



# Bible Student's Notebook™

## The Herald of His Grace

Presenting every man perfect in Christ Jesus. Colossians 1:28

Volume 31  
Issue 771

# Inheritance

by — Bob Davidson

Inheritance and the related topic of being an heir are important subjects in Scripture. A number of different people are said to have an inheritance or to be heirs to something.

In the Old Testament the word “inheritance” occurs more than two hundred times, and it concerns three main areas: (1) the Lord’s inheritance; (2) Israel’s inheritance; and (3) the Levites’ inheritance.

### THE LORD’S INHERITANCE

The Bible clearly teaches that Israel is the Lord’s inheritance:

*they are Thy people and Thine inheritance (Deuteronomy 9:29).*

At the dedication of the temple Solomon said,

*For Thou didst separate them from among all the people of the Earth, to be Thine inheritance (I Kings 8:53).*

The psalmist makes it clear what a blessing it was to be the Lord’s inheritance.

*Blessed is the nation whose God is the LORD; and the people whom He hath chosen for His own inheritance (Psalm 33:12).*

There is no doubt that the Lord recognized Israel as His inheritance and that their position was secure.

*For the LORD will not cast off His people, neither will He forsake His inheritance (Psalm 94:14).*

### ISRAEL’S INHERITANCE

The nation of Israel also had an inheritance, involving the land which the Lord gave them. In Numbers 26:2 the Lord told Moses to take a census of the people. The next forty-nine verses of this chapter detail the results of the census; then in :53 the Lord said,

*Unto these the land shall be divided for an inheritance according to the number of names.*

So every man of Israel who was twenty years old or more, with one important exception, the Levites, was to have an inheritance in the land.

This inheritance was meant to be long-term. The Lord gave specific rules for the passing on of the inheritance after a man died. These rules are listed in Numbers 27:8-10.

*If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. If he has no daughter, then ye shall give his inheritance unto his brethren – if he has no brethren, then ye shall give his inheritance unto his father’s brethren – if his father has no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it.*

The inheritance was to be kept in the family. That the Lord considered these rules of inheritance important is made clear in :11.

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*And it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.*

*And the LORD spake unto Aaron, "Thou shalt have no inheritance in their land, neither shalt thou have any part among them" (Numbers 18:20).*

Ezekiel added more to the concept of inheritance. He said that, if a prince gave a gift from his inheritance to a servant, then it would belong to the servant only until the year of liberty or jubilee, when it would return to the prince and become the inheritance of his sons (Ezekiel 46:17). The inheritance was meant to remain in the family.

While the rest of Israel was to tend the land and watch over their flocks, the Levites were to serve the Lord in the Tabernacle.

Considering how seriously the inheritance was regarded, it is little wonder that Naboth refused to give or sell his plot of land to King Ahab. When the offer was made Naboth said to Ahab,

But if the Levites had no inheritance in the land, how would they eat? The Lord had this under control.

*The LORD forbid it me, that I should give the inheritance of my fathers unto thee (I Kings 21:3).*

*But the tithes of the children of Israel, which they offer as a heave offering unto the LORD, I have given to the Levites to inherit.*

### THE LEVITES' INHERITANCE

So the physical needs of the Levites were taken care of. Several of the offerings made to the Lord were for the Levites' sustenance.

The Tribe of Levi did not inherit part of the land as the other eleven tribes did. They were a special case, set aside to serve the Lord.

But did the Levites have an inheritance? Yes!

I am thy part and thine inheritance among the children of Israel (Numbers 18:24). Their inheritance was the Lord Himself!

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*Paul Our Guide – Christ Our Goal*

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*Scripture education in a weekly format!*

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (Ephesians 3:1-3);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the Body of Christ (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
  - total freedom from sins (Colossians 1:14);

- union in His death, burial and resurrection (Romans 6);
- adult sonship position (Galatians 4).

This publication is the product of humble efforts of ordinary men intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication, thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God's storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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*For definitions of abbreviations/acronyms, see index after the order form.*

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## THE INHERITANCE OF JEHOVAH'S SON

There is one other inheritance mentioned in the Old Testament. It is found in Psalm 2.

*I will declare the decree: the LORD hath said unto me, "Thou art My Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the Earth for Thy possession (Psalm 2:7-8).*

This has yet to take place.

### INHERITANCE IN THE GOSPELS

The word "inheritance" occurs only four times in the gospels, and on each occasion it refers to inheritance as described above concerning Israel.

The word "inherit" occurs six times. In Matthew 5:5 "the meek shall inherit the Earth." In Mark 10:17, Luke 10:25 and Luke 18:18 different people ask how they can inherit *eonian* life. Matthew 19:29 speaks of people inheriting *eonian* life, and Matthew 25:34 says,

*Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world.*

It is necessary to have *eonian* life to participate in an *eonian* Kingdom. The concept of inheriting *eonian* life does not appear in this form in the Old Testament, but inheriting the Earth and inheriting the Kingdom do.

### INHERITANCE IN ACTS AND THE ACTS EPISTLES

In Acts 7:5 Stephen speaks of inheritance, and he is referring to Abraham's inheritance, so there is nothing new here. The word "inheritance" occurs only twice more in Acts, 20:32 and 26:18, and refer to inheritance among those who are sanctified. Who are the sanctified?

*... but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God (I Corinthians 6:11).*

In Hebrews the relationship which allows inheritance is made clearer.

*For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren (Hebrews 2:11).*

Paul, in Romans 8:14-17 explains how those in the Acts period become heirs.

*For as many as are led by the Spirit of God, they are the sons of God ... ye have received the Spirit of adoption, whereby we cry, "Abba, Father." The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ.*

The same truths are revealed in Galatians 4:4-7.

*But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, "Abba, Father." Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.*

God's Son was made of woman, made under law, to redeem them that were under the law, and Galatians 3:29 says,

*if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*

Those who were under the law were those who were heirs according to the promise,

*Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises (Romans 9:4).*

### INHERITANCE IN THE POST-ACTS EPISTLES

In the Post-Acts Epistles, which refer to the present period, quite a different picture emerges. Paul says of Gentiles that previously,

ye were without Christ, being aliens from the Commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world (Ephesians 2:12).

The Gentiles had no access to the promises made to Israel, except to be grafted into Israel during the Acts period, as is described in Romans, but Paul points out that this situation has changed.

*But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, Who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace (Ephesians 2:13-15).*

However in the present period the Gentiles have a hope, but it is not according to the promise, but according to the good pleasure of His will.

*Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will (Ephesians 1:5).*

*We have obtained an inheritance, being predestinated according to the purpose of Him Who worketh all things after the counsel of His own will (:11).*

The present hope has nothing to do with the promises of the Old Testament. It has a lot to do with the good pleasure of God's will.

*Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light (Colossians 1:12)*

*Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ (Colossians 3:24).*

The present hope is not on Earth but in Heaven, for Paul says,

*If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the Earth (Colossians 3:1-2).*

*When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory (:4).*

## CONCLUSION

So there are a number of groups which have an inheritance, and each inheritance is different:

- The Lord's inheritance is Israel.
- Israel's inheritance is the land.
- Levi's inheritance is the Lord.
- The Acts period inheritance is in the Kingdom of God.
- The present period's inheritance is with Christ, far above all. **ESN**

– *Spiritual Blessings*

### TOPICS:

**Major:** Inheritance; Sonship; Right Division

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# “The Mystery” Ministry of Paul

## Part 5 of 7

by — Russell H. Schaefer (1919-1999)

### THE SUPRA-HEAVENLIES AND EPHESIANS 1:20

*Which is operative in the Christ, rousing Him from among the dead and seating Him at His right hand among the celestials (Ephesians 1:20, CV).*

The second usage of this unique phrase in the Ephesian Letter is found amidst a wonderful context. The expression as confined within this setting illuminates that hope which God had in mind in calling forth the Body of Christ, and it illustrates His allotment in the saints. The immensity of the hope to which God has called us, and the glorious riches of His heritage in the saints, would have meaning only if what is considered *divine wealth or riches* were deposited in the very life of the saints. This is the case, for “*the fullness of Him Who fills all things*” is for Himself filling full the Body of Christ so that it may be rightly called, as indeed Christ is called, His Fullness.

*... the riches of the glory of the enjoyment of His allotment among the saints (Ephesians 1:18, CV).*

*... His Body, the fullness of Him who is filling the all in all (:23, Young).*

1. [Editor:] Part 1 of this series is found in [Bible Student's Notebook #724](#); part 2 in [#734](#), part 3 in [#743](#), part 4 in [#745](#). For a short biographical sketch of Russ Schaefer see [#723](#).

*... that ye may be filled unto all the fullness of God (3:19, Rotherham).*

*Until we all advance – into the oneness of the faith, and the personal knowledge of the Son of God, into a man of full-growth, into the measure of the stature of the fullness of the Christ (4:13, REB).*

All that is said of Christ in Ephesians 1:20-23, His raising, seating and reigning, is not directed to Christ as it is in the Colossian letter but to the ecclesia, His Body. In His raising, seating and reigning we are to see ourselves. What a blessed raising, seating and reigning of grace it is!

The kindred passage in Colossians 1:12-13 fills in the character of that hope:

*... Giving thanks to the Father, Who makes you competent for a part of the allotment of the saints, in light, Who rescues us out of the Jurisdiction of Darkness, and transports us into the Kingdom of the Son of His Love (CV).*

What a wonderful title for such a Kingdom – *Kingdom of the Son of His love*.

The Father's gracious actions toward those who are the recipients of the Mystery revelation have unfold-



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ed to their understanding what their hope is and how it is to be made operative.

*And what the surpassing greatness of His power unto us who believe, according to the energy of the grasp of His might, which He energized in the Christ when He raised Him from among the dead, and, seated Him at His right hand in the heavenlies, [i.e., in to the SUPRA-HEAVENLIES], over-above all principality, authority, and power and lordship, and every name that is named, not only in this age, but also in the coming one, and, did put all things in subjection beneath His feet, and gave Him to be Head over all things unto the assembly, which indeed is **His Body, the fullness of Him** Who the all things in all is for Himself filling up (Ephesians 1:19-23, REB).*

God's power for the Body of Christ is "according to," in line with, in conjunction with the raising, seating and reigning of the Lord Jesus. When Christ was "seated" thus it was truly into the SUPRA-HEAVENLIES, the most lofty, high and sublime condition to which He could be raised and seated, and the sphere to which that condition reached is expanded line upon line in the texts listed. It was over-above all principality whether on Earth or Heaven, over-above all authority in whatever place it may be, over-above all power and lordships in whatever dominions they may be exercised. Our Lord, and the Body of Christ co-joined with Him, is over-above every name that is spoken not only in this present time but also in the oncoming. Then, what the Book of Revelation anticipated, and I Corinthians 15:24-28 looked forward to, is ac-

complished in the subjection of all things to Christ.

## THE SUPRA-HEAVENLIES AND EPHESIANS 2:6

The break between chapters one and two of Ephesians is unfortunate since what has been said in 1:19-23 is applied in chapter two. That super-abundant power of God effected in Christ illustrates what God has begun and will continue to do in the Body of Christ.

*... when He raised Him from among the dead, and seated Him at His right hand in the heavenlies ... and raised us up together, and seated us together in the heavenlies, in Christ: that He might point out, in the oncoming ages, the surpassing riches of His favor in graciousness upon us, in Christ Jesus (1:20; 2:6-7).*

The Body of Christ shares Christ's position, His seating, and in His Headship shares His reigning. When the texts draw our attention to Christ being "over-above all," etc., and "all things in subjection beneath His feet," and "Head over all" (Ephesians 1:22-23), a reigning is involved, and the only reigning mentioned in the Mystery Letters is the "Kingdom of the Son of His Love" (Colossians 1:13), into which we have been transported, and of which we have been made "joint-heirs" (Ephesians 3:6).

The Body of Christ will have obtained the perfect maturity so that it will measure up in all things and in all ways to the stature of the fullness that is in Christ (Ephesians 4:13), and thus the remedial redemption in Christ will have gone on to fully accomplish its purposes, and in the endless display of God's grace



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there will be a compensation for the existence and havoc wrought by sin over the long eons.

We of the nations, hitherto displaced and homeless, have been made jointly-alive, jointly-raised and jointly-seated in the heavenlies in Christ. This condition and sphere of blessing has been granted to us by pure, unassisted grace. The Mystery program is of grace in its origin, its rule, its household, and in its continuance. Thankfully, neither merit nor demerit enter into it.

To speak of being “jointly-seated” in the heavenlies in Christ is to go beyond freedom of access to the Father (Ephesians 2:18; 3:12). Of course without the full access there could be no “seating.” The solidarity of the present believer with Christ is so complete that in God’s intention they are “one.” Being “members of His Body” (Ephesians 5:30) tells us that we are part of His glorification. We are made to share in His Divine Life and substance.

### THE SUPRA-HEAVENLIES AND EPHESIANS 3:10

The usage of the phrase, “in the heavenlies” in the blessed third chapter of Ephesians is surrounded by majestic truths, all out-croppings of the Mystery, all diverse but all interrelated.

The context of the phrase is the whole third chapter, but falls into that portion that draws an inference or deduction from a whole series of statements relating to the great Secret:

*Unto me – the less than least of all saints, was given this favor, unto the nations, to announce the glad message of **the untraceable riches of the Christ**, and, to bring to light – what is the Administration [Dispensation] of the Sacred Secret, which had been hidden away from the ages in God, Who did all things create: in order that now unto the principalities, and the authorities in the heavenlies might be made known, through means of the assembly, the manifold wisdom of God, according to a plan of the ages, which He made in the Anointed [the Christ] Jesus our Lord (Ephesians 3:8-11).*

In Ephesians 1:21 the seating of Christ was “far above” all rulers, authorities, power and lordships wherever they may be and whoever they may be. This included the current age and the oncoming. The object of this supremacy, this Headship “over all” (1:22), was to the Ecclesia, His Body.

In Ephesians 2:6 we were made to have a joint-seating there with Him. From this joint-seating a conclusion is drawn in :7,

*That in the ages to come He may show the exceeding riches of His grace in His kindness toward us through Christ Jesus.*

The point or object of His sealing is to make us the recipients of His excelling grace, even its riches. This could be shown in an infinite number of ways since the wealth comes from an undiminishable source.

An unusual function is assigned to the ecclesia in Ephesians 3:10. Hitherto it had been the passive object



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of the Father's actions but now it was to be the means through which the rulers and authorities in the heavenlies are instructed in the multifarious-variegated wisdom of God. How this is done is not revealed.

As to the substance of this variegated wisdom of God to be made known to these beings, it can only be supposed that, since the context of this unusual and singular commission is the Mystery, this would be the subject-matter taught. Also, it would encompass all of the aspects of the Secret, from the Household-rule (dispensation) of the grace of God to the Christological center of the Mystery as so deeply emphasized in the companion Colossian letter.

It would not be without reason that the rulers and authorities in the heavenlies would be introduced in this fashion. Since all of the third chapter is saturated with the spiritual blessings of grace it would be difficult to draw any other deduction but what these beings share in the blessings of the Mystery, to reunite for Himself (under One Head) the "all things" in the Christ – the things upon the heavens, and the things upon the earth, in Him (Ephesians 1:10), He being the Head of the Body (Colossians 1:18), and giving Him to be Head over all things (Ephesians 1:22), Who is the Head of all principality and authority (Colossians 2:10).

The above verses broaden out the Headship of Christ to include the very creation of which Ephesians 3:9 speaks, just before the mention of this commission of the Body of Christ to rulers and authorities (:10). Earth had been the crucible and arena of the out-working of redemption and of His purposes initiated long before

the advent of man. The context of the phrase here, "in the heavenlies," at least intimates that what has been enacted on Earth by God in grace radiates in its effects throughout all of creation. Thus, "According to a plan of the ages" (3:11), hidden in God, now began to unfold, and each part began to be put into its proper place.

### THE SUPRA-HEAVENLIES AND EPHESIANS 6:12

In this last usage of this unique phrase Rotherham's translation is rather graphic:

*Because our struggle is not against blood and flesh but against the principalities, against the authorities, against the world-holders, of this darkness, against the spiritual forces of wickedness, in the heavenlies.*

The believer is associated with the meaning of the phrase, "in the heavenlies." It is that condition and sphere to which he has been called in and with Christ. Even so, there is a wrestling, a conflict. In spite of being blessed with every blessing that is spiritual (1:3), there are antagonists and foes that would seek to detract us from the glory of Christ. So, a conflict exists – but not against blood and flesh. It is against the spiritual hosts Paul here names.

The phrase "in the heavenlies" indicates the sphere of the struggle, just as the phrase indicates the sphere of the believer's experience in and with Christ. The very lofty nature of the sphere is in itself an issue in the struggle.

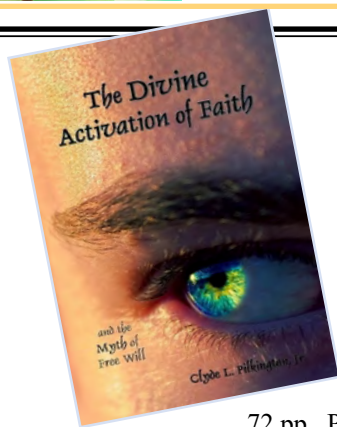
#### TOPICS:

Major: Ephesians; Heavenlies

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## *The Divine Activation of Faith, and the Myth of Free Will*

by — Clyde L. Pilkington, Jr.

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