would draw a clear line of demarcation between those who may (or even may not) have *thought* they were God's children (but who were actually sinners) and those who were *really* His children (i.e. the saints).

To save some time, permit me to say that at the end of a section concerning this very issue, Jesus said of Himself, "The master of that servant will come on a day when he isn't looking for him ... and will ... appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth" (Mat. 24:50f).

Yes, the reckoning associated with the time of the inheritance would, of necessity, involve both the positive *and* the negative; in other words, while there'd be those (the sheep, according to Mat. 25) who'd be given eternal life, there'd be those (the goats, according to Mat. 25) who'd be sentenced to eternal death; i.e. *Jesus Cleaned House* (cf. Mat. 13:30).

According to the NASB, David put it this way in Psalm 11: verse 6 says that "upon the wicked He will rain snares; fire and brimstone and burning wind will be the portion of their cup." But, on the other hand, listen to the *portion* of the righteous: verse 7 finishes up by saying that "the upright will behold His face" (reminiscent of the face-to-face relationship of 1 Cor. 13). See...

Judgment was essential in the new creation process, for it was a new creation, not in the sense of creating something brand new out of nothing (which would call for the Greek word *neos*), but in the sense of *recreating* something that needed restoring (which is why the Greek *kainos* was employed in various passages). So...

The obvious point and necessity of a reckoning or a judgment of this sort by Jesus was to create in/for Himself a new (*kainos*) corporate man (Eph. 2:15 & 4:24), with a new covenant (Heb. 12:24, cf. 2 Pet. 3:13 & Rev. 21:1), a new name (Rev. 2:17), and a new city (Rev. 21:2, aka "the heavenly Jerusalem," Heb.12:22), resulting in an entirely new creation (2 Cor. 5:17 & Gal. 6:15). Since my reference to Hebrews 12:22-24 perfectly leads to the next point, let's press on to it.

Thirdly, let's consider the Realm in relation to the inheritance.

While Hebrews 12 is on our minds, let me quickly note that verses 22-24 lead to the conclusion found in verse 28 where the writer said to his mid AD 60s Jewish-Christian audience that "we are receiving [present tense] a kingdom." And what's a kingdom but a kingly realm of governed people, in this case, "saints"? See...

Those who were to be delineated as God's true children via the time of reckoning or judgment became the fully accomplished/completed/finished kingdom of God & Christ, something obviously not yet the case when Hebrews was penned! But...

Here's what's interesting: while I initially noted for us how that the saints inherit the Lord (in whom are all blessings/promises, yea the covenant), that isn't the end of it, for Ephesians 1:18 teaches that the Lord, the firstborn and the heir, in turn was to inherit the saints, an inheritance which would be fulfilled at the time of the reckoning-judgment; for all who of old Israel would be included in new Israel wouldn't even be determined until that point in time (cf. Mat. 13:30). And obviously...

Jesus, the king of David's throne, knew about this idea of how He would inherit the saints, for in a prayer to His Father in John 17:6ff He gave thanks for this, saying to Yahweh that the disciples who "were Yours, You gave ... to Me"; but to the disciples themselves He spoke of the fulfillment of this already-but-not-yet concept just a little earlier in 14:3 in which He said, "I'll come again and receive you to Myself, that where I am you may be also." When would He receive them—the kingdom—as His inheritance? When He returned. When? At the time of the reckoning.

To a group that included these very men in Matthew 16, Jesus said two things of relevance concerning His imminent (*mello*) judgment: (1) when He came, it would be "in His kingdom" and (2) such would occur while some of them were still living (vv. 27-28). Now, in connection with this...

Listen to Second Thessalonians 1:10: in the midst of Paul's paragraph about the Messiah's return in judgment, he said He'd come "in that day to be glorified in His [inheritance, the] saints" who, prior to that time, as Peter said, were "stones ... *being* built up [into] a spiritual house" (1:2:5). Now...

Since His kingdom was to be (and is) a spiritual kingdom which could/would infiltrate all earthly kingdoms without being destroyed, then He would/did, in that sense, inherit "all nations" as promised in Psalm 82:8, thereby perfectly fulfilling, of course, God's promise to father Abraham that his Seed—Christ—would be a blessing to "all nations" (Gen. 12:3, cf. Isa. 65:9 and its context).

Consequently, as we studied earlier, since the saints in turn inherit Christ, then this means that, as co-heirs with Christ (cf. Rom. 4:13 w/ 8:17), the saints *also* inherit all nations (fulfilling Isa. 53:12, 54:1-3, 60:21ff, Psa. 111:6 [cf. v. 9], & Luke 12:42-44), meaning that those "in Christ" are they who've regained the position of dominion that was lost in the garden. So...

The true demarcated children/saints (sanctified ones) of God inherited/became the realm over/through whom Christ rules all. BTW, the original Greek term for "kingdom" in the New Covenant Scriptures is *basileia* (where the Catholics get the word "basilica") and means rule/dominion. And what is it that determines that dominion? *Righteousness*—something no one could/can have except in/thru Christ. So...

Fourthly, let's consider true **Righteousness** in relation to the inheritance.

We can't do justice to this subject without at least consulting Romans, for Paul declared that the very theme of this treatise is about the true righteousness of God which is opposed to the pseudo righteousness of man: speaking of the Gospel in 1:17, Paul said that "in it [is] the righteousness of God," while in 10:3 he said that men "being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God."

Between these two passages lies chapter 4 in which Paul (alluding specifically in verses 13 & 20 to the inheritance-promise of Genesis) wrote about God bringing true righteousness to man through the descendants Abraham. But...

The most interesting thing in this chapter is how Paul finished it up. Allow me to paraphrase it (and you can check up on me later if you wish): Concerning this righteousness Paul—in the mid AD 50s—said that "It's about to be (*mello*) credited to us who believe on Him who raised up Jesus our Lord out from among (*ek*) the dead ones [v. 24a] ... in order to make us righteous [v.25b]." So yeah, Jesus had been raised from the dead 20 years earlier, *but* the righteousness—*His* righteousness—to be credited to His saints had yet to be fulfilled when Paul penned this epistle to the Romans! Movin' on to other passages...

In Galatians 3, the most comprehensive section of Scripture concerning the inheritance (cf. v. 18), Paul wrote in verses 21-22 that "if there had been a law given that could've given life, truly righteousness [note how life and righteousness are equated here] would've been by the law. *But* the Scripture has confined all under sin, that *the promise* [i.e. the inheritance] by faith in Jesus Christ [cf. Rom. 4:13] might be given to those who believe" (cf. Rom. 4:24). By the way, according to the original of verse 23, Paul (again in the mid 50s) went right on to say that this faith/life/righteousness business was "about to be revealed" (cf. Darby & Young).

Paul, speaking again of the righteousness that'd come through faith and inheritance, wrote, "By faith Noah ... prepared an ark for the saving of his house, by which he ... became *heir of righteousness*" (Heb. 11:7). And, in part,...

What does Hebrews 11 concern? It concerns the promised "homeland" (v. 14), also called a "heavenly country" (v. 16) and "the city ... whose builder and maker is God" (v. 10), otherwise known, of course, as the kingdom of Heaven. And what'd the writer say of this *realm* in the very next chapter? He said that those first generation Christians were in the process of receiving it (12:28). Now...

Why'd I bring back up this kingdom motif? Because, as my thesis statement indicates, it's in this kingdom that true righteousness and the truly righteous are found, which leads to our last verse in this category.

After Peter spoke of the ungodly people of Noah's day who were a warning to those of Peter's day of "things about to (*mello*) come" (2:2:6), he went on in the next chapter to write about the events of that soon-coming time, teaching that once the old heavens and earth had met its demise (Remember Mat. 5:18?), *they'd* experience the "new heavens and earth → *in which righteousness dwells*" (v. 13)! And what's equivalent to the new heavens and earth? The kingdom of God, for in Revelation 21 (concerning things to "shortly take place") we find that John wrote about the throne and the tabernacle of God, the New Jerusalem—the great city, the holy Jerusalem—the holy city in reference to "the new heavens and earth" in the opening verse. So..., we're talking here about the **Redeemer's Realm of Righteousness**. Right? (Rom. 14:17) But how did they (and we) get into it? Well...

Fifthly, let's consider the Resurrection in relation to the inheritance.

Earlier I talked about the Lord as being the inheritance of the saints and how that such means that whatever the Son of God inherited would also be what the other children of God would inherit, by grace making them co-heirs with Christ. And, due to Christ's perfect righteousness, what was one of the primary things Jesus' inherited? Resurrection Life—in fact, He was the firstborn of the resurrection, or, since there's no such thing as a firstborn without a family, we could say that Jesus is "the firstborn of *the resurrection family*" (cf. Heb. 1:5, et.al.). Anyway...

While talking about that, I alluded to David and Jeremiah; now let's add to that list or that "family" Brother Daniel. After God told Daniel in 12:2 about how some would awaken to everlasting life, he then told him in verse 13 that he himself, after he rested a while, would *arise* to his *inheritance* at the end of the days. Let's reflect on two relevant things here:

Firstly, we shouldn't fail to notice, of course, that Daniel's resurrection was equivalent to his inheritance, making him one of the many siblings of or co-heirs with the Lord. And...

Secondly, since I'm establishing a direct connection between the inheritance and the passing or "end" of the Law, then we shouldn't ignore the clear time-indicator of "the end" in this very chapter after Daniel, in fact, specifically asked for it in verse 6. In verse 7 God therefore supplied him with this indicator about "the end of the days" or, as the NASB puts it, "the end of the age": The last part of verse seven has God saying that "all these things shall be finished" When? "When the power of the holy people has been completely shattered," the holy people being Israel, as is evidenced throughout Daniel. Now...

Interestingly, the apostle Paul claimed that he drew his tenets and teachings of the resurrection from the Old Covenant Scriptures, such as the book of Daniel; but before quoting the exact passage to which I'm referring, allow me to provide a very brief glimpse of the circumstances around which Paul made the specific statement I wish to emphasize.

Beginning in Acts 21, Paul found himself accused of teaching against the very temple he was being dragged out of; after being badly beaten, he (thanks to Roman soldiers) was allowed to speak to the people in chapter 22. Then...

In chapter 23 we find a Roman commander demanding a meeting between Paul and his accusers, when we find Paul saying in verse 6, "concerning the hope of the resurrection of the dead I am being judged!"

Then in chapter 24 we find the same Roman commander placing Paul into protective custody, having him then escorted to Governor Felix for a hearing; in verse 21 of his defense, he said nearly the same thing he did in 23:6, viz. "Concerning the resurrection of the dead I am being judged." But listen to what else he said before we venture even further into Paul's story.

In verse 25 of chapter 24, we read that Paul preached to Felix concerning "the judgment [about] to come," corresponding perfectly with what he had said to him earlier:

In verses 14-15 he said, "I worship the God of my fathers, believing all things which are written in the Law and the Prophets. I have hope in God, which they themselves [his accusing *Jewish* brethren] also accept, that there [is about to] be a resurrection of the dead."

Later in chapter 25 we find Paul before Governor Festus who replaced Felix, again defending himself against the Jews and appealing to Caesar himself, an appeal that was granted after he had still another audience with King Agrippa in chapter 26. This time ... this *third* time ... listen to what Paul said in verses 6-8 with even less ambiguity: "I ... am judged for the hope of the promise made by God to our fathers. To this promise our twelve tribes ... hope to attain. For this hope's sake ... I am accused by the Jews. Why should it be thought incredible by you that God raises the dead?" So...

In unmistakable terms, PAUL MADE IT CLEAR THROUGHOUT THESE SIX CHAPTERS THAT HE WAS BEING JUDGED FOR HIS BELIEF AND TEACHING CONCERNING THE RESURRECTION THAT GOD HAD PROMISED HIS PEOPLE THROUGH THE LAW AND THE PROPHETS, GIVING THEM HOPE IN THAT PROMISE or ... dare I say? ... "inheritance"! And...

When did Paul, around AD 66, say this promise of the Law would be fulfilled? Simultaneously with the judgment which he said was "about to come" (24: 25), corresponding perfectly with his previous statement to the same person that the "resurrection of the dead" ... "is about to be" (24:15)! Can Paul have made it any more clear? Sticking with Paul...

In First Corinthians 15:50, something he actually wrote a while before his experiences with these Jews, Felix, Festus, and Agrippa, he, to his Christian brethren, referred to the resurrection (defined by Paul as "immortality" or eternal life in v. 53), not by the synonyms "promise" or "hope" this time, but plainly as an "inheritance" that would be "incorruptible." Now listen to Peter as he wrote the brethren:

In First Peter 1:3-5, Peter wrote of Jesus' resurrection and the consequent hope of "an inheritance incorruptible ... reserved ... for *you* [Who? For Them!] who are being kept [Thru what? Those transitional persecutions.] by the power of God thru faith for salvation *ready to be* revealed." Revealed to whom? Peter answered in verses 9 & 12: "The prophets ... prophesied of the grace that would come *to you*.... To the prophets it was revealed that—*not to them*—but *to us* they were ministering these things...." (Cf. 1 Cor. 10:11.) So...

What about the connection I made initially between resurrection and entrance into the realm of righteousness? Well, now that we've touched on the verses directly linking the resurrection of the saints to the Law and the Prophets *and* to the inheritance which was, in Peter/Paul's day, about to be fulfilled, let's clarify this connection.

Permit me to first make this declaration: to be righteous is to be resurrected, and to be resurrected is to be righteous. And where's righteousness only found? Correct—in the kingdom of God or the Realm of Righteousness. In fact, I personally see a parallel between Noah inheriting accredited righteousness in Hebrews 11:7 and the other forefathers (e.g. Daniel) inheriting a better resurrection in verses 35-39. Don't You? Anyway...

Before I refer you to this next and last passage which I believe speaks to how folks enter the kingdom of God or the realm of righteousness, please note how obvious it is that I just don't have time to expound upon everything in the general context of this passage. So please allow me to utilize/emphasize only the portion of this passage that I need to finish up. OK? Now consider the words of Jesus:

In Luke 20:35, Jesus, speaking to those in what he called "this age" in verse 34, spoke of those who would be...

~ "worthy to attain to that age."

What age? Logically the age following the one in which He and His audience were then living; and we know Jesus lived in the Old Covenant age, not the New Covenant age. Incidentally, since Jesus used the term "attain" here...

To what did Paul say in Acts 26:7 the Jews were hoping to "attain"? That's right—the resurrection. So on we go here in Luke 20...

- ~ In verse 35 Jesus spoke of those who'd be "worthy to attain to that age, even the resurrection of the dead." Yes...

Kai can and is often rendered as "even" to define and to signify equality, thus "that age" (the age following the "this age" of verse 34) of which Jesus spoke was the age of the resurrected, meaning this could be rendered as "to attain to that age—the age of resurrection." Movin' on...

- ~ Jesus continued in the next verse (v. 36) to speak of those worthies as being "children of God." How? Well, Jesus answered this by saying that they'd be "children [or offspring] of the resurrection." So...

My point is this: Jesus made it plain that becoming a child of God, becoming part of His Father's family, kingdom, or *realm*, becoming a sibling of Jesus—God's firstborn through resurrection (Heb. 1:5, which was His inheritance, 1 Pet. 1:3-4 to share with His siblings), is only accomplished via resurrection ... in the age of resurrection, the age of life! Now for my...

Summary: According to Jesus (Mat. 5:17-18), it was God-ordained that the Law could not pass away until every tiny piece of all its predictions in word or type had to come to fruition before the Law became obsolete. Just five of the myriad of predictions included the coming of the Messiah, His judgment, genuine virtue, the kingdom, and the coming-to-life-again of the saints, all of which transpired ca. AD 70! Likewise...

We found in the New AND the Old Covenants that the promised inheritance, the portion and hope of the saints, included these exact same five features or predictions, meaning that the obvious conclusion of these five essentials is that the Law was fulfilled simultaneously with the fulfillment of the promised inheritance and that the promised inheritance was fulfilled simultaneously with the fulfillment of the Law ca. AD 70. So, as I chose to put it...

Employing All Rs, and this time in the fulfilled sense, According to both the Law and the Inheritance, A **REDEEMER** HAS COME TO EXECUTE A **RECKONING** AND HAS ESTABLISHED A **REALM** OF GENUINE **RIGHTEOUSNESS** INTO WHICH FOLKS ENTER VIA **RESURRECTION**.

[Tony E. Denton for the 2011 Preterist Pilgrim Weekend seminar in Ardmore, OK.]

Side Pont: Let me quickly share another side-note here as we end this sub-point: in Romans 8:17 & Galatians 4:7 we find the phrase "heirs of God"; now I left this phrase out of my inheritance-list because I don't believe it means that saints inherit God, but merely that saints are God's heirs, as I ... as opposed to you ... was one of my earthly father's heirs.