

Inheritance Bequeathed. The Law Deceased.

by T. Everett Denton

author of...

Hebrews: From Flawed to Flawless Fulfilled!

and

Pertinent Parousia Passages: Second Coming Scripture Studies

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*Dedicated to all
Berean-minded,
Lovers of the Lord!
~ Acts 17:11*

Preface

Back in 2011, Don K. Preston (prolific author and president of The Preterist Research Institute of Ardmore, Oklahoma) invited me to speak twice at the annual Preterist Pilgrim Weekend seminar. The theme that year was, *The End of Torah: At the Cross or AD 70?* He had some ideas of topics for me, but, since at the time I had a special interest in the subject-matter of this little booklet, I inquired if I could share some of my thoughts on it, and he said that was fine since it actually corresponded well to the theme. So I then worked hard at finishing up my studies and organizing my material, culling it all down to notes for two 45-minute talks.

Usually those seminar talks are video recorded, but that year there was a technical problem, so those are sadly unavailable. Since then I have of course shared this material with others; after going through it recently with a group in Mesa, AZ, it hit me that perhaps this would be a good study to make into an affordable booklet for those who might want to find something short-&-sweet to purchase and share with family, friends, co-workers, neighbors, et al. So here it is; I hope it's helpful. ☺ Oh, and btw, you're welcome to listen to the two lessons for this work on my website: ASiteForTheLord.com/id15.html.

If any of my readers should discover anything in these pages believed to be a doctrinal falsehood or even a typo or grammatical error, please don't hesitate to share it with me for corrections in updated editions. It will be much appreciated. Contact me via my website (ASiteForTheLord.com) or via **tedenton64@hotmail.com**.

Many high-fives to my editing colleague, friend, and fellow-author, Malcolm J. Neelley, for his great help proofing this work for me. Look for his books on Amazon.com.

Abbreviation Explanation

/ = "&" or "or" or "and/or"

AD = After the Birth of Christ (AD always precedes the date.)

BTW = By the way (as in "incidentally")

aka = "also known as" or "otherwise known as"

ca. = short for circa. = "around" or "approximately"

cf. = see, confer, consult

e.g. = "such as" or "for example" or "for instance"

esp. = especially

et al. = "and others" (people)

etc. = "and others" (things) or "and so on" or "and so forth"

i.e. = "in other words" after semi-colon or "that is" after comma

NC = New Covenant

NT = New Testament

OC = Old Covenant

OT = Old Testament

p. = page number; pp. = pages

v. = verse; vv. = verses

v. 2f = verse 2 and the next verse

vv. 2ff = verses 2 and the following verses

viz. = namely

w/ = with

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Introductory Remarks

As I mentioned in the Introductory Remarks of my most recent book (*Pertinent Parousia Passages: Second-Coming Scripture Studies*), in Christendom today there's a movement that has become unignorable, if you will, a movement that's making waves and shaking boats, ruffling feathers and upsetting carts, and, in my opinion, rightfully so. What is this dynamism of which I speak? It's called "preterism." This term is based in the Latin *praeter*, "past" being one of its primary meanings. One of the most prevalent topics from Genesis to Revelation in the Bible is eschatology—the study of last things. Within Christianity there are three major end-time doctrines: amillennialism, post-millennialism, and premillennialism; a lesser known one is what I've come to believe is the most accurate one, viz. preterism. The former three positions on biblical eschatology all point to a future-to-us return of the Lord Jesus called His "second or final coming (or *parousia*)," while the latter position points to a past-to-us return (or *parousia*) of the Christ as being His "second or final coming." Now, you may be asking...

"So what does that have to do with the topic of this booklet?" And the answer to that is actually fairly simple. Consider...

1. A testament, like the Old Testament, cannot be deemed genuine if claims contained within it are found to be false or if every claim comprising it aren't verifiable; and if a testament is determined invalid or isn't authenticatable, then whatever inheritance is promised within it is forfeit, meaning it cannot be executed. And...
2. The particular pledges involved in the general-inheritance promise of the Old Testament (which I'll detail for you here soon) make it impossible for that testament or covenant to be considered fulfilled, and thus ended or closed-out, before all of its promises/prophecies, which incidentally/ironically include the fulfillment of its promised inheritance, were executed. So...

THE THESIS FOR THIS WORK IS AS FOLLOWS:

THE LAW OF MOSES (aka THE OLD COVENANT) WAS FULFILLED IN, AND THEREFORE PASSED AWAY WITH, THE FULFILLMENT OF THE PROMISED INHERITANCE OF THAT LAW (or COVENANT) WHICH OCCURRED IN AD 70 WITH THE DEMISE OF JERUSALEM AND THUS JUDAISM.

Part One: The Law

When it comes to queries about "the Law," we usually think of Paul's question: "What purpose does the Law serve" (Gal. 3:19)? Permit me to make an observation and ask my own question. For my observation, notice that Paul phrased his query in the present tense—*20 years after Pentecost!* And for my question, let me state this: I'm now convinced that we today actually need to ask the more fundamental question, "What exactly was 'the Law'?" Or better yet, "What all comprised 'the Law' or what the first-century Hebrew would call 'the Torah'?"

Before answering this, I feel compelled to share a couple of brief personal side-notes: {1} I don't believe that every time we find the unqualified/unmodified phrase "the law" in the Bible that it's a reference to the Law of Moses; and {2} I also don't believe that every time the unqualified/unmodified word "law" is found without the definite article that it's a reference to something other than the Law of Moses. In such cases I simply believe that the context must determine *what* law is under consideration, meaning that there are times when I believe this term was chosen to represent {A} the Law of Moses or {B} something other than the Law of Moses or {C} law in general—including the Law of Moses. And since the English term "law" is found 523 times in the King James Version of the Bible, I will not be taking the time in this brief study to discuss the context of every instance. So let's just answer the question...

WHAT COMPRISED THE LAW OF THE HEBREW PEOPLE—THE TORAH (or even "Torah" with no article)?

Let's hear from a couple of rabbis first. In answer to "What Is Torah?," Rabbi Ephraim wrote, "The word 'Torah' shares the same root as the word '*morah*'—an instructor or a teacher; therefore 'Torah' is a set of instructions or teachings...." He said that to the Jew, in its most generic sense, the Torah included the Prophets as well as the Pentateuch; in fact, he wrote that "the prophets ... contain many laws..." (JewishAnswers.org). So JUST AS THE PROPHETS HAVE LAWS, THE TORAH HAS PROPHECIES.

In answer to "What Is Torah?," Rabbi David Hargis wrote, "When Torah is mentioned, it's most often associated with the Torah of Moses, meaning the Torah or teaching God gave to Israel in the wilderness; however, YHVH used the word *Torah* to signify His instructions [or laws] throughout the Hebrew Scriptures, including the Prophets and the Psalms. Since all of His Word is His teaching, [then] all of it is His Torah" (Messianic.com). Thus, generally, Jews consider the Torah or the Law to involve all of the Old Covenant Scriptures, but specifically they consider the Torah or the Law to be only the Pentateuch (which, btw, means "five books"); i.e., it depends on its context. So...

This explains why there are times when the phrase "the law and the prophets" was used in reference to the entirety of Hebrew Scripture, while at other times the abbreviated form, "the Law," was used instead. (This is a figure of speech called a "synecdoche" in which someone names a part of something in order to bring to mind the whole of it.) A perfect example of this is found in Jesus' own words in Matthew 5:17-18: "Don't think that I came to destroy THE LAW OR THE PROPHETS. I didn't come to destroy, but to fulfill. For assuredly I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from THE LAW until all is fulfilled." You know...

One would think that if someone is talking about fulfilling something, he would emphasize "the prophets" in which we find most of the predictions, but here in Matthew 5:17-18 Jesus specified/emphasized "the Law" instead. Why? Because, as F. W. Grosheide wrote, the shortened phrase "the Law" was a "Jewish designation" for "the Old Testament"; i.e., as I said a moment ago, "the Law" was a synecdoche (an all-inclusive phrase) for the entirety of Hebrew Scripture. Anyway, back to the rabbis from whom we quoted...

Besides Jesus' statement in Matthew 5, are there any other passages which support what these rabbis said? I think so. Let's hear from a couple of inspired writers and speakers who indicate that, to first-century Jews, "the Law" was comprised of more than just *mitzvot* (the 613 laws of the Pentateuch); it also, according to Jesus, included narratives (Mat. 12:5) as well as simple information (John 10:34). But, pertinent to this study...

I think we should again hear from Jesus first: In Matthew 11:13 He said that "all the prophets *and the law prophesied* until John [the Immerser]." Let's note a couple of critical issues about this statement: Firstly, of this statement in general, consider this question: If some can use Colossians 2:14 to "prove" the Law ended at the cross, why can't I use *this* verse? And secondly, remembering that Matthew's Gospel account was written to Jews, note that he didn't quote Jesus as saying, "The Law and the Prophets prophesied" (though His audience, no doubt, would have understood that just as well, especially since that's the way Luke stated it in 16:16 of his Gospel account). No, rather than the usual "the Law and the Prophets," inspired Matthew quoted Jesus saying, "The Prophets and the Law prophesied," all the more emphasizing by sentence structure that "the Law," as well as the prophets, prophesied. Why? Because we're grammatically permitted to extract from this statement simply that "the Law prophesied." However, thirdly, consider what one prominent amillennialist said about this verse as well as what another prominent amillennialist said about the related statement in 5:17-18.

Harold Fowler in his College Press commentary said, "'The days of John the Baptist' are no longer a period of 'prophesying' ... of great events in the distant future, because John's appearance ushered in a transition period of announcement of the near arrival of the Kingdom of God itself. [The phrase] 'Until John' ... marks a definite end ['consummation']? to this function [of prophecy], inasmuch as that for which all the prophets and the law had made preparation has now begun to arrive." Two questions for Mr. Fowler: {1} If "the days of John" didn't concern the prophesying of great events in the distant future, then what does that say of John's preaching in Matthew 3:11-12 concerning judgment and baptism of fire? (BTW, Fowler placed that in *our* future—very distant from the time of John, I'd say!) And {2} if the things for which "all the prophets and the Law had made preparation" were being fulfilled in John's *not* distant future, then what of those Old Covenant prophecies about the resurrection (e.g. Dan. 12, etc.)? Furthermore...

David Brown in his Denton Lectureship comments on Matthew 5:17-18 said, "The Mosaic dispensation would continue till all things predicted by the prophets were fulfilled." Really? Notice: {1} Unless he meant to include Moses, he left out that Jesus included "the Law," making us wonder why. And {2} again I ask, "What about those Old Covenant prophecies concerning the resurrection?" I.e., is the Mosaic dispensation still extant because the resurrection prophecies have yet to be fulfilled? No, we—as I myself have had to do—just need to work a little on consistency of interpretation.

In First Corinthians 14:21 Paul, *quoting from Isaiah 28:11*, said, "In the Law it is written: 'With men of other tongues and other lips I will speak to this people....'" Listen to these quotes about this verse in commentaries by eminent ministers among the churches of Christ first: J. W. McGarvey on this verse said that "The Old Testament generally is often called 'the Law' by New Testament writers." David Lipscomb on this verse said that "The whole of the Old Testament Scripture is called 'the Law.'" Jim McGuiggan, who debated Max R. King over preterist eschatology ... denying its validity, of course ... said on this verse that "The Law is the Old Testament." Mike Willis said on this verse that "Paul used the word 'Law' to refer to the entire Old Testament in this verse." Mark Bailey said on this verse that "The 'Law' refers to the Old Testament." In fact, every church of Christ commentator I read, who had anything at all to say about "the Law" of First Corinthians 14:21, agreed that the entirety of Old Testament Scripture is represented by that phrase, meaning that, when Jesus said that not a jot or tittle would pass from the Law until it was all fulfilled, such *necessitates* that the Law could *not* end or pass away until all the jots and tittles of all Hebrew Scripture were fulfilled! So it seems that the only time folks deny what all was meant by the Law in such passages as Matthew 5:17-18 is when folks discuss preterist eschatology (aka fulfilled prophecy per Luke 21:22).

Other commentators outside the churches of Christ said such things as the following: The renowned C. K. Barrett wrote that the "law here is used, not for the Pentateuch alone, but for the Old Testament generally."

R. H. Lenksi, Leon Morris, F. W. Grosheide, Robertson and Plummer, as well as Charles Hodge all held that the "the Law" here (as well as in other similar passages that we'll touch on momentarily) refers to the Old Testament Scriptures in general. By the way, the church father known as Origen attested to this as well in his *Philocalia* (9:2) in the AD 200s.

I found it interesting that Johann Caspar Suicer (pronounced Schweitzer) wrote a two-volume set called *Ecclesiastical Thesaurus of the Writings of the Greek Fathers* in the 1600s in which he claimed that the patristics even continued to employ the phrase "the Law" as a phrase representing all of the Old Testament (vol. 2, p. 419). So...

According to the Bible (Mat. 11:13 & 1 Cor. 14:21) we've learned that (unless it's otherwise qualified) the phrase "the Law" signifies the *entire* Old Covenant Scriptures *and* that even the first five books included *prophecies*, prophecies that Jesus declared had to be fulfilled before that "Law" could pass. Now, with that established, permit me to share a couple of important implications.

Firstly, FOR SOMETHING (e.g. a covenant, will, or testament) TO BE "FULFILLED" (as Jesus said of "the Law" in Mat. 5:18), THERE MUST COME A SPECIFIC POINT IN TIME AT WHICH ONE CAN ACCURATELY STATE OF THAT SOMETHING [in this case "the Law," the *entirety* of Hebrew Scripture] THAT "EVERY SINGLE PORTION OF THIS COVENANT, WILL, OR TESTAMENT [—"the Law"—] HAS BEEN EXECUTED." So ... *the obvious implication is that one cannot accurately say it has been fulfilled if "every single portion" of it has not been executed, regardless at which point the execution of each "single portion" occurred!* And this leads into the next implication.

Secondly, because Colossians 2 is somewhat of a sore spot in all of this, I feel I must emphasize here that (as we're preparing to get into) the Pentateuch—that which included *mitzvot* (Col. 2 sort of stuff)—was loaded with prophecies of various types, meaning that even it (specifically in this context, "the Law" proper) couldn't be considered fulfilled until *all* of its jots and tittles had been executed! So, moving on, let's ask and answer...

What are the five leading essentials that "the Law" is said to have prophesied? (These are important to know as they will be the crux of Part Two and the ultimate conclusion.)

FIRSTLY, THE COMING OF THE MESSIAH WAS SAID TO HAVE BEEN FORETOLD IN "THE LAW."

After His resurrection, Jesus approached some men on the road to Emmaus, and we're told *this* (Luke 24:27): "Beginning at Moses [i.e. the Pentateuch] and all the Prophets, He expounded to them in all the Scriptures [the Pentateuch and the Prophets] the things concerning Himself." Then later in verse 44 we read that Jesus said to His disciples, "These are the words which I spoke to you while I was with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me."

Philip said to Nathanael, "We have found Him of whom Moses in the Law ... wrote—Jesus of Nazareth" (John 1:45); and later Jesus said to some Jews, "If you believed Moses, you would believe Me, for he wrote about Me" (5:46). One more passage, this time about Paul: Luke said that "many came to him ... to whom he explained and solemnly testified..., persuading them concerning Jesus from ... the Law of Moses and the Prophets" (Acts 28:23). Now what in the Law of Moses might Paul have referenced here? He could have referenced Deuteronomy 18:18 where God prophesied of the Messiah to Moses, saying, "I will raise up ... a Prophet like you ... and will put My words in His mouth...." Or he could have referenced Genesis, which, although it doesn't have much in the way of "laws," it, just as Deuteronomy, is indisputably part of "The Five"—the Pentateuch—and therefore part of "the Law"—the Law of Moses. Genesis 3:15 has God prophesying to the serpent that He, through the seed of the woman he deceived, would raise up a Messiah who would crush him. In Genesis 22:18 we find God prophesying to Abraham that the Messiah, the One who would bless all nations, would come through his lineage. And lastly Genesis 49:10 has Jacob prophesying to his sons that the Messiah would come through the lineage of Judah. BTW...

Regardless of who folks want to say wrote the various portions of the Pentateuch, they're ascribed by Jesus and inspired writers to Moses—they're the five books of Moses. Now, more generically of the Old Covenant Scriptures, i.e. moving on from the first part of the Old Covenant to the middle and the end, to His apostles about what they should expect, Jesus said, "This happened that the word might be fulfilled which is written in their law [actually Psa. 69:4], "They hated Me without a cause"" (John 15:25). Lastly some Jews said to Jesus, "We've heard from the Law [actually Mic. 4:7] that the Christ remains forever" (John 12:34).

SECONDLY, THE COMING OF THE JUDGMENT WAS TAUGHT TO HAVE BEEN FORETOLD IN "THE LAW."

Although there's no statement in the New Covenant Scriptures which employs the exact phrase "the Law" in reference to predicted judgment, surely no one can doubt that when someone quoted from Moses, he was quoting from "the Law"! Right? Well, we have that very thing done by Peter in Acts 3:22-23: "Moses truly said to the fathers, "The Lord Your God will raise up for you a Prophet, ... and ... every soul who will not hear *that* Prophet shall be utterly destroyed from among"" you. So where did Peter get this? From Deuteronomy 18:18-19.

I alluded to it earlier in regard to a prophecy of the Messiah (v. 18), but Peter took it slightly further by quoting what the Messiah would do, viz. not only would He be a Messiah, but He'd also be a Judge, thus a Messiah for some, a Magistrate for others. Closely associated with this is the next leading prophecy to be fulfilled.

THIRDLY, THE COMING OF TRUE RIGHTEOUSNESS WAS SAID TO HAVE BEEN FORETOLD IN "THE LAW."

Why did I say this one's closely associated with judgment? Because the Lord plainly stated to Jeremiah, "In those days ... I will cause a righteous Branch ... to execute justice *and* righteousness in the land" (33:15, ESV). Now to the New Covenant...

When Paul began his treatise to the Christians in Rome, his thesis was that "the righteousness of God is revealed" (1:17); then later in 3:21 he wrote, "Now the righteousness of God apart from the Law is revealed, being witnessed by the Law...." And who in the next chapter did Paul choose as his primary Old Testament example concerning this righteousness? Abraham, of course! And in what part of Old Covenant Scripture is Abraham to be found? That's right—the Pentateuch or the Law of Moses! So, as Paul said, "the Law" witnessed concerning the righteousness of God which was to be revealed in Christ. Again, closely associated with this is the next leading and essential prophecy:

FOURTHLY, THE COMING OF THE KINGDOM WAS SAID TO HAVE BEEN FORETOLD IN "THE LAW."

To Isaiah the Lord plainly stated about the Messiah that "of the increase of His government and of peace there will be no end, on the throne of David and over His kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore" (9:7, ESV). Do you see the connection between the prophesied kingdom and righteousness? Now to the New Covenant...

Back to Paul in Acts 28:23, it states that to many "he explained and solemnly testified of the kingdom of God, persuading them ... from the Law of Moses...." So what in "the Law of Moses" might he have referenced to prove this? How about we return to Genesis 49:10, adding verse 1 to it this time: "Jacob (Israel) called his sons and said, 'Gather together that I may tell you what shall befall you in *the last days*.... [After citing a few unpleasant matters, he said] The scepter [a symbol of kingship, thus a *kingdom*] shall not depart from Judah [the *kingly* tribe] ... until Shiloh comes; and to Him shall be the obedience of the people.'" [BTW, Shiloh means Apostle-Messiah, cf. Heb. 3:1.] Once more, closely associated with the pure righteousness to be found in the kingdom, is the next and last of these five prophecies.

FIFTHLY, THE RESURRECTION OF THE SAINTS WAS TAUGHT TO HAVE BEEN FORETOLD IN "THE LAW."

Why did I say this one's closely associated with true righteousness? Because Paul could make it no clearer than he did in Romans 6 that the saints were to be resurrected to righteousness (esp. in vv. 8-13).

In his defense before Felix, Paul said that he believed "all things ... written in the Law and in the Prophets. I have hope in God [he said], which they themselves [i.e. his Jewish accusers] also accept, that there will be a resurrection of the dead" (Acts 24:14-15). Interestingly, in the Greek there's a much closer connection between these two sentences; in the original Paul said something more like this: I believe "all the things according to the Law as well as [all] the things having been written in the Prophets, *having* a hope in God which they themselves are also accepting of, viz. a resurrection in the about-to-be [or imminent] future." I.e., the time for the resurrection that they had been desiring to see for 40 generations had finally arrived—IT WAS COMING TO PASS IN *THEIR* GENERATION—right around the corner, as it were. Now [except perhaps Deu. 30]...

Though the simplest place for Paul to have referenced in the Old Testament concerning the resurrection of the saints would have been of course Daniel 12, the question is, "Where in the Pentateuch might he have gone to reference resurrection?" Well think about this: Not only did he discuss resurrection in connection with Abram in Romans 4 and Hebrews 11, and not only did he discuss it in connection with Adam in First Corinthians 15 and Romans 5 & 6—IN THE CONTEXT OF WHICH HE MADE A CONNECTION BETWEEN *BAPTISM INTO CHRIST* AND RESURRECTION, but he also clearly meant for the audience of First Corinthians 10:1-4 to infer a resurrection connection in the Red Sea *baptism into Moses*. Without the resurrection of God's saints to righteousness, there would of course be no Messianic kingdom. So, yes, in summary...

All five of these essential prophecies may be found in "the Prophets" portion of the Law, but I demonstrated their initial existence within the Pentateuch portion of the Law because of how I plan to apply them in Part Two concerning their relationship to the inheritance and because of the present dissension over whether or not *all* Old Covenant Scripture had to be fulfilled in order for the Law to pass, something I'm convinced was crucial since God apparently expected *all five* of these elements from the Pentateuch to be fulfilled. Now let's expand on this by asking...

What literary forms did "the Law" employ to prophesy these things? Well obviously and...

Firstly, the Law prophesied by/in plain language. When Jacob prophesied of the coming of Israel's Messiah through his lineage, he clearly stated that "The scepter shall not depart from Judah ... until Shiloh comes," or, perhaps more literally, "The scepter shall not depart from Judah until his promised Seed comes" (cf. *Young's Literal Translation* on Gen. 49:10).

In Deuteronomy 18:15 & 18 (an undisputed part of Moses' Law and therefore in part to what Jesus referred in Luke 24:44) we read these clear statements: Moses said to the people of Israel that "The Lord your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear...." Then Moses quoted God directly as saying to him, "I will raise up for [the Israelites] a Prophet like you from among their brethren, and I will put My words in His mouth, and He shall speak to them all that I command Him."

Secondly, the Law prophesied by the use of, what I've termed, prediction-depiction (aka shadows/types of the Law). Now, while a "shadow" is "the image cast opposite the side of an object in the path of light," a "type" is "an imprint or impression left by the blow of something solid (aka its anti-type)," thus the name "type-writer." (BTW, I've discovered no difference in the Bible's usage of types/shadows.) Before going on to a couple examples...

There are two important issues to remember: {1} Just as in any figurative language such as parables, one must be extremely careful to avoid construing a shadow/type further than it was intended to be construed; for example, yes, we might see king Jesus portraying king Herod as casting the shadow of a fox (Luke 13:32), but to assume Jesus meant that Herod was a shadow/type of a fox in every aspect of his entire life would be to insult the fox. And {2} the most important issue to keep in mind about shadow and type is answered by this rhetorical question: With the fact in mind that a shadow and a type cannot exist (from a literal perspective, of course) without a solid object, which one is more vital—the shadow and type or the object which casts the shadow and prints the type? Obviously the object is the most critical thing. And Paul taught this very axiom: Around AD 62 in Colossians 2, when speaking about things related to the Law, he said in verse 17 that they're "a shadow of the things about to come" and that "the substance [casting that shadow] is of Christ." Likewise, about a year later in Hebrews 9, again with things of the Law in mind, Paul wrote in verse 23 that they're merely "copies of ... heavenly things" (cf. 10:1-4). So as we consider this...

** IT SHOULDN'T BE DIFFICULT AT ALL TO UNDERSTAND/ACKNOWLEDGE THAT TEMPORAL SIGNS IN THE BIBLE ALWAYS SIGNIFY THINGS GREATER THAN THEMSELVES: things spiritual, things eternal!* Incidentally, allow me to state the obvious: As Paul indicated in Colossians 2, prefigurements were expected by God to be phased out; otherwise, as verse 17 teaches, to not phase them out is to deny that God has fulfilled them. And, even if it isn't our intent to express it, what sort of statement are we conveying to others when we insist on continuing to observe types/shadows? Anyway...

Here are a couple examples of "the Law" prophesying in this shadow/type manner (a couple is literally all we have space for). We actually just introduced one example a moment ago: In the Law—Deuteronomy 18 (btw, the "nomy" part is the Greek word for "law") we find where God told Moses that He was going to raise up a Prophet *like him*, making Moses a type/shadow of the Messiah; and this was later confirmed by Stephen in Acts 7 as well as by Peter in Acts 3 (not to mention Matthew in chapters 1 & 2 and perhaps even Paul in Hebrews 3:2).

Even Genesis (the indisputable foundation of the Pentateuch), though it doesn't have much in the way of laws, *predicted* numerous events by means of animate and inanimate *depictions*. We already touched on the significance of "Shiloh" in Genesis 49:10, so let's just allude to one other shadow: Adam was clearly a type of Christ, for around AD 57 in Romans 5:14 Paul originally wrote that "Adam ... is a type of the One about to come"; then in First Corinthians 15 he elaborated on this idea in verses 22 & 45. So...

Let's Conclude Part One:

Especially in context of our subject-matter today, what was "the Law" according to biblical teaching? I.e., exactly what was involved in or comprised "the Law"? Answer: The Entirety of Old Covenant Scripture—sometimes called "the Law and the Prophets" (or even "the Prophets and the Law"), sometimes called "the Law, the Prophets, and the Psalms," and most times merely called "the Law," all of which of course means that not only did "the Prophets" prophesy, but "the Law" also prophesied, whether it be in types and shadows or in plain language. In those ways the Law prophesied of the most significant and essential facets of eschatology: {1} the arrival of the Messiah who would {2} execute judgment and {3} resurrect His saints to {4} perfected righteousness in His {5} newly established kingdom. So...

Since in Matthew 5:18 Jesus, who came to end/consummate the Law and the Prophets, said, per *The New Century Version*, that "not the smallest letter [the jot] or even the smallest part of a letter [the tittle] will be lost [from the Law] until everything has happened," and since surely everyone agrees that such events as the judgment and the resurrection of the saints are much more significant than a mere jot or tittle, then *it would seem to be a logical impossibility to say that the Law passed before those things occurred!* Now...

If you're a preterist and yet still have doubts if all the Hebrew Scriptures had to be fulfilled before the Law could pass away (i.e., if you still doubt that the Law didn't pass until AD 70 instead of at the cross), then consider the following:

Firstly, speaking of the passing of the old heavens and earth, Peter said that "the elements" were going to be destroyed. So if you believe "the elements" was a phrase representing Old Covenant things (and you should since that's the way it's always used), then consider reconciling Second Peter 3:10-13 with the Law passing away at AD 30.

Secondly, speaking of the things related to the Law, Paul said that those things (even Colossians 2 type things) were "imposed until the time of the reformation." If you therefore believe the reformation occurred at AD 70 (and you should), then consider reconciling Hebrews 9:6-10 with the Law passing away at AD 30. And...

Lastly, speaking of the Law again, Paul said to one group, "you ... have become dead to the Law through [or by virtue of] the body of Christ." So, unless you believe "the Law" here is something different than Old Covenant Scripture (and you shouldn't), then consider reconciling Romans 7:4 with the Law passing away at AD 30.

Here's an interesting quote from one considered a very early church father: Concerning Jerusalem's destruction, Eusebius wrote, "At once the whole of the Mosaic Law was abolished with all that remained of the Old Covenant" (*Proof of the Gospel*, 1:6:35).

Part Two: The Inheritance

OK, so the topic of this little book 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 its own 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 bequeathed simultaneously with the passing of the Law, but also how such supports the conclusion that the Law didn't pass away until the fulfillment of the events surrounding national Israel and AD 70. So...

We will first need to substantiate that there was indeed an undeniable relationship between the passing of the Law and the inheritance, and to do that we'll need to consult God's Word to determine what all comprised that inheritance. (BTW, although Isaiah 54 may rival it, I believe Galatians 3 is the most exhaustive yet concise treatise on inheritance; so an in-depth study of that chapter is recommended.) In my decision to execute a thorough Bible search of what all the inheritance consists (searching it out via such terms as "inherit," heir," "heritage," and "portion"), I not only discovered its specifics, but also what it is in general.

In its most generic sense, the inheritance is simply *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 1:1 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."

Speaking of its specifics, the sum of them is too high to discuss all of them individually, but I'll quickly list them for your convenience if you wish to study them. All of what's in this list are directly connected to "inheritance":

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...
The Lord Himself (Psa. 119:57 & Lam. 3:24)

Blessing, Connected to the Promise to Abraham (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)

In the preceding study we reflected upon the five essential eschatological events which were prophesied in the Law to be fulfilled in/by 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 THEREBY {3} ESTABLISH A REALM OF {4} GENUINE RIGHTEOUSNESS INTO WHICH PEOPLE COULD/WOULD ENTER VIA {5} RESURRECTION.

And, as we'll soon see, *these same five features of those last days were also facets 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, and {5} to not leave him. So here's {A} grace that gives, {B} accompanies, {C} reconciles, {D} keeps, and {E} never forsakes. What a beautiful *shadow* of the confidence God's people—spiritual Israelites—possess today. Next...

Consider Jeremiah 33:10-11 where God foretold the future grace that would come 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, CONSIDER THE REDEEMER IN RELATION TO THE INHERITANCE.

Previously when I listed the biblical specifics included in the inheritance, the first three were necessary for the creation of new spiritual Israel; among those three was "the Lord"—*the Redeemer*. Listen to two of God's saints: According to Psalm 119:57, 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*). So...

What does it mean that the saints inherit the Lord—*the Redeemer*? Well, the Redeemer to come was Himself slated to be "the covenant," the covenant which—or, in this case, 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 Father Abraham." So what's the point? Well...

Since the Lord was to be the inheritance, and since Yahweh 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 that 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), i.e. with those with whom He wasn't ashamed to call "siblings" (2:10-11). So consider this:

Jesus is the firstborn of all 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 has been granted with as many as wish to be His Father's children, then "whosoever will" (Rev. 22:17) are invited to become siblings of the Messiah, 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/her 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, CONSIDER THE RECKONING IN RELATION TO THE INHERITANCE.

As indicated in Daniel 7:22, to demonstrate who all actually had right to the inheritance, God recognized the need for a judgment to 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 (aka the saints).

To save some space, 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. 24:50-51). So, yes, the reckoning associated with the time of the inheritance would of necessity involve both the positive and the negative, meaning that while there would be those ("sheep" per Mat. 25) who would be given eternal life, there would be those ("goats" per Mat. 25) who would be sentenced to eternal death; i.e., *Jesus Cleaned House* (Mat. 13:30). According to the NASB, David put it this way in Psalm 11:6: "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 by saying that "the upright will behold His face" (reminiscent of the face-to-face relationship of 1 Cor. 13; cf. my book *Pertinent Parousia Passages* for a study on 1 Cor. 13:8ff). 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 *re-creating* something that needed cleansing/restoring (which is why the Greek *kainos* was employed in various passages). So the obvious point and necessity of a reckoning/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), thus resulting in a new creation (2 Cor. 5:17, Gal. 6:15, & Rom. 8:18ff). Since my reference to Hebrews 12:22-24 perfectly leads to the next point, let's press on to it.

THIRDLY, CONSIDER THE REALM IN RELATION TO THE INHERITANCE.

With Hebrews 12 on our minds, let me state that verses 22-24 lead to the conclusion in verse 28 where the writer said to his mid AD 60s Hebrew-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 set apart as God's true children via the time of reckoning/judgment became the fully accomplished/completed/finished "kingdom of God and Christ," something obviously not yet the case when Hebrews was penned! But here's what's interesting: While I initially mentioned how that the saints inherit the Lord (in whom are all blessings/promises—the covenant), that isn't the end of it, for Ephesians 1:18 teaches that *the Lord*, the firstborn and heir, in turn was to *inherit the saints*, an inheritance to be fulfilled at the time of the reckoning/judgment; for all of old Israel who 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 prayer to His Father in John 17:6-10 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 now-but-not-yet (proleptic) concept just a little earlier in 14:3 where He stated, "I'll come again and receive you to Myself so that where I am you may be also." When would He receive them—the kingdom—as His inheritance? When He returned. And when was that? At the time of the reckoning.

To a group in Matthew 16 that included these very men, Jesus said two things of relevance concerning His imminent (*mello*, 16:27) 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, i.e. the] saints" who, prior to that time as Peter said, were "stones ... *being* [present tense] built up [into] a spiritual house" (1Pet. 2:5). Now...

Since His kingdom was to be (and is) a spiritual kingdom which could 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 w/ its context). Therefore...

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

FOURTHLY, 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 concerns 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 make their own righteousness haven't yielded 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 of God bringing true righteousness to man through the descendants of Abraham. But the most interesting thing in this chapter is how Paul finished it; allow me to paraphrase it: Concerning this righteousness Paul—in the 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*) dead ones [v. 24a] ... in order to make us righteous [v.25b]." So, yes, Jesus had been raised from death 20 years earlier, *but* the crediting of righteousness—*His* righteousness—had (as Gal. 5:5 & 2 Pet. 3 also indicate) yet to be fulfilled when Paul wrote to the Romans! Moving 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). BTW, according to the original of verse 23, Paul (again in the AD 50s) went right on to say that this faith/life/righteousness business was "about to be revealed" (cf. translations by Darby and Young).

Paul, speaking again of the righteousness that would come through faith/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 did the writer say of this *realm* in the next chapter? He said that those first-generation Christians were in the process of receiving it (12:28). Now...

Why did I return to this kingdom-realm motif? Because, as my thesis statement indicates, it's in that realm that true righteousness and the truly righteous are found, which leads to the last verse in this, our fourth, category of five. 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 Pet. 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 downfall (Remember Mat. 5:18?), *they* would 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 John having written 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 this discussion concerns the **Redeemer's Realm of Righteousness**. Right? (Cf. Rom. 14:17.) But what permitted them entrance into it? Well...

FIFTHLY, CONSIDER THE RESURRECTION IN RELATION TO THE INHERITANCE.

Earlier I wrote 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, etc.). And while discussing that, I alluded to David and Jeremiah; now let's add to that list (or that "family") our 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 that Daniel's resurrection was of course 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 (8:24, etc.). Now...

Interestingly, the apostle Paul claimed that he drew his tenets and teachings of the resurrection from Old Covenant Scripture 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 out of which he was being dragged; after being badly beaten, he (thanks to Roman soldiers since Paul was a Roman) 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; in verse 21 of his defense, he said nearly the same thing he did in 23:6, namely, "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 chapter 24 verse 25 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 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/TEACHING CONCERNING THE RESURRECTION THAT GOD HAD PROMISED HIS PEOPLE THROUGH THE LAW AND THE PROPHETS, GIVING THEM HOPE IN THAT PROMISE—that 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 prior statement to the same person that the "resurrection of the dead" ... was "about to" transpire (24:15)! Could 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, he wrote of Jesus' resurrection and the consequent hope of "an inheritance incorruptible ... reserved ... for you [Who? For Them!] who are being kept [Through 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* [those first-generation Christians to whom Peter was writing] 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 and 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, personally, *I clearly 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...*

This next and last passage I believe speaks to how folks enter the kingdom of God or the realm of righteousness. Instead of getting into an in-depth discussion of this passage, please permit me to employ/emphasize only the portion of it necessary for me to finish my thoughts for the conclusion. 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 (Gal. 4:4 & Heb. 9:26), not the New Covenant age. BTW, 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 would be "WORTHY TO ATTAIN TO THAT AGE, *EVEN THE RESURRECTION OF THE DEAD.*" Yes, the Greek coordinating conjunction *kai* can and is often rendered as "even" to define and to signify equality (cf. Acts 23:6), thus "that age" (the age following the "this age" of verse 34) of which Jesus spoke was the age of resurrected ones, meaning this could be rendered as "to attain to that age—the age of resurrection." Moving on...

~ Jesus continued in the next verse (v. 36) to speak of those worthies as being "CHILDREN OF GOD." By what means? Well, Jesus answered this by saying that they would 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 or in the age of resurrection, the age of life provided by/in Christ who is God's true Israel; if we have entrusted ourselves to Him and are thus "in Him" by faith, then we're in (His) resurrection-life, the eternal life the Father bequeathed to His Firstborn Son! Now for my...

Conclusion: According to Jesus (Mat. 5:17-18), it was God-ordained that the Law couldn't pass away, couldn't become obsolete (Heb. 8:13), until every tiny piece of every single prediction in word or shadow had come to fruition. Just five of the myriad of predictions included the coming of the Messiah, His judgment, genuine righteousness, the kingdom of heaven, and the coming-to-life of the saints, all of which transpired around the time of the events of AD 70 in Judea! Likewise...

We found in the new *and* the old covenants that the promised inheritance, the portion and hope of the saints, included these same five features/predictions, meaning that the obvious conclusion of these five essentials just considered in this study is that the Law was consummated 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 AND CARRIED OUT A RECKONING**, THEREBY ESTABLISHING A **REALM OF GENUINE RIGHTEOUSNESS INTO WHICH MEN ENTER BY MEANS OF HIS RESURRECTION**.

Just in case it isn't clear to everyone who finished reading this treatise, the Lord Jesus has already fulfilled His second coming; if He has not, then salvation still isn't a fact, and we therefore have no more than those who lived under the Old Covenant. (Just consider how Paul directly connected the inheritance of resurrection in First Corinthians 15:50 with the end [purpose or consummation] of the Law in verse 56.) For a nicely packaged overview conclusion, just return to the Table of Contents page.

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An Objection Often Levelled: "Since Christ was/is (embodies) the New Covenant, and since people were baptized into Christ the covenant before the events surrounding AD 70, then you have two covenants co-existing, and that just cannot be."

The Objection Answered: It's simple—the same group of people were *not* in *both* covenants concurrently, meaning of course that there's no problem with two extant covenants IE each one is with a different party, as was the case between Pentecost of Acts 2 and Holocaust of AD 70. According to Romans 7:4, those who accepted Jesus as the promised Messiah died to the Law in that action, thereby translating them from the Old Covenant into the New Covenant.

Be sure to check out my website: ASiteForTheLord.com.

The End