

Chapter III

The Conditional Inheritance

Our next effort is to discover whether or not the Covenants of Promise form a will which grants a conditional inheritance. Upon examination of the evidence, we shall find that there are, indeed, a number of conditions that we must observe before we can receive any of the promises. For example, not one of the promises made by Yahweh in the will given to Abraham and his seed (the messiah) has yet been granted, not even to the messiah himself. To this end, there is a set date designated within the will that must be reached before anyone can receive any part of the eternal inheritance. Further, there are a number of behavioral conditions required. Besides the requirement to obey the voice of Yahweh and keep his charge, there are several commandments, statutes, and laws that must be observed in order to qualify as an heir.

Promised Inheritance Not Yet Received

As of this date, none of the eternal promises of the inheritance have been received, for the appointed time to begin distributing the inheritance has not yet arrived. For example, Scriptures show that not one foot's tread of the inheritance promised has been given to Abraham, one of the primary recipients.¹ After providing a long list of those who trusted in Yahweh,² the book of Hebrews reports:

In trust these all died, not having received the promises, but from afar having seen them, and having been persuaded, and having embraced them, and having confessed that strangers and sojourners they are on the earth. For they who say such things, make manifest that their own country they are seeking.³

This promise is said to involve the dwelling within the city of New Jerusalem.⁴ The passage adds more names to the list and then concludes:

And all these, having given witness by means of trust, did not receive the promise, Yahweh having foreseen something better for us, that not apart from us they should be made perfect.⁵

¹ Acts, 7:2-5.

² Heb., 11:1-12.

³ Heb., 11:13f.

⁴ Heb., 11:16

⁵ Heb., 11:39f.

This circumstance is even true for the greatest heir, the messiah, who has already qualified to receive the eternal inheritance. Father Yahweh has put in subjection to Yahushua “the world which is to come,” setting him over the works of Yahweh’s hands, and putting “all things in subjection under his feet,” leaving “nothing that is not put under him.”⁶ Despite this, the book of Hebrews reminds us, “But now we do not yet see all things subjected to him.”⁷ Indeed, if Yahushua had received the inheritance he would now possess the Promised Land. Therefore, no one has yet received, via the eternal inheritance, the full use of the Promised Land;⁸ and when everyone saved receives the promise of being made perfect, it will be at one and the same time.⁹

These first century C.E. proclamations that no one, including Abraham, has as of yet received any of the promises is demonstrated by the statement in Galatians that a heir, while an infant, must wait until “the time appointed of the father,” though he be heir of all, before he receives his inheritance.¹⁰ The time at which the elect of Israel inherit is defined in Hebrews. This explanation states that, because the Israelites failed under the first marriage covenant (the Torah), they could not enter into the messiah’s rest.¹¹ To define this rest, the six days of creation are referred to. For this reason Yahweh rested upon the seventh day,¹² a day which Yahweh made sacred.¹³

The seventh day is a parabolic type of the coming Sabbath millennium.¹⁴ The book of Hebrews states that there is yet a sabbatism of rest or Sabbath day for the elect of Israel to enter that comes by means of the promises given in the Abrahamic Covenants (i.e., under the New Covenant).¹⁵ This Sabbath day is referred to as the 1,000-year reign of the messiah, which occurs just prior to the 1,000-year Judgment Day.¹⁶ Yahushua both receives his inheritance and

⁶ Heb., 2:5–8.

⁷ Heb., 2:8. Yahushua is subject to the Yahu Covenant (App. B), from which he has received his resurrection and quickening. He has not yet received the inheritance from the Abrahamic Covenants.

⁸ To our present day even the messiah has not received any of the promises contained in the Abrahamic Covenants. This detail even includes his own resurrection and quickening after death. The messiah was not resurrected and quickened into eternal life by means of the Abrahamic Covenants but by father Yahweh according to a covenant made between them before the foundation of the world (see App. B).

⁹ The act of perfection, by means of which all the saved will behold the face of father Yahweh, must not be confused with the act of quickening into eternal life, one quickening taking place shortly after the messiah returns and the second much later, at the end of our present world-age (1 Cor., 15:20–26). The process of perfection takes place by means of the baptism of fire (Zeph., 1:14–18; cf., Matt., 3:11f; Luke, 3:16f; 1 Cor., 15:51–57; 2 Pet., 3:3–13; Rev., 20:6, 14f, 21:7f).

¹⁰ Gal., 4:1f. For example, the father of a five-year-old boy might die, leaving a fortune to his young son. Yet the will may stipulate that the child may not use any of the money until he reaches the age of 21. In like fashion, Scriptures has set a date for the heirs of Yahu Yahweh to receive their eternal inheritance.

¹¹ Heb., 3:4–4:11; cf., Deut., 12:9; Ps., 95:9–11.

¹² Heb., 4:4f.

¹³ Gen., 2:1–3.

¹⁴ Col., 2:16f; cf., Heb., 4:4f.

¹⁵ Heb., 4:9–11, 8:3–13; cf., Jer., 31:31–34; Ezek., 37:15–28.

¹⁶ Rev., 20:4–15; cf., 2 Pet., 3:7–10; Ps., 84:10, 90:4. The ante-Nicene fathers also recognized a 1,000-year Sabbath day of the messiah which preceded the Judgment Day (Justin Mart., *Trypho*, 80:4–81:3, citing Isa., 65:17–25; Irenaeus, *Ag. Her.*, 5:28:3; Hippolytus, *Dan.*, 2:4; Barnabas, 15:4), as did both the early Hasidic Jews (Jub., 4:30) and later the Talmudic writers (e.g., Bresh. Rab., *on Gen.*, 3:8). Meanwhile, 2 Pet., 3:7–13, makes it clear that the day of Yahweh, i.e., the Judgment Day, is

can share it when the Sabbath millennium arrives. For example, Yahushua has “inherited a name” that is more excellent than any held by the angels, i.e., the great name Yahweh.¹⁷ Yet he does not have the right to share that name until he returns and lays hold of Mount Zion and the eternal inheritance. Only at that time do we find the resurrected 144,000 elect of Israel with the father’s name written on their foreheads (i.e., as part of their mind and nature).¹⁸

We are likewise informed that, “to the nations the blessing of Abraham might come in the messiah, Yahushua, the promise of a *ruach* (spirit, unseen force) we might receive through trust.”¹⁹ The messiah was “quickened by the *ruach*,”²⁰ and will himself “quicken also your mortal bodies on account of his *ruach* that dwells in you.”²¹ In short, a quickening *ruach* is promised to us because Yahweh uses the sacred *ruach* to bring us to eternal life. Therefore, since *ruach* is required in order to resurrect and give us eternal life, it is understood that this higher form of the sacred *ruach*, the quickening *ruach*, is promised as part of the inheritance.²²

Was the Land Already Received?

Some argue that the inheritance of land has already been received for use by the Israelites, thus fulfilling Yahweh’s pledge to Abraham. The advocates of this view point to such verses as Joshua, 1:6, where Yahweh informs Yahushua the son of Nun that he would “cause this people to inherit the land which I swore to their fathers to give them.” Yahushua, as a result, divided the land of Kanaan by lot and gave it to the various tribes of Israel as an inheritance.²³

This view fails on several counts. To begin with, those adhering to this interpretation have confused two different types of inheritance. One is eternal, which is the inheritance promised in the Covenants of Promise. The other is temporal. The temporary inheritance derives its legal force from the fact that the descendants of Abraham inherited the right to inherit. As with any will, the heirs may have the right to remain on the land they are designated to inherit. Upon the death of each descendant, this temporary inheritance passes to each succeeding generation. Therefore, if the Israelites obeyed the rules laid out for them by Yahu Yahweh in his marriage covenant with them, they could live on the land, as Abraham, Isaak, and Jacob did, which was at some future date to be received as an eternal inheritance. This right they inherited from Abraham.

Those of the house of Israel were so derelict in the observance of their marriage agreement with Yahu Yahweh that they were divorced and cast out of the Promised Land by him.²⁴ Their right to live on the land they were to inherit

another 1,000-year period. Toward the end of that day, Yahweh will destroy the wicked with fire and melt the elements of the earth.

¹⁷ Heb., 1:4.

¹⁸ Rev., 14:1.

¹⁹ Gal., 3:14.

²⁰ 1 Pet., 3:18. In Yahushua’s case, the quickening *ruach* came from father Yahweh by means of the Yahu Covenant (see App. B). The rest of mankind receive their quickening *ruach* from the messiah by means of the Adamic and Abrahamic covenants.

²¹ Rom., 8:11.

²² Titus, 3:3–7; cf., Gal., 3:13f.

²³ Josh., 11:23, 13:1–24:32.

²⁴ Jer., 3:8; 2 Kings, 17:5–24.

was thereby terminated. It is manifest, accordingly, due to the surety of death and the condition that they were not to be disobedient, that the particular inheritance of land granted to the Israelites under Yahushua the son of Nun was temporary. It follows that this temporary inheritance cannot be one and the same with the promise of an eternal inheritance. Further, as we have shown above, not one piece of the Promised Land has, as of yet, been received for use as an eternal inheritance by anyone. Yet in the future, as Yahweh informs Isaiah, after the destruction of all the wicked, the eternal inheritance shall be fully established:

Your sun shall not set any more; and your moon shall not withdraw; for Yahweh will become your *olam* (i.e., the coming perpetual world-age) light,²⁵ and the days of your mourning shall end.²⁶ And all of your people shall be justified; they shall possess the land for *olam* (i.e., the coming perpetual world-age), a branch of my planting, a work of my hands.²⁷

Behavioral Conditions

The eternal inheritance from the Covenants of Promise is conditional upon one's behavior. That Abraham met the conditions of the will and shall one day inherit is verified in Genesis, 26:1–5. The event mentioned takes place at some point after the death of Abraham.²⁸ On this occasion, Yahweh was advising Isaak, the son of Abraham, not to journey to Egypt. Instead, Yahweh ordered him to “stay in this land (the Promised Land) and I shall be with you and bless you.”²⁹ Yahweh then gives five reasons:³⁰

- “Because I WILL give all these lands to you (Isaak) and to your seed (LXX *spermati*, i.e., the messiah).”³¹
- “And I WILL establish my oath which I swore to your father Abraham.”
- “And I WILL increase your seed (LXX *sperma*, i.e., a group of descendants) as the stars of the heavens.”³²
- “And I WILL give your seed (LXX *spermati*, i.e., the messiah) all these lands.”³³

²⁵ Gen., 25:5–11, speaks of the death of Abraham, while Gen., 26:1–5, shows that the conversation with Isaak was a later event.

²⁶ Cf. Rev., 21:23f.

²⁷ Cf. Rev., 21:4.

²⁸ Isa., 60:20f.

²⁹ Gen., 26:3.

³⁰ Gen., 26:3f.

³¹ Gal., 3:16.

³² Cf., Gen., 15:5f, 22:16f. Also cf., Gen., 13:15.

³³ Gal., 3:16; Gen., 12:7, 13:15, 15:18, 17:8.

- “And all the nations of the earth shall bless themselves in your seed (LXX *spermati*, i.e., the messiah).”³⁴

We are also told that Yahweh gave his oath that the above is true.³⁵ When we analyze this passage closely, we find that Yahweh was making a promise to Isaak to fulfill all the conditions of the Covenants of Promise that he swore to Abraham. Importantly, Yahweh does not say that he might grant this inheritance, or that he will give it to Abraham only because Abraham trusted, or just because he was friendly with Abraham. Rather, he directly states that these promises would be granted:

. . . because Abraham obeyed my voice and he attended to my charge, my commandments, my חֻקֹת (*khoquth*; statutes), and my תּוֹרָה (*torath*; laws).³⁶

This information proves that the Covenants of Promise given to Abraham were conditioned upon Abraham’s behavior and his obeying the voice of Yahweh, attending to his charge, his commandments, his *khoquth* (statutes), and *torath* (laws). Abraham obeyed because he trusted Yahweh, and Yahweh “reckoned it to him for justification (righteousness).”³⁷ Since the messiah was also an heir with Abraham in the Covenants of Promise, and “scripture cannot be broken,”³⁸ it is also manifest that he was obligated to the same conditions.³⁹

Conditional Under Grace

It is widely pronounced among many Christian groups that, despite the requirements for Abraham and the messiah, the only requirement for eternal life under grace for everyone else is to confess your sins, repent, be baptized, and to trust in and “know Jesus.” Therefore, they hold that there are no other requirements beyond these by which one must be saved. Under this interpretation, all the commandments, *khoquth* and *torath* found in the Scriptures are “works of the Law” and have been annulled. To say otherwise is to be branded a heretic.

This view is manifestly an error. That there are behavioral conditions attached to the Covenants of Promise under grace is first indicated when Saul quotes Yahweh:

Wherefore come out from the midst of them (the wicked) and be separated, says Yahweh, and the

³⁴ Gen., 22:18; cf., Gal., 3:8, 16; Acts, 3:25f; Gen., 12:3, 18:18.

³⁵ Ps., 105:7–11; 1 Chron., 16:14–18.

³⁶ Gen., 26:5.

³⁷ Gen., 15:6. The Hebrew word צַדִּיקָה (*tsadoqah*), a form of the term צַדִּיק (*tsadoq*), is translated as “righteous” in English. More to the point, both the Hebrew and its Greek counterpart (LXX, δικαιοσύνην [*dikaïosunēn*]) mean to “**be in the right, be right, have a just case . . . blameless behavior . . . justice**” and to be “justified” (HEL, p. 218; SEC, Heb. #6663–6666, Gk. #1343; GEL, 1968, p. 429). Also see below Chap. VII, p. 105, n. 40.

³⁸ Cf., John, 10:35.

³⁹ Gal., 3:15f.

unclean do not touch, and I will receive you; and I will be to you for a father, and you shall be to me for sons and daughters, says Yahweh *el shaddai*.⁴⁰

It is true that certain works of the Torah (Law), those which are “adverse” to us, have been annulled.⁴¹ But the commandments, statutes, and laws of Yahweh kept by Abraham, and revealed in the Torah, were not works of the Torah, and therefore cannot be “adverse” to us. This point is manifest by Saul’s words that Abraham was not justified by the works of the Torah but by trust.⁴² Indeed, there could be no required works of the Torah of Moses until that covenant was written.

Yet when Saul speaks of the “trust” of Abraham, he does not mean trust without behavioral conditions. Jacob (James) explains this concept of trust while living under grace by noting that trust apart from good works is “dead.”⁴³ For example, Jacob points out that Abraham was justified not only by his trust but by his good works, defining trust as being obedient to Yahweh.⁴⁴ It was due to trust that Abraham did good works, for his trust enabled him to obey Yahweh’s voice and keep his charge, commandments, *khoquth*, and *torath*.⁴⁵

Jacob gives us another example of a good work—the need to clothe or feed your naked or hungry brothers and sisters.⁴⁶ Pure and undefiled religion before Yahweh, he states, is to visit orphans and widows in their tribulation and to keep oneself “unspotted from the world.”⁴⁷ Such actions reflect the great commandment to love your neighbor.⁴⁸ Indeed, Jacob adds the very point that if you keep the royal Torah—giving as his example that great commandment, “You shall love your neighbor as yourself”—“You do well.”⁴⁹

Jacob further advises us to implant the word of Yahweh within us and be “doers of the word” not just hearers.⁵⁰ He warns us, for instance, not to blaspheme the sacred name or to be covetous (lustful), a behavior which gives birth to sin.⁵¹ Blasphemy of the sacred name and covetousness break the third and tenth commandments.⁵² All of these definitions prove that trust is much more than simple belief. Trust is obedience to Yahweh and being a doer of his word. These are behavioral requirements for receiving the eternal inheritance.

What of the doctrine that all you need in order to be saved is to “know Jesus”? The apostle John, writing long after the death of Yahushua the messiah, clarifies this solution when he writes:

⁴⁰ 2 Cor., 6:17f.

⁴¹ Col., 2:13–15; and see our discussion below in Chap. IV, pp. 64ff.

⁴² Rom., 3:27–4:2.

⁴³ James, 2:17, 26.

⁴⁴ James, 2:21–26.

⁴⁵ Gen., 26:1–5; cf., Gen., 15:5–7; Rom., 4:1–25; Gal., 3:6–9; Heb., 11:8, 17; James, 2:21–23.

⁴⁶ James, 2:14–16.

⁴⁷ James, 1:27.

⁴⁸ Lev., 19:18; Matt., 22:34–40; Mark, 12:28–34; Rom., 13:8–10.

⁴⁹ James, 2:8.

⁵⁰ James, 1:21–25.

⁵¹ James, 2:7, 1:14.

⁵² Exod., 20:7, 17.

And by this we know that we have known him, if his commandments we keep. He that says, I have known him, and his commandments is not keeping, he is a liar, and the truth is not in him.⁵³

To know Yahushua, therefore, is to keep the commandments, not merely say that we know him. What about loving the messiah? Yahushua argues, “If you love me, keep my commandments.”⁵⁴ It was in reference to the issue of keeping the commandments that a young, rich man ran up to the messiah and asked the primary question, “Good teacher, what shall I do that I may inherit eternal life?” The young man’s question, by the way, is framed within the context that Yahushua had been teaching about the inheritance of eternal life. Yahushua responded to the young man’s question by telling him that, first, he must keep the commandments and, second, he must sell all of his worldly goods, follow the messiah, and take up the messiah’s torture-stake (i.e., his work, suffering, and death).⁵⁵

In reference to the Torah, which contains the commandments, Yahushua adds the following comment:

Think not that I came to abolish the Torah or the prophets: I came not to abolish, but to fulfill. For verily I say to you, Until shall pass away the heavens and the earth, in no wise shall one iota or one tittle (letter mark or horn of a letter)⁵⁶ pass away from the Torah until all come to pass. Whoever then shall break one of the least of the commandments, and shall teach men so, shall be called the least (of things) in the kingdom of the heavens; but whoever shall practice and shall teach them, this one shall be called great in the kingdom of heavens.⁵⁷

That we are required under grace to keep the commandments and certain other *khoquth* (statutes) and *torath* (laws) so that we might receive the inheritance promised to Abraham and his seed is also proclaimed by Saul, the apostle to the nations. Saul asks, “Know you not that the unjust ones shall not inherit the kingdom of *eloahi*?”⁵⁸ In one place he gives a long list of works of the flesh, including “adultery, *πορνεία* (*porneia*; sexual misconduct), lewdness,

⁵³ 1 John, 2:3f

⁵⁴ John, 14:15.

⁵⁵ Matt., 19:16–22; Mark, 10:17–23; Luke, 18:18–23.

⁵⁶ The Greek word *ἰῶτα* (*iota*; jot) refers to the small Hebrew letter *י* (*yod*) (SEC, Gk. #2503); and the word *κεραία* (*keraiā*; tittle) refers to the “horn-like” or “apex of a Heb. letter (fig. the least particle)” (SEC, Gk. #2762). The ST Heb. version of Matt., 5:17f, has “ואות אחת ונקודה אחת לא” (and not one mark or spot),” referring to the letter marks and small pen strokes. Also see the DuTillet version, “one *yod* or one hook.”

⁵⁷ Matt., 5:17–19. This passage does not say that the person not keeping the least of the commandments shall be in the kingdom, but rather he shall be considered the least of things by those within the kingdom (e.g., a piece of worthless dirt, garbage, etc.). Cf., Matt., 19:16–22; Mark, 10:17–23; John, 15:10; 1 Cor., 7:19; 1 John, 2:3–7, 3:21–24, 5:1–3; Rev., 21:8.

⁵⁸ 1 Cor., 6:9.

licentiousness, idolatry, sorcery, enmities, strifes, jealousies, indignations, contentions, divisions, heresies, envyings, murders, drunkenness, revels, and things like these.” After listing these crimes and sins, Saul reports, “as to which I tell you beforehand, even as also I said before, that they who do such things shall not inherit the kingdom of *eloahi*.”⁵⁹

Similarly, Saul writes in another place, “For this you know that any committing *porneia*, or lewd person, or covetous one, who is an idolater, has no inheritance in the kingdom of the messiah and of the *eloah* (father Yahweh).”⁶⁰ The book of Revelation gives the same conclusion.

He that overcomes shall inherit all things, and I (Yahweh) will be to him an *eloah*, and he shall be to me a son: but to the cowardly, and untrusting, and abominable, and murderers, and those committing *porneia* (sexual misconduct), and sorcerers, and idolaters, and all liars, their part is in the lake which burns with fire and brimstone: which is the second death.⁶¹

It should not go unnoticed that these requirements are based upon the observance of the Ten Commandments and some of the statutes.⁶² Since works of the flesh come from the flesh, “flesh and blood cannot inherit the kingdom of *eloah*, nor corruption inherit incorruptibility.”⁶³ The conditions of the inheritance also included sins of the *ruach*. Saul writes, “Therefore, having these promises, beloved, we should cleanse ourselves from every defilement of the flesh and *ruach*, perfecting sacredness in respect of Yahweh.”⁶⁴ Notice that both the flesh and the *ruach* must be cleansed as a condition for receiving the promises.

Another condition, based upon the third commandment, concerns the use of the sacred name. Yahushua (Yahu Yahweh), who inherited the great name Yahweh,⁶⁵ tells us, “And everyone who has left houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for the sake of my name, a hundredfold shall receive, and shall inherit eternal life.”⁶⁶ This statement is in accord with the scriptural promise that, “all who will call upon the name Yahweh shall be saved.”⁶⁷

⁵⁹ Gal., 5:20f.

⁶⁰ Eph., 5:5.

⁶¹ Rev., 21:7f.

⁶² For example, these requirements fulfill the commandments against adultery, idolatry, murder, covetousness, and giving false witness, and they support the commandment to love your neighbor as yourself (Exod., 20:4, 13, 14, 16, 17; Lev., 19:18; Rom., 13:1–10). That the *porneia* statutes are still in effect see Acts, 15:19f, 28f, 21:25, and see our Chap., IV, pp. 66–69, p. 67, n. 84.

⁶³ 1 Cor., 15:50.

⁶⁴ 2 Cor., 7:1.

⁶⁵ Cf., the mentioning of an inherited name of Gen., 12:2, with the comments found in Matt., 28:19; Heb., 1:1–4; Rev., 3:12, 14:1, 22:3f. And also cf., Phil., 2:5–10; Rom., 14:10f; with the Hebrew of Isa., 45:15–25, esp. v. 23f. The messiah has inherited the great name but he does not yet have the right to share it with anyone. That can only occur when the time set in the will has been reached.

⁶⁶ Matt., 19:29. Cf., the third commandment, “You shall not carry the name Yahweh, your *eloahi*, to uselessness; for Yahweh shall not leave him unpunished who carries his name to uselessness” (Exod., 20:7; Deut., 5:11).

⁶⁷ Joel, 2:28–32; Acts, 2:14–21, 4:8–12. Also see SNY, chap. xvii.

Conclusion

The mentioning of Yahweh's חֻקֹת (khoquth; statutes) as a conditional part of the Covenants of Promise is of utmost importance with regard to our study. The festivals and sacred days of Yahweh hold their legal force by the statutes of Yahweh. The issue now becomes, "Are the חֻגִים (khagi; festivals), weekly Sabbath days, and other sacred days among those statutes of Yahweh which form the conditions of the Covenants of Promise, or are they works of the Torah adverse to us which have now been annulled?"

If all the festivals and sacred days are works of the Torah adverse to us, then they should be ignored. On the other hand, if they are a condition of the Covenants of Promise for receiving the inheritance, it behooves us to have full knowledge of just why, how, and when to correctly celebrate these events. Further, if it is a condition while under grace to celebrate all the scriptural festivals and sacred days, then we should also be able to find evidence from the apostles commanding their continued observance. To begin to accomplish this task, our attention must now turn to the Torah of Moses in order that we might understand just how the Old Covenant of the Torah differs from the Covenants of Promise.

CHART A

RELATIONSHIP BETWEEN COVENANTS

